

AFRICA INTERNATIONAL UNIVERSITY

THE INFLUENCE OF ECCLESIA GROUPS ON NUMERICAL
GROWTH: A CASE OF NAIROBI CHAPEL
FROM 2009 TO 2011

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Student's Declaration

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CASE OF NAIROBI CHAPEL FROM 2009 TO 2011

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 African International
University or the Examinars

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July 2013

ABSTRACT

A well studied and structured Ecclesia Group system plays a vital role in church numerical growth that contributes to the mission of God through reaching out to the world and translating the capacities of its members for church activities like discipleship of new member and effective involvement in the church's vision. The Nairobi Chapel began the Ecclesia Group system in the late 90's. It proved to influence the Nairobi Chapel numerical growth through its continual discipleship for its members and their involvement in church activities in direct and indirect means. This happens due to the clear path of discipleship the church have and its mission of growing deep to reach wide. The research identified Ecclesia Groups' control on numerical growth through its continual discipleship. They offer opportunities for ministry and outreach for its members and leaders. The findings of this research attempted to shed more light on this influence and how to enhance and maintain this numerical growth of the Nairobi Chapel.

TO

My mother:

HELEN SEYI ASOLA

Who is dear to me and sacrificed a lot to see me through my studies as I stayed away from the family after my high school as was divided between study, ministry and jobs and did not have sufficient time to be closer to my family.

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CHAPTER ONE

INTRODUCTION

Background and Motivation for the Study

During the earthly ministry of our Lord Jesus, there was a remarkable growth and success in his mission because of the special care he showed for people, both the crowds and his disciples who were from the community he reached out to. The same was with the apostles' ministry in the early church whereby the Scripture testifies that they added to their number daily those who were being saved (Acts 2: 47). From a serious study of the Bible both the church and the secular world can identify both the significance and the influence of this ministry in numerical growth of both the church and the kingdom of God. The small group of his disciples was the seed for the mission of the church in the world. Through their commitment to and participation in the mission of their Master, the church is both committed and participating in the same cause. Meanwhile across the world, as far as missions is concerned; cell groups, ecclesia group, or house churches system have proved to be one of the strategic ways church planters use to make church growth both numerically and spiritually practical. In the introduction to his thesis Atoyebi, states that numerical church growth in the cities of Ibadan in Nigeria and Yoiodo Full Gospel Church of Yonggi Cho in Seoul, South Korea was assumed to be due to the impact of the house fellowship system though no research was carried out to verify this (2008, 1). But in his findings he admitted that house fellowship plays a key role in the numerical growth of the church. Following on the line of the same inquiry, the researcher's concern in this study is to

determine the influence of Ecclesia groups on numerical growth in churches adapting the system to which in turn will reveal the positive or negative influence of this ministry on numerical church growth. In other words, how does Ecclesia Groups influence numerical growth itself? For example, making the argument that, experience proved that church numerical growth can happen as a result of church split (Snyder 2004, 130). In case that the new or the other church show numerical growth, we can in one way or another attribute the growth to the church split with the conception that without the occurrence of the split, church numerical growth would have not happened. Church split can promote the growth of both sides (McGravan 1970, 13) and the growth in this case is both of the church and the kingdom of God or the growth of the global church as a whole. A church split can result to another newer different church with another leadership or another sister church of the same leadership. The same is applicable to groups of people, among them church members fleeing because of war or natural catastrophe to a place where they sign a new church membership. But still the researcher's interest is that how does Ecclesia Groups influence the numerical growth provided by any of the possible means. In this study, the researcher wants to answer the questions; do house churches system work today? If it works, what influence does it have on numerical church growth? What are the Scriptural principles which can be applied in churches with house church systems and how should church leadership maintain that numerical growth?

It is worth mentioning that, through the researcher's personal observation of this ministry at the Nairobi Chapel as a student of missions' study since January 2011; he wanted to know and understand the influence of Ecclesia Groups or what others call cell churches on individual church members and their views about the significance of this ministry from convictions of responsible church membership

(Wagner 1976, 12). Based on the fact that, Ecclesia Group is the main door to ministry in and through the Nairobi Chapel or in other words its members are mainly those who effectively involved in different ministries both in reaching out to the community and weekly activities of the church. This research attempts to investigate the influence of Ecclesia Groups on numerical church growth. The researcher also strives to investigate the influence of Ecclesia group and the church's leadership role in selecting Ecclesia Group leaders for effective involvement of its members in outreach that leads to a healthy numerical growth. The members' validation and maintenance of this numerical growth will also be investigated. The researcher directed his study to the members' perceptions because of the controversy concerning the term church growth as it shifted to meanings no longer representing obedience to Great Commission through preaching and making disciples of all nations (McGavran 1966, 163)

Problem Statement

Since Nairobi Chapel is in the position of receiving and benefiting from the numerical growth that happen naturally through plug- in, Sunday services and big events, this research investigated the influence of Ecclesia Groups on numerical growth of the Nairobi Chapel- Ngong Road from 2009- 2011.

Purpose of the Study

The purpose of this study is to establish the factors that contribute to the influence of the Ecclesia Groups on the numerical growth of the Nairobi Chapel- Ngong Road in from the year 2009- 2011. Thus, this study attempts to find out what part the Ecclesia Groups play in church numerical growth.

Significance of the Study

With a close focus on the vision of the Nairobi Chapel “*Growing Deep to Reach Wide*”, the findings of this study will be useful in that:

1. The result of this study will help the leadership of Nairobi Chapel to integrate the findings to available literatures and the factors that contributed to numerical church growth so as to enhance numerical growth.
2. The knowledge will assist church leadership with resource material that enhances better structure of Ecclesia Groups.
3. The findings will form the basis for factors that promote church growth in urban missions.

Research Questions

1. What are the Ecclesia Groups members’ understandings on the role of Ecclesia Groups in promoting numerical growth of the Nairobi Chapel?
2. In what ways do Ecclesia Groups influence numerical growth in Nairobi Chapel?
3. To what extent has the numerical growth of Nairobi Chapel in the last three years been due to Ecclesia Groups?

Objectives of the Study

This study will:

1. Find out the influence of Ecclesia Groups on numerical church growth
2. Determine the major characteristics in Ecclesia Group leaders that influences their members for numerical church growth.
3. Determine the characteristics of Ecclesia Group members and how these characteristics influence numerical church growth.

4. To explore the negative and the positive influences of Ecclesia Groups on church numerical growth.

Limitations and Delimitations

This research is limited to the influence of Ecclesia Groups on numerical church growth in the Nairobi Chapel. Other aspects of church growth such as spiritual, conceptual, holistic or balanced growth are not investigated. A comprehensive study of the influence of Ecclesia Groups on numerical growth of a church with about 98 Ecclesia Groups will require longer period of time and a big budget. Being a student, the low return rate of the survey questionnaires administered members and leaders of Ecclesia Groups and the limited resources at hand, the researcher was not able to study all the Ecclesia Groups. The study confines itself to interviewing two Pastors and administering survey questionnaires to selected Ecclesia Group leaders and members in the same groups who are involved in Ecclesia Groups ministry in Nairobi Chapel since 2009 to 2011 and who are willing to provide information. The collection of data through church documentation was limited to available church documents. The researcher succeeded to collect data through two interviews, questionnaires and the Chapelites issues.

Only seven Ecclesia Groups completed and sent back the questionnaire. That is seven Ecclesia Group leaders and fourteen Ecclesia Group members from the same groups. For administrative reasons, the selection of respondents was left for the Ecclesia Group administration. Twelve Ecclesia Groups that were selected by the Pastor in charge of the Ecclesia Group system and the Ecclesia Groups administration by the rationale of four Ecclesia Groups from each year; 2009, 2010, and 2011. From the year 2009, only one Ecclesia Group responded by filling and returning the questionnaires, 2010 all the four Ecclesia Groups responded, and from the year 2011

only two responded. Due to the low response rate of return for the questionnaires and several failed attempts to collect more data, the researcher saw it reasonable to carry on the analysis since he had 21 questionnaires at hand and the attempt of formulating a simpler questionnaire for forty Ecclesia Group leaders which is to be filled and returned online as agreed with the Pastor in charge of the Ecclesia Group system did not work. Therefore, due to the time limit and financial implications, it seems acceptable that the researcher should carry on his study with the data at hand.

Definition of Terms

- Numerical growth:** This refers to the increase of membership of the church in the terms of numbers.
- Ecclesia Groups:** These are house local church members meeting twice a month at homes in order and other locations to promote missions and evangelism, fellowship and care for one another (Throughout this research, especially in the literature review section the terms Ecclesia Groups, Cell Churches, Home Cell Groups, and House Churches will be used interchangeably). Ecclesia Groups sometimes meet in public places and the inside the church premises not only in houses.
- Ecclesia Group leaders:** A team of people entrusted with the role of facilitating the Ecclesia Group system and coordinating Ecclesia Group activities.
- Church:** The word church will be used to mean a group of believers assembled in a local church.
- Membership:** Will be used to refer to regular attendants of a particular church who are embracing the vision of their local church through

serving and are committed to meet the financial obligations such as tithes and offerings.

Nairobi Chapel: This name represents the denomination to which the church belongs.

Ngong Road: Refers to the place where this church is located.

Role: The function, task, or duty someone undertakes.

CHAPTER TWO

LITERATURE REVIEW

The review of literature in this paper is related to the topic of research. The aim of this review is to describe theoretical perspectives and to preview research findings regarding the topic at hand. This review functions to “look again” at what others have done in areas that are similar, though not necessarily identical to ones area of investigation (Leedy and Ormrod 2010, 66). While there are many works done in the subjects of church numerical growth and Ecclesia Groups, the researcher’s interest is to do this study with special emphasis on the Nairobi Chapel- Ngong Road and find out how does Ecclesia Group system influences the numerical growth of the church under study. This review will cover the topics; the definition and the purpose of Ecclesia Groups; biblical basis for the Ecclesia Groups; what causes church growth; the roles of Ecclesia Group leaders and members; and the influence of Ecclesia Groups on numerical church growth.

Definition and the Purpose of Ecclesia Groups

Stated as the mission of Small Groups, the purpose of Ecclesia Groups is articulated by Donahue that it is; “To connect people into groups of four to ten who are together on a regular basis for common purpose and are led by an identified leader who is assisting them in their progress toward full devotion to Christ by intentionally providing an environment for connection, community, and spiritual formation.” (1996, 21)

The Ecclesia Group system is designed and developed for the growth, maturing and edification of the body of Christ in a community life context. Referring to house church which is an equivalent to Ecclesia Groups, Simon states that, “The house church is a way of living the Christian life communally in ordinary homes through supernatural power. It is the way redeemed people live locally.” (1999, 79)

Simon believes house church to be a vital power to change the world by it having both ordinary and spiritual identity as it reflects the Christian life in the community. They reflect God’s qualities and character. As a means of struggling to preserve Christian allegiance in the home of a pagan householder, women meet together in a house, seeking to build believing homes (Osiek et al. 2006, 243) this shows the purpose of house churches in a context where situations are not favorable for the church. In this book Osiek and her colleagues alluded to the specific activities of women that contributed to the expansion of the gospel through households in earliest Christianity throughout the Roman Empire. Returning back to Simon’s definition of the house churches, he defined it in a sense of a community of the redeemed who practice love, forgiving each other and live together in a family setup. And in the same book Simon’s definition went to the purpose of the house churches in the community by reaching out practically to the immediate circle of friends and relationship a person has (1999, 131). Through Simon’s definitions, we see that the Ecclesia Groups are designed with the purpose of reaching out to people in the community. It strengthens the relationship within the ecclesia groups so that it becomes vital in its testimony to the outsiders. In his book, *Shaped by God’s heart*, Manatrea mentioned approaches missional churches apply. Missional churches decide to be a tabernacle rather than temple congregations. They prefer to be mobile by using members’ homes (2004, 145) and this seems to relieve the church from financial challenges as far as reaching

out to the community is concerned. It also brings the knowledge of God in the heart of the real world experience as the church commits itself to obey the word of God. The Ecclesia Groups' purpose falls and follows the church's obedience to the Great Commission according to Matt. 28 19- 20 as it makes of its members people brought into the church in order to reach many with the love of God. The purpose of Ecclesia Groups is to bring people to a personal relationship with God through Christ in an ordinary family- house setting. In a book review on C. Kirk Hadaway's book "*Cell Groups and House Churches*", Smith cited some purposes of cell groups and house churches, which are Bible studies, fellowship, and prayer meetings (1988, 1-2) Smith's probing observation through the book review he did was that since the 1960's is that the house churches and the intentional Christian communities has not only embraced traditional Christianity, but have also created alternative church structures which differ radically from and often challenge the traditional church. And my remark is that these two aspects provide a picture of the influence of Ecclesia Groups on numerical growth.

So far, we can see that Ecclesia Group system is designed and developed to create relational contexts whereby the individual finds opportunities to exercise his or her Christian life in personal and relational manners especially when the church is a large church with significance numerical growth. It saves people from getting lost and bored in the large church with all that they can benefit their church and their neighborhood with. From the above arguments, we can see that the purpose of Ecclesia Groups is to promote growth through evangelism, discipleship, fellowship and reaching out to the neighborhood.

Biblical Basis for Ecclesia Groups

The Ecclesia Group system and its influence on numerical church growth have biblical foundations find premises in the earthly ministry of Jesus, the early church and the Pauline missions.

Jesus' Earthly Ministry

Before looking at the earthly ministry of Jesus let us consider the way house functions in the gospel of Luke; it is as the location of the gospel's proclamation, as the personified object of the messenger's salvific appeal and as the unique sphere of inclusive table-fellowship in the kingdom of God. (Matson 1996, 40) In his earthly ministry, Jesus invested his time and efforts to teach and mentor his disciples in a close relational setting. It was not in a structured, organized and traditional kind of class room settings but as the needs arise instructions were given in regard to the expansion of the kingdom. Even though the last supper was arranged and organized but it took place in a house setting.

As his disciples to be, before they can know more about him, the first disciples asked him "Rabbi where are you leaving?" (Jn. 1: 38) They went and brought another to him (Jn. 1: 42) and from the two, a third disciple was added, then the number of Jesus' disciples grew to twelve. Growing to seventy-two (Luke 10: 1- 20) in his earthly ministry then to one hundred and twenty at the Pentecost in the book of Acts. From the researcher's point of view, he sees that Jesus used the times in both houses and places separate from the crowds like the transfiguration event and explaining the parables to prepare his disciples for the Great Commission. Branick states that, "Jesus in the gospels chose people of various trades for leadership roles. He gathered the crowds on hill sides and lake shores." (1989, 134) in his public ministry, in isolation from the crowds or in houses, Jesus found ways to mentor and prepare his small group

disciples for the expansion of his Father's Kingdom. The small circle gave depth to the public ministry of Jesus (Snyder 2004, 147) By gathering the twelve around him, he did not exclude the crowds from the faith community; nevertheless, he wanted to prepare a community that will extend the Kingdom of the Father.

The Nicodemus' teaching took place during the night in a house setting (Jn. 3: 1- 21) because Jesus' miracles and teachings attracted him as a religious leader. And here we can see that house setting was the better place for a highly religious leader in Jesus' time to meet him and ask questions of his interest that arose as a matter of probing observation for The Messiah's mission. Jesus' description of his true family happened in an ordinary house setting while teaching the crowd (Matt. 12: 46- 50; Mk. 3: 31- 35; Luke 8: 19- 20) In Bethany, where Lazarus lived, Jesus taught the crowd while Martha was hosting Jesus and his disciples; perhaps serving all the audience. In the same city was where Mary poured her perfume on Jesus' feet and washed them with her hair while he was teaching in that house (Matt. 26: 6- 13; Mk. 14: 3- 9; Jn. 12: 1- 11)). In Capernaum, Peter's house was his permanent place to teach and instruct his audience (Matt. 17; 24- 18: 2)

Jesus' miracles were not only in public places but also in house and family settings (Matt. 8: 14- 17; 9: 23- 27) Jesus ate with sinners in Matthew's house (Matt. 9: 10- 13) The Last Supper took place in a house setting and he taught his disciples about the Father's Kingdom (Matt. 26: 17- 30; Mk. 14: 10- 26; Luke 22: 7- 38) even after his resurrection he appeared to his disciples while in a closed room (Jn. 20: 19, 26)

In all the biblical evidence mentioned above, it seems that by Jesus having time with the twelve, served the purpose of imparting to them what they needed for the numerical growth of those coming to faith as Byrne comment about Luke 6: 13

that, Jesus called them “disciples” (v. 13) because they are to be the spearhead of the church’s mission. (2000, 36) his argument was that choosing the twelve was Jesus’ intend to select those who will extend the mission he himself received from the Father. For this reason, we cannot deny the importance of Jesus’ private meetings with his disciples for the purpose of sharpening them for carrying on the message of the kingdom and the expansion of the kingdom of God.

The Early Church

The book of Acts gives the biblical basis for the Ecclesia Group system in the early church (Acts 2: 1- 2, 46- 47; 5: 42; 6: 1). The teachings of the apostles were taught in the temple courts and in houses; they moved from house to house. They met in houses for worship, fellowship and taking care of those in need. The Early Church’s obedience to the Great Commission began by waiting in the upper room for the promised power to be effective witnesses from Jerusalem to the ends of the earth (Matt. 28: 19- 20; Act 1: 8; 2: 36). Then after the Pentecost they developed the habit of continual and communal house meetings with the purpose of the apostles’ teaching, fellowship, the breaking of bread and prayer. As Snyder states that, “The church became essentially a net work of house churches, places where diverse groups of Christian believers prayed, sang, fellowshiped and worshiped together ... the home was the center of common life of the church during its first two hundred years at least.” (2004, 164)

The influence of these meetings was reflected in a daily numerical growth (Acts 2: 47) which advanced the history of salvation to the Gentile world after the severe persecution in Jerusalem. At the conversion of Gentiles to Christianity like Cornelius, Lydia and others, all their households believed the message of the kingdom of God and got baptized in the name of Jesus (Acts 2: 47- 48; 16: 11- 15) This

indicates that these individuals' houses played a great part in the mission of the Early Church to the Gentiles as we will see later in the mission of Paul. House was a social institution that served as a setting for the life and the worship of the Early Church and the vehicle to reach out to the wider society for the enhancement of its growth.

Pauline Missions

Paul's analogy of the church as one body with different members serves the researcher with the vitality of the Ecclesia Groups as long as these members are the concern for numerical church growth. Numerical growth was evidence in Paul's ministry when we consider his letters to the churches he addressed in the Epistles. And it was through these letters that house churches received news of other churches and broadened its horizon beyond their urban areas. Through his missions to the Gentile world, Paul effectively used the opportunities offered to him through the conversion of individuals.

Gentiles by entering their houses and starting house churches. Commenting on Acts 18: 7- 8 and Paul's mission to a city at large, Tennehill, in his article written in Tyson's edited book states that, "the narrator makes clear that Paul's mission to the Jews and God- fearers had some success, mentioning Titus Justus (who presumably has become a believer, since he offers his house for Paul's use) and Crispus, a synagogue ruler, who "believed the Lord with all his house (18: 7- 8)" (1988, 90) This shows that, depending on the unpredictable persecution of the Jews, houses were the secure places where Paul found it conducive opportunities to nourish the new churches and prepare many leaders in the urban city to carry on the ministry in their different contexts as well to take the mission to the rural areas. For example in his farewell to the Ephesians, Paul was surrounded by elders of the church (Acts 20: 17) as Branick puts it that, "In his last contact with the church of Ephesus, Paul does not

meet the whole church, but rather caucuses with their representative elders, who he summons like a commander gathering his officers.” (1989, 122) these elders were the leaders in house churches in the city of Ephesus. His reference to the churches that meet in houses (Philem. 2; Col. 4: 15; Rom. 16: 5; 1 Cor. 16 19) proves the vitality of house fellowships for his mission in Asia Minor as long as his mission was among the Gentiles. The biblical basis for the Ecclesia Group system is evident in Paul’s mission.

What Causes Church Growth

In his book, Roy Pointer outlined ten steps that are the essential signs of growth.

These signs of growth are reflected below in the four as role and ways of influencing numerical growth in relation to Ecclesia Groups.

1. Constant corporate and personal prayer is essential sign that is found in every growing church. Without prayer church will not grow. Jesus taught that prayer is essential for every child of God through his words and deeds. So every church that desires practical growth should consider the necessity of constant corporate and personal life of prayer.
2. As the soil on which the Christian faith grows, the Bible is the source of the Christian doctrine and the manual of Church practice. For the church to show signs of growth, it is to respect the authority of the Bible and putting the Word of God into practice. Because the church’s nourishment is real when its members open themselves to the power and the judgment of the Word of God. And the Bible being the Word of God is the instrument of the Holy Spirit for the growth of both the church and the kingdom of God.
3. Effective leadership and leadership gifts and skills are essential and very key for church growth. The effective leadership of a church is the catalyst factor for church

growth as long as it has the vision and the concern to reach the lost as an action for growth.

4. According to a basic New Testament principle, churches grow when they mobilize their total membership in the service of Christ. The church has to be brought repeatedly to the understanding that every Christian belongs to the family of God and is to be equipped for active service within the body of Christ both in the local church and the itinerant ministries. When the spiritual gifts are put to work the church will grow.
5. Worship is presented as the key factor in the fastest growing churches in the world Church today. When worship is eventful and particularly strong in cultural relevance, everyone enjoys it, it is fun and the church will be the place where to take an unconverted or newly converted friend.
6. Evangelism is one of the key elements for church growth. When believers express their love and faith to unbelievers in relational approach, the church grows and these relations will influence the community through the church's work of obedience to the Great Commission.
7. Like the early church, community life of the church is essential for church growth. Fellowship is one of the hallmarks of a church and characterizes every true "community of believers". Church members' love for and fellowship with Christ must be freely and practically lived and expressed toward each other as an act of obedience to God and testimony to the outsiders. In other words, the church must be a visible expression on earth of what God's people are and motivate the unbelievers to join the community of believers. Thus the church's community life should attract unbelievers to come to Christ.

8. Compassionate service results in the local church growth. When the church is motivated by the love of Christ to reach out and serve its neighborhood, its service will result to numerical growth of both the kingdom of God and the church itself. Thus church's love for Christ should provide a compassionate ministry that reaches out to its neighborhood regardless of the responses of individuals in any particular neighborhood. Because personal and corporate acts of love and compassion are legions in the stories of church growth.
9. For church growth to take place and be maintained, churches should be willing to pay the price of growth, especially the price of constant openness to change and successfully manage the changes they believe are required by the Holy Spirit. Like Paul, he accepted change for Christ's sake and was ready to change and adapt his messages and methods to preach Christ in the multicultural Roman Empire (1 Cor. 9: 19- 23), both church leaders and members should be prepared to accept and manage changes for Christ's sake. The church in Jerusalem in Acts 15 shows how house churches (Gentile churches where Paul was a missionary) influenced numerical growth of the Early Church and how accepting change contribute to the same.
10. One of the causes behind church growth is the resources released by members for the service of God in form of regular tithes and offerings. Tithes and offerings should be given thoughtfully, cheerfully, faithfully and regularly to further the mission of God not only in the church but in the world (Mal. 3: 8- 12; Matt. 6. 2; 1 Cor. 16: 2).
The above ten mentioned causes are the essential causes of church growth as argued by Roy pointer (1984, 58- 88).

