

NAIROBI EVANGELICAL GRADUATE
SCHOOL OF THEOLOGY

THE ROLE OF CHURCH LEADERSHIP IN NUMERICAL
CHURCH GROWTH: A Case Study of Northmead Assembly
of God and Bread of Life Church International in Zambia

BY
GEORGE SHAKWELELE

A Thesis Submitted to the Graduate School in Partial
Fulfillment of the Requirements for the Degree of Master of
Divinity in Mission Studies

JULY, 2007

**NAIROBI EVANGELICAL GRADUATE
SCHOOL OF THEOLOGY**

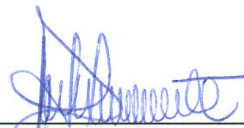
**THE ROLE OF CHURCH LEADERSHIP IN NUMERICAL CHURCH
GROWTH: A CASE STUDY OF NORTHMEAD ASSEMBLY OF
GOD AND BREAD OF LIFE CHURCH INTERNATIONAL
IN ZAMBIA.**

**By
GEORGE SHAKWELELE**

**A Thesis Submitted to the Graduate School in partial
fulfillment of the requirements for the degree of
Master of Divinity in Mission Studies**

Approved:

Supervisor:



Henry Mutua, PhD

Second Reader:



Caleb Kim, PhD

External Reader:



Samuel Linge, PhD

July, 2007

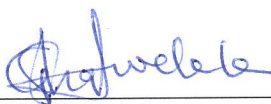
Student's Declaration

THE ROLE OF CHURCH LEADERSHIP IN NUMERICAL CHURCH
GROWTH: A CASE STUDY OF NORTHMEAD ASSEMBLY OF
GOD AND BREAD OF LIFE CHURCH INTERNATIONAL
IN ZAMBIA.

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

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

(Signed)



George Shakwelele

July, 2007

ABSTRACT

This study was an attempt to find out, understand and describe the role of church leadership in numerical church growth of Northmead Assembly of God and Bread of Life Church International. The study was carried out as a case study of the two churches. The tools or instruments employed to procure qualitative data were personal interviews and questionnaire, Internet, and library resources. The researcher conducted the interviews, participated in church services and collected the completed questionnaires.

Northmead Assembly of God and Bread of Life Church International are among the known growing churches in Zambia whose church attendances run to thousands. The churches are popular and appear to be enjoying growth partly because of the TV programs that they are running on the National Television. The findings revealed that the two churches are experiencing numerical growth due to the leaders' participation in church ministries, the sound preaching of the word, expressive and open worship coupled with good music and the evangelism programs promoted in the churches. The leaders' role in church growth is indispensable as long as the leaders remain committed to their calling. However, it was discovered that the moment the leaders slip into sinful lifestyle, exhibiting bad example or conduct and cease to become available for ministry, church growth is hampered. The observed roles of church leaders in numerical church growth, in this study, can be applied in any setting of the church and growth is likely to occur.

TO

My late father:

MILOS SHAKWELELE

Whom I led to the Lord and had become so dear to me and went to be with the Lord whilst I was studying in Kenya, Nairobi;

and

PRISCA SHAKWELELE

my dear loving wife,

Who has been an inspiration and an encouragement, for me to be able to finish my studies and make this thesis possible.

ACKNOWLEDGEMENTS

My sincere and profound gratitude is first and foremost to God Almighty who called me to serve him (Ephesians 2:10) and enabled me to complete studies and this thesis at the NAIROBI EVANGELICAL GRADUATE SCHOOL OF THEOLOGY.

May I appreciate the following for their contribution in various ways for the successful completion of this work:

1. Prisca Shakwelele, my dear wife for being there for me all the time in my academic struggles
2. Dr. Henry Mutua, my supervisor, for providing guidance for the successful completion of this work
3. Dr. Caleb Kim, my academic advisor and second reader of my thesis for his wise counsel
4. Dr. Steven Sesi the H.O.D Missions Department for his constant encouragement and support.
5. Rev. Michael Pflaum and family for their support and encouragement.
6. Prof. Thairu and Mrs Thairu for being a family away from home and their support.
7. Bishop Joseph Imakando and the church for accepting that I do a research on their church
8. Bishop Joshua Banda and the church for allowing me to carry out a research about their church.
9. Liebenzell Mission International for faithfully providing the financial support for our studies.
10. Mrs. Mary Mumo for her encouragement having read through my work
11. Zambia Baptist Association for their encouragement and support
12. Pastor Kabwe Kabwe for his encouragement as a personal friend.

13. Mrs Jessie Shakwelele, my mother, for her prayer support.

14. Mrs. Sue Mercer for gladly accepting to edit my work at a very short notice

15. Mr. Donald Manley and family for reading through my work and the support they have rendered to me through out my study at NESGT.

16. Mr. Lloyd Mtalimanja for the support and encouragement in my academic struggles at NEGST.

17. Pastor David Kabibi and Karen Community Church for extending the hand of fellowship and providing a platform for ministry for my wife and I.