The researcher brought these ten essential signs mentioned by Pointer into prospective in order to see how all or some of them will be factored in the research finding on how they are related to the phenomenon under study. For example, the

issue of constant openness to change and successfully manage the changes they believe are required by the Holy Spirit can be considered later on in the findings as leadership or Ecclesia Group demand for their group to remain relevant to its members or church policies. The same can be applied to the demand to balance between fellowship, discipleship and evangelistic activities as a means to influence or control numerical so that it will prove to be a healthy growth. As Ecclesia Group members' involvement in missions grows the church numerically, this same involvement influences those evangelized and being disciple by Ecclesia Group members. Thus, all or some of these signs can be transformed to become ways of influencing numerical growth itself.

Paul Yonggi Cho, as pastor of one of the largest and fastest growing cell churches states that, “The style of one’s preaching will often determine whether cell groups will result in a growing church” (Yonggi Cho 1981, 145) and he goes further to explain how people will enjoy his preaching when he preaches depending on the Holy Spirit whether in topical or expository sermon and as a result he have more and more converts including the more intellectual people of the city. Preaching the needs of people and uplifting them, he preaches on faith, hope and love. He sets his goal for preaching in three which are;

- To introduce people to Jesus Christ
- To make them successful
- And to motivate them to serve God and their fellow man as he always begins with the goodness of God as the most important theology (1981, 149)

In addition to his style of preaching, Yonggi Cho argues that his church carries out evangelism primarily through the home cell group system as each cell group becomes a nucleus of revival in its neighborhood where real life is to be found as cell

group leaders instruct the members to lookout for anyone who is having troubles. (1981, 58, 59)

In her article, Kwon mentioned that, Dr Yonggi Cho was able to increase the membership of his church to 500, 000 by involving congregants in tight- knit cell groups, creating probably the largest church in the world (1997, 248)

The researcher sees that the causes reflected in Yonggi Cho's ministry as clear ways of how his small groups influence numerical growth through its members' commitment and participation. On one hand, the provided numerical growth is influenced through the preaching of their Pastor. Then on the other hand, changes made in their lives through this preaching attracts many from outside the church to come, be changed and lead change in the world. And this is to show that Ecclesia Groups cause and influence numerical growth in the same or other contexts.

Roles of Ecclesia Group Leaders and Members

It is evident from the ministry of the Early Church and Paul's mission trips and writings that the role of these leaders was to carry on the vision to the next level as in the example of Jesus with his disciples. They were to extend the kingdom of God to the ends of the earth through making disciples of all nations and teaching the word of God. In the case of Paul, these leaders were the permanent local leaders who were responsible to lead the house churches while he was busy in planting new churches and visiting others. Their role was implicitly to prepare the saints for the work of ministry according to Eph. 4: 12 since Ecclesia Groups are small churches in a local church. The role of Ecclesia Group readers as mentioned by Kwon in her research with the Houston Korean Churches in the United State is that of coordinating the cell group activities, the role of members is to develop interpersonal connections among the members of the church through informal connections (1997, 249). The role

of cell group leaders according to Kwon is to call their members when their absence from Sunday church service is noticed (1997, 250).

According to Hadaway, the leader's role is to affirm pastoral role which are to supervise and to direct an individual group towards its goal. Their role is to inspire commitment to their group members (1987, 205- 207) especially in the large churches where the senior pastor cannot minister to his members on one to one basis. He argues that the leader's role is to encourage group participation as well to discern their leadership potential in a group and how to set in motion the principles which will incite this potential and consequently develop it (1987, 202) These leaders are delegated with the authority to carry on pastoral ministry through their system. And through the facilitation of these leaders, the Ecclesia Group members are enabled to witness to each other and their respective neighborhoods.

The influence of Ecclesia Groups on Church Numerical Growth

The gospel of Luke reflects that house fellowships system was Jesus' strategy and implicit instruction for his disciples for church growth because of the fact that Luke in his report shows that household ministry was at the center of Jesus ministry. As Matson states that, "The Gospel of Luke depicts Jesus' entry ... into houses throughout the course of his ministry." (1996, 55) in the gospel of Luke miracles took place in houses through the earthly ministry of Jesus; the mother-in-law of Simon Peter (4: 38- 39), the sick and the demon possessed (4: 40- 41) and the healing of the paralytic man in the same house (5: 18- 26). Miracles took place not only in Peter's house but also in houses of Gentiles like the miracles of the servant of the centurion (7: 1- 10) and the daughter of Jairus (8: 41- 2, 49- 54).

With mega churches on focus, Dougherty and Andrew on their research at one Central Texas Megachurch see that the extent of small group involvement positively

relates to the individual's commitment and participation (2011, 1). Throughout the study, it emphasized these two elements as being the ones that sets the small group relevant as source of potent vitality for congregations big and small.

Discussing about the small groups and its healing ministry, Latini states that discipleship, care, and mission often occur in the weekly meetings of small groups (2010, 34) this proves the influence of Ecclesia Groups on its members and the community around. She explains her discovery that "these groups practice communion with a personal God, provide intimacy and friendship, help married couples develop common spiritual practices, encourage mission, and establish space to weave their life story into Christian narrative." (Latini 2010, 34)

In the gospel of Luke, Jesus was invited to dine in the house of Simon the Pharisee (7: 36- 50) where a woman washed his feet with the alabaster perfume; in the Pharisee's house (11: 37- 54) where he taught about the six woes, in the prominent Pharisees' house on the Sabbath where he also taught about self exaltation and humbleness (14: 1- 24) and Jesus' table fellowship following the road to Emmaus conversation after his resurrection was in a house; teaching the two disciples from Moses to all the prophets and explaining to them what was said in all the Scriptures concerning himself (24: 13- 35). All these house events must have influenced both the crowds and the Jesus' disciples and are evidence on how Ecclesia Groups can in fact influence numerical growth. In his commissioning both the twelve and the seventy-two disciples to preaching, healing and casting out demons, Jesus made reference of his disciples to enter houses (Luke: 9: 5; 10: 5). It was that through the household ministry that the cities, the towns and the villages were to be reached with the good news of the kingdom so that many will come to salvation.

In Jesus' household ministry, there was an essential connection between teaching and dining (Matson 1996, 69) as a matter of fact, his instruction to the seventy-two was to eat and drink whatever is offered to them as they reach every town and place he was about to go (Luke 10: 7) Meals were the elements that brought people together in personal relationship with the teacher who had the spiritual food. The Last Supper was a meal in a house where Jesus commissioned his disciples to do it in remembrance of him. Houses were where followers come to learn from close interaction with real life of the teacher and his teachings. Household ministry was the center for the ministry in the societies as number of followers grew after organized out reaches from houses where Jesus met with the crowds and his disciples. As Elliott states that, "Houses and households constitute not only the setting for the reception of the good news in Luke- Acts. As house churches, they also represent the basic social organization through which the gospel advances from Palestine to Rome" (Neyrey 1991, 226).

Observing the effectiveness of household ministry in Luke- Acts and the writings of Paul, we can concretely conclude that that house fellowships were meant to be the cells from which the church and the kingdom of God experience its growth. Commenting on Luke 10: 5- 7, Matson states that, "This injunction to evangelize various houses, directed to seventy-two unnamed disciples, forms an important link between Luke and Acts. Household evangelism becomes the *modus operandi* of the growing church" (1996, 27). In the writings of Luke, houses had a significant role in evangelizing the society. Through household ministry, Jesus was able to touch lives of family members and related people to the house owners as was the cases mentioned above. He reached out to tax collectors and sinners in the house of Zacchaeus, he taught many in the house of Martha and Mary and as a result he brought comfort to

their lives as he brought their brother back to life through his word. The initiate action of the Passover by the disciples in Mark and Jesus in the gospel of Luke shows that house fellowships were significant and central for Jesus meeting with his disciples. This ministry affirms to be the host and the maintainer of both the growth of the kingdom of God and the church.

Accusing Filson of lacking church growth insight and elaborating on the influence of house churches on church growth in ancient Corinth, McGravan numbered four obstacles which were overcome by this ministry.

1. The cost of church building. Without any cash outlay at all, house churches provided as many places to worship as there were group of Christians. This first common obstacle to multiplying churches never appeared.
2. The obstacle of Jewish connection. House churches pushed the Church away from the synagogue into the Gentile population.
3. The obstacle of introversion. Each new house church exposed a new section of society- a new set of intimates and relatives- to close contact with ardent Christians.
4. The obstacle of limited leadership. Each houses church thrust the responsibilities and prestige of leadership on able men of the new congregation.

He mentioned that these four factors still retain their importance in modern forms of house churches (McGravan 1970, 192, 193)

Looking to the story of Pastor Younggi Cho, he got into troubles when his church membership reached 2400 members by the year 1964 because he was not organized to handle this kind of growth (Yonggi 1981, 167). Then he delegated authority to lay leaders by establishing home cells groups and now his goal is 500000 members for his church. After having the numerical growth as a fact, it became necessary after his frustration to find a way to control or influence the same growth.

Summary of Literature Findings

Just as Ecclesia Group system promotes numerical church growth; it also serves to influence the same phenomenon. Throughout the literature review, It is found that all those mentioned in relation to the topic at hand, starting from Jesus, understood Ecclesia Groups to be one of structures that promotes numerical growth through evangelism, community work and missions. This means that through discipleship, Ecclesia Group members turn to be agents of change as they bring the knowledge of God in the heart of real world experience. They serve as a sign for the church's obedience to the Great Commission. In these small gatherings they serve as eye witness to the focused work of God then live it out to the community through their live that have been changed and influenced by the Lord's doing. Fellowship in these small groups strengthens the community of believers and serves as a witness that draws the nonbelievers to join the community of believers. In other words, Ecclesia Groups help in strengthening relationships within the group to become a vital testimony to the outsiders. Thus, they reflect both God's qualities and character as they witness to the community.

We have found that, the small groups as being central to growth, it influence church numerical growth. On one hand through activities established for discipleship like Bible studies, fellowships, and prayer meetings. On the other hand through Ecclesia group's members and leaders involvement in church activities like ushering, teaching Sunday school, and counseling. They also serve as structures designed for saving potential Christians from getting lost in the crowd, especially in a big church like the Nairobi Chapel. Ecclesia groups create opportunities for individuals to exercise their Christian faith in personal and relational manner as well bringing people

to a personal relationship with God and others as they preserve their Christian allegiance.

CHAPTER THREE

RESEARCH METHOD AND METHODOLOGY

For this study, qualitative research was used as the most appropriate approach considered by the researcher to get data and information for the phenomena under study. This chapter goes further to discuss the rationale of selection of the qualitative method research. It also discussed research participants, data collection, strategies and procedures, data analysis strategy and validation and verification strategy has been considered as well ethical considerations.

Entry Process

In order to carry out data collection process, the researcher, as an active member of the Nairobi Chapel approached the Nairobi Chapel administration to conduct the research by interviewing two pastors and administer survey questionnaires to the selected Ecclesia Group members and leaders from the same groups. The researcher explained to the key respondents what the research is all about and how it can benefit the church and requested the church to provide data from church records that may be useful to the researcher.

Research Design

This study took the qualitative approach in regard to the Ecclesia Group system integrated to the Nairobi Chapel for its numerical growth. According to Creswell, a qualitative research is defined as “an inquiry process of the understanding of social or human problem, based on building complex, holistic, picture formed with

words, reporting detailed views of informants and conducted in a natural setting” (1994, 1- 2).

Investigating church growth is a complex assignment as Gibbs states that, “Church growth is extremely complex, involving not only the make- up of the church membership, but also its history, the kinds of situation in which it is placed, its distance from or involvement with the community, and background factors in the nation as a whole which may contribute to spiritual receptivity.” (1984, 10)

Since things related to human beings are complex, this study was carried out as a descriptive design interested in finding out the perceptions of the informants of this research who are leaders and Ecclesia Group members in relation to church numerical growth. Because finding out about the numerical growth in between the two periods mentioned, however, qualitative data analysis was required to bring more understanding of the background information of Ecclesia Groups and its influence on numerical growth of the Nairobi Chapel between 2009- 2011. For this reason, the researcher has chosen qualitative method to investigate the influences of Ecclesia Groups on numerical growth of the Nairobi Chapel within this period. Commenting of qualitative research, Gillham states that, “this type of research focuses on the evidence that the researcher will be told or observe which will help him to comprehend what is going in the lives of the correspondents and their social situation” (2000, 13). The fact that the research result will depend of the data given by informants, the researcher collected data carefully through allowed possible means; that are questionnaires, two structured interviews to understand the background, the current status and the parts of Ecclesia Groups that play role in numerical growth of Nairobi Chapel (Vyhmeister 2008, 171). The researcher used the annual report publications to get information as he was not allowed to do participant observation and get access to church documents

in both Ecclesia Group meetings and their outreach activities and ask questions from informants who are available for interaction at a personal level. Access to Ecclesia Group meetings was not allowed because they are designed as closed group and no new membership or visitations are allowed. The researcher has used open-ended questions for the qualitative data and close-ended questions for the quantitative. The questionnaires have helped the researcher to have good knowledge of how the Nairobi Chapel in general understands the role of Ecclesia Groups and its influence on its numerical growth. The researcher, as mentioned above, used the church documentations available from time to time in his research. The influence of Ecclesia Groups has been investigated through the information provided through data collection and the data analysis and has been measured on the basis of the knowledge of the church history within the period of three years. As long as this research investigates numerical growth, the researcher, saw that church history is important (Gibbs 1984, 10)

Population of the Study

As the entire group of individuals with observable characteristics and aggregates of all what conforms to a given specification (Mugenda and Mugenda, 1999, 9), the population of this study includes the entire leadership of Group system and active members of the Nairobi Chapel with emphasis on those involved in Ecclesia Group system from 2009 to 2011. The total numbers of Ecclesia Groups are 98 with a rationale of 10 to 12 members in each group. This population constitutes the senior pastor of the Nairobi Chapel, the Pastor in charge of the Ecclesia Group system, 98 Ecclesia Group leaders, and 980 to 1176 Ecclesia Group members.

Sampling the Population

The researcher have considered the role played by those selected in influencing numerical church growth and especially those involved in the Ecclesia Group system. As Creswell argues that a sample random selection on each individual in the population has equal probability of choice (2003, 156) as among true participants in the field of the study, the researcher deliberately relied on Ecclesia Group administration to select participants because of its knowledge of these groups better than the researcher himself. The administration's knowledge about the nature of the system was one of the reasons for this deliberate reliability on the administration's choice of the Ecclesia Groups to be studied as a sample because it knows the groups that can provide insightful information to the questions of this study providing that the selected groups have experience of the phenomenon under investigation and are able to clearly describe their conscious experience (Creswell 1998, 34).

In sampling, a theoretical sample of 20- 30 individuals are recommended (Creswell 1998. 56), but if the saturation point has been reached and no new data is being discovered, the researcher have to stop even if individuals being interviewed have not reached the recommended number. As a result of failing attempts to collect more data, the researcher carried on the study with 21 questionnaires, 2 interviews and church reports.

As mentioned in the limitations and the delimitation section above, the researcher has considered the twenty one questionnaires from the seven Ecclesia Groups that have completed and returned the questionnaires administered to them. For a good concentration, the researcher administrated thirty six questionnaires that are twelve Ecclesia Groups with the rationale of four Ecclesia Groups from each year of the study. In each group the Ecclesia Group leaders were instructed to fill the

questionnaires (Appendix 3) and select two other members from their groups to fill the ones designed for Ecclesia Group members (Appendix 4) For more clarification about the sample population;

The Pastor in charge of the Ecclesia Group system: Is the Pastor whose primary responsibility is adult discipleship, which is where Ecclesia Groups system is falling. She is required to work in the curriculum, leadership development, and training of the Ecclesia Group leaders. The other areas that she has over sight are the prayer and counseling ministry, and finding the pastoral care ministry. Outside of her departments I am involved in any other pastoral duties that are required, starting from the pulpit to marrying people, burials those kind of things any other pastoral duty that is straight forward (Appendix 2, item 2).

Ecclesia Group leaders: Are the leaders selected by the Ecclesia Group system to be the pastoral figures in Ecclesia Groups to facilitate the work and the meeting of Ecclesia Groups at the ground level. They are selected during the Plug- in sessions specifically in week nine. They are selected by doing spiritual assessments evaluation whereby the Ecclesia Group leadership looks for either, strength in leadership and things like teaching as part of their gift set. Sometime they may not even look at these two. But they look for someone who has the gifts of mercy and encouragement that they are able to work with the group of people and uplift them just by being there and being present, caring for them and encouraging them (Appendix 2, item 8).

Ecclesia Group members: Are those church members who went through the ten weeks discipleship classes of plug- in and graduated after a retreat held by combining all the other classes as one season that can be a total of more than for example six small groups. What happens before the end of the retreat is that every

individual will be assigned to a six months internship in church based on the results of the week nine spiritual assessment evaluation with the choice of remaining in that ministry or moving to another after the completion of the six month.

Types of Data Collection

The research used three methods for data collection, which are; interviews, survey questionnaires and church recording documents. The research had been carried in the field work of the research (Spradley 1979, 3)

Interviews

One kind of interview had been used in collecting data for this study that is one- to- one interview. This research has concentrated on this type because of the fact that unstructured interviews were not used because of lack of physical access to Ecclesia Group members and leaders. The only physical accesses to individuals were during the one- to- one interviews mentioned above with the two pastors.

Survey Questionnaires

Survey questionnaire were administered to both selected members and leaders of Ecclesia Groups with the rational of one leader and two other members in each selected group. The questionnaires were used to help the researcher to understand the background information of Ecclesia groups and both leaders' and members' understanding of the influence of their involvement on church numerical growth.

Documents

The researcher got access to only one type of record to study the church documents and that is the publications of the annual reports of the year 2009, 2011 and 2012 which are provided to all attendants and members of the Nairobi Chapel. Records such as minutes of meetings, church budgets, church registers, membership

records, church bulletins, and other publications from 2009 to 2011 were not accessible because of the fact that they were considered to be internal information and confidential. The study of the Nairobi Chapel budget distribution should have helped the researcher to identify where the church's emphasis has been centered since the inception of Ecclesia Group system into its organizational system. And this is according to McGravan (1970, 14). In some degree, the church documents have revealed the influence of Ecclesia groups on the numerical church growth.

Recording the Data

The researcher has brought the data collected through different methods together, compared them and their relation was investigated so that their validity on the basis of their interpretation and implication to be significant, real and informative as expected in being complementary to each other.

Data Analysis Procedure

The major goal for the researcher at this level was to examine the findings and draw conclusions. According to Mugenda and Mugenda, data analysis in qualitative research is the process of bringing order, structure and meaning to the mass of information collected ... seeks to make general statements on how categories or themes of data are related (2003, 203), while Spradley argues that, "it is the systematic examination of something to determine its parts, the relation among the parts and their relationship toward the whole." (1980, 85) The data collected were immediately analyzed after collection to facilitate the researcher's interaction with the information while it is still fresh. The data analysis had employed the process of putting the data collected into structure by organizing and categorizing the data themes that existed in the information. And the purpose of this is to divide the

categories into smaller groups for easy relation, which helped in refining a theoretical model epistemology.

Validation and Verification of Data

Validity is “the degree to which results obtained from analysis of the data represents the phenomenon under study” (Mugenda and Mugenda 1999, 95). In order to ensure the certainty of the data collected for the study, the researcher has collected data from various sources for the sake of comparison through questionnaires, interviews, and church documents. The reliability and validation of the data collected in this research has been examined and handled carefully by the researcher through comparing the raw data with the analyzed and the interpreted data. The consultations of Proof readers and at least two experts in church growth and missiological studies were considered. The assigned research readers have been involved in every step of the study to help making necessary corrections and at the end to present an excellent work. Then the final report has been compared with the raw data collected through the two main interviews with the Pastors and the available church documents.

Ethical Considerations

In this research, the researcher assumed the responsibility to safe guard the rights, interest and sensitivities of the informants (Spradley 1979, 36). Any aspect of denominational sensitivity in research area was respected. The researcher, clearly informed the key informants what he is intending to do with the information and its advantage for both him and the church, and care had been taken in order not to promise something beyond that to be done in the future or other publications without their permission.

CHAPTER FOUR

DATA ANALYSIS AND RESEARCH FINDINGS

The purpose of this study remains as it is; to find out what part do Ecclesia Groups play in church numerical growth, with specific reference to the Nairobi Chapel in the years 2009, 2010, then 2011. According to the annual report of the Nairobi Chapel, Ecclesia Group is a small group to help an individual to grow in faith with friends, having accountability partner, as well as support through life's celebration and challenges. (Chapelites 2011, 10)

Three research questions were put forward in the study. These are:

1. What are the Ecclesia Groups members' understandings on the role of Ecclesia Groups in promoting numerical growth of the Nairobi Chapel?
2. In what ways do Ecclesia Groups influence numerical growth in Nairobi Chapel?
3. To what extent has the numerical growth of Nairobi Chapel in the last three years been due to Ecclesia Groups?

Altogether twenty one questionnaires were analyzed. The researcher examined all the necessary data provided through these instruments and analyzed the findings presented in this chapter.

In reporting findings of the research, as stated below, each research question was answered by analyzing the data from:

- i. All sampled Ecclesia Group leaders (EL). All the data related to EL tables below are found in Appendix 3- A

- ii. All sampled Ecclesia Group members (EM). All the data related to EM tables below are found in Appendix 4- A

The interviews with the Pastor in charge of the Ecclesia Group system and the one with the delegate Pastor by the Senior Pastor are transcribed as appendix 1 and 2 are quoted whenever necessary in addressing these research questions by examining the facts tabulated. The church documents are also used to check on the validity of findings throughout this chapter.

Findings from each group of respondents in answering the survey questions were put into structure by organizing and categorizing the data themes that emerged as shown in the tables below to demonstrate the influence of Ecclesia Groups on the numerical growth of the Nairobi Chapel. Following the results of the analysis tables in each year, the researcher concluded with discussions on the findings of research questions and gave a comprehensive summary of the role Ecclesia Groups in promoting and influencing the numerical growth of Nairobi Chapel. The number of respondents providing data for each category appearing in the tables and their percentages are shown at the last column on each table instead of appearing in the analysis sections. And this applied to all the tables from 1EM to 12 EL in this chapter.