18. Mrs. Dolores Wood for proof reading the final copy of this work

18. Dr. Paul Heidebrecht, and CLA family for their financial support through NEGST

May the LORD reward you all for your ministry to us.

CONTENTS

ACKNOWLEDGEMENTS	vi
TABLES.....	x
CHAPTER ONE	1
INTRODUCTION.....	1
History of the Two Selected Churches.....	2
<i>Northmead Assembly of God</i>	3
<i>Bread of Life Church International</i>	3
The Problem Statement.....	8
Purpose of the Study.....	8
Significance of the Study.....	9
Research Questions.....	9
Hypothesis.....	10
Limitations.....	10
Delimitations.....	11
Definition of Terms.....	11
CHAPTER TWO	13
LITERATURE REVIEW	13
Substantive Literature.....	13
<i>The Necessity of Church Growth</i>	13
<i>Leaders' Qualifications</i>	16
<i>Leaders' Contribution to Church Growth</i>	20
<i>Leaders and Church Growth</i>	22
CHAPTER THREE	29
METHODOLOGY	29
Entry Procedure.....	31
Data Collection.....	31
Population.....	32
Sampling of Population.....	32
The Research Instruments.....	34
Reliability and Validity of the Instrument.....	35
Administering Instrument.....	36
Data Analysis.....	36
CHAPTER FOUR.....	39
FINDINGS AND INTERPRETATION.....	39
Findings from Northmead Assembly of God Church Leaders.....	41
<i>Leaders Role in Church Growth</i>	41
<i>Leaders' Contribution to Church Growth</i>	42
<i>Attraction to Church</i>	43
<i>Elements for Church Growth</i>	44
<i>Hindrance to Church Growth</i>	46
Findings from Northmead Assembly of God Church Members.....	47
<i>Leaders' Role in Church Growth</i>	47

<i>Leaders' Contribution to Church Growth</i>	48
<i>Attraction to Church</i>	49
<i>Elements for Church Growth</i>	51
<i>Hindrance to Church Growth</i>	51
Summary of Findings from Leaders and Members NAOG	53
<i>Leaders' Role in Church Growth</i>	53
<i>Leaders' Contribution to Church Growth</i>	54
<i>Hindrance to Church Growth</i>	55
Findings from Bread of Life Church International Leaders.....	56
<i>Leaders' Role in Church Growth</i>	56
<i>Leaders' Contribution to Church Growth</i>	57
<i>Attraction to Church</i>	58
<i>Elements for Church Growth</i>	59
<i>Hindrance to Church Growth</i>	61
Findings from Bread of Life Church International Members	62
<i>Leaders' Role in Church Growth</i>	62
<i>Leaders' Contribution to Church Growth</i>	64
<i>Attraction to Church</i>	65
<i>Elements for Church Growth</i>	66
<i>Hindrance to Church Growth</i>	67
Summary of Findings from Leaders and Members BLCI.....	69
<i>Leaders' Role in Church Growth</i>	69
<i>Leaders' Contribution to Church Growth</i>	69
<i>Hindrance to Church Growth</i>	70
Summary of Leaders' Role in Church Growth at NAOG and BLCI	71
Summary of Leaders' Contribution to Church Growth at NAOG and BLCI	71
Summary of the Hindrances to Church Growth at NAOG and BLCI.....	72
Discussion of Findings R.Q.1	73
<i>Participation in Church Ministries</i>	73
Discussion of Findings R.Q.2	76
<i>Preaching</i>	76
<i>Worship</i>	77
<i>Evangelism</i>	78
Discussion of Findings R.Q.3	80
<i>Bad Testimony and Unavailability</i>	80
Summary	81
CHAPTER FIVE	83
CONCLUSIONS AND RECOMMENDATIONS.....	83
Recommendations.....	87
Recommendations from Members for Change	88
<i>Bread of Life Church International</i>	88
<i>Northmead Assembly of God</i>	88
Recommendations for Further Studies.....	89
REFERENCE LIST.....	90
APPENDIX 1.....	95
APPENDIX 2.....	97
APPENDIX 3.....	101
APPENDIX 4.....	102
APPENDIX 5.....	103
APPENDIX 6.....	104

TABLES

TABLES	Page
1. Leaders' Roles in Church Growth 1 LN.....	41
2. Leaders' contribution to Church Growth 2 LN.....	42
3. Attraction to Church 3 LN.....	43
4. Elements for Church Growth 4 LN.....	45
5. Hindrance to Church Growth 5 LN.....	46
6. Leaders' Roles in Church Growth 6 MN.....	47
7. Leaders' Contribution to Growth 7 MN.....	49
8. Attraction to Church 8 MN.....	50
9. Elements for Church Growth 9 MN.....	51
10. Hindrance to Church 10 MN.....	52
11. Leaders' Role in Church Growth 11 LB.....	56
12. Leaders' Contribution to Church Growth 12 LB.....	57
13. Attraction to Church 13 LB.....	58
14. Elements for Church Growth 14 LB.....	60
15. Hindrance to Church Growth 15 LB.....	61
16. Leaders' Role in Church Growth 16 MB.....	63
17. Leaders' Contribution to Growth 17 MB.....	64
18. Attraction to Church 18 MB.....	65
19. Element for Church Growth 19 MB.....	66
20. Hindrance to Church Growth 20 MB.....	68

CHAPTER ONE

INTRODUCTION

Having served as a pastor for about 11 years and struggled with church growth, the researcher has always asked himself what was it that he and the team of leaders had not done well that hindered numerical church growth? Many people had put the blame on the researcher and his fellow leaders for not growing the church numerically. As far as the researcher knows, he had done what he thought could be done to attract numerical church growth. The researcher, during the years he served at the church as pastor, had five mass open-air evangelistic campaigns, several evangelistic out-reaches in the two high schools in the area, and every Saturday he conducted door to door out-reach (evangelism) in line with the church programme. To back-up these efforts, the church had prayer and fasting meetings every last Sunday of the month and weekly prayer meetings in house groups. In spite of all these efforts, the returns in numerical growth were not encouraging.

It is with this background that the researcher was prompted to carry out this research. The researcher sought to study churches in Zambia that were growing numerically to discover the role of the leaders in bringing about numerical growth. The researcher was aware that there are many other churches that are growing numerically but because of inaccessibility, he settled on two growing churches which were familiar and which were within reach for the purpose of the research. The two selected churches for the research namely are Northmead Assembly of God (NAOG) and Bread of Life Church International (BLCI). Most Zambians know these two

churches as numerically growing churches in Zambia. Both of these churches run weekly preaching programs presented by their senior pastors on the Zambian National Broadcasting Corporation television station. Due to their numerical growth, they are unable to accommodate everyone who attends church services in their current church buildings. Therefore, on Sundays they both have more than one service in the morning. Northmead Assembly of God (NAOG) runs two church services every Sunday from 7:00 am – 10:30 am and 10:30 am – 1:30 pm (Church bulletin, 10 September 2006). Bread of Life Church International (BLCI) runs three services every Sunday from 8:00 am – 10:00 am, 10:00 am – 12:00, and 12:00 – 1:30 pm (Church poster). The researcher has attended all of the above-mentioned services in both of these churches.

This research was carried out by the researcher and compiled in fulfillment of the Master of Divinity Programme at the Nairobi Evangelical Graduate School of Theology on the topic: “The Role of Church Leadership in Numerical Church Growth in Zambia.” This was a case study of the NAOG and the BLCI in Lusaka, Zambia.

The researcher’s interest of study was to find out what triggers numerical church growth as far as church leadership was concerned and to discover and note leadership structures that are in place in the running of church programmes. The researcher also wanted to understand how leaders are chosen (i.e. the criteria that are used to choose leaders) and their function in relation to numerical church growth.

History of the Two Selected Churches

Each of these two selected churches bears its own unique history of how the church was started and later got established in their present state. In the discussion,

we will first look at Northmead Assembly of God and then Bread of Life Church International.

Northmead Assembly of God

Northmead Assembly of God Church (NAOG) is located in Lusaka, the capital city of Zambia, at Plot 2131 Paseli Road, adjacent to the Northmead Shopping Center. Northmead area is a low-density residential area mainly accommodating the upper-class people in society and a small section of the middle class. Generally, the people who attend church are from these classes of people.

The Church was established in 1971 as an English speaking church. This was a pioneer work under the auspices of the Pentecostal Assemblies of Canada (P.A.O.C.) Mission done by the then P.A.O.C field director Rev. David Purdie who personally set out to find a suitable building for an urban English-speaking church. It started initially as a home cell-group, with a few expatriate people (including a family of Phil Davis) as its Founding Fathers. Rev. Joshua Banda and his wife, Gladys, are now pastoring the Church (NAOG website).

Under the leadership of Rev.& Mrs. Banda, who assumed the pastorate in 1995, “Northmead Assembly has been enabled by the Lord to surmount tremendous spiritual hurdles, especially since 1999, and is now a growing congregation of over 2000 believers who are determined to possess the land for Jesus Christ.” (NAOG website)

Bread of Life Church International

The church was initially established as Emmasdale Baptist Church by Lusaka Baptist Church through its church-planting programme in Lusaka city. The church

was established in 1978 as an English-speaking church in order to evangelise middle class people (Bankers) who had been housed in the Emmasdale residential area (Lwabila interview, September, 2006). Emmasdale is a middle class area surrounded by the low-income compounds (Matero, Chaisa, Mandevu, and Garden). The church is accessible by people from the surrounding areas because of its proximity. The majority of people from the low-income bracket walk to church. Therefore, the general attendance represents all sections of people in society (upper, middle and low classes). The church operates a bus that picks students every Sunday for church services from the University of Zambia, the Evenly College and the Chainama Medical School.