Findings from the 2009 Ecclesia Group

Finding from EM

To answer R. Q. 1 on the members of Ecclesia Groups understanding on the role of Ecclesia Groups in promoting numerical growth of Nairobi Chapel, the findings from questionnaire items 3, 6, 7 and 8 (Appendix 4) were analyzed. They show six elements with their frequency counts and percentages as reflected below in Table 1 EM

Analysis and Interpretations

In the analysis of items mentioned above, the researcher put all data into structure by organizing and categorizing the data themes that emerged. All the data collected from respondents brought up activities and titles that show the role of Ecclesia Groups in promoting numerical growth. The first role that emerged according to respondents (2009- 3- 2; items 6, 7, and 8; 2009- 3- 3, items 8) is a tool for evangelism with 6 occurrences as equal to 40 %. The research sees that all the characters mentioned by Ecclesia Group members can be understood as evangelism. Therefore, it indicates their understanding for the role of Ecclesia Group as “A tool for evangelism” in promoting numerical growth as it is shown in the table below.

The second role is being a place for accountability with 3 occurrences and total percentage of 20 %. Respondent (2009- 3- 3, items 6 and 7) mentioned that to achieve more numerical growth, there is a need for accountability in the groups, the Ecclesia Groups should have separate groups that are age and gender sensitive, and the leaders should make groups more diverse in age and gender. It seems that accountability plays an important role in promoting numerical growth. The researcher sees that what respondents’ statements describes Ecclesia Group as a place for accountability in relation to promoting numerical growth, thus scoring 20 % as mentioned in the table below.

The third role as understood by Ecclesia Group members in promoting numerical growth is by it being a place for spiritual growth occurring twice with a total percentage of 13%. Respondent 2009- 3- 2 mentioned that one major reason that kept the respondent in Chapel is that the *Ombi* “a book recommended by Ecclesia Group leadership for study in Ecclesia Group” prove to be spiritually helpful among other programs (Appendix 4- A, item 3). Whereby Respondent 2009- 3-3 mentioned

that the leadership should be getting progress updates from groups (Appendix 4- A, item 7) The researcher considered the respondents' answers in the items mentioned above as indicating that they understand Ecclesia Groups to be a place for spiritual growth in relation to promoting numerical growth with the score of 13 % as in the table below.

The fourth role according to respondent 2009- 3- 3, items 6 and 7 is a place for open sharing with 2 frequencies and a total percentage of 13%. In the analysis of the items it show more relation to Ecclesia Groups' role as being a place for open sharing to promote numerical growth. This category shades light on the purpose of Ecclesia Groups as establishing a space to weave their life story into Christian narrative as mentioned in chapter two by Latini.

The fifth role according to respondent 2009- 3- 3, item 7 is a place for fellowship with only 1 frequency and a total percentage of 7% as shown in the table below.

The sixth role according to respondent 2009- 3- 3, item 7 is a place for prayer with also 1 frequency and a total percentage of 7%. The researcher's take is that the required age and gender sensitive is an indication to need for an absent or more needed environment of prayer that promotes more numerical growth.

Table 1 EM. Perception of members on the Role of Ecclesia Groups in promoting numerical growth of the Nairobi Chapel

Category	Frequency (n)	Percentage	Respondents=%
A place for spiritual growth	2	13	2 of 2= 100
A tool for evangelism	6	40	2 of 2= 100
Place for accountability	3	20	1 of 2= 50
A place for open sharing	2	13	2 of 2= 100

A place for fellowship	1	7	1 of 2= 50
A place for prayer	1	7	1 of 2= 50
Total	15	100	

n = 15

Ecclesia Group members consider Ecclesia Groups to play a role in promoting numerical growth through all the categories shown in the table above. Two out of two as equal to 100% are convinced that they play the role of being place for spiritual growth, a tool for evangelism, and a place for open sharing. One out of two as equal to 50% is convinced that they play that role through being a place for accountability, a place for fellowship, and a place for prayer.

Finding from the EL

To answer R. Q. 1 on the members of Ecclesia Groups understanding on the role of Ecclesia Groups in promoting numerical growth of Nairobi Chapel, the findings from questionnaire items 2, 3, 5, 6, 7, 8, 9 and 10 (Appendix 3) were analyzed. They show five key elements with their frequency counts and percentages as reflected below in Table 2 EL

In the analysis of items mentioned above, the researcher put all data into structure by organizing and categorizing the data themes that emerged. All the data collected from the respondent brought up activities and titles that show the role of Ecclesia Groups in promoting numerical. The first role that emerged is a place for spiritual growth with 5 occurrences and a total percentage of 42%. The themes mentioned by respondents (2009- 3- 1, item 2, 3, 6, 7, and 10) show more of spiritual growth than any of the categories in the table below. The researcher considered the respondents statements as the understanding of Ecclesia Group members' understanding on the role of Ecclesia Group in promoting numerical growth.

The second role that emerged according to data provided by respondent 2009-3-1, items 8 and 10 is of Ecclesia Groups “a tool for evangelism”. In the analysis of these items show 3 occurrences of evangelism, the researcher considered it to indicate the role of Ecclesia Groups as being a tool for evangelism in regard to promoting numerical growth in Nairobi Chapel with the percentage of 25%. This role was alluded to in, the Pastor in charge of the Ecclesia Group system statement when explaining about how the church does evangelism to promote numerical growth, that,

“Now part of our transformation truck has what we call reaching our net works, and we have this phrase “each one bring one”. So each member who is a part of this church needs to reach out to a friend, a family member, or a neighbor who doesn’t go to church and invite them to church. So that is one of our biggest ways which we actually bring growth; we tell the congregation, speak to people in your world who don’t come to church and invite them to come to church. That’s one of our biggest, each one bring one.” (Appendix 2, item 10)

And according to the Senior Pastor’s letter in the 2009 Letter, “We continue to marvel at the steady increase in numbers that the Lord brings in each Sunday. Many of our ministries are now more established and doing well. We believe we will see more growth as we now put our energies into growth, as opposed to setting systems, which was the focus last year.” (Muriu 2009, 3)

The third role that emerged according to respondent 2009-3-1, item 2 is a place for fellowship which occurred twice with the total percentage of 17%. The analysis of this item shows relation more to fellowship than any of the categories in the table below and it reminds us of the vision of Nairobi Chapel, that is, “growing deep to reach wide”.

The fourth role that emerged according to data analysis of respondent 2009-3-1, item 5 is that Ecclesia Groups are places for prayer with only one occurrence and a total percentage of 8%. According to the same leader, he emphasized prayer as a priority in managing the challenges he faced in his leadership for the group and prayer

is one of the activities that causes numerical growth thus influences it as in the Early Church and Pointer's ten steps that are essential in church growth mentioned in our chapter two.

The fifth role that emerged according to respondent 2009- 3- 1, item 5 is being a place for pastoral care that has only one occurrence with the percentage of 8%. The leader mentioned discussion of issues with his members as a way of managing the challenges he faced in his leadership for the group; a practice that is similar to the care mentioned by Latini mentioned which occurred in the weekly meetings in the healing ministry of small groups as I putted it under the section "*What causes church growth*". And the researcher sees that it indicates to a good strategy for doing pastoral care where there is a purpose of and commitment to promoting numerical growth in a team work like Ecclesia Groups.

Table 2 EL. Perception of members on the Role of Ecclesia Groups in promoting numerical growth of the Nairobi Chapel

Category	Frequency (n)	Percentage	Respondents= %
A place for spiritual growth	5	42	1 of 1= 100
A tool for evangelism	3	25	1 of 1= 100
A place for pastoral care	1	8	1 of 1= 100
A place for prayer	1	8	1 of 1= 100
Fellowship	2	17	1 of 1= 100
Total	12	100	

n= 12

Ecclesia Groups are considered to have roles in promoting numerical growth. The table above depicted that 100 percent that constitutes only one respondent is convicted that Ecclesia Groups promote numerical growth through it being all what the table reflect above but with different percentages when compared to each other.

Ways by Which Ecclesia Groups Influence Numerical Church Growth in Nairobi Chapel

The following analysis from the responses given by sampled Ecclesia Group members and leaders show ways Ecclesia Groups influence numerical growth of Nairobi Chapel.

Finding from EM

In answering R. Q. 2: In what ways do Ecclesia Groups influence numerical growth of Nairobi Chapel? Data findings from questionnaire items 3, 6, 7 and 8 (Appendix 4) were analyzed. They showed seven key elements in their frequency counts and percentages as reflected below in Table 3 EM.

In the analysis of items mentioned above, the researcher put all data into structure by organizing and categorizing the data themes that emerged showing the ways Ecclesia Groups influence numerical growth in Nairobi Chapel as follows; The first way is through doing evangelism which occurred 6 times with a total percentage of 37% Through the analysis of data provided by respondents (2009- 3- 2, items 6 and 7; 2009- 3- 3, item 8). They mentioned outreach activities achieve more numerical growth. They suggested that church leadership should increase focus on evangelism-soul winning, and they will invite friends who do not presently attend church and also work with Ecclesia Group in local evangelism. The research sees that all the characters mentioned by respondents can be understood as doing evangelism. Most

probably, this indicates to the discussions going in the meetings about doing evangelistic activities and commitments.

The second way of influence, additional to all energies focused on numerical growth is through Ecclesia Group's commitment to or desire for more accountability in their meetings that occurred three times and scoring a total percentage of 18%. This comes out clear in the analysis of data provided by respondent 2009- 3- 3, items 6 and 7 whereby suggestions were given by the respondent for more accountability as by forming separate groups for age and gender sensitiveness. The researcher sees that what respondent's statements indicate to Ecclesia Group as a place for accountability in relation to promoting numerical growth.

The third way of influence on numerical growth is through promoting spiritual growth that occurred twice with the total percentage of 12%. Data analyzed are from respondents (2009- 3- 2, item 3; 2009- 3- 3, item 7) where *Ombi* (a book recommended by Ecclesia Group leadership for study in Ecclesia Group) was spiritually helpful among other programs that kept a respondent in Nairobi Chapel. Another mentioned that the leadership should be getting progress updates from groups as a way of following up spiritual growth in Ecclesia Groups. The researcher considered the respondents' answers in the items mentioned above as indicating to the influence of Ecclesia Groups on numerical growth through its promotion for spiritual growth more than any of the categories as in the table below.

The fourth way of influence according to data provided by respondents 2009- 3- 3, items 6 and 7 is a place for open sharing in Ecclesia Groups. In the analysis of items 6 and 7, it shows more relation to open sharing that happens in meetings as a way of influencing numerical growth in Nairobi Chapel with 2 occurrences as equal to 12% as shown in the table below. As mentioned in the section "*The Influence of Ecclesia*

Groups on Church Numerical Growth” in the literature review chapter, that, small groups provide intimacy and friendship.

The fifth way of influence according to respondent (2009- 3-3, item 7) is through fellowship in Ecclesia Groups with only 1 frequency and a total percentage of 7%. The respondent mentioned that Ecclesia Group leaders should visit the groups, especially the merge and the struggling. The researcher considered this item to give an indication to the ways Ecclesia Groups influence and ensure numerical growth of Nairobi Chapel of which more is demanded in Ecclesia Groups. It shows that Ecclesia Groups are places where fellowship happens among members and their leader regardless of the struggles as they expect the top leadership to come to visit their fellowship. In the literature review, Pointer mentioned fellowship as one of the reasons that causes church growth.

The sixth way of influencing numerical growth according to respondent 2009- 3- 3, item 7 is through prayer in Ecclesia Groups which is one of the purposes of small groups as mentioned by Hadaway we found in our literature review . The respondent suggested that Ecclesia Groups should have separate groups that are age and gender sensitive that is mentioned with only 1 occurrence and 7% (Appendix 4- A, item 7). The researcher’s take is that the demand for a required age and gender sensitive are clear indications of how Ecclesia Groups influence numerical growth in Nairobi Chapel through prayer in Ecclesia Groups and this is why there is a demand for an admirable environment for prayer that can promote numerical growth.

The seventh influence on numerical growth in Nairobi Chapel is through the members’ desire for Ecclesia Groups to remain relevant to its members with only 1 occurrence and a total percentage of 7%. The data provided by respondent 2009- 3- 2, item 6 was analyzed and it spoke heavily into desiring relevance as a way of Ecclesia

Groups' influencing numerical growth of Nairobi Chapel. The respondent mentioned that to achieve numerical growth, Ecclesia Group leadership should remain relevant to members because individuals have expectations when they join Ecclesia Groups. The desire for relevance persisted to this moment regardless of the changes made by the Ecclesia Group leadership in the system. The main change was that Ecclesia Groups became the main entrance to church activities after the plug- in graduation as stated by the Pastor in charge of Ecclesia Group system as follows,

“But since 2009 the system changed, and the system has become that the entry contact to any activity, role or participation in the church comes through one area that is the Plug- in ... is how actually you get into the Ecclesia Group system. Now what is Plug- in? Plug-in is our ten week experience of who we are as Nairobi Chapel and what we believe then. And the aim of these ten week experience is to connect you into the church life. Is to connect you with God; understanding who he is and understand how he sees you. Connect you to the church that puts you into fellowship and into community with people. Connect you with our community that means you getting firmly into a small group where you belong. And then finally connecting you to your destiny; understanding what God has created you to do and to be. So when you are done with that ten week experience. Then the small group that you have studied with ... is now transitions into being an Ecclesia Group.” (Appendix 2, item 5)

The need for relevance in the Ecclesia Groups continued to persist regardless the changes made by the Ecclesia Group leadership. And the leadership has more plans to include zonal shepherds in the new system as by the year 2012 (see appendix 2, item 9). Therefore, this is a clear indication of how Ecclesia Groups influence numerical growth in Nairobi Chapel.

Table 3 EM. Ways Ecclesia Groups influence numerical growth in Nairobi Chapel

Category	Frequency (n)	Percentage	Respondents=%
Promoting spiritual growth	2	12	2 of 2= 100
Doing evangelism	6	37	2 of 2= 100

Accountability in Ecclesia Groups	3	18	1 of 2= 50
Open sharing in Ecclesia Group meetings	2	12	1 of 2= 50
Fellowship in Ecclesia Groups	1	7	1 of 2= 50
Prayer in Ecclesia Groups	1	7	1 of 2= 50
Desiring Ecclesia Groups to remain relevant to its members	1	7	1 of 2= 50
Total	16	100	

n= 16

Ecclesia Group members consider their groups to influence numerical growth in Nairobi Chapel through the key elements shown in table above. Two out of two as equal to 100% are convicted that that influence is through promoting spiritual growth and doing evangelism. One out of two as equal to 50% is convinced that Ecclesia Groups influence numerical growth through Accountability in Ecclesia Groups, open sharing in Ecclesia Group meetings, fellowship in Ecclesia Groups, prayer in Ecclesia Groups, and desiring Ecclesia Groups to remain relevant to its members.

Finding from the EL

In answering R. Q. 2: In what ways do Ecclesia Groups influence numerical growth of Nairobi Chapel? Data findings from questionnaire items 2, 3, 4, 5, 6, 7, 8, 9, and 10 (Appendix 3) were analyzed. They showed six key elements in their frequency counts and percentages as reflected below in Table 4 EL.

In the analysis of items mentioned above, the researcher put all data into structure by organizing and categorizing the data themes that emerged. All the data collected from the respondent brought up activities and titles that show the ways Ecclesia Groups influence numerical growth. The first way is through promoting spiritual growth that occurred 5 times with the percentage of 29%. Data provided by respondent 2009- 3- 1, items 2, 3, 6, 7 and 10) show more of promoting spiritual growth than any in the table below. Items mentioned by the respondent were in form of his duty as a leader, suggestions for more numerical growth and reasons that contribute to numerical growth. The researcher considered the respondent's statement as indications to elements constituting one of the ways Ecclesia Groups influence the numerical growth in Nairobi Chapel. This theme shows that spiritual growth is the concern of the groups as well the health of the group to assure a healthy numerical growth through evangelism. In his letter posted in the Nairobi Chapel Annual Report 2009, the Senior Pastor mentioned that at least 80% of the Nairobi Chapel members are in small groups studying the Bible for discipleship and growth has been seen in this sense but continue to define and redefine their different but similar discipleship processes (The Annual Report 2009, 5).

The second way of influence is dealing with the Ecclesia Group dynamics that show 5 occurrences and total percentage of 29% as shown in the table below. Data provided by respondent (2009- 3- 1, items 2 and 5) show more of dealing with dynamics when analyzed and put into structure than any of the categories in the table below. As a leader, the respondent mentioned some of the challenges he faced in his leadership for the group. Dealing with divergent views is a challenge; some people seem to be sold out on dividing the group, dealing with domineering individuals, and

balancing with those too quiet. He mentioned also that among his responsibilities is to deal with the group's dynamics.

It is worth mentioning that since the early inception of Ecclesia Group system the leadership continued to deal with these dynamics as it is seen through findings. The Pastor in charge of the Ecclesia Group system in Appendix 2, items 3 and 4, mentioned that the Ecclesia Group system was integrated into the organizational system of the Nairobi Chapel in the mid 1990's when it began as Care Groups then converted to Ecclesia Groups in the late 1990's. And that, the Ecclesia Group leadership has changed the format, why they are structured and how they are structured over the years but they have had consistent Ecclesia Groups since the mid 90's. It is evident that changes happened before in order to achieve a certain goal and purpose which is the vision of Nairobi Chapel for discipleship and having a strong social justice impact as mentioned by the interviewed pastor delegated by the senior Pastor (Appendix 1, item 11) Her comment about the process of selecting and uplifting a plug- in member to a Ecclesia Group leadership affirms the Pastor in charge of Ecclesia Groups system comment, that, it is just the mode of training Ecclesia Group leaders have changed but the vision is the same "growing deep to reach wide" (Appendix 2, item 3) These statements show further concern for the health of the group as they purpose to reach out to the community and promote spiritual growth of the Nairobi Chapel. The researcher sees that the items mentioned above indicate more to a way of influence on numerical growth in Nairobi Chapel.

The third way of influence is through doing evangelism in 3 occurrences with a total percentage of 18%. Data provided by respondent 2009- 3- 1, items 8 and 10 were organized and it show more of evangelism that any possible category. The respondent mentioned that as a group they organize community life work

“evangelism’ ones a month and as they agree as a group, they as leadership pursue to maintain numerical growth through inviting friends who are not Chapelites (Nairobi Chapel members) to join and also by making sure that individual evangelism is also done. In the analysis of items 8 and 10 that shows 3 occurrences of evangelistic activities, the researcher considered it to indicate of the external activities on how Ecclesia Groups influence numerical growth of and in Nairobi Chapel though evangelism can be carried inside church and in the believers’ world of influence.

The fourth way of influence that emerged is through fellowship in Ecclesia Groups which occurred twice with the total percentage of 12%. Data provided by respondent 2009- 3- 1, item 2 when analyzed show more of fellowship than any way of influence that are shown in the table below. And the researcher sees these two duties referring more to the value and place of fellowship in this Ecclesia Group in influencing numerical growth in Nairobi Chapel.

The fifth way of influence is through prayer in Ecclesia Groups that occurred with only ones and a total percentage of 6% as in the table below. Respondent 2009- 3- 1, in item 5 emphasized prayer as priority in managing the challenges he faced in his leadership for the group. And prayer is one of the activities that causes numerical growth thus influences it.

The sixth way that Ecclesia Groups influence numerical growth in Nairobi Chapel is by providing pastoral care through the Ecclesia Group leadership as shown in the table below with one occurrence and a total percentage of 6%. In item 5, respondent 2009- 3- 1 mentioned discussion of issues with his members as a way of managing the challenges he faced in his leadership for the group. And the researcher sees that it indicates to a good strategy for doing pastoral care and another creating way in influencing numerical growth of Nairobi Chapel.

Table 4 EL. Ways Ecclesia Groups influence numerical growth in Nairobi Chapel

Category	Frequency (n)	Percentage	Respondents=%
Promoting spiritual growth	5	29	1 of 1=100
Doing evangelism	3	18	1 of 1=100
Providing pastoral care through Ecclesia group leadership	1	6	1 of 1=100
Fellowship in Ecclesia Group meetings	2	12	1 of 1= 100
Prayer in Ecclesia Groups	1	6	1 of 1= 100
Dealing with Ecclesia Groups dynamics	5	29	1 of 1= 100
Total	17	100	

n= 17

Ecclesia Groups is considered to have influence on numerical growth in Nairobi Chapel. The table above depicted that 100 percent that constitutes only one respondent is convicted that Ecclesia Group promotes numerical growth through it being all what the table reflect above but with different percentages when compared to each other.

The Role of Ecclesia Groups in Promoting and Influencing Numerical Growth

Members understanding about the role of Ecclesia Group in promoting numerical growth led to further reflections. That their understanding in further analysis with an addition to desiring that group should remain relevant (table 3EM)

and dealing with Ecclesia Groups dynamics (table 4EL) turned to be ways of influencing the same numerical growth. In other words, elements that came out as respondents' understanding as the role of Ecclesia Group in promoting numerical growth turned to be at the same time ways of influencing the same phenomenon under study but with different percentages.

Both the role in promoting and the ways of influencing numerical growth can be categorized into external and internal activities. For example fellowship and prayer in Ecclesia Groups as opposed to Evangelism and doing evangelism are internal activities as well preparatory for and continual to reaching out or evangelism. The categories "desiring Ecclesia Groups to remain relevant to its members and dealing with Ecclesia Group dynamics are considered by the researcher as exceptional for the reason that they are in nature of actions and reactions wherever they appear in this study.

According to the findings above, both Ecclesia Group members and leaders understand that the role of Ecclesia groups in promoting numerical growth is through evangelism that comes from a healthy fellowship between members and their leaders who respond positively to the needs of members by keeping the group relevant as they deal with the groups' dynamics with a servant leadership attitude. From time to time members demand for relevance of their groups and leaders in turn saw it important to deal with the group's dynamics as they participate in the vision of the Nairobi Chapel through continual discipleship, service and reaching out to the community as a way of commitment to influence numerical growth provided, church services and big events. Both the desire for relevance and the consideration that Ecclesia Group is a place for spiritual growth proves the fact that Ecclesia Groups are purposed for obedience to the Great Commission as it strives to be a vital testimony for outsiders. Numerical

growth was praised even in the 2009 annual report as it is evident in to the Senior Pastor's letter in the 2009 Letter, "We continue to marvel at the steady increase in numbers that the Lord brings in each Sunday. Many of our ministries are now more established and doing well. We believe we will see more growth as we now put our energies into growth, as opposed to setting systems, which was the focus last year." (Muriu 2009, 3)

Though the researcher did not succeed to find the exact total membership of Nairobi Chapel in 2009 (Total number of Ecclesia Groups "44" are mentioned in the section answering R.Q. 3 below), the findings above show that Ecclesia Groups promote and influence the church's numerical growth through the key elements shown in the tables above. And the adjustments and changes made in The Ecclesia Groups system since its inception are clear evidences for both Ecclesia Group roles in promoting and ways of influence on numerical growth. Furthermore, the occurrence of evangelism (An external activity) in all the tables seems to indicate that this high support for evangelism springs out of a healthy growth from within the Ecclesia Groups.

Findings from the 2010 Ecclesia Groups

Finding from EM

To answer R. Q. 1 on the members of Ecclesia Groups understandings on the role of Ecclesia Groups in promoting numerical growth of Nairobi Chapel, the findings from questionnaire items 1 , 3, 4, 5, 6, 7 and 8 (Appendix 4) were analyzed. They show eight key elements with their frequency counts and percentages as reflected below in Table 5 EM.