Lusaka Baptist Church identified Joseph Imakando (a member of the church then) and sponsored him to train in theology at Scott Theological College in Kenya, with the view of entrusting to him the role of a pastor for Emmasdale Baptist Church (Bishop Imakando Interview, September, 2006). The researcher is familiar with the history of the church because he served as the National Executive Secretary of the Zambia Baptist Association to which Emmasdale Baptist was affiliated before it became an independent church called Bread of Life Church International (BLCI).

Bishop Joseph Imakando states that Bread of Life Church International was birthed through a prophetic word on 13th September 1992. From a little Emmasdale Baptist Church numbering between 120 and 150 members situated at plot #136 Chinyunyu Road in Emmasdale, it grew to thousands. The prophetic word, “I am giving you thousands, you will possess the land and feed the people with the Bread of Life” was translated into the vision of the church, “Bringing Thousands into the Kingdom” (BLCI website). This history of the church was told by Bishop Joseph Imakando in the interview as reflected on the church website. Bishop Joseph

Imakando is the founder and current senior pastor of BLCI. BLCI functions as a Pentecostal Church; spiritual gifts are emphasized and encouraged among members (Bishop Imakando interview). In the worship service people freely speak in “tongues” and pray at the same time with an accompaniment of music. People are free to dance and clap hands as they worship during the service (researcher observation).

The prophetic word has proved to be the power behind Bishop Joseph Imakando’s work as the church has grown rapidly over the years from 120 to over 6500 church members some of whom are Cabinet Ministers, politicians, professionals, business men and women, workers, housewives, retirees, students and ordinary people. The church cuts across culture, creed and color embracing nationalities from various countries in line with its international status (Joseph Imakando interview, September 2006).

Waymire and Wagner (1980, 15) provide a good measuring scale for comparing church growth as highlighted below.

- 25% church growth per decade is marginal.
- 50% church growth per decade is fair.
- 100% church growth per decade is good.
- 200% church growth per decade is excellent.
- 300% church growth per decade is outstanding.
- 500% church growth per decade is incredible (Waymire and Wagner 1980).

The two churches’ (Northmead Assemblies of God and Bread of Life Church International) growth can be measured using the six ways above. The six ways of comparing growth rates may tell us the category in which NAOG and BLCI fall. Waymire and Wagner (1980, 67) argue, “Graphs of growth are excellent tools for

understanding how the church is doing.” Graphs reflecting the growth of both churches are below:

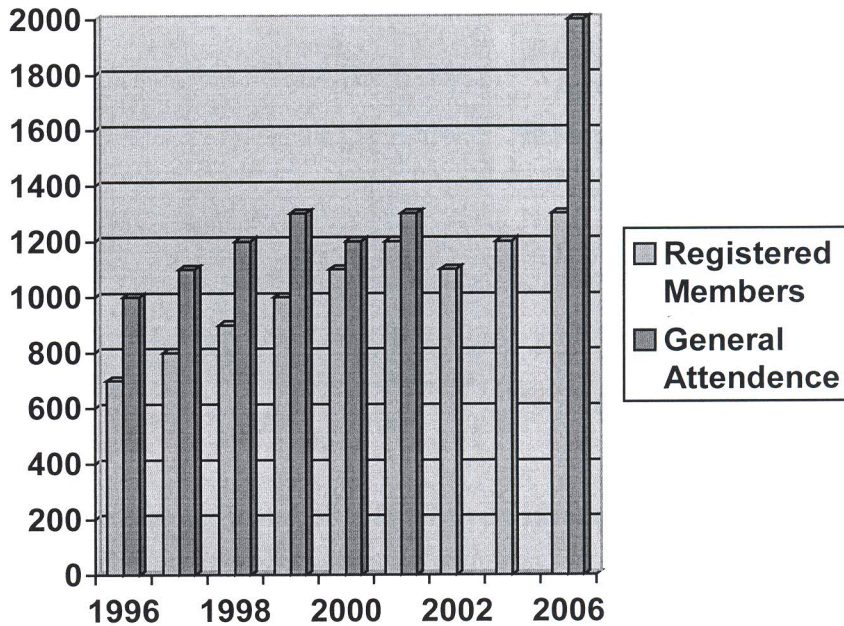


Figure 1. Membership at Northmead Assembly of God from 1996 – 2006

Figures were obtained from the church office prepared by the pastor in charge of administration and approved by the senior pastor. The total general attendance every Sunday for the two services is about 2000 people (Bishop Banda interview 2007). The missing figures for general attendance in 2002 –2004 were not included in the information made available by the church. It must be noted that the church had experienced a serious spilt in 1999 that had a bearing on the growth of the church up to 2004. It is in 2005 that the church started to experience growth (Bishop Joshua Banda interview, September, 2006).