Analysis and Interpretations

In this process the researcher put all data into structure by organizing and categorizing the data themes that emerged. All the data collected from all the respondents were processed as noted above. In response to the R.Q. 1, all the 8 Ecclesia group members of the 2009 as equal to 21 frequencies and a total percentage of 33% were convinced that Ecclesia Groups are “place for fellowship”. Items interpreted as are found in Appendix 4-A as mentioned by respondents (2010- 1-2, item6; 2010- 1-3, items 3,4, 6; 2010- 2- 2, item 2; 2010- 2- 3, items 3 and 4; 2010 3- 2, item 4, 6, and 7; 2010- 3- 3, items 3, 4, 6, and 7; 2010- 4- 2, item 3; then respondent 2010- 4- 3, items 3, 4, and 6). Fellowship is what Pointer cited as one of the hallmarks of a church in the section “what causes church growth” in my literature review. And here it appears to be the dominant role of Ecclesia Groups in promoting numerical growth according to its members.

The second role of Ecclesia Groups in promoting numerical growth as convinced by respondents (2010- 1-2, items 5 and 8; 2010- 1- 3, item 8; 2010- 2- 2, item 5 and 8; 2010- 2-3, item 8; 2010- 2- 3, item 5; 2010- 3- 3, items 5 and 8; 2010- 4- 2, item 5; 2010- 4- 3, items 7 and 8) after putting all the data into structure by organizing and categorizing the data is evangelism with the frequency of 16 and total percentage of 26%. In the summary of literature findings I mentioned that Ecclesia Group is one of the structures that promote church numerical growth and this can be noticed by the fact that features of evangelism cuts across this chapter especially in the tables 1 EM- 12 EL.

The third role that emerged according to 4 respondents (2010- 2- 2, item 6; 2010- 2- 3, items 3, 6, 7; 2010- 3- 2, item1; then respondent 2010- 4- 2, items 1, 6, and 7) is a place for spiritual growth with the frequency of 9 and a total percentage of

15%. This shows the fact that Ecclesia Groups promote numerical growth through providing a healthy environment for spiritual growth. They are designed and developed for growth and the edification of the body of Christ as mentioned in chapter two under the definition and the purpose of Ecclesia Groups.

The fourth role according to respondents (2010- 1- 2, item 8; 2010- 3- 2, item 6; 2010- 3- 3, items 3, 6, and 7; 2010- 4- 2, item 3) a place whereby members find opportunities for service which occurred 6 times with a total percentage of 10%. They are places where church members are mobilized and motivated for the service of Christ and use their gifts to minister to each other in small groups and the bigger church as to play more active roles in their areas of ministry.

The fifth role according to respondents (2010- 1- 3, item 6; 2010- 2- 2, item 6; 2010- 2- 3, item 7; then respondents 2010- 4- 2, items 6 and 8) is a place for accountability which occurred five times as equal to the percentage of 8%. Members understood competent leaders are not intimidated but held members accountable.

The sixth role according to respondents (2010- 2- 2, item 6 and 2010- 2- 3, item 8) is a place for prayer with the frequency of 2 and a total percentage of 3%. Respondent 2010- 2- 3 decided to pray in order to enhance numerical growth in Chapel.

The seventh role according to respondent no. 2010- 3-2, item 7 is a place for pastoral care with 2 frequencies a total percentage of 3%. The respondent suggested for more care for people and one to one conversation with people in need.

The eighth role according to respondent no. 2010- 1- 3, item 6 is a place for open sharing with only 1 frequency and a total percentage of 2%. The respondent understood open sharing as a role of Ecclesia Group in promoting numerical growth.

Table 5 EM. Perception of members on the Role of Ecclesia Groups in promoting numerical growth of the Nairobi Chapel

Category	Frequency (n)	Percentage	Respondents= %
A place for spiritual growth	9	15	4 of 8= 50
A tool for evangelism	16	26	8 of 8= 100
Place for accountability	5	8	4 of 8= 50
A place for open sharing	1	2	1 of 8= 12.5
A place for fellowship	21	33	8 of 8= 100
A place for prayer	2	3	1 of 8= 12.5
A place for pastoral care	2	3	1 of 8= 12.5
Opportunities for service	6	10	4 of 8= 50
Total	62	100	

n= 62

Ecclesia Group members consider their groups to play roles in promoting numerical growth in Nairobi Chapel as shown in table above. 8 out of 8 as equal to 100% are convicted that they are places for fellowship and tool for evangelism. 4 out of 8 as equal to 50% that it is a place for spiritual growth, opportunities for service, and a place for accountability. 2 out of 8 believe that it is a place for prayer. 1 out 8 is convinced that it is a place for open sharing and pastoral care.

Finding from EL

To answer R. Q. 1 on the members of Ecclesia Groups understanding on the role of Ecclesia Groups in promoting numerical growth of Nairobi Chapel, the findings from questionnaire items 2, 3, 4, 5, 6, 7, 8, 9, and 10 (Appendix 3) were analyzed. They show seven key elements with their frequency counts and percentages

as reflected below in Table 6 EL. For the respondents and items mentioned below, see appendix 3-A. The analysis of these items show relation mostly to each key element it indicates more than others as follows:

All the 4 Ecclesia group leaders of the 2010 as equal to 13 frequencies and a total percentage of 26% were convinced that Ecclesia Groups are “A tool for evangelism” according to all the data collected from all 4 respondents (2010- 1- 1, items 6 and 10; 2010- 2- 1, items 2, 6, and 7; 2010- 3- 1, items 6, 7, 8, 9, and 10; 2010- 4- 1, items 6 and 9) The Ecclesia Groups were involved in prison ministry and some prisoners after released they come to church and in other activities they do reach out to the unreached and one of the Ecclesia Group leaders’ duties is to mobilize the group for evangelism.

The second role that emerged according to respondents (2010- 1-1, items 2, 3, and 5; 2010-2-1, items 2, 3, and 4; 2010- 3- 1, items 2, 3, and 5; 2010- 4- 1, items 2 and 5) is a place for pastoral care as equal to 13 frequencies and a total percentage of 26%. According to the items shown above, Ecclesia Group leaders understood that their members consider their groups as place to be taken care of spiritually as they get prepared to reach out to people in their world of influence.

The third role that emerged according to respondents (2010- 1- 1, items 2, 5 and 10; 2010- 2- 1, items 2 and 5) is a place for prayer as equal to 7 frequencies and a total percentage of 14%. In the literature review under the title the *Biblical Basis for Ecclesia Groups: The Early Church*, I mentioned Snyder’s comment whereby prayer was one of the activities as the church became essentially a net work of house church (2004, 164)

The fourth role that emerged according to respondents (2010- 1- 1, item 5; 2010- 2- 1, item 5; 2010- 3- 1, items 4 and 5; 2010- 4- 1, items 2, 3, and 9) is a place

for spiritual growth that occurred 7 times as equal to 14%. Putting the word of God into practice is one of the steps that give an essential sign for growth.

The fifth role that emerged according to respondents (2010- 1- 1, item 4; 2010- 2- 1, item 4; 2010- 3- 1, items 5 and 10) is a place for fellowship as equal to 5 frequencies and a total percentage of 9%. Fellowship is mentioned in the literature review as a purpose for Ecclesia Groups.

The sixth role that emerged according to respondents (2010- 2- 1, items 4 and 5; 2010- 3- 1, item 4; 2010- 4- 1, item 4) is a place for accountability as equal to 5 frequencies and a total percentage of 9%. Members are monitored and ensured by leaders that they are faithful to their accountability responsibilities.

The seventh role that emerged according to respondent 2010- 1- 1, item 8 is A tool for missions as equal to 1 frequency and a total percentage of 2%. This Ecclesia Group participated in the Kenya 47- 21- 21 campaign initiated pray for and preach peace and reconciliation in the 47 counties of Kenya before the Kenya Presidential Election of March, 2013.

Table 6 EL. Perception of members on the Role of Ecclesia Groups I promoting numerical growth of the Nairobi Chapel

Category	Frequency (n)	Percentage	Respondents=%
A place for spiritual growth	7	14	4 of 4= 100
A tool for evangelism	13	26	4 of 4= 100
A tool for missions	1	2	1 of 4= 25
Place for accountability	5	9	3 of 4= 75
A place for pastoral care	13	26	4 of 4= 100
A place for prayer	7	14	2 of 4= 50

A place for fellowship	5	9	3 of 4= 75
Total	51	100	

n= 51

Ecclesia Groups are believed to play roles in promoting numerical growth in Nairobi Chapel. 4 out of 4 as equal to 100% are convinced that it is a tool for evangelism, a place for pastoral care, and spiritual growth. 3 out of 4 as equal to 75% are convinced that it is a place for fellowship and accountability. 2 out of 4 as equal to 50% believe it to be a place for prayer. And 1 out of 4 as equal to 25% believe it to be a tool for missions.

Ways by Which Ecclesia Groups Influence Numerical Church Growth in Nairobi Chapel

The following analysis from the responses given by sampled Ecclesia Group members and leaders show ways Ecclesia Groups influence numerical growth of Nairobi Chapel.

Finding from EM

In answering R. Q. 2: In what ways do Ecclesia Groups influence numerical in growth of Nairobi Chapel? Data findings from questionnaire items 1, 3, 4, 5, 6, 7 and 8 (Appendix 4) were analyzed. They showed nine key elements in their frequency counts and percentages as reflected below in Table 7 EM. For the respondents and items mentioned below, see appendix 4-A.

In this process the researcher put all data into structure by organizing and categorizing the data themes that emerged. All the data collected from all the respondents were processed as noted above. In response to the R.Q. 2, all the 8 respondents as equal to 21 frequencies and a total percentage of 30% were convinced that Ecclesia Groups influence numerical growth through fellowship in Ecclesia

Groups. Items interpreted as are found in Appendix 4-A as mentioned by respondents (2010- 1-2, item6; 2010- 1-3, items 3,4, 6; 2010- 2- 2, item 2; 2010- 2- 3, items 3 and 4; 2010 3- 2, items 4, 6, and 7; 2010- 3- 3, items 3, 4, 6, and 7; 2010- 4- 2, item 3; then respondent 2010- 4- 3, items 3, 4, and 6). Fellowship is what Pointer cited as one of the hallmarks of a church in the section “what causes church growth” in my literature review. And here it appears to be a role of Ecclesia Groups in promoting numerical growth.

The second way of influence on numerical growth as convinced by respondents (2010- 1-2, items 5 and 8; 2010- 1- 3, item 8; 2010- 2- 2, item 5 and 8; 2010- 2-3, item 8; 2010- 2- 3, item 5 “2 occurrences”; 2010- 3- 3, items 5 and 8; 2010- 4- 2, item 5; 2010- 4- 3, items 7 and 8.) after putting all the data into structure by organizing and categorizing the data is through doing evangelism is with the frequency of 16 and total percentage of 24%. Many friends and family members to Ecclesia Group members became members of Chapel through the testimony and evangelism of Ecclesia Groups as Ecclesia Groups participated in evangelism.

The third way that emerged according to 4 respondents (2010- 2- 2, item 6; 2010- 2- 3, items 3, 6, 7; 2010- 3- 2, item 1; then respondent 2010- 4- 2, items 1, 6, and 7) is through promoting spiritual growth with the frequency of 10 and a total percentage of 13%. Leaders and members alike assured that their groups promoted spiritual growth.

The fourth way according to respondents (2010- 1- 2, item 8; 2010- 3- 2, item 6; 2010- 3- 3, items 3, 6, and 7; 2010- 4- 2, item 3) a place whereby members find opportunities for service which occurred 6 times with a total percentage of 10%. Through Ecclesia Groups members used their gifts and were able to serve the church and the communities around them.

The fifth way that emerged according to respondents (2010- 1- 3, item 6; 2010- 2- 2, item 6; 2010- 2- 3, item 7; then respondents 2010- 4- 2, items 6 and 8) is through accountability in Ecclesia Groups which occurred five times as equal to the percentage of 7%. Respondents considered their groups to be forums where they make sure that each one is faithful to his or her accountability responsibilities.

The sixth ay according to respondents (2010- 2- 2, item 6 and 2010- 2- 3, item 8) is through prayer in Ecclesia Groups with the frequency of 2 and a total percentage of 3%. Respondent 2010- 2- 3 decided to pray in order to enhance numerical growth in Chapel.

The seventh role according to respondent no. 2010- 3-2, item 7 is through providing pastoral care through the Ecclesia Group leadership with 2 frequencies a total percentage of 3%. Through and within Ecclesia Groups, church members were taken care of by their leaders and prayer partners.

The eighth role according to respondent no. 2010- 1- 3, item 6 is through open sharing in Ecclesia Groups with only 1 frequency and a total percentage of 2%. The respondent admired the fact that Ecclesia Groups are places where people share openly and intimately as a family and admonished for more space for open sharing in age sensitive groups.

The ninth way of influence that emerged according to respondents (2010- 1- 2, item 6; 2010- 1- 3, item 6; 2010- 3- 3, item 6; 2010- 4- 3, item 7) is through desiring relevance in Ecclesia Groups with 6 frequencies and a total percentage of 9%. This continual desire for relevant by respondents shows that these groups are effective in its live in Chapel.

Table 7 EM. Ways Ecclesia Groups Influence Numerical Growth in Nairobi Chapel

Category	Frequency (n)	Percentage	Respondents=%
Promoting spiritual growth	10	13	4 of 8= 50
Doing evangelism	16	24	8 of 8= 100
Accountability in Ecclesia Groups	5	7	4 of 8= 50
Open sharing in Ecclesia Group meetings	1	2	1 of 8= 12.5
Fellowship in Ecclesia Groups	21	30	8 of 8= 100
Prayer in Ecclesia Groups	2	3	2 of 8= 25
Providing pastoral care	2	3	1 of 8= 12.5
Finding opportunities for service	6	9	4 of 8= 50
Desiring Ecclesia Groups to remain relevant to its members	6	9	4 of 8= 50
Total	69	100	

n= 69

Ecclesia Group members consider their groups to influence numerical growth in Nairobi Chapel through the key element shown in table above. 8 out of 8 as equal to 100% are convicted that that influence is through doing evangelism and the fellowship activities in Ecclesia Groups. 4 out of 8 s equal to 50% believe it to do the same through promoting spiritual growth and accountability in Ecclesia Groups, finding opportunities for service for its members, and the influence of desiring Ecclesia Groups to remain relevant to its members. 2 out of 8 as equal to 25% believe it that they influence through prayer. And 1 out of 8 as equal to 12.5% are convinced

that it is through providing pastoral care through the respective Ecclesia Group leadership.

Finding from EL

In answering R. Q. 2: In what ways do Ecclesia Groups influence numerical in growth of Nairobi Chapel? Data findings from questionnaire items 2, 4, 5, 6, 7, 8 and 9 (Appendix 3) were analyzed. They showed eight key elements in their frequency counts and percentages as reflected below in Table 8 EL. For the respondents and items mentioned below, see appendix 3-A.

All the 4 Ecclesia group leaders of the 2010 as equal to 13 frequencies and a total percentage of 23% were convinced that Ecclesia Groups influence numerical growth through doing evangelism. This is according to all the data collected from 4 respondents (2010- 1- 1, items 6 and 10; 2010- 2- 1, items 2, 6, and 7; 2010- 3- 1, items 6, 7, 8, 9, and 10; 2010- 4- 1, items 6 and 9) In chapter two under the topic *role of Ecclesia Group leaders and members*, witnessing to each other and the neighborhood is mentioned as the role of both.

The second way of influence that emerged according to respondents (2010- 1- 1, items 2, 3, and 5; 2010-2-1, items 2, 3, and 4; 2010- 3- 1, items 2, 3, and 5; 2010- 4- 1, items 2 and 5) is through providing pastoral care as equal to 13 frequencies and a total percentage of 22%. In all items mentioned above, leaders stated their duties and how they managed to deal with challenges they faced in their leadership. All these data while put into structure showed more of pastoral; care than any of the categories in the table below.

The third way that emerged according to respondents (2010- 1- 1, items 2, 5 and 10; 2010- 2- 1, items 2 and 5) is through prayer in Ecclesia Groups as equal to 7

frequencies and a total percentage of 13%. Leaders prayed for and with their group members and encouraged participation of prayer partners.

The fourth way that emerged according to respondents (2010- 1- 1, item 5; 2010- 2- 1, item 5; 2010- 3- 1, items 4 and 5; 2010- 4- 1, items 2, 3, and 9) is through promoting spiritual growth that occurred 7 times as equal to 13%. Leaders made sure that members are followed up, encouraged to attend group meetings and coached members for growth and discipleship. Low attendance is considered as a challenge in Ecclesia Groups.

The fifth way that emerged according to respondents (2010- 1- 1, item 4; 2010- 2- 1, item 4; 2010- 3- 1, item 5 and 10) is through providing fellowship as equal to 5 frequencies and total percentage of 9%. Low attendance was considered to be a challenge by leaders but they encouraged members to make meetings fun and tried to visit homes of the members.

The sixth role that emerged according to respondents (2010- 2- 1, items 4 and 5; 2010- 3- 1, item 4; 2010- 4- 1, item 4) is a place for accountability as equal to 5 frequencies and a total percentage of 9%. Members are ensured to be faithful to their accountability responsibilities and attending meetings.

The seventh role that emerged according to respondent 2010- 1- 1, item 8 is through Ecclesia involvement in missions as equal to 1 frequency and a total percentage of 2%. This Ecclesia Group was involved in the Kenya 47- 21- 21 campaign initiated by Chapel to pray for and preach peace and reconciliation before the Presidential election of 2013. Through this initiative each two Ecclesia Groups were assigned a county to pray for and go for mission before the elections period.

The eighth way of influence according to respondents (2010- 1- 1, item 4; 2010- 3- 1, items 2; 2010- 4- 1, items 4 and 5) is through dealing with Ecclesia Group

dynamics as equal to 5 frequencies and a total percentage of 9%. This activity is a clear reaction to the Ecclesia Group member desire for relevance that persisted since the inception of Ecclesia Group system in Nairobi Chapel.

Table 8 EL. Ways Ecclesia Groups influence numerical growth in Nairobi Chapel

Category	Frequency (n)	Percentage	Respondent=%
Promoting spiritual growth	7	13	4 of 4= 100
Doing evangelism	13	23	4 of 4= 100
Doing missions	1	2	1 of 4= 25
Providing pastoral care through Ecclesia Group leadership	13	22	4 of 4= 100
Prayer in Ecclesia Groups	7	13	2 of 4= 50
Dealing with Ecclesia Groups dynamics	5	9	3 of 4= 75
Accountability in Ecclesia Groups	5	9	3 of 4= 75
Providing fellowship	5	9	3 of 4= 75
Total	56	100	

n= 56

Ecclesia Groups are considered to have influence on numerical growth in Nairobi Chapel. 4 out of 4 as equal to 100% believe it to be promoting spiritual growth, doing evangelism, and providing pastoral care. 3 out of 4 as equal to 75% are convinced that it is through the leaders' dealing with Ecclesia Group dynamics, accountability and fellowship in Ecclesia Groups. 2 out of 4 as equal to 50% believe it to be through prayer. And 1 out of 4 as equal to 25% is convinced that it is through doing missions.

The Role of Ecclesia Groups in Promoting and Influencing Numerical Growth

According to the findings above, both Ecclesia Group members and leaders understand that the role of Ecclesia groups in promoting numerical growth is through healthy Ecclesia Groups with effective activities whereby members are taken good care of through pastoral care which provides healthy spiritual environment for participants as they grow their passion to reach their world with the love of Christ through the vision and the mission of the Nairobi Chapel. As seen in tables above, fellowship proved to be one of the ways in influencing numerical growth of Nairobi Chapel. This shows how this activity is understood to be of a vital importance in influencing numerical growth. It guarantees an effective evangelism (See table 5 EM and 7 EM). Activities like open sharing, prayer, fellowship and accountability are natural in the Ecclesia Groups' life but at the same time brings about demands for relevance in groups. Like the 2009 Ecclesia Groups, the desire for relevance continued to be an issue for Ecclesia Groups of 2010 (Table 7 EM). Leaders continued to deal with Ecclesia Groups' dynamics (Table 8 EL) and this shows the labor accompanied with the evident numerical growth and how Ecclesia Groups influence this growth. Fellowship among members remained important for Ecclesia Groups as an indicator for a healthy relationship and witness to the community. It seems like the fellowship in Table 7 EM motivating both leaders and members to get more involved in evangelism and not forgetting the fact of prayer and spiritual growth as shown in (Table 8 EL)

Members' service in church activities proved to be where both Ecclesia group leaders and members are committed and involved to influence the numerical growth of the Nairobi Chapel as far as the six months internship mentioned below and opportunities for service are concerned.

Looking into the Nairobi Chapel Annual Report- 2010, the researcher found that at the beginning of the year 2010 there were 44 Ecclesia Groups and at the end of the year the number was added to 77 Ecclesia Groups and 770 people were part of an Ecclesia Group (Chapelites 2011, 10). The report added confidently that more than half of the congregation belongs to an Ecclesia Group family. Along with the Ecclesia Group membership, Ecclesia Group members are given ministry experience that will last for six months with the option of staying after. This six month ministry experience helped to increase the volunteer pool of the Nairobi Chapel but also it has given members opportunity not to “just talk the talk, but walk the walk.” According to the report, “The establishment of the Group Ministry has been key in adding to 100,000 to be discipled by 2020.” (Chapelites 2011, 10) It helped to see God move members’ lives beyond Sunday service and into everyday life. Thus, the influence of Ecclesia Groups on numerical growth is intentioned by the Nairobi Chapel by getting members involved in service in those six months ministry experience. Interestingly is that for the first time mission appeared as the second reaching out activity since evangelism was the one mentioned so far in the tables above, but with only 1 occurrence as equal to 2% of total in table 6 EL and 8 EL.

Findings from the 2011 Ecclesia Groups

Finding from EM

To answer R. Q. 1 on the members of Ecclesia Groups understandings on the role of Ecclesia Groups in promoting numerical growth of Nairobi Chapel, the findings from questionnaire items 3, 4, 6, 7 and 8 (Appendix 4) were analyzed. They show six key elements with their frequency counts and percentages as reflected below in Table 9 EM. For the respondents and items mentioned below, see appendix 4-A.

In this process the researcher put all data into structure by organizing and categorizing the data themes that emerged. All the data collected from all the respondents were analyzed as noted above. In response to the R.Q. 1 on the role the role of Ecclesia Groups in promoting numerical growth, all the 8 Ecclesia group members of the 2011 as equal to 9 frequencies and a total percentage of 32% were convinced that that Ecclesia Groups “ A tool for evangelism”. Items analyzed as are found in Appendix 4-A as mentioned by respondents (2011- 1-2, item 8; 2011- 1- 3, item 8; 2011- 3- 2, items 6 and 8; 2011- 3- 3, items 6, 7, and 8). Respondent were devoted to share the sermon with non believers and suggested that Ecclesia Group meeting should be open for others who are not members of Nairobi Chapel.