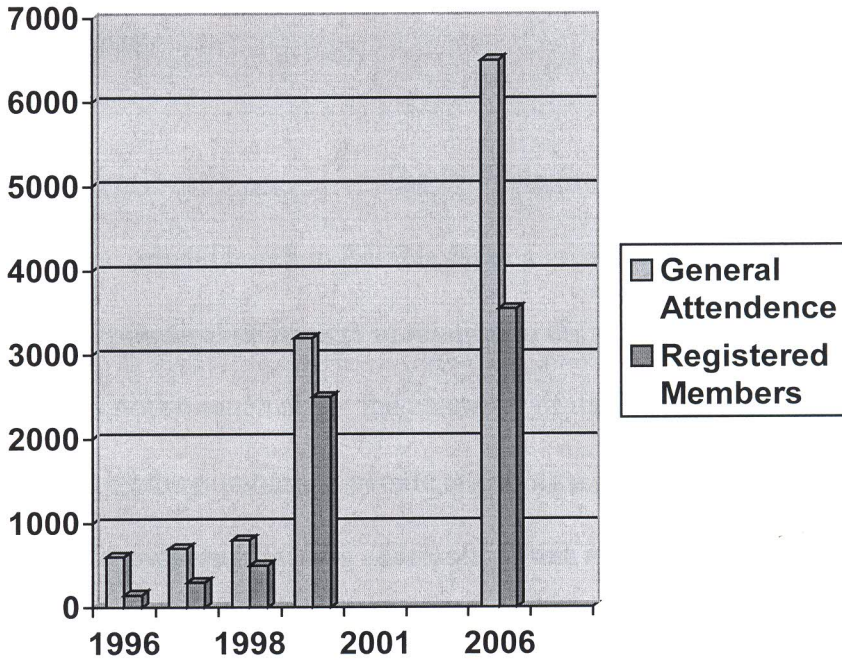


Figure 2. Membership at Bread of Life Church International from 1996 - 2006

The leaders estimated these figures because the church does not keep official records for church membership. Although the church office does not keep proper records for membership, every Sunday the ushers count people in attendance for the service. It is estimated that there were 150 registered members in 1992, which later doubled. In 2000, it is believed that general attendance was at 3,200 and registered members around 2,500. The office, at the time of the research in 2006, estimates registered members to range around 3,550. The total general attendance every Sunday for all the three services is about 6,500 people (Pastor Mwitwa email, December 27, 2006). It must be observed that the proximity of the church, being surrounded by low-income residential compounds, has a bearing on numerical growth (researcher observation) compared to NAOG which is in a low-density area. This is the researcher's observation, which is open for scrutiny. A survey could be conducted to

establish this observation concerning large numbers of people at Bread of Life Church International.

The Problem Statement

The urban church in Zambia faces a great challenge in providing evidence of the effectiveness of its leaders in relation to the numerical growth of members. The concern is not so much about the character of the leaders but their performance, measured by the numbers of people attending a particular church.

The problem that was addressed in this study was to understand and establish the role of church leaders in bringing about numerical church growth in a local church. The problem of the study was focused on the two selected numerically growing churches, namely Northmead Assembly of God and Bread of Life Church International.

Purpose of the Study

The purpose of this study was to understand the role of church leaders in causing numerical church growth from the literature that was studied, and through the interviews and questionnaire that was administered. It is hoped that this study will result in recommendations that will inform NAOG and BLCI in Zambia on the role of church leaders in numerical church growth. This study attempted to bring to light the function of church leaders in numerical church growth. It must be stated that the findings were not imposed for implementation on the said churches.

Significance of the Study

In the African church, the matter of church growth is one that cannot be over emphasized. Every local church, especially in the urban setting, is expected to grow numerically by all means. If there is no significant numerical church growth, the leaders are suspected to have failed in their duties.

This study will make contributions to knowledge that will enhance the practice in missions:

- It will shed some light on the role of leadership in the church in bringing about church growth.
- It will help church leaders and members to understand the place of the leadership in the church.
- It will help evangelicals interested in this topic to understand what is involved in growing a church numerically from the leaders' point of view.
- It will help leaders to recognize their roles in numerical church growth and remain focused to the calling of the ministry in the church.

Research Questions

1. What are the roles of church leaders in promoting numerical church growth in the two churches?
2. In what ways have church leaders contributed to numerical church growth in each of the two churches?
3. What are the factors that hinder numerical church growth among church leaders?

Hypothesis

For this study, the researcher will not formulate hypotheses. He will use the inductive method. Mugenda and Mugenda (2003, 206) states:

Theory is developed during the data collection and analyses stages. This inductive method means that the theory is derived from the data or ground in the data hence the term grounded theory. A qualitative researcher builds a theory by making comparisons and looking for similarities and differences between and among concepts and statements.

The hypotheses or theory will derive from the data indicated in the report in the analysis section.

Limitations

This kind of study would require a researcher to get involved in the life of each of the two selected churches (NAOG and BLCI) for a long time, by becoming a member, in order to see how leaders operate and effect programmes designed to increase numerical church growth. Considering that the researcher is a student who has limited time to fully participate in the churches being researched, he decided to limit himself to the use of interviews and questionnaires. The researcher limited himself to attend at least two worship services at each of the selected churches for observation. At the same time, he was able to meet with his interviewees and also administer the questionnaire to selected members of the two churches. Since the researcher's focus was on the role of church leaders, he limited himself to interview five leaders who influence the life of the church and/or direct a ministry in each of the selected churches. With the help of some pastors the researcher also administered questionnaires to fifty regular members in each of the selected churches who have been in the churches for at least two years.