The second role of Ecclesia Groups in promoting numerical growth emerging according to respondents (2011- 1- 2, item 4; 2011- 1- 3, item 4; 2011- 3- 2, items 3 and 4; 2011- 3- 3, items 3, 4, 6) is a place for fellowship with the frequency of 8 and total percentage of 29%. Ecclesia Groups were where some respondents feel sense of belonging and family.

The third role that emerged according to respondents (201- 1- 2, item 3; 2011- 1- 3, item 3; 2011- 3- 2, item 6) is a place for spiritual growth with the frequency of 5 and total percentage of 18%. Ecclesia Group is one of the major reasons that kept respondents in Nairobi Chapel.

The fourth role that emerged according to respondents (2011- 3- 2, item 8; 2011- 3- 3, item 6) is opportunities for service with 2 frequencies and a total percentage of 7%. Through Ecclesia Groups respondents were able to serve in their meeting, church and the community.

The fifth role that emerged according to respondents (2011- 1- 2, item 6; 2011- 1- 3, item 6) is a place for accountability with also 2 frequencies and a total

percentage of 7%. Respondents suggested for more accountability by having separate groups for youth.

The sixth role that emerged according to respondents (2011- 1- 2, item 7; 2011- 1- 3, item 7) is a place for open sharing with 2 frequencies and a total percentage of 7%. Suggestions were given for more open sharing as respondents demanded age sensitiveness in groups.

Table 9 EM. Perception of members on the Role of Ecclesia Groups in promoting numerical growth of the Nairobi Chapel

Category	Frequency (n)	Percentage	Respondents=%
A place for spiritual growth	5	18	3 of 4= 75%
A tool for evangelism	9	32	4 of 4= 100%
Place for accountability	2	7	2 of 4= 50%
A place for open sharing	2	7	2 of 4= 100%
A place for fellowship	8	29	4 of 4= 100%
Opportunities for service	2	7	2 of 4= 50%
Total	28	100	

n= 28

Ecclesia groups were believed to play role in promoting numerical growth. 4 out of 4 as equal to 100% were convinced that it by being a tool for evangelism, a place for open sharing and fellowship. 3 out of 4 as equal to 75% that is by being a place for spiritual growth. And 2 out of 4 as equal to 50% are convinced that it is by being a place for accountability, and opportunities for service.

Finding from EL

To answer R. Q. 1 on the members of Ecclesia Groups understandings on the role of Ecclesia Groups in promoting numerical growth of Nairobi Chapel, the

findings from questionnaire items 2, 3, 4, 5, 6, 8, 9 and 10 (Appendix 3) were analyzed. They show eight key elements with their frequency counts and percentages as reflected below in Table 10 EL. For the respondents and items mentioned below, see appendix 3-A.

In this process the researcher put all data into structure by organizing and categorizing the data themes that emerged as the role of Ecclesia Groups in promoting numerical growth. All the data collected from all the respondents were analyzed as noted above. In response to the R.Q. 1 on the role the role of Ecclesia Groups in promoting numerical growth, both the 2 respondents (2011- 1-1, item 2, 3, and 5; 2011-3- 1, items 2, 5, and 10) as equal to 9 frequencies and a total percentage of 30% were convinced that that Ecclesia Groups are “ A place for spiritual growth”. Leaders disciplined the new in faith, facilitated meetings and delegated responsibilities to members.

The second role of Ecclesia Groups in promoting numerical growth emerging according to respondents (2011- 1- 1, items 2 and 5; 2011- 3- 1, items 2, 7 and 10) is opportunities for service with 7 frequencies and a total percentage of 23%. Leaders did mentorship, organized activities and rotated roles to involve all in the group.

The third role that emerged according to respondents (2011- 1- 1, items 2 and 8; 2011- 3- 1, items 6 and 8) is a tool for evangelism with 6 frequencies and a total percentage of 20%. Ecclesia groups went for social events and organized community life work after progressing with their study of the word.

The fourth role that emerged according to respondents (2011- 1- 1, item 2; 2011- 3- 1, item 2) is a place for pastoral care with 4 frequencies and a total percentage of 15%. The leader ensures members’ attendance and participation and communicated necessary matters and issues.

The fifth role that emerged according to respondent (2011- 3- 1, item 3) is a place for accountability with 1 frequency and a total percentage of 3%. The leader led as an example.

The sixth role that emerged according to respondent (2011- 3- 1, item 5) is a place for open sharing with 1 frequency and a total percentage of 3%. The leader always tried to have one on one conversation with members to know how they are fairing.

The seventh role that emerged according to respondent (2011- 3- 1, item 2) is a place for prayer with 1 frequency and a total percentage of 3%. The respondent's duty was of praying for the group.

The eighth role that emerged according to respondent (2011- 1- 1, item 10) is a place for fellowship with 1 frequency and a total percentage of 3%. To maintain and enhance numerical growth, the leadership pursued that members of a group come from the same locality. I see this measure is a way of strengthening the sense of fellowship in Ecclesia Group meeting.

Table 10 EL. Perception of members on the Role of Ecclesia Groups in promoting numerical growth of the Nairobi Chapel

Category	Frequency (n)	Percentage	Respondents=%
A place for spiritual growth	9	30	2 of 2= 100
A tool for evangelism	6	20	2 of 2= 100
Opportunities for service	7	23	2 of 2= 100
Place for accountability	1	3	1 of 2= 50
A place for pastoral care	4	15	2 of 2= 100
A place for open sharing	1	3	1 of 2= 100
A place for prayer	1	3	1 of 2= 100

A place for fellowship	1	3	1 of 2= 100
Total	30	100	

n= 30

Ecclesia Groups are considered to have roles in promoting numerical growth. The table above depicted that 100 percent that constitutes 2 respondents are convicted that Ecclesia Groups promote numerical growth through it being all what the table reflect above but with different percentages when compared to each other.

Ways by Which Ecclesia Groups Influence Numerical Church Growth in Nairobi Chapel

The following analysis from the responses given by sampled Ecclesia Group members and leaders show ways Ecclesia Groups influence numerical growth of Nairobi Chapel.

Finding from EM

In answering R. Q. 2: In what ways do Ecclesia Groups influence numerical growth in Nairobi Chapel? Data findings from questionnaire items 3, 4, 6, 7, and 8 (Appendix 4) were analyzed. They showed seven key elements in their frequency counts and percentages as reflected below in Table 11 EM.

In this process the researcher put all data into structure by organizing and categorizing the data themes that emerged. All the data collected from all the respondents were processed as noted above. In response to the R.Q. 2 on ways that Ecclesia Groups influence numerical growth in Nairobi Chapel, all the 8 Ecclesia group members of the 2011 as equal to 9 frequencies and a total percentage of 25% were convinced that Ecclesia Groups influence numerical growth through doing evangelism. Items analyzed are found in Appendix 4-A as mentioned by respondents

(2011- 1-2, item 8; 2011- 1- 3, item 8; 2011- 3- 2, items 6 and 8; 2011- 3- 3, items 6, 7, and 8). Devotion to share sermons with people and suggesting that Ecclesia Group meeting should be open to outsiders are what constituted this influence.

The second way of influence that emerged according to respondents (2011- 1- 2, item 4; 2011- 1- 3, item 4; 2011- 3- 2, items 3 and 4; 2011- 3- 3, items 3, 4, 6) is through fellowship in Ecclesia Groups with the frequency of 8 and total percentage of 22%. Members as constituting numerical growth feel belonging to a family in Ecclesia Groups.

The third way of influence that emerged according to respondents (2011- 1- 2, items 6 and 7; 2011- 1- 3, items 6 and 7; 2011- 3- 2, item 6; 2011- 3- 3, item 6) is through desiring Ecclesia Groups to remain relevant to its members with 8 frequencies and a total percentage of 21%. There was a demand for age sensitiveness, more training for leaders and welcoming non members to Ecclesia Group meetings as well reunion with other groups.

The fourth way of influence that emerged according to respondents (201- 1- 2, item 3; 2011- 1- 3, item 3; 2011- 3- 2, item 6) is through promoting spiritual growth with the frequency of 5 and total percentage of 14%. Ecclesia Groups are one of the major reasons that kept respondents in Nairobi Chapel.

The fifth way that emerged according to respondents (2011- 3- 2, item 8; 2011- 3- 3, item 6) is finding opportunities for service with 2 frequencies and a total percentage of 6%. Respondents' gifts were used in meeting and also increased the volunteering pool of the Nairobi Chapel.

The sixth way that emerged according to respondents (2011- 1- 2, item 6; 2011- 1- 3, item 6) is through accountability in Ecclesia Groups with also 2

frequencies and a total percentage of 6%. More space for accountability was demanded for example, respondents suggested having separate groups for youth.

The seventh way that emerged according to respondents (2011- 1- 2, item 7; 2011- 1- 3, item 7) is through open sharing in Ecclesia Groups with 2 frequencies and a total percentage of 6%. This influence is by demanding that more open sharing to be established through age sensitiveness in groups.

Table 11 EM. Ways Ecclesia Groups influence numerical growth in Nairobi Chapel

Category	Frequency (n)	Percentage	Respondents=%
Promoting spiritual growth	5	14	3 of 4= 75
Doing evangelism	9	25	4 of 4= 100
Accountability in Ecclesia Groups	2	6	2 of 4= 50
Open sharing in Ecclesia Group meetings	2	6	2 of 4= 50
Fellowship in Ecclesia Groups	8	22	4 of 4= 100
Finding opportunities for service	2	6	2 of 4= 50
Desiring Ecclesia Groups to remain relevant to its members	8	21	4 of 4= 100
Total	36	100	

n= 36

Ecclesia Group members consider their groups to influence numerical growth in Nairobi Chapel through the key element shown in table above. 4 out of 4 as equal to 100% are convicted that the influence is through doing evangelism, desire for relevance and the fellowship activities in Ecclesia Groups. 3 out of 4 as equal to 75% believe it to do the same through promoting spiritual growth. 2 out of 4 as equal to 50

are convinced that it is through accountability, open sharing in Ecclesia Groups, and finding opportunities for service for its members.

Finding from EL

In answering R. Q. 2: In what ways do Ecclesia Groups influence numerical growth in Nairobi Chapel? Data findings from questionnaire items 2, 3, 4, 5, 6, 7, 8, 9 and 10 (Appendix 3) were analyzed. They showed nine key elements in their frequency counts and percentages as reflected below in Table 12 EL. For the respondents and items mentioned below, see appendix 3-A.

In this process the researcher put all data into structure by organizing and categorizing the data themes that emerged as the role of Ecclesia Groups in promoting numerical growth. All the data collected from all the respondents were analyzed as noted above. In response to the R.Q. 2 on the ways do Ecclesia Groups influence numerical growth in Nairobi Chapel, both the 2 Ecclesia group leaders of the 2011 as equal to 10 frequencies and a total percentage of 25% were convinced that Ecclesia Groups influence is through dealing with the Ecclesia Groups dynamics. Items interpreted as are found in Appendix 3-A as mentioned by respondents (2011- 1-1, item 4; 2011-3- 1, items 4). Leaders dealt with members' levels of commitments to meetings and responsibilities and lack of authenticity in same occasions.

The second way of influence that emerged according to respondents (2011- 1- 1, item 2, 3, and 5; 2011-3- 1, items 2, 5, and 10) is through promoting spiritual growth as equal to 9 frequencies and a total percentage of 23. Leaders worked in discipling the new in faith, facilitating meetings and delegating responsibilities to members.

The third way of Ecclesia Groups in promoting numerical growth emerging according to respondents (2011- 1- 1, items 2 and 5; 2011- 3- 1, items 2 and 10) is

finding opportunities for service with 7 frequencies and a total percentage of 17%. Leaders did mentorship, organized activities and rotated roles to involve all in the group.

The fourth way that emerged according to respondents (2011- 1- 1, items 2 and 8; 2011- 3- 1, items 6 and 8) is through doing evangelism with 6 frequencies and a total percentage of 16%. Ecclesia groups go for social events and organized community life work after progressing with their study of the word.

The fifth way that emerged according to respondents (2011- 1- 1, item 2; 2011- 3- 1, item 2) is through providing pastoral care through Ecclesia Group leadership with 4 frequencies and a total percentage of 10%. The leader made sure that members attended and participated in meetings and communicated necessary matters and issues to their members and the church.

The sixth way of influence that emerged according to respondent (2011- 3- 1, item 3) is through accountability in Ecclesia Groups with 1 frequency and a total percentage of 2%. The leader led as an example.

The seventh way that emerged according to respondent (2011- 3- 1, item 5) is through open sharing in Ecclesia Groups with 1 frequency and a total percentage of 2%. The leader always tried to have one on one conversation with members to know how they are fairing.

The eighth way that emerged according to respondent (2011- 3- 2, item 1) is through prayer in Ecclesia Groups with 1 frequency and a total percentage of 2%. The respondent's duty was of praying for the group.

The ninth way that emerged according to respondent (2011- 1- 1, item 10) is a place for fellowship with 1 frequency and a total percentage of 2%. To maintain and enhance numerical growth, the leadership pursued that members of a group come

from the same locality. I see this measure is a way of strengthening the sense of fellowship in Ecclesia Group meeting.

Table 12 EL. Ways Ecclesia Groups influence numerical growth in Nairobi Chapel

Category	Frequency (n)	Percentage	Respondents=%
Promoting spiritual growth	9	23	2 of 2= 100
Doing evangelism	6	16	2 of 2= 100
Accountability in Ecclesia Groups	1	2	1 of 2= 50
Open sharing in Ecclesia Group meetings	1	2	1 of 2= 50
Fellowship in Ecclesia Groups	1	2	1 of 2= 50
Prayer in Ecclesia Groups	1	2	1 of 2= 50
Providing pastoral care	4	10	2 of 2= 100
Finding opportunities for service	7	18	2 of 2= 100
Dealing with Ecclesia Groups dynamics	10	25	2 of 2= 100
Total	40	100	

n= 40

Ecclesia Groups are considered to influence numerical growth of Nairobi Chapel. 2 out of 2 as equal to 100% are convinced that it is through promoting spiritual growth, doing evangelism, providing pastoral care, finding opportunities for service and dealing with Ecclesia Group dynamics. 1 out of 2 as equal to 50% believed it to be through accountability, open sharing, fellowship, and prayer in Ecclesia Groups.

The Role of Ecclesia Groups in Promoting and Influencing Numerical Growth

According to the findings above, both Ecclesia Group members and leaders understand that the role of Ecclesia groups in promoting numerical growth as being through healthy Ecclesia Groups that are spiritually growing for the purpose of both service and reaching out to the community. Perhaps what made Ecclesia Groups unique in the year 2011 is the Kenya 47- 21- 21 campaign. This campaign reflected the service of Ecclesia groups through prayer and dedication to outreach. According to the Chapelites's issue of March, 2012, the leadership of Nairobi Chapel dedicated October 2011 to July 2012 to calling up the name of the Lord on behalf of the nation of Kenya and this was through Ecclesia Groups' prayer and physical presence in the 47 county of Kenya through the Kenya 47- 21- 21; an initiative aiming to have physical presence in each of the 47 counties of Kenya to pray with the church leaders and collectively call upon the Lord on behalf of the nation (Chapelites 2012, 19). In this initiative each two Ecclesia Groups were merged and assigned a specific county to adopt and minister to during the period indicated above to go, pray, and preach peace and reconciliation prior to the Kenya 2013 Elections so that the violence that took place in 2007 should not happen again at the church's watch. And this initiative can be a good indication for why evangelism is the main role to promote numerical growth according to the respondents. Maybe fellowship in Ecclesia Groups (9 EM and 11 EM) got high percentages because the initiative's planning and discussions accompanied with the passion to reach out to the 47 counties of Kenya. Here we see that numerical growth in the Nairobi Chapel is both promoted and influenced by Ecclesia Groups through reaching out to the community, providing an environment for spiritual growth and fellowship and leadership development in the Ecclesia Group meetings and activities. Dealing with Ecclesia Group dynamics might have come in

table 12 EL as a reaction to desire for relevance in table 11 EM. And these two categories reflect the fact the Ecclesia Groups have influence on numerical growth of Nairobi Chapel to ensure the promotion of more growth.

Summary of Findings for Research Questions One and Two

The influence of Ecclesia Groups on the numerical Growth of Nairobi Chapel goes along with the vision of Nairobi Chapel; “Growing Deep to Reach Wide”. This is affirmed when we look to all the findings that answer the first two research questions. They reveal that the role of Ecclesia Groups in promoting numerical growth reflects also ways of its influence on the same numerical growth. The category evangelism as an outreach activity occurred in all the tables above (Tables 1 EM – 12 EL); missions occurred twice (6 EL and *doing mission* in table 8 EL). The researcher sees that activities other than evangelism and mission can be majorly categorized as internal activities. They serve as the force behind the prominence of evangelism in the finding as related to Research Questions 1 and 2.

Ecclesia Groups play vital roles in promoting numerical growth in Nairobi Chapel. This contributes to the mission of God through reaching out to the world and translating the capacities of its members for church activities like discipleship of new members and effective involvement in the church’s vision. They prove to influence the Nairobi Chapel numerical growth through its continual discipleship for its members and their commitment and participation in church activities. This happened due to the clear path of discipleship the church have and its mission of growing deep to reach wide.

Answering Research Question 3

To what extent has the numerical growth of Nairobi in the last three years been due to Ecclesia Groups?

Due to the confidentiality of figures related to the data of the Nairobi Chapel, the researcher did not find the exact numbers of how the church membership grew during the period of the three years under study, and the annual budget assigned to the Ecclesia Group system. The researcher sought to analyze and interpret the available data collected to answer this research question significantly with the support of the meeting of the Senior Pastor with all leaders of the church held on the 4th February 2012 in the Nairobi Chapel of which the researcher was part of and the annual reports appearing in the *Chapelites* Publications.

Table A: The Extent of numerical growth in Nairobi Chapel in Years 2009 - 2011

Year	Registered Membership by the December of each of the three years	Total of Ecclesia Groups by December (Source of information)
2009	Not provided	44 Ecclesia Groups (Chapelites issue of June, 2011)
2010	Not provided	77 Ecclesia Groups (Chapelites issue of June, 2011)
2011	According to the Senior Pastor in a meeting where he shared the vision and the way forward to 2020, the registered membership of Nairobi Chapel reached 3000	98 according to the Pastor in charge of the Ecclesia Group system

	<p>in 2011 by Saturday 4th, 2012 on Leaders Day at Nairobi Chapel.</p> <p>By October 2011 the church membership constituted, 2000 adults, 500 teens, plus 600 children. (Musyimi 2012, 7)</p>	
Total	Over 3000	98

During the year 2009 the church experienced a significant growth that is reflected on how it had two big churches, that is the Nairobi Chapel, Ngong Road with its daughter church in Meru and the Mavuno Church in town with Mashariki its daughter church. For the researcher this shows a significant growth of the Nairobi Chapel for the year ended 31 December 2009. Both the spiritual and the numerical growth of the Nairobi Chapel in 2009 as mentioned by the Senior Pastor were attributed to the small group discipleship of its members and as a result of that more people got involved in ministry in different capacities (Muriu 2009, 3).

From 44 Ecclesia Groups at the beginning of the year 2010, to a whopping 77 by the end of the year (Chapelites 2011, 10) shows another significant numerical growth of the Nairobi Chapel in the year 2010. According to the 2010 annual report over 600 people graduated from Plug- in of which 70 graduates got baptized. The Plug- in graduates included also some who are not members of the Nairobi Chapel (Chapelites 2011, 9) the researcher did not get access to the total membership for this year only the total number of Ecclesia Groups in the annual report 2010 issue, which is 77 Ecclesia Groups.

The only total membership of the Nairobi Chapel the researcher found by the researcher about 2011 was through the statement of the Senior Pastor on the Leaders' Day at the Nairobi Chapel on Saturday 4th, 2012 where he shared the vision and the way forward to 2020. The registered membership of Nairobi Chapel reached above 3000 registered members according to the Senior Pastor. This is confirmed as the researcher went through the Annual Report of 2012 whereby it shows that by October 2011 the Nairobi Chapel had 2000 adults, 500 teens, plus 600 children as members (Musyimi 2012, 7) As mentioned in the table above, we can see that as measured against the total membership of the Nairobi Chapel there existed 98 Ecclesia Groups and this also shows the significant numerical growth of Nairobi Chapel due to Ecclesia Groups.

CHAPTER FIVE

SUMMARY, CONCLUSION AND RECOMMENDATIONS

This study attempted to identify the influence of the Ecclesia Group on the numerical growth of the Nairobi Chapel from 2009 to 2011. As member of the Nairobi Chapel, the researcher attempted to find out what part the Ecclesia Groups play in numerical growth of the Nairobi Chapel. The researcher found that numerical growth is provided by Plug- in (plug- in is a 10 week discipleship class in a small group before becoming a member of the Nairobi Chapel), big events and the Sunday services. The study has identified that both the Ecclesia Group members and leadership play great role on both promoting and influencing the numerical growth in Nairobi Chapel.

Firstly, it has identified the controlling role that Ecclesia Groups play on the numerical growth as far as continual discipleship (promoting spiritual growth) in small groups is concerned up to date. Ecclesia Group members play different roles in the activities of the Nairobi. This is to say that, activities of Ecclesia groups play the role of continual discipleship of its members and motivate them for service. From time to time, both leaders and members continued to check on the relevance of their Ecclesia Groups with emphasis to the Nairobi Chapel vision “growing deep to reach wide”. They serve as care centers where the church grows small for more effectiveness as opposed to the successful numerical growth without purposeful and relevant effectiveness through continual discipleship and commitment to and participation in outreach. This confirms that Ecclesia Group leaders proved to be able

and willing to provide leadership skills in order to train more leaders. As a result of this commitment, the Ecclesia Group administration added the zonal shepherds to its system to mentor and train Ecclesia Group leaders (See appendix 2, item 9).

Secondly, the involvement of both Ecclesia Group members in evangelism as shown through the analysis of data collected and interpreted (see frequencies and percentages of evangelism in tables 1 EM, 2 EL, 3 EM, 4 EL, 5 EM, 6 EL, 7 EM, 8 EL, 9 EM, 10 EL, 11 EM, and 12 EL) proved evangelism to be one of the key activities explaining how Ecclesia Groups play significant role on numerical growth of the Nairobi Chapel as it appears in all the twelve tables.

Thirdly and internally, as a felt need for relevance and significance, the Ecclesia Group members desired from time to time that groups will remain relevant to its members while leaders considered that fact and saw the need to deal with Ecclesia Group dynamics (see tables 3 EM, 4 EL, 7 EM, 8 EL, 11 EM, 12 EL, and appendix 2, item 7) more pastoral care, accountability, open sharing and servant leadership were needed from time to time to bring the balance between internal and external activities of the Ecclesia Groups. The church leadership proved to be capable of handling the challenges by setting Ecclesia Groups as a system that will control the numerical growth through setting a clear path of discipleship for its members. As in process the mode of training Ecclesia Group leaders will change and minor matters and issues to do with Ecclesia Groups will be handed over to zone shepherds from the year 2012 as mentioned by the pastor in charge of the Ecclesia Group system (see appendix 2, item 9). Thus, the Ecclesia Groups has both external and internal influence on the numerical growth of the Nairobi Chapel; internally through continual discipleship and external through its members' commitment to and participation in the vision and the mission of the Nairobi Chapel.

Fourthly, the Ecclesia Groups influence the numerical growth of the Nairobi Chapel by it being the main entrance for individual into church service, activities and full membership. It provided opportunities for service in and outside Chapel (see appendix 1, items 6 and 9).

Fifthly, the research shows that there was a significant numerical growth in the Nairobi Chapel in the three years due to Ecclesia Groups (see the section “Answering research question”). As observed that after the ten week discipleship classes in small group and before becoming an Ecclesia Group member, individuals are assigned to six month internship to serve in area of their choice (see appendix 1, item 9).

Sixthly, besides its influence on numerical growth of the Nairobi Chapel, Ecclesia Groups also attempted to influence the nation of Kenya through its prayers and visits to the 47 counties according to the plans of the Kenya 47- 21- 21 campaign to pray for Kenya and preach peace and reconciliation prior to the Kenya 2013 Elections (Othoro 2012, 19)

Recommendations

Based on the six points noted above, the researcher made the following recommendations for greater influence on the numerical growth of the Nairobi Chapel.

1. As the church grows nationwide, the leadership of the Nairobi needs to consider other contexts where English might not be the medium of communication as to appreciate especially the impact of the plug- in and Ecclesia Group materials in other contexts.
2. As a church that seeks to grow deep to reach wide, the Nairobi Chapel has to consider preparing itself for rural contexts where situations are socially and economically different and take contextualization seriously in order to make

the message of the gospel relevant to the life and the context of these people and address their needs through the Christian message.

3. As the church is significantly growing in numbers, the Nairobi Chapel leadership needs to consider a thorough and solid theological training for Ecclesia group leaders who will turn to be leaders of new planted churches in the future.
4. The desire for the Ecclesia Groups to remain relevant to its members time after time must be studied by the church leadership since all the Ecclesia Groups under study are all in the area of Nairobi.

Recommendations for Further Research

1. There is a need for research on the role of the Ecclesia Groups in the spiritual growth and the morality of the surrounding communities where Ecclesia Group activities are held. This will enable the church to have a balanced view on the influence of the Ecclesia Group system both inside and outside the church.
2. There is a need for research on the impact of Ecclesia Groups on the surrounding communities where Ecclesia Group activities are carried out. This will enable the Nairobi Chapel to have a clear and balanced view on the influence of the Ecclesia Group system on both Nairobi Chapel and the community around.
3. Regardless of the significant numerical growth of Nairobi Chapel through the role played by the Ecclesia Group system, there proved to be some leadership, governance and relational challenges at the Ecclesia Groups level. Therefore, research is needed to find out causes and remedies for these as to help the church leadership to adjust to situations and manage the operation of Ecclesia

Groups for greater influence and prevent spiritual stagnation that will in turn affect the holistic view of church growth.

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APPENDIX 1

INTERVIEW QUESTIONS FOR THE SENIOR PASTOR

Date of interview: March 4th, 2012

Time of interview: During the 2nd service 12: 20 PM

Name of interviewee: Pastor delegated by Pastor Oscar because she is one of the Pastors who worked longer with him

Venue of interview: Karibu Tent at the Nairobi Chapel- Ngong Road

Introduction

The aim of this interview is to investigate the influence of Ecclesia Group system on the Nairobi Chapel numerical growth from 2009 to 2011. It is the desire of the researcher that this research will go a long way to assisting the Nairobi Chapel leadership and members to discover which parts Ecclesia Group system play in numerical growth and how to maintain that growth.

QUESTIONS:

- 1. He got saved as a student in India in the early 80's, came back then he got a calling specifically to ministry. Then he went straight to Bible school NEGST (1985) because there was that conversation of him going to do masters, he said no I am sure I called to ministry. Then come to NB as an intern then assigned as an intern to different departments and ministries. It happened that in 1988 NC leadership approached the church (NB) asking for sending a leadership as most of the members who were settlers going back to their countries. This is how he came to be the Pastor in NC in 1989. As the lead pastor his main responsibility is vision, he is the custodian of our vision; taking the church to the place where we can accomplish our vision which is to disciple 100, 000, plant 300 churches, by*

2021 God will allow us to minister and to reach out to 1000000 and they make a confession for Christ, and then to be mission impact church and by that we meant that we will have a strong social justice impact and that will be the flavor of our church. The Ecclesia Group system was instituted actually in the late 90's under the leadership of a pastor called Omar Jowandi, as care groups then it was transitioned to Ecclesia Groups, because the church grew very big and quickly and so the church decided that we are going to grow small. As the church grew, it sprang out of the need of the church to have care centers. I joined NC at 2007

2. What are your academic qualifications?

B Sc.

M. Div Biblical Studied.

3. When did you join Nairobi Chapel?

In 1989 as a pastor

4. Do you serve together with your family?

Yes, first Pastor Bea is his ministry partner even before coming to staff. He has always served together with Pastor Bea he serves always with her. Even when they were getting married she decided to be always helping in children's ministry. Pastor Bea came in to the staff somewhere around 2003 - 2004 fulltime staff as the full time children's Pastor.

What is the language used for communication during church service and Ecclesia Group meetings? Why is it used?

English,

English, because the kind of the congregation that we have it is largely an English speaking congregation. From the beginning it started at Mamlaka which is university area and those people who graduated but remained in NC as their

church. They use English, they educate in English, and members were mostly students in Nairobi University. Somehow it shaped the ideal Chaplites. It is largely people who speak English, who have been educated, people who would engage in English. That's why we use English because it is our main medium of communication

5. Are you personally comfortable with this language?

Yes.

6. How does one become a member of this church?

Somebody has to go through plug- in (A 10 wks discipleship experience before deciding to become a member of Nairobi Chapel “the first pace of numerical growth” I understand Plug- in as a stage/ 10 weeks period whereby an individual will be conscious of the decision of becoming a member of Nairobi Chapel)

7. How do you train members for various ministries in this church? Who trains them?

*There are so many different levels. For the **elders**, there is a training process where they are prepared or the work of being elders. They meet regularly for conversations and trainings; they meet regularly to train them to become elders. For **Staff**, we have different levels of trainings relevant to their work to help them improve in their work. **The rest of our staff members**, we have regular conversations and trainings relevant to their work; to help them improve in their work. **Technical staff** we take them to technical schools. **Pastoral**, people who come for traineeship and they want to grow as pastors, we take them to theological school, to actually be trained in pastoral ministry. Now, the **lay leaders**, there is a lot of that responsibility of training starts from their department. So we will find that the assimilation ministry does a lot of training for*

*the ushers, how do we welcome people, how do we talk to people like this like that. Sunday school run, what is called SSTO (**Sunday School Teachers Orientation**) which helps them to train new people in how they do ministry. Plug-in, for example, for somebody who comes in, they have never been a **plug-in facilitator**. They are taken through mini- training. You know what we recognize is that people are busy outside there. They can't engage too much. So a lot of our training for our regular members happens on Sunday. So you find plug-in facilitators are being trained here in Sunday mornings. Usher are being trained here in Sunday mornings because we take control of time in that sense.*

8. How many services to you have per week at Nairobi Chapel?

2 services

9. Who conducts the services?

*We have a pastor in charge of services (Pastor Faith), so they (**those who are members of staff and those from plug- In who are currently E. Group members and leaders**) are the ones who construct the service in its entity and run it. The ones who are not members of the staff, they are actually assigned from plug in according to their ministry internship.*

10. In terms of numbers, what was the church membership when you came as a pastor?

11 people, a group of about 11 and 20, because of course the first few weeks it changed. Very small congregation then it started to grow.

11. When did you start noticing an increase in numbers of people in this church?

1989, this how we know it grew (Creating room/space for church members i.e. care groups /E. Groups: action/interaction to numerical growth. Here E. groups are action/ interaction as opposed to condition: rapid numerical growth) I see

that the influence of E. Groups on numerical growth began as a strategy to control the rapid numerical growth and affect its negative consequences and here I see that the church leadership has to continually develop its strategies which I saw in the integration of zone shepherds to train E. Group leaders. The first church filled up, then in the early 90's in 1993, 1994 there, the church, people were facing this direction they have to change to this direction to because they have to add two wings to accommodate more people and it was benches. So that it can fit in a lot of people. Then toward the end of the 90's, 95, 96 and 97 they moved from one service to two services, there services, and four services. In 2000 they were doing seven services per week- end. That means there was one in Sunday evening, they were three services on Sunday 8 am, 10 am and 12 at noon on Sunday mornings. They actually had extra premises for Sunday services; 2 in Ofungamanu 1 on Saturday morning, 3 on Sunday morning, and 1 on Sunday evening. So there were seven services, so it was very obvious, what was happening that people were graduating from the campus; they go start their lives and come back; that is the church they knew, the church that they are going to. So growth just happened systematically, they just knew that the church is full, ok let us turn it let us increase. The church is filled, they say ok, let us go for 2, 3 until it reached 7 services and they realized that we cannot expand unless we close the church, build a huge building for people to come but it become also challenge of property and all that and that is how God has allowed us in church planting and all that.

12. What do you think attracts people to this church?

I believe that it is God who brings his people. It is the work of God, and somehow God will bring his people. But I think there is clarity of vision as to where we are going. "I think we have a very strong"... In the recent years we have developed a

very clear discipleship pathway. When somebody comes, they know where they are going. We tell them you come in as a visitor and you come out as a frontline visionary. Either as a planter, church planter or something, but there is a very clear vision of how we are helping people; finding their own destiny and helping them see what God has called them to be because they are the means that God has called us in the vision of Nairobi Chapel. So I think that has helped quite a lot, just making it clear; I am coming to be here, where am I going to be in two years. I will say that is the main reason, everything else falls out of that.

13. What are the characteristics you consider in a member before you give him or her responsibility for ministry in this church?

If you are familiar with our Transformation Track, the place of leadership comes after E. Group. It is not in nit and tight because we are trying even to find those who have been part of Chapel for long to actually go; who may be in a position of leadership. But when you come out from plug- in and go in to E. Group it is already part of the process of becoming a leader in a church. What we are saying there is that leadership that demands that somebody has given his life to the Lord; that is the criteria. Because if you say that call is “come lead among us”; no you can’t be signpost to pointing others to God when you are not sure about yourself. After plug- in some people might have not given their lives to the Lord, but we invite them to be part of the community and trust that as they engage and continue to hear God’s word they will come to saving faith, but they are not in a places of leadership, they are in places of service. Leadership is when someone says that I am responsible for others and they are shepherding a group of people to be able to go through the process of discipleship and to be disciples. So they have to be born again, they have to be gone through plug- in, they have to be in Ecclesia

Group and in serving, those are some of the things I can off the top of my head; we can say those are our covenant members and these are our leaders.

14. How many Ecclesia Groups do you have now?

About 100 E. Groups.

15. What are the common characteristics that Ecclesia Groups share?

Most of them have come out of plug- in; this is our common characteristic, a lot of them have come out of plug- in, a lot of them are geographical. Right now there is a systematic curriculum that being rolled out, but they are people who came in and went through plug- in so they know something about Nairobi Chapel.

16. How much offerings was given when you first joined? How much is it now?

There is being almost a double growth of giving. In five years we have double our giving. And that is what comes in Sunday.

2007; 4.5 ml per month

2008; 6

2009; maybe 8 m

We are now operating with a Budget of 10 m

In the five years I have been here there is been always a doubled growth in our offering (offerings and tithes) and when we thing about it has come out of the fact that we have disciple, taught people about giving and they are held accountable in E. Groups about giving. So there has been a growth. I don't think Chapel was anywhere near this when they started. There must have been much; of course the cost of living was also different and the costs of earnings has differed but as people have growth and have grown in their job they have continued to give.

Some I am saying that in the five years we have doubled our giving. That is what comes in on Sunday; we are not talking about the people who are sponsoring

children, we are not talking about people who are supporting interns. We are not talking about that self funding. Even if it is to work on our budget, we will be talking about 15- 20 millions because people give of their tithes but they support a child through Jubilee scholarship or things like that. So that is that is the general giving on Sunday, There so much, it is over and above that in terms of what people are actually giving to the church.

17. How much was tithing then? How much is it now? Not answered

18. How much percentage of the annual budget went toward Ecclesia Group system in 2009, 2010, then 2011? Not answered

APPENDIX 2

INTERVIEW QUESTIONS FOR THE PASTOR IN CHARGE OF ECCLESIA GROUP SYSTEM

Introduction

The aim of this interview is to investigate the influence of Ecclesia Group system on the Nairobi Chapel numerical growth from 2009 to 2011. It is the desire of the researcher that this research will go a long way to assisting the Nairobi Chapel leadership and members to discover which parts Ecclesia Group system play in numerical growth and how to maintain that growth.

Date of interview: 12th Feb. 2012

Time of interview: From 11: 20- 11: 44 a. m

Name of interviewee: Pastor Jackie Othoro

Venue of interview: In her office (the Nairobi Chapel Office at the Ngong Professional Center)

QUESTIONS:

1. Please can you tell me when you got saved and become a pastor in Nairobi Chapel?

**I got saved in 1992, just after I finished university “my first degree and I came into ministry in Nairobi Chapel in 2000, as an intern. I went off to Theological school 2000 to 2002. Then I came back and began pastoral work, so I have been in pastoral work as a pastor for 8 years now.*

2. What are some duties/ responsibilities you are involved in as a pastor in Nairobi chapel?

**My primary responsibility is adult discipleship. Which is where small group system “Ecclesia Groups” is falling and so, it requires that I work in the curriculum, leadership development, training of the leaders, that’s my primary responsibility. The other areas that I have over sight, is the prayer and counseling ministry, and finding the pastoral care ministry. The pastoral care I only get over sight there is a pastoral trainee that actually works. So those are the three areas that I am actually involved in*

right now. Outside of our departments I am involved in any other pastoral duties that are required, starting from the pulpit to marrying people, burials those kind of things any other pastoral duty that is straight forward.

3. When was the Ecclesia Group system integrated to the Nairobi Chapel organizational system?

**It was actually there as far back as the mid 1990's, and it began as care groups, we call them care groups in the mid 1990's and then they converted to Ecclesia Groups, the late 1990's around the 1997,1998 1999 and they have been in existence in the chapel since then. They have changed the format, they have changed why they are structured and how they are structured over the year but they have had consistent Ecclesia Groups since the mid 90's.*

4. Can you tell me as much as you can about how the idea of Ecclesia Group started and who formed the first Ecclesia Group at its integration to the Nairobi Chapel organizational system?

**I wasn't here; I wasn't a member of the church when it started. I can't speak into that, about how the idea came about I can't speak into who the first small group was or how it fitted to the whole organization and or how it was integrated. Because that was prior to my actually being joining the church as a member. You remember that it started in 1994- 95. I only joined the church as a congregation member in 98. I already found the system in place, so I am not so sure how I can help you.*

5. How does one become a member in Ecclesia Group?

**May be what I could do is to give some background to that before I say exactly how it works now , the ecclesia system as I found it when I came in, was loosely formed on people's geographical area and interest in becoming part of a fellowship, and so the way the groups were formed, would be there would be a church wide campaign, and we would gather people geographically and try group them in groups of 10- 12 and find a leader to lead them. And so that's how at that time from about 1998 to 2004 that was how the E. Group system worked.*

- a. *A church wide campaign*
- b. *List of names*
- c. *Put geographically*

- d. *Form into a small group*
- e. *Find them a leader, and*
- f. *Set them on the way*

But since 2009 the system changed, and the system has become that the entry contact to any activity, role or participation in the church comes through one area that is the Plug-in. and so Plug-in is how actually you get into the E. Group system. Now what is Plug-in? Plug-in is our ten week experience of who we are as Nairobi Chapel and what we believe then. And the aim of these ten week experience is to connect you into the church life. Is to connect you with God; understanding who he is and understand how he sees you. Connect you to the church that puts you into fellowship and into community with people. Connect you with our community that means you getting firmly into a small group where you belong. And then finally connecting you to your destiny; understanding what God has created you to do and to be. So when you are done with that ten week experience. Then the small group that you have studied with, because you do this ten week experience around a book called "Mizizi". And the group that you studied with is now transitions into being an E. Group.

- 6. *What are some challenges that you have faced as a Pastor in charge of Ecclesia Group system?*
- 7. *How have you managed to cope with the above challenges?*

**(6, 7) May be just to give you background again, I have led the E. Groups in both systems, in the old system when I used to be the E. group system between 2002 and 2004 Decembers. And then in this new system from 2010 to present. Now in the old system there were a lot of challenges in trying to gather strangers together to form a group. There was a lot of interest but to follow through was a bit more difficult. So I don't think you want us to talk much about that because it is the old system, eh? But the new system now, the challenges are not as big the old system, which is why I am finding, I have to always compare. Because the challenges here in terms of formation don't exist in the same way they existed before. Because we get the group naturally formed already from Plug-in, so the challenge for us on this side is to actually to maintain the groups, keep the enthusiasm going, keep people's interest in meeting together. Reason being, the plug-in where they come from is a short ten week high energy and high impact experience, they move into E. Groups which are long term. Anywhere between one year to five years of engagement.*

It's not as high energy or high impact it's a lot slower and sometimes, you know, people's consistency began to wane and you find that people begin to drop out, they get caught up with other things they are doing in their life. They cannot make time or find time together. So that is our biggest challenge right now, is to keep the momentum going within the E. Groups

8. What are the characteristics you consider in a member before you assign him or her as a leader to a particular Ecclesia Group in this church?

**Our leaders are picked out of the plug-in. I think in week 9 of the Plug-in, they do spiritual assessments evaluation. And based on the results of that it speaks heavily into our selection of our E. group leaders. So some of the things we look for is either, strength in leadership, do you have things like teaching as part of your gift set? Sometime we may not even look at these two. But we look for someone who has the gifts of mercy and encouragement that they are able to work with the group of people and uplift them just by being there, being present and caring for them and encouraging them. So there is no set fixed skills set up that we are look at. When we look at the gift and the skills that God has given you, but what also we are very careful about is the amount of time someone has walked the faith. So we try as best we can; not to bring someone into group leadership that is below five years of having an experience of salvation. We talk to their group leader in Plug-in and get their opinion on this person's suitability to actually lead a group. And then as the leaders, the pastors who made the selection we spend some time in prayer asking that the Lord would confirm; what we have seen, what we have heard and what we know of the person. So it is multi faceted in terms of our selection. We are looking to change one aspect of it on the next coming season. As opposed to wait till to the end of the season to select the leader, we will select the leader at mid season. So go to the same process, select two or three people who have the potential of being leaders and then walk with them for about four weeks prior to the end of that cycle. And have them better prepared and to lead. So the character what we look for doesn't change is just the mode on how we actually lift up the leaders to a leadership position that will change from this year.*

9. How do you train Ecclesia Group leaders in this church? Who trains them?

**So far, they are trained by me as a leader, we meet three times a year in three big seminar type and meetings after they have started leading Ecclesia Groups. That's where the primary training comes. When they are selected, they go through an orientation; a basic orientation that they work together with their groups over a period of seven weeks. But what we have discovered is that, we are finding that because many of our new leaders have not been part of Chapel for long, that they need a little bit more training to understand how we do things in Chapel. So again this year things will be changing. So, before we would have a two hours initial training and then ongoing training in the big group format. But this year we will be doing our training in small groups within their zones. So they will get one to one training with their zone shepherd who will take them through the training That means, I will not be directly training my group leaders any more, that will be passed on to their zone leaders. My focus, then, will be to work with the group shepherds.*

10. What are some of the factors that you feel have contributed to the numerical growth of Nairobi Chapel?

**In general, is, I think we call it our Transformation Track; which is the system by which everything we do in Nairobi Chapel is guided by. Now part of our transformation truck has what we call reaching our net works, and we have this phrase "each one bring one". So each member who is a part of this church needs to reach out to a friend, a family member, or a neighbor who doesn't go to church and invite them to church. So that is one of our biggest ways which we actually bring growth; we tell the congregation, speak to people in your world who don't come to church and invite them to come to church. That's one of our biggest, each one bring one. Ah, and as they do that, then they flow into the T. Track and they get into the Plug- in and then from the Plug- in they come into the small Groups. So small groups actually benefit from what happens of the Sunday services. Which is our outreach and our events that bring people into the church.*

11. How similar and different are Ecclesia groups from one another?

**They are so unique, each so unique. I don't know whether I could sit down and say that these are the characteristics of the groups when they were formed. Ah, because in terms of gender spread, in terms of age spread and in terms of social- economic spread. It's mixed, you know, it's rare to find a*

group that is very clear in terms of their characteristics. And say we have whole streams that are following these particular characteristics. Ah, so that where I have to say, they are diverse they are unique. In terms of similarities... they just to, they just to, I am sitting looking out and think, if there is one thread that passes through that are similar to all our groups that is unique in our E. groups. Maybe, maybe, maybe to our system, the one thing that is similar. Our groups are closed groups, you know. So, in other words when they get formed at the beginning that's the group they will be for the next two to three years. With few exceptions but generally they are not open to new members. Simply because we have chosen that our E. group will be a discipleship group and discipleship groups need to be together for some time without a lot of changing and shaking of your group. So that would be a thread that runs through our groups but it's more of the system as opposed to the individual groups themselves.

12. What roles do Ecclesia Groups play in Mission and evangelism?

**We are encouraging them to take a strong walk. Part of what they learn in Plug-in is to go and evangelize to their friends, their neighbors and even to strangers. And so, within the E. Group system we try to encourage them that, that will become a part of their ongoing life style. That they will always find opportunities to witness to those around them. And as they do that they refer them to church. So we as every member in the E. Groups to have a list of twelve people, that they are praying for that they are asking the Lord to help them invite them to church at least one person every month and we call it our impact list of twelve. So if you can bring in one person to church every month into church per Sunday, then you are being engaged in our whole mission of Nairobi Chapel. We are also asking them to host neighborhood events, for example over Easter, over Christmas where people are more amenable to listening to the gospel of Jesus Christ. And then in a social context have somebody, one of the group members or even an outsider to come in and speak about the gospel of Jesus Christ. so, we call those the Matthew Parties, you know, where we see in the Gospel of Matthew, Matthew gathers his friends; the tax collectors, you know all his friends and then called our Savior to come in be a part of that. And in the context of that then the Gospel is shared and prayerfully somebody would come to faith. So that is the role that*

the E. Groups play in mission and evangelism. The other way which they do it is through prayer and support. So they support those who actually go out to the mission field, they pray for them. And then in this past year what we have done as E. Groups is to actually go out on missions ourselves. So every week starting in October of last year through to July of this year, all our E. Groups will have the opportunity to actually go out in a mission trip to a selected county in this country. So we will cover the entire country in a space of about ten months by the E. Groups themselves auctioning intended visits into to the counties.