Delimitations

This study was delimited to the role of church leadership in numerical church growth of the two selected churches (NAOG and BLCI). The study was further delimited to those leaders (the leader that directs the affairs of the church and/or lead a church ministry) who have served in the two selected churches from 1996 to 2006. The research does not focus on cultural and socio-economic factors in the numerical growth of the two selected churches, but looks at the leadership's function or role in relation to numerical growth. The study on cultural and socio-economic factors in the numerical growth of the two churches is recommended for further study.

Definition of Terms

In this study the following terms are used as follows: -

Role- The function or task or duty of someone in an undertaking (Hornby 2000).

Leader- This refers to anyone serving in any of the following offices: bishop, pastor, elder, deacon, ministry leader (NAOG and BLCI).

Leadership- is "the God-given ability to govern the people of God in such a way that they voluntarily follow God's will and fulfil his plans" (Pointer 1985, 55). A team of people entrusted with the role of governing the people; giving direction to the church; influencing people at the decision-making level in the church, with an aim of growing the church. An example of such is a pastor and his team.

Numerical Church growth- this refers to increase in number of members in the church (Pointer 1984, 26).

Selected churches- these are churches that have been selected for this research, namely Northmead Assemblies of God and Bread of Life Church International.

Northmead - A suburb in the central part of Lusaka, the capital city of Zambia, where most of the upper-class people live (Researcher's observation).

Qualification – The required skills necessary for becoming a leader (Gibbs 1981, 261).

Regular member - An individual that is officially accepted and registered by the church and has faithfully attended church for at least two years.

Understanding- refers to being knowledgeable about something and able to explain its role or function (Hornby 2000).

Training- refers to equipping someone with skills or abilities necessary for carrying out a given responsibility or task (Hornby 2000).

Factors- things or elements that cause or make something happen (Hornby 2000).

CHAPTER TWO

LITERATURE REVIEW

The literature reviewed in this section served as a light in relation to the topic of research and was available at the library of the Nairobi Evangelical Graduate School of Theology. Part of the data was accessed from the internet and some from church records in the two selected churches.

Substantive Literature

The Necessity of Church Growth

In the 20th century according to Pointer (1984, 12), most people did not know the meaning of the term ‘church growth.’ He states, “Only missionary scholars realized it was a technical term describing principles and procedures of Christian mission developed from the foundational research of an American missionary scholar, Donald A. McGavran.” Donald A. McGavran will most likely be remembered chiefly as the father of the church growth movement. He had worked for many decades in India as a missionary and the churches he had worked with were small, non-growing churches. McGavran could not be satisfied with such results so he dedicated himself to “descending theories of church growth which do not work, and learning and practicing productive patterns which actually disciple the peoples and increase the household of God” (Pointer 1984, 12). McGavran, with this understanding, coined the technical phrase “church growth” avoiding the traditional words such as

“evangelism” or “missions.” These terms had been defined and redefined so much that they had lost their cutting edge (Wagner 1976, 12). Evangelism is a principle that is key to church growth, which is related to the effective implementation of Christ’s commission to “Go, then, to all peoples everywhere and make them my disciples” (Matt. 28:19-20) (Pointer 1984, 19).

The researcher agrees that church growth is necessary; therefore, it must be encouraged and promoted in the churches because it is in line with the will of God for his church. Glasser states in his article (*An Introduction to the Church Growth Perspectives of Donald Anderson McGavran*):

Inasmuch as God wills the salvation of men (1Tim 2:4; II Pet. 3:9; John 3:16) it follows that God wills that his church grow. Since God wants his lost children found, and since the church is ideally the company of those who have been found, and since the church that grows in membership is providing an irresistible demonstration of the will of God being accomplished in its midst. Indeed, church growth is a test of the faithfulness of the people of God to the ministry to which he has called them (Conn 1976, 30-31).

Wiseman (1979, 132) discussing whether numbers of people in churches are important argues, “Any church, to be a real New Testament church, must be interested in both quality and quantity. Gospel quality, the real kind, attracts people and quantity. Gospel quantity, the real kind, attracts people and that produce a crowd.” He further states:

Growth is part of the nature of the church; a reproductive quality was built into the church by God. He means for the church to be larger next year than it is now. God expects new families to be saved. He means for the church to grow faster than its own natural birth rate. It is His will for the church to have a gain every year (ibid).

Wiseman (1979, 133) makes a very good remark, “We count people because people count.” Leadership should not only concern itself with numerical growth but also with quality growth. Wiseman gives a good summary to emphasize the

importance of quality and quantity growth in church growth. He urges, "Effective church leaders work to improve both the numerical strength and the spiritual commitment of a local congregation" (1979, 135).

McGavran (1970 5, 26) demonstrates that church growth is part of the purpose of mission. He says that social services please God, but it must never be substituted for finding the lost. Underlying this idea, McGavran states, "we may define mission narrowly as an enterprise devoted to proclaiming the Good News of Jesus Christ, and to persuading men to become His disciples and dependable members of His Church." He further argues, "Church growth follows where Christians show faithfulness in finding the lost" (McGavran 1970, 26). He makes it clear that God, who "became flesh and dwelt among us," is desirous that people become Christians, and his mission be focused on the same (McGavran 1970, 26). The researcher sees that church growth is tied to reaching out to the lost as stated by the Lord Jesus in the "Great Commission" in Matthew 28:19-20. The researcher can comfortably say that churches that have grown numerically are those that have remained true to the Great Commission, the mission of the church. Conn (1976, 73) makes a very remarkable observation, "The foundation for church growth is Jesus Christ. God who causes the growth builds on that foundation. It is God's decree that this number be reached. That is how important numerical church growth is."

The necessity of numerical church growth is clearly seen in the Book of Acts at the inception of the New Testament church. The group of disciples numbering 120 gathered in the upper room as they waited in obedience to the Lord Jesus for the coming of the promised Holy Spirit (Acts 1:15). Following Peter's preaching on the Day of Pentecost, 3,000 new believers or followers of Christ are added to the number of the church (Acts 2:41-42). The new founded church continued to grow numerically

under the leadership of the apostles. Acts 4:4 records a numerical increase of about 5,000 men having been added to the number of believers. The numerical growth phenomenon continues in chapters 5, 6 and 9 of Acts. In Acts 5:14, we read that multitudes of men and women were incorporated into the fellowship of believers. The first seven verses of Acts 6 report about an increase in number of the disciples making it difficult for the leaders to cope with the needs of the members. Mauliyu Aruna Olalekan (2001, 13) observes that in Acts 9, Luke reports both the increase in the number of members as well as in the number of churches. He further states, “Tens of thousands of persons turned to Christ and became members of his churches” (2001, 13). There is no doubt from what has been recorded in Acts that numerical church growth is part of God’s missionary plan for his churches. Numerical church growth is necessary because it is God who has committed Himself to add more believers to the churches.

Leaders’ Qualifications

McGavran (1970, 26) observes that one secret of church growth in the New Testament was that leaders were trained, and it remains true for church growth today. Gibbs recommends quality leadership for effective church growth. He argues that scripture in both the Old and New Testaments on effective leadership demands that those who are appointed as leaders should meet biblical qualifications. The leaders appointed to assist Moses were required to be capable, God-fearing men and would not give in to the temptation of bribery (Exodus 18:21). In the New Testament, we see a list of qualities that one should possess before he is appointed to be a leader in the church (1Tim.3: 1-7; 4:14; Titus 1:5-11) (Gibbs 1981, 261). The qualifications that are reflected in these passages of scripture are non-negotiable; every leader must have

them for effective leadership in the work of the Lord. Gibbs (1981, 261) further argues that these qualities must be accompanied by a vision or conviction for church growth.

It must be understood that church growth is not an automatic thing that is bound to happen when there is leadership in the church. For the leaders to effect numerical church growth, they should possess the conviction or desire for church growth. It must be noted that qualifications for leadership in themselves without a desire for growth are not enough to motivate leaders to see numerical growth take place. Good and qualified leaders are called upon to take caution as Mylander (1979, 7) states, "Since your church is part of Christ's church, God is causing your church to grow." Indeed, God gives growth, "God, who makes things grow" (1 Corinthians 3:7). If church growth is guaranteed to take place in a church through good leadership, then such leaders must be those who qualify to lead according to Scripture. Pointer (1984, 55) defines leadership as "the God-given ability to govern the people of God in such a way that they voluntarily follow God's will and fulfill his plans" (Rom. 12:8; 1 Thess. 5:12; 1 Tim.5:17). In most of our churches it is common knowledge that we do not always have such leaders as defined above.

Wiseman (1979, 120) makes a good observation that was made by another writer about the problem commonly found among leaders. He states, "After all is said and done, more is said than done" (1979, 120). This is an accurate observation that is common among many leaders. Many resolutions made in meetings end up on paper and in files without being implemented. Wiseman (1979, 121) argues that "leaders must activate the church's resources and implement decisions; there comes a time to march." He further observes that the success of a leader depends mainly on the

leaders' continuous renewed fellowship with the Lord. Wiseman (1979, 122) further states:

The renewal of a local church usually begins when one lay leader or pastor has deepening encounter with God. ...a prayer for personal awakening; and expectation that God wants your church to be more effective through you; and a readiness to do what He commands you to do.

Wiseman makes a very important point with his analysis on what makes a leader effective in his work. The church does not succeed by virtue of having a charismatic leader but one who is continually connected to the vine, the Lord Jesus (John 15:1-6).

Training is one factor that is crucial in effective leadership. The training can be either informal or formal. Clinton (1988, 89) argues, "A leader who wishes to have long-term influence will need to learn how to implement change." A leader in any given institution needs training in order to deliver in his domain of leadership. The issue about training of leaders focuses on the equipping of leaders for effective service.