13. What are the possibilities of an Ecclesia group member to interact with other Ecclesia Groups?

**Well we have divided the E. Group into zones. And we are encouraging each E. group leaders with these zones to actually interact with each other and then eventually have their groups interact with each other. So that's in the first place. On a casual level, just say two groups should say let's come and meeting together. The second thing we are doing is twice a year we have what we call the E. Fun days; where we have social events that are church wide. And people come out together in the afternoon from the different E. Groups and just spend time in fellowship; having fun and games and this is the whole family, the children. So, that they can actually interact with each other in a social level. So these are the two primary ways on which we do this.*

14. How do you explain the parts played by ecclesia Groups in this numerical growth?

**The fact that we are not the center of numerical growth ... same as the, by inviting, the get engaged by holding on to their net works.*

15. What are some of the suggestions that you would give that would cause more numerical growth?

**Is exactly the same thing I would say, because the fact that we are not the center of the numerical growth, you know if this was services department, they would have a very clear, because that is where they real focus. But for us is just to keep encouraging our people, share your faith, bring people to church, invite people, invite.*

16. What are some measures that the church leadership is pursuing to maintain or enhance growth in terms of numbers?

**I remember that is actually loaded up on the front- end of our Transformation Truck, which is our services. So our services have to take a huge weight of being creative, having different events that happen that would cause people come to church. So from something as base, this Easter we will be having a choir as an event that we can invite people. That is under the services department. Again even though “each one bring one” is done by the congregation, it is into the service, and it is part of the services duty to be able to create an environment that will cause somebody to come back. Other area is our involvement out to the mission together with the K. Crew. So they go into the high schools and into colleges under the medium of music. They are able to actually create an environment when people will be keen on come to church. So those are the two areas I could say, but you could see that they are all loaded up at the front end of our T. Truck. When it comes to the E. Groups, we would be more looking at maintaining that growth that happens from that side. Because as they come into our system, they are coming in for long, remember I said that they are coming at least between two to five years. And it is for us to keep them engaged in discipleship, in the studied that we do, in the care that we give and in the sense of belonging that we offer that we will be able to maintain the number that are coming at the front- end of the church. So that we minimize how many people ... people feel connected in a big church like ours. It is more likely that they will stay as opposed to someone who feels that nobody knows me, understands me or cares. So the E. Group system plays a bigger part in maintaining growth as opposed to initiate the growth.*

APPENDIX 3- A

A SURVEY QUESTIONNAIRE FOR ECCLESIA GROUP LEADERS

QUESTIONS:

1. Please, can you tell me when you got saved, joined Nairobi Chapel and become and Ecclesia Group leader in Nairobi chapel?
2. What are some of your duties/ responsibilities you are involved in?
3. What is your main role in your Ecclesia Group?
4. What are the chief goals for you ecclesia Group?
5. What are some challenges that you have faced in leadership of this group?
6. How have you tried to manage the above challenges?
7. What are some facts that you feel have contributed to the growth of Nairobi Chapel in terms of numbers?
8. What do you think attracts people to Nairobi Chapel?
9. How often do you organize for community life work or go to reach out to the community?
10. What are some suggestions you would give that would cause more numerical growth?
11. What are some measures that the Ecclesia Group system is pursuing to maintain or enhance growth in terms of numbers?

APPENDIX 3-B

INFORMATION FROM THE SURVEY QUESTIONNAIRE FOR ECCLESIA

GROUP LEADERS

The following information is a short summary of what the informants reported on each research question from the administered questionnaires.

R Q. 1

Table 2 EL.

2009- 3- 1- Ecclesia Group leader

Item 2: The leader assumes the duty of hosting the group, providing snacks (fellowship), give directions, facilitate the rotation of discussions, and serves the Holy Communion (A place for spiritual growth).

Item 3: the leaders mentioned that his main role in Ecclesia Group is being a facilitator (A place for spiritual growth)

Item 5: To deal with leadership challenges, the leader emphasized prayer as priority (A place for prayer), discussing issues with his members (A place for pastoral care).

Item 6: Bible based principles and programs contributed to the numerical growth of Nairobi Chapel among many other facts (A place for spiritual growth)

Item 7: Bible based principles and programs attracts people to Nairobi Chapel (A place for spiritual growth)

In response to item 8: They organize community life work “evangelism’ ones a month and as they agree as a group (A tool for evangelism)

Item 9: The leader longs for the pastoral care to be improved as well the pastors to keep in touch with Ecclesia Groups as much as possible, and suggested that the church must not dwell in structures too much because people matter to God (A place for spiritual growth).

Item 10, the leader states that

“- our growth is more in terms of spiritual growth (A place for spiritual growth),

- But we invite friends who are not Chapelites “Nairobi Chapel members” to join (A tool for evangelism)

- Individual evangelism is also done (A tool for evangelism).

Table 6 EL.

2010- 1- 1- Ecclesia Group leader

Item 2: The leader assumes the duty of rejoicing with Ecclesia Group members and representing the issues beyond her capacity to the Pastors (pastoral care), praying for and with Ecclesia Group members, rejoicing and grieving with them (Place for prayer).

Item 3: The leader’s main role is to act as the pastoral figure to Ecclesia Group members (place for pastoral care)

Item 4: Mentioning about the challenge in her leadership for the group is that their group is a mall group so when 2 or 3 people are absent; there is no quorum for a meeting (A place for fellowship)

Item 5: the leader tries to encourage the members to attend every Ecclesia Group meeting as a way of dealing with the challenge she face in her leadership for the group (A place for spiritual growth), discusses as much as possible with the members and find ideas about favorable times for the group to meet (A place for pastoral care), and pray, pray and pray for them (A place for prayer).

Item 6: Among other facts that contributed to the growth of Nairobi Chapel is that prisoners reached out through the Ecclesia Group’s evangelism activities convicted to come to church after being released (A tool for evangelism).

Item 8: Recently, we as an Ecclesia Group were involved in the Kenya 47-21- 21 (A tool for missions)

Item 10: To maintain and enhance numerical growth the Ecclesia Group took a measure to reach out to the unreached (A tool for evangelism) and participate in prayer (A place for prayer).

2010- 2- 1- Ecclesia Group leader

Item 2: Some of my responsibilities and involvement is evangelism (A tool for evangelism), service through leadership, organizing members and

counseling (A place for pastoral care), praying, interceding for them (A place for prayer)

Item 3: My main role is to organize members and also act as a go-between the Ecclesia Group members and the church leadership (A place for pastoral care)

Item 4: Challenges I faced in my leadership is monitoring/ensuring that members are faithful to their accountability responsibilities (A place for accountability),

-meeting attendance, at some times is good other times it is low (A place for fellowship)

-Attending to members needs (A place for pastoral care)

Item 5: to manage the challenges, I pray for the group on daily basis (A place for prayer),

-I make sure I have followed each one of them to know the reason for the absence (A place for spiritual growth),

Insist on them sending official apologies (A place for accountability),

-I encourage the active participation of prayer partners (A place for prayer).

Item 6: Ecclesia Groups is among the facts that contributed to the growth of Nairobi Chapel (A tool for evangelism)

Item 7: Ecclesia Groups attract people to Nairobi Chapel (A tool for evangelism)

2010- 3- 1- Ecclesia Group leader

Item 2: My responsibilities are: I present the group as the pastoral figure, update people of any meeting or agenda, and remind them of issues regarding the group (A place for pastoral care).

Item 3: My main role is to set the group date for the meetings, communicating any message that needs everybody's attention and keeping the profile of the group (A place for pastoral care)

Item 4: I face the challenge of people going to other groups, people not showing for long during meetings (A place for accountability) and not doing their assignments (A place for spiritual growth)

Item 5: To manage the challenges, I encourage the people present (A place for pastoral care), work with the few who are present (A place for

fellowship), and reminding them during the week to do their assignments (A place for spiritual growth)

Item 6: among other facts Ecclesia Group members inviting friends contributed to the numerical growth of Nairobi Chapel (A tool for evangelism)

Item 7: Among other events, Ecclesia Groups attracts people to Nairobi Chapel (A tool for evangelism)

Item 8: Have not organized a community life work but we look on to it (A toll for evangelism)

Item 9: to cause more numerical growth, the church needs to market Ecclesia Groups a lot, explain about it mostly and organize more Ecclesia Group events in church (A tool for evangelism)

Item 10: To maintain and enhance numerical growth, the Ecclesia Group system is pursuing to engage members and making Ecclesia fan (A place for fellowship), encourage members to invite friends (A tool for evangelism), encourage the group to try and visit homes of our members (A place for fellowship), and organize small parties were we invite people (A tool for evangelism)

2010- 4- 1- Ecclesia Group leader

Item 2: Some of my responsibilities and involvements are; coordinating meetings and activities, allocating duties to respective group members (A place for pastoral care), and being the liaison/contact between the group and church Ecclesia Group Pastor (A place for spiritual growth)

Item 3: My main role is coaching, directing, and facilitating the group for members' growth and discipleship (A place for spiritual growth)

Item 4: Members stopping to attend meetings (A place for accountability) and getting a venue for hosting are the challenges I face in my leadership for the group

Item 5: To manage the challenges, I tried to visit members who stopped to attend meetings and hear why they no longer attend (A place for pastoral care). I tried to look for neutral venue other than members homes.

Item 6: The fact that we sometimes invite friends, family, and community members to church and later on they get to join the church has contributed to the numerical growth of the Nairobi Chapel (A tool for evangelism).

Item 9: I suggest that discipleship of the people who have been evangelized to so that they become consistent in the church and the Bible

study will cause more numerical growth in the Nairobi Chapel (A place for spiritual growth and a tool for evangelism).

Table 10 EL.

2011- 1- 1- Ecclesia Group leader

Item 2: Some of my responsibilities are; scheduling fellowship meetings every two weeks (A place for pastoral care), facilitation or head the meetings, disciple the members especially the new to faith (A place for spiritual growth), keep a tab on each member's attendance and participation, link the church to members on any needs or communication, , organize other Ecclesia Group activities like mercy missions or bonding/ visits (Opportunities for service), and go for social events as a group and chat on various issues (A tool for evangelism)

Item 3: My main role is facilitating the study of God, the word, and currently through the Experiencing God booklet (A place for spiritual growth)

Item 5: To manage challenges in my leadership for the group, I rotated roles of meeting facilitation to involve all (Opportunities for service), and set up ground rules on attendance and study (A place for spiritual growth)

Item 8: We are planning for an outreach later in this year (A tool for evangelism).

Item 10: In our group we all come from the same locality (A place for fellowship)

2011- 3- 1- Ecclesia Group leader

Item 2: Some of my responsibilities and involvements are; Praying for the group (A place for prayer), giving leadership/mentorship (Opportunities for service), organize group meetings (A place for pastoral care), delegate responsibilities to members (A place for spiritual growth), give feedback to the church on how the group is fairing, visitations, and being easily accessible (A place for pastoral care)

Item 3: My main role is being a servant leader i.e. leading as an example (A place for accountability)

Item 5: I always try and have one to one conversation with my members hence get to know how they are fairing (A place for opens sharing). I also try not to be judgmental yet communicate in truth and love (A place for spiritual growth)

Item 6: I feel that the fact people's need are addressed in Ecclesia Groups and the Nairobi Chapel concern about people contribute to the numerical growth of the Nairobi Chapel (A tool for evangelism)

Item 7: Among many other reasons what attracts people to Chapel is that it has teams of dedicated pastors and ministry leaders (Opportunities for service)

Item 8: As a young Ecclesia Group, we are still strategizing on mission possibilities around our area. We have participated in various community workshops e.g. *Tujuane* at Ngando medical camp and feeding street people in Kawangware (A tool for evangelism)

Item 9: I suggest that the Nairobi Chapel should continue to be people centered church, organizing mission and event in our neighborhoods, plant more churches around the city and establish more Ecclesia Groups to cause more numerical growth (A tool for evangelism)

Item 10: To maintain and enhance numerical growth the Ecclesia Group system sought to develop leaders (A place for spiritual growth), emphasize person to person ministry, allowing Ecclesia Group to be dynamic discipleship (Opportunities for service), and utilization of different giftings in Ecclesia Group members (A place for spiritual growth)

R Q. 2

Table 4 EL.

2009- 3- 1- Ecclesia Group leader

Item 2: The leader assumes the duty of hosting the group, providing snacks (Fellowship in Ecclesia Group meetings), gives directions, facilitates the rotation of discussions, and serves the Holy Communion (Promoting spiritual growth). His responsibility was also to co-ordinate with Chapel as a link and deal with the group's dynamics (Dealing with the groups dynamics)

Item 3: the leaders mentioned that his main role in Ecclesia Group is being a facilitator (Promoting spiritual growth)

Item 4: Four challenges I faced in my leadership for this group; dealing with divergent views is a challenge, some people seem to be sold out on dividing the group, dealing with domineering individuals, and balancing with the too quiet (Dealing with Ecclesia Groups dynamics)

Item 5: To deal with leadership challenges, the leader emphasized prayer as priority (Prayer in Ecclesia Groups), discussing issues with his members (Providing pastoral care through Ecclesia Group leadership).

Item 6: Bible based principles and programs contributed to the numerical growth of Nairobi Chapel among many other facts (Promoting spiritual growth)

Item 7: Bible based principles and programs attracts people to Nairobi Chapel (Promoting spiritual growth)

In response to item 8: They organize community life work “evangelism” ones a month and as they agree as a group (Doing evangelism)

Item 9: The leader longs for the pastoral care to be improved as well the pastors to keep in touch with Ecclesia Groups as much as possible, and suggested that the church must not dwell in structures too much because people matter to God (Promoting spiritual growth).

Item 10, the leader states that

“- our growth is more in terms of spiritual growth (Promoting spiritual growth),

- But we invite friends who are not Chapelites “Nairobi Chapel members” to join (Doing evangelism)

- Individual evangelism is also done (Doing evangelism).

Table 8 EL.

2010- 1- 1- Ecclesia Group leader

Item 2: The leader assumes the duty of representing the issues beyond his/her capacity to the Pastors (Providing pastoral care through Ecclesia Group leadership), praying for and with Ecclesia Group members (Prayer in Ecclesia Groups), and rejoicing and grieving with them (Providing pastoral care through Ecclesia Group leadership).

Item 3: She motioned that her main role is to act as the pastoral figure to the Ecclesia Group members (Providing pastoral care through Ecclesia Group leadership, and providing fellowship)

Item 4: Some of the challenges as mentioned by her is that when 2 or 3 people are absent, there is no quorum for meeting (Providing fellowship). The leader mentioned that economically, some feel like Nairobi Chapel/ Ecclesia groups is for the rich in society- they feel that they don't fit in/ not relevant for them (Dealing with Ecclesia Group dynamics).

Item 5: As a way of dealing with the group's dynamics, the leader tries to encourage members to attend every Ecclesia Group meeting (Promoting

spiritual growth) and discusses as much as possible and find ideas about favorable times to meet as Ecclesia Group (providing pastoral care through the Ecclesia Group leadership), and prayer with and for the members (Prayer in Ecclesia Groups).

Item 6: Involvement in Prison ministry (Doing evangelism)

Item 8: Involvement with the Kenya 47- 21- 21 campaign before the 2013 election in Kenya to pray and preach peace and reconciliation (Doing missions)

Item 10: the leader mentioned that in order to enhance growth in Nairobi Chapel, the Ecclesia Group system pursued to reach out to the unreached (Doing evangelism) and participate in prayer (Prayer in Ecclesia Groups)

2010- 2- 1- Ecclesia Group leader

Item 2: Some of my responsibilities and involvement is evangelism (Doing evangelism), service through leadership, organizing members and counseling (Providing pastoral care through Ecclesia Group leadership), praying, interceding for them (Prayer in Ecclesia Groups)

Item 3: My main role is to organize members and also act as a go- between the Ecclesia Group members and the church leadership (Providing pastoral care through Ecclesia Group leadership)

Item 4: Challenges I faced in my leadership is monitoring/ensuring that members are faithful to their accountability responsibilities (Accountability in Ecclesia Groups),

-meeting attendance, at some times is good other times it is low (Providing fellowship)

-Attending to members needs (Providing pastoral care through Ecclesia Group leadership)

Item 5: to manage the challenges, I pray for the group on daily basis (Prayer in Ecclesia Groups),

-I make sure I have followed each one of them to know the reason for the absence (Promoting spiritual growth),

Insist on them sending official apologies (A place for accountability),

-I encourage the active participation of prayer partners (A place for prayer).

Item 6: Ecclesia Groups is among the facts that contributed to the growth of Nairobi Chapel (Doing evangelism)

Item 7: Ecclesia Groups attract people to Nairobi Chapel (Doing evangelism)

2010- 3- 1- Ecclesia Group leader

Item 2: My responsibilities are: I present the group as the pastoral figure, update people of any meeting or agenda, and remind them of issues regarding the group (Providing pastoral through ecclesia Group leadership and dealing with Ecclesia Group dynamics).

Item 3: My main role is to set the group date for the meetings, communicating any message that needs everybody's attention and keeping the profile of the group (Providing pastoral through Ecclesia Group leadership)

Item 4: I face the challenge of people going to other groups, people not showing for long during meetings (Accountability in Ecclesia Groups) and not doing their assignments (Promoting spiritual growth)

Item 5: To manage the challenges, I encourage the people present (A place for pastoral care), work with the few who are present (A place for fellowship), and reminding them during the week to do their assignments (A place for spiritual growth)

Item 6: Among other facts Ecclesia Group members inviting friends contributed to the numerical growth of Nairobi Chapel (Doing evangelism)

Item 7: Among other events, Ecclesia Groups attracts people to Nairobi Chapel (Doing evangelism)

Item 8: Have not organized a community life work but we look on to it (Doing evangelism)

Item 9: to cause more numerical growth, the church needs to market Ecclesia Groups a lot, explain about it mostly and organize more Ecclesia Group events in church (Doing evangelism)

Item 10: To maintain and enhance numerical growth, the Ecclesia Group system is pursuing to engage members and making Ecclesia fan (Fellowship in Ecclesia Groups), encourage members to invite friends (Doing evangelism), encourage the group to try and visit homes of our members (Fellowship in Ecclesia Groups), and organize small parties were we invite people (Doing evangelism)

2010- 4- 1 Ecclesia Group leader

Item 2: Some of my responsibilities and involvements are; coordinating meetings and activities, allocating duties to respective group members

(Providing pastoral care through Ecclesia Group leadership), and being the liaison/contact between the group and church Ecclesia Group Pastor (Promoting spiritual growth)

Item 3: My main role is coaching, directing, and facilitating the group for members' growth and discipleship (Promoting spiritual growth)

Item 4: Members stopping to attend meetings (Accountability in Ecclesia Groups) and getting a venue for hosting are the challenges I face in my leadership for the group (Dealing with Ecclesia Group dynamics)

Item 5: To manage the challenges, I tried to visit members who stopped to attend meetings and hear why they no longer attend (providing pastoral care through Ecclesia Group leadership). I tried to look for neutral venue other than members homes (Dealing with Ecclesia Group dynamics).

Item 6: The fact that we sometimes invite friends, family, and community members to church and later on they get to join the church has contributed to the numerical growth of the Nairobi Chapel (Doing evangelism).

Item 9: I suggest that discipleship of the people who have been evangelized to so that they become consistent in the church and the Bible study will cause more numerical growth in the Nairobi Chapel (Promoting spiritual growth and doing evangelism)

Table 12 EL.

2011- 1- 1- Ecclesia Group leader

Item 2: Some of my responsibilities are; scheduling fellowship meetings every two weeks (Providing pastoral care through Ecclesia Group leadership), facilitation or head the meetings, disciple the members especially the new to faith (Promoting spiritual growth), keep a tab on each member's attendance and participation, link the church to members on any needs or communication, , organize other Ecclesia Group activities like mercy missions or bonding/ visits (Finding opportunities for service), and go for social events as a group and chat on various issues (Doing evangelism)

Item 3: My main role is facilitating the study of God, the word, and currently through the Experiencing God booklet (Promoting spiritual growth)

Item 4: Challenges faced in my leadership for the group is that,

- There are low levels of commitment from some members,

-most of the times we don't have an adequate quorum for Ecclesia Group meetings,

-Different work schedules affecting attendance, different individual readiness to join an Ecclesia Group,

- Those who do not fellowship at Chapel are not allowed joining Ecclesia Group members of Ecclesia Groups

-There is no clear communication from members on what they can or cannot do (Dealing with Ecclesia Group dynamics)

Item 5: To manage challenges in my leadership for the group, I asked for increased membership from subsequent plug- in (Dealing with Ecclesia Group dynamics), rotated roles of meeting facilitation to involve all (Finding opportunities for service), and set up ground rules on attendance and study (Promoting spiritual growth)

Item 8: We are planning for an outreach later in this year (Doing evangelism).

Item 10: In our group we all come from the same locality (Fellowship in Ecclesia Groups)

2011- 3- 1- Ecclesia Group leader

Item 2: Some of my responsibilities and involvements are; Praying for the group (Prayer in Ecclesia Groups), giving leadership/mentorship (Finding opportunities for service), organize group meetings (Providing pastoral care through the leadership of Ecclesia Groups), delegate responsibilities to members (A place for spiritual growth), give feedback to the church on how the group is fairing, visitations, and being easily accessible (Providing pastoral care through the leadership of Ecclesia Groups)

Item 3: My main role is being a servant leader i.e. leading as an example (Accountability in Ecclesia Groups)

Item 4: Some challenges I face as the leader are; low attendance to group meeting, being misunderstood by some members, disobedience by some members, and lack of authenticity by some (Dealing with Ecclesia Group dynamics)

Item 5: I always try and have one to one conversation with my members hence get to know how they are fairing (Open sharing in Ecclesia Groups). I also try not to be judgmental yet communicate in truth and love (Promoting spiritual growth)

Item 6: I feel that the fact people's need are addressed in Ecclesia Groups and the Nairobi Chapel concern about people contribute to the numerical growth of the Nairobi Chapel (Doing evangelism)

Item 7: Among many other reasons what attracts people to Chapel is that it has teams of dedicated pastors and ministry leaders (Finding opportunities for service)

Item 8: As a young Ecclesia Group, we are still strategizing on mission possibilities around our area. We have participated in various community workshops e.g. *Tujuane* at Ngando medical camp and feeding street people in Kawangware (Doing evangelism)

Item 9: I suggest that the Nairobi Chapel should continue to be people centered church, organizing mission and event in our neighborhoods, plant more churches around the city and establish more Ecclesia Groups to cause more numerical growth (Doing evangelism)

Item 10: To maintain and enhance numerical growth the Ecclesia Group system sought to develop leaders (Promoting spiritual growth), emphasize person to person ministry, allowing Ecclesia Group to be dynamic discipleship (Finding opportunities for service), and utilization of different giftings in Ecclesia Group members (Promoting spiritual growth)

APPENDIX 4 -A

A SURVEY QUESTIONNAIRE FOR ECCLESIA GROUP MEMBERS

QUESTIONS:

1. Please, can you share with me your conversion experience and how you have been growing in the faith?
2. When did you become a member of Nairobi Chapel?
3. What are the major reasons that have kept you in Nairobi Chapel?
4. How often do interact with other Ecclesia Groups?
5. How many of your family members, friends and colleagues became members of Nairobi Chapel through Ecclesia Group?
6. According to your observation, what do you think Ecclesia Group leadership in Nairobi Chapel needs to improve if numerical growth has to be achieved?
7. What are some suggestions that you would give to leadership of Nairobi Chapel?
8. What do you think you can do to enhance the numerical growth of Nairobi Chapel?