The researcher observes that in all the literature consulted on the qualifications of the leaders, academic qualifications are not emphasized. Instead, ministry training is discussed. The training usually referred to is in Ephesians 4:11-13, "It was he who gave some to be apostles, some to be pastors and teachers, to prepare God's people for works of service, so that the body of Christ may be built up." At the centre of this kind of training, as already implied, is the pastor of a church with a biblical understanding of his mission and that of the church.

It is interesting to note that in the literature (books and journals) read on leadership, women are not mentioned. It might be assumed that they are included in the term "leaders" since it is a general word. Kopp (2004, 267) in the journal makes a

good observation on the training of women. He says, “churches rarely ever recommend women to function freely in the organisation. And yet they keep pushing them into Bible schools. That is burying people alive.”

Discussing qualities that are to be possessed by a pastor or leader who helps the church to grow, Beasley-Murray (1990, 180) lists Peter Wagner’s six qualities. These are:

- a. The pastor must be a leader. Look for a person who is called to be out front.
- b. The pastor must be a person of faith. A person of faith is focused on tomorrow rather than yesterday. Setting goals comes naturally to such a leader.
- c. The pastor must be a possibility thinker. Possibility thinkers know how to turn problems into opportunities. Faith sets the direction, possibility thinking, discovers creative ways of getting the job done.
- d. The pastor must be a good preacher. Don’t confuse communication, which is highly important.
- e. The pastor must be flexible. Church growth means constant change. Ask God for a person who knows when to change in the light of fresh challenges.
- f. The pastor must be a hard worker. ‘Most effective pastors share one common characteristic: each is a remarkably hard worker’ (Schaller, Lyle 1981).

Churches grow when there is effective leadership in place. Churches that have leaders who are committed to the work and get the job done always grow. Whatever leadership gift, skill or style is required for the healthy functioning of a local church of Christ leaders possess, they use it. The primary catalyst factor for church growth is the leader. Where the leader or pastor in a church has a vision for growth and a concern to reach the lost with the gospel of Christ, he becomes the key to church growth.

Leaders' Contribution to Church Growth

Mylander (1979, 57-58) attributes church growth to the leaders who mobilize lay people. "The secret of a well-mobilized laity lies in the pastors and church leaders who recruit, encourage, and train. Their leadership role is indispensable, and their task of mobilizing unpaid leaders is especially important." He further argues,

The right number of capable equippers supplies an essential key to church growth. Mylander's claim is substantiated by these findings: "Careful research has documented a crucial growth ratio between full-time equippers and actual attendance" (Mylander 1979, 59).

Mylander (1979, 61) makes reference to McGavran and Win Arn's book where they discuss five classes of leaders found in most churches. He picks on "class two" as an example of leaders who are effective in reaching the unreached. Mylander (1979, 61) sees the senior pastor's role in a church as being crucial for successful church growth.

Gibbs (1981, 355) argues that it is the duty of the leaders to mobilize the laity for church growth to be effective and sustained. He states "The church members are not there to enable the ordained minister to do his job; he is there to enable the congregation to fulfill theirs." Gibbs (1981, 357) supports Peter Wagner's observation that leadership plays a vital role in church growth. Citing Wagner in his book "Your Church Can Grow," under the topic "Seven Vital Signs of A Healthy Church" he states, "Vital sign number one of a healthy, growing church is a pastor who is a possibility thinker and whose dynamic leadership has been used to catalyse the entire church into action for growth." Pointer (1984, 67) also cites this quotation in his book "How Do Churches Grow." Pointer (1984, 71) further states that the pastor is considered the key to church growth when the following conditions are in place:

- When the pastor sees the possibility of growth and actively works for it. He has “church growth eyes”- committed to the evangelistic mandate.
- When the pastor suits the church because his gifts, talents, personality, experience and leadership style are appropriate to the situation.
- When the pastor serves the church and community as a representative of Christ (Mat.23:11; Mk. 10:45; John 13:2-17).
- When the pastor shepherds the flock and recognises this as his fundamental task (Acts 20:28; Heb. 13:17).
- When the pastor steers, directs and guides the church (1 Cor.12:28).
- When the pastor stays long enough to complete the task and fulfill his calling.
- When the pastor shares leadership with other leaders of the church (1 Tim.5:17; Tit.1:5).

Most researchers, who have done research on church growth and affirmed the vital role that a pastor plays in church growth, have supported Wagner’s premise. Gibbs also mentions Paul Beasley-Murray and Alan Wilkinson among such researchers who support Wagner’s view on the role of a pastor in church growth as demonstrated in their book “Turning the Tide” (1981). Wagner demonstrates well his point on the vital role of a pastor in his book “Leading your Church to Growth” (Wagner 1984, 101). He points out that the pastor is key to church growth.

The researcher observes that the pastor is a key person in the team of leaders either to grow the church or to hinder its growth. The pastor, though widely celebrated as one key person, cannot single handedly bring about church growth. He needs others who are qualified to serve with him. The researcher believes that church growth is likely