APPENDIX 4- B

INFORMATION FROM THE SURVEY QUESTIONNAIRE FOR ECCLESIA GROUP MEMBERS

The following information is a short summary of what the informants reported on each research question from the administered questionnaires.

R Q. 1

Table 1 EM.

2009- 3- 2- Ecclesia Group member

Item 3: One of the major reasons that kept me in Chapel is that I found *Ombi* “a book we study in Ecclesia Group” spiritually helpful among other programs (A place for spiritual growth)

Item 6: According to my observation, if numerical growth has to be achieved, the church needs to be engaged more in outreach and local evangelism in the surrounding communities (A tool for evangelism)

Item 7: As an Ecclesia Group member I suggest that the church leadership should increase focus on evangelism- soul winning (A tool for evangelism)

Item 8: To enhance numerical growth, I will invite friends and acquaintances who do not presently attend church and work with my Ecclesia Group in local evangelism (A tool for evangelism)

2009- 3- 3- Ecclesia Group member

Item 6: To achieve more numerical growth, there is a need for accountability in the groups (A place for accountability) and openness in sharing (A place for open sharing)

Item 7: I suggest that the Ecclesia Groups should have separate groups that are age and gender sensitive (A place for prayer and accountability), make groups more diverse in age and gender (A place for open sharing), the leadership should be getting progress updates from groups (A place for spiritual growth), and they should visit the groups, especially the merged and the struggling (A place for fellowship)

Item 8: I will invite the un-churched to our fun days and encourage more personal evangelism (A tool for evangelism)

Table 5 EM.

2010- 1- 2- Ecclesia Group member

Items 5: Two of my sisters became members of Nairobi Chapel through Ecclesia Group (A tool for evangelism)

Item 6: To achieve more numerical growth, the Ecclesia Groups need to have closer interaction with each other (A place for fellowship)

Item 8: To enhance numerical growth, I decided to invite more of my friend to church (A tool for evangelism) and play more active role in my area of ministry (Opportunities for service)

2010- 1- 3- Ecclesia Group member

Item 3: Among other reasons my Ecclesia Group friends kept me in Nairobi Chapel (A place for fellowship)

Item 4: We do interact with other Ecclesia Groups (A place for fellowship)

Item 6: To achieve numerical growth, Ecclesia Group leadership should be age sensitive when putting people together in Ecclesia Groups to encourage open sharing (A place for open sharing), accountability (A place for accountability) and effective fellowship (A place for fellowship)

Item 8: To enhance numerical growth, I commit to bring my friend to church and have her bring a friend and the chain continues (A tool for evangelism)

2010- 2- 2- Ecclesia Group member

Item 3: Ecclesia Group participation is one of the major reasons that have kept me in Nairobi Chapel (A place for fellowship)

Item 5: Through Ecclesia Group two of my friends are now members of Nairobi Chapel (A tool for evangelism)

Item 6: To achieve numerical growth, Ecclesia Group leadership should choose competent Ecclesia Group leaders (A place for spiritual growth and prayer), some groups are led by very young people yet majority of the members are senior, elder and therefore the leader feels intimidated (A place for accountability)

Item 8: To enhance numerical growth, I commit myself to evangelism and to invite friends to Chapel (A tool for evangelism)

2010- 2- 3- Ecclesia Group member

Item 3: Ecclesia Group experience (A place for spiritual growth and the fact that I feel loved kept me in Nairobi Chapel (A place for fellowship)

Item 4: We interact with other groups in individual basis but more interactions happen within the group (A place for fellowship)

Item 6: To achieve numerical growth, Pastors are to be involved in visiting the Ecclesia Groups and the Ecclesia Group leadership should appoint capable leaders (A place for spiritual growth)

Item 7: for accountability, the leadership should vet Ecclesia Group leaders (A place for accountability),

First comers should be followed and make sure that they become members of an Ecclesia Group (A place for spiritual growth)

Item 8: To enhance numerical growth, I commit to pray (A place for prayer), talk well of Chapel, be involved in evangelism and invite friends (A tool for evangelism)

2010- 3- 2- Ecclesia Group member

Item 1: My life of faith hasn't been an easy journey but still trying to grow by the help of my Ecclesia Group family (A place for spiritual growth)

Item 4: As a group we interact every Thursday after every two weeks (A place for fellowship)

Item 5: Through Ecclesia Group three of my family members and friends are now members of Nairobi Chapel (A tool for evangelism)

Item 6: To achieve numerical growth, Ecclesia Group leadership should engage members more (Opportunities for service), find the best day where people are free for meetings and make it more fun (A place for fellowship)

Item 7: To achieve numerical Growth, Ecclesia Group leadership should be emphatic to people, have one to one conversation with people in need (A place for pastoral care) and should make people who have issues to feel appreciated having a family (A place for fellowship)

2010- 3- 3- Ecclesia Group member

Item 3: The fact that I have friends at Chapel, feeling at home with my Ecclesia Group (A place for fellowship) and being engaged (Opportunities for service) kept me in Nairobi Chapel

Item 4: As a group we interact with other groups on Thursday of every two weeks (A place for fellowship)

Item 5: Through the evangelism of Ecclesia Groups five of my friends and family members became members of Nairobi Chapel (A tool for evangelism)

Item 6: To achieve numerical growth, the Ecclesia Group leadership needs to find suitable time that people will appreciate and have time for, make meetings lively, encourage interaction (A place for fellowship) engage members (Opportunities for service)

Item 7: To achieve numerical growth, Ecclesia Group leadership should interact more with the members of the church (Opportunities for service) and organize retreats where leaders are present (A place for fellowship)

Item 8: To enhance numerical growth, I commit to encourage activities like *Tujuane* (A tool for missions and evangelism) and also ask people to invite their friends (A tool for evangelism)

2010- 4- 2- Ecclesia Group member

Item 1: The book “*Experiencing God*” has helped me grow spiritually and understand the relationship between me and God (A place for spiritual growth).

Item 3: among the major reasons that kept me in Chapel are Ecclesia Groups (A place for fellowship) and serving in church (Opportunities for service)

Item 5: Through the help of Ecclesia Group two of my family members are members of Nairobi Chapel (A tool for evangelism)

Item 6: To achieve numerical growth, Ecclesia Group leadership should advise Ecclesia Group leaders to give each member a chance to lead (A place for spiritual growth) so that many members will be committed like in our group (A place for accountability)

Item 7: To achieve more numerical growth, the Ecclesia Group leadership needs to recommend variety of books for Bible study and Pastors should prove their support for Ecclesia Groups (A place for spiritual growth)

Item 8: To enhance numerical growth, I commit to follow up those who did plug- in as people get lost along the way (A place for accountability) and find ways how to make plug- in affordable to all.

2010- 4- 3- Ecclesia Group member

Item 3: One of the major reasons which kept me in Chapel is Ecclesia Group fellowship (A place for fellowship)

Item 4: We meet twice a month as a group and interact with other groups (A place for fellowship)

Item 6: To achieve numerical growth, the Ecclesia Group leadership needs to cultivate authentic relationships (A place for fellowship)

Item 7: To achieve more numerical growth, the Ecclesia Group leadership needs to encourage members in evangelism (A tool for evangelism)

Item 8: To enhance numerical growth, I will be a good ambassador for Nairobi Chapel and invite unbelievers to church service (A tool for evangelism)

Table 9 EM

2011- 1- 2- Ecclesia Group member (This survey was filled by the group and was told by the leader to consider survey questionnaire no. 2011- 1- 3 as having the same content because the group agreed on that)

Item 3: the major things which kept me in Chapel are the plug- in, Ecclesia Group experience, the learned lessons, friends I have made (A place for spiritual growth)

Item 4: I interact in our group and other Ecclesia Group leaders in meetings (A place for fellowship)

Item 6: To achieve numerical growth, the Ecclesia Group leadership should consider age group not just locality; there should be a group for youth (A place for accountability)

Item 7: To achieve more numerical growth, the leadership should think about how different age groups would fellowship with one another; they should be kept separate (A place for open sharing).

Item 8: To enhance numerical growth, I will recruit people to plug- in and encourage the recruitment of organizations to implement plug- in (A tool for evangelism)

2011- 1- 3- Ecclesia Group member (The same content as survey questionnaire no. 2011- 1- 2)

Item 3: the major things which kept me in Chapel are the plug- in, Ecclesia Group experience, the learned lessons, friends I have made (A place for spiritual growth)

Item 4: I interact in our group and other Ecclesia Group leaders in meetings (A place for fellowship)

Item 6: To achieve numerical growth, the Ecclesia Group leadership should consider age group not just locality; there should be a group for youth (A place for accountability)

Item 7: To achieve more numerical growth, the leadership should think about how different age groups would fellowship with one another; they should be kept separate (A place for open sharing).

Item 8: To enhance numerical growth, I will recruit people to plug- in and encourage the recruitment of organizations to implement plug- in (A tool for evangelism)

2011- 3- 2- Ecclesia Group member

Item 3: What keeps me in Chapel is the feeling of belonging and family in Ecclesia Group (A place for fellowship)

Item 4: As a group we meet and interact every two weeks (A place for fellowship)

Item 6: To achieve numerical growth, Ecclesia Groups should be allowed to invite other people for the fellowship (A tool for evangelism), and the leadership should see that there is need for more training so as to know how to lead the group (A place for spiritual growth)

Item 8: To enhance numerical growth, I will use the word of mouth to bring my friends to church (A tool for evangelism), and having more programs for youth adults to encourage them to stay (Opportunities for service)

2011- 3- 3- Ecclesia Group member

Item 3: I grow in faith because I have found a family “Ecclesia Group” (A place for fellowship)

Item 4: Being a member of an Ecclesia Group, I also attend my sister- in law’s Ecclesia Group when she hosts because she stays with me (A place for fellowship)

Item 6: To achieve numerical growth, the Pastor in charge of Ecclesia Group system and other leaders should arrange reunions and, top leadership should attend sessions once in a while (A place for fellowship). We should not restrict non- members from attending Ecclesia Group meetings and just like in plug- in we should do outreach as a whole church (A tool for evangelism). And Ecclesia Groups can be engaged in service arrangement once in a while so the members of church can possibly join Ecclesia Groups (Opportunities for service)

Item 7: To achieve numerical growth, outreach ministry should maybe join Red Cross or St. John and through that we will get more involved with the society and then find more men and women (A toll for evangelism)

Item 8: To enhance numerical growth, I am looking forward to get involved in the next medical camp, and introduce my family members to Chapel like I did with my brother in- law. I will be engaged in disaster management e.g. Mathare landslide (A tool for evangelism)

R Q. 2

Table 3 EM

2009- 3- 2- Ecclesia Group member

Item 3: One of the major reasons that kept me in Chapel is that I found *Ombi* “a book we study in Ecclesia Group” spiritually helpful among other programs (promoting spiritual growth)

Item 6: According to my observation, if numerical growth has to be achieved, the church needs to be engaged more in outreach and local evangelism in the surrounding communities (Doing evangelism). The needs to remain relevant to members- individuals have expectations when they join Ecclesia Groups (Desiring Ecclesia Groups to remain relevant to its members)

Item 7: As an Ecclesia Group member I suggest that the church leadership should increase focus on evangelism- soul winning (Doing evangelism)

Item 8: To enhance numerical growth, I will invite friends and acquaintances who do not presently attend church and work with my Ecclesia Group in local evangelism (Doing evangelism)

2009- 3- 3- Ecclesia Group member

Item 6: To achieve more numerical growth, there is a need for accountability in the groups (Accountability in Ecclesia Groups) and openness in sharing (Open sharing in Ecclesia Groups)

Item 7: I suggest that the Ecclesia Groups should have separate groups that are age and gender sensitive (Prayer and accountability in Ecclesia Groups), make groups more diverse in age and gender (Open sharing in Ecclesia Groups), the leadership should be getting progress updates from groups (Promoting spiritual growth), and they should visit the groups, especially the merged and the struggling (Fellowship in Ecclesia Group meetings)

Item 8: I will invite the un- churchd to our fun days and encourage more personal evangelism (Doing Evangelism)

Table 7 EM

2010- 1- 2- Ecclesia Group member

Item 5: My two sisters become members of Nairobi Chapel through my Ecclesia Group (Doing evangelism)

Item 6: To achieve more numerical growth, Ecclesia Groups should have closer interaction with each other (Fellowship in Ecclesia Groups)

Item 7: for more numerical growth, the leadership should consider more parameters for leadership other than the spiritual gifts (Desiring Ecclesia Groups to remain relevant to its members)

Item 8: To enhance numerical growth, I invite more of my friends to church (doing evangelism) and play and play active role in my area of ministry (Finding opportunities for service)

2010- 1- 3- Ecclesia Group member

Item 3: Among other reasons my Ecclesia Group friends kept me in Nairobi Chapel (Fellowship in Ecclesia Groups)

Item 4: We do interact with other Ecclesia Groups (Fellowship in Ecclesia Groups)

Item 6: To achieve numerical growth, Ecclesia Group leadership should be age sensitive when putting people together in Ecclesia Groups to encourage open sharing (Open sharing in Ecclesia Group meetings), accountability (Accountability in Ecclesia Groups) and effective fellowship (Fellowship in Ecclesia Groups). At times I feel totally out of place because of the fact that my group is not age sensitive, clubs those worked perfect for young people should be for them and Ecclesia Groups for adults (Desiring Ecclesia Groups to remain relevant to its members)

Item 8: To enhance numerical growth, I commit to bring my friend to church and have her bring a friend and the chain continues (Doing evangelism)

2010- 2- 2- Ecclesia Group member

Item 3: Ecclesia Group participation is one of the major reasons that have kept me in Nairobi Chapel (Fellowship in Ecclesia Groups)

Item 5: Through Ecclesia Group two of my friends are now members of Nairobi Chapel (Doing evangelism)

Item 6: To achieve numerical growth, Ecclesia Group leadership should choose competent Ecclesia Group leaders (Desiring Ecclesia Groups to remain relevant to its members, promoting spiritual growth and prayer in Ecclesia Groups), some groups are led by very young people yet majority of the members are senior, elder and therefore the leader feels intimidated (Accountability in Ecclesia Groups)

Item 8: To enhance numerical growth, I commit myself to evangelism and to invite friends to Chapel (Doing evangelism)

2010- 2- 3- Ecclesia Group member

Item 3: Ecclesia Group experience (Prompting spiritual growth) and the fact that I feel loved kept me in Nairobi Chapel (Fellowship in Ecclesia Groups)

Item 4: We interact with other groups in individual basis but more interactions happen within the group (Fellowship in Ecclesia Groups)

Item 6: To achieve numerical growth, Pastors are to be involved in visiting the Ecclesia Groups and the Ecclesia Group leadership should appoint capable leaders (Prompting spiritual growth)

Item 7: for accountability, the leadership should vet Ecclesia Group leaders (Accountability in Ecclesia Groups and desiring Ecclesia Groups to remain relevant to its members),

First comers should be followed and make sure that they become members of an Ecclesia Group (Promoting spiritual growth)

Item 8: To enhance numerical growth, I commit to pray (A place for prayer), talk well of Chapel, be involved in evangelism and invite friends (Doing evangelism)

2010- 3- 2- Ecclesia Group member

Item 1: My life of faith hasn't been an easy journey but still trying to grow by the help of my Ecclesia Group family (Promoting spiritual growth)

Item 4: As a group we interact every Thursday after every two weeks (Fellowship in Ecclesia Groups)

Item 5: Through Ecclesia Group three of my family members and friends are now members of Nairobi Chapel (Doing evangelism)

Item 6: To achieve numerical growth, Ecclesia Group leadership should engage members more (Finding opportunities for service), find the best day where people are free for meetings and make it more fun (Fellowship in Ecclesia Groups and desiring Ecclesia Groups to remain relevant to its members)

Item 7: To achieve numerical Growth, Ecclesia Group leadership should be emphatic to people, have one to one conversation with people in need (Providing pastoral care through Ecclesia Group leadership) and should make people who have issues to feel appreciated having a family (Fellowship in Ecclesia Groups)

2010- 3- 3- Ecclesia Group member

Item 3: The fact that I have friends at Chapel, feeling at home with my Ecclesia Group (Fellowship in Ecclesia Groups) and being engaged (Finding opportunities for service) kept me in Nairobi Chapel

Item 4: As a group we interact with other groups on Thursday of every two weeks (Fellowship in Ecclesia Groups)

Item 5: Through the evangelism of Ecclesia Groups five of my friends and family members became members of Nairobi Chapel (Doing for evangelism)

Item 6: To achieve numerical growth, the Ecclesia Group leadership needs to find suitable time that people will appreciate and have time for, make meetings lively, encourage interaction (A place for fellowship and desiring Ecclesia Groups to remain relevant to its members) engage members (Opportunities for service and desiring Ecclesia Groups to remain relevant to its members)

Item 7: To achieve numerical growth, Ecclesia Group leadership should interact more with the members of the church (Finding opportunities for service) and organize retreats where leaders are present (Fellowship in Ecclesia Groups)

Item 8: To enhance numerical growth, I commit to encourage activities like *Tujuane* (Doing missions and evangelism) and also ask people to invite their friends (Doing evangelism)

2010- 4- 2- Ecclesia Group member

The book “*Experiencing God*” has helped me grow spiritually and understand the relationship between me and God (Promoting spiritual growth).

Item 3: Among the major reasons that kept me in Chapel are Ecclesia Groups (Fellowship in Ecclesia Groups) and serving in church (Finding opportunities for service)

Item 5: Through the help of Ecclesia Group two of my family members are members of Nairobi Chapel (Doing evangelism)

Item 6: To achieve numerical growth, Ecclesia Group leadership should advise Ecclesia Group leaders to give each member a chance to lead (A place for spiritual growth) so that many members will be committed like in our group (Accountability in Ecclesia Groups)

Item 7: To achieve more numerical growth, the Ecclesia Group leadership needs to recommend variety of books for Bible study and Pastors should prove their support for Ecclesia Groups (Promoting spiritual growth)

Item 8: To enhance numerical growth, I commit to follow up those who did plug- in as people get lost along the way (Accountability in Ecclesia Groups) and find ways how to make plug- in affordable to all

2010- 4- 3- Ecclesia Group member

Item 3: One of the major reasons which kept me in Chapel is Ecclesia Group fellowship (Fellowship in Ecclesia Groups)

Item 4: We meet twice a month as a group and interact with other groups ((Fellowship in Ecclesia Groups)

Item 6: To achieve numerical growth, the Ecclesia Group leadership needs to cultivate authentic relationships ((Fellowship in Ecclesia Groups)

Item 7: To achieve more numerical growth, the Ecclesia Group leadership needs to visit encourage members in evangelism (Doing evangelism) and Ecclesia Group visitation at least ones a year (Desiring Ecclesia Groups to be relevant to its members)

Item 8: To enhance numerical growth, I will be a good ambassador for Nairobi Chapel and invite unbelievers to church service (Doing evangelism)

Table 11 EM

2011- 1- 2- Ecclesia Group member (This survey was filled by the group and was told by the leader to consider survey questionnaire no. 2011- 1- 3 as having the same content because the group agreed on that)

Item 3: the major things which kept me in Chapel are the plug- in, Ecclesia Group experience, the learned lessons, friends I have made (Promoting spiritual growth)

Item 4: I interact in our group and other Ecclesia Group leaders in meetings (Fellowship in Ecclesia Groups)

Item 6: To achieve numerical growth, the Ecclesia Group leadership should consider age group not just locality; there should be a group for youth (Accountability in Ecclesia Groups and desiring Ecclesia Groups to remain relevant to its members)

Item 7: To achieve more numerical growth, the leadership should think about how different age groups would fellowship with one another; they should be kept separate (Open sharing in Ecclesia Groups and desiring Ecclesia Groups to remain relevant to its members).

Item 8: To enhance numerical growth, I will recruit people to plug- in and encourage the recruitment of organizations to implement plug- in (Doing evangelism)

2011- 1- 3- Ecclesia Group member (The same contents as survey questionnaire no. 2011- 1- 2)

Item 3: the major things which kept me in Chapel are the plug- in, Ecclesia Group experience, the learned lessons, friends I have made (Promoting spiritual growth)

Item 4: I interact in our group and other Ecclesia Group leaders in meetings (Fellowship in Ecclesia Groups)

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Item 8: To enhance numerical growth, I will recruit people to plug- in and encourage the recruitment of organizations to implement plug- in (Doing evangelism)

2011- 3- 2- Ecclesia Group member

Item 3: What keeps me in Chapel is the feeling of belonging and family in Ecclesia Group (Fellowship in Ecclesia Groups)

Item 4: As a group we meet and interact every two weeks (Fellowship in Ecclesia Groups)

Item 6: To achieve numerical growth, Ecclesia Groups should be allowed to invite other people for the fellowship (Doing evangelism and desiring Ecclesia Group to remain relevant to its members), and the leadership should see that there is need for more training so as to know how to lead the group (Promoting spiritual growth and desiring Ecclesia Group to remain relevant to its members)

Item 8: To enhance numerical growth, I will use the word of mouth to bring my friends to church (A tool for evangelism), and having more programs for youth adults to encourage them to stay (Finding opportunities for service)

2011- 3- 3- Ecclesia Group member

Item 3: I grow in faith because I have found a family “Ecclesia Group” (Fellowship in Ecclesia Groups)

Item 4: Being a member of an Ecclesia Group, I also attend my sister- in law’s Ecclesia Group when she hosts because she stays with me (Fellowship in Ecclesia Groups)

Item 6: To achieve numerical growth, the Pastor in charge of Ecclesia Group system and other leaders should arrange reunions and, top leadership should attend sessions once in a while (Fellowship in Ecclesia Groups and desiring Ecclesia Group to remain relevant to its members). We should not restrict non- members from attending Ecclesia Group meetings and just like in plug- in we should do outreach as a whole church (Doing evangelism). And Ecclesia Groups can be engaged in service arrangement once in a while so the members of church can possibly join Ecclesia Groups (Finding opportunities for service)

Item 7: To achieve numerical growth, outreach ministry should maybe join Red Cross or St. John and through that we will get more involved with the society and then find more men and women (Doing evangelism)

Item 8: To enhance numerical growth, I am looking forward to get involved in the next medical camp, and introduce my family members to Chapel like I did with my brother in- law. I will be engaged in disaster management e.g. Mathare landslide (Doing evangelism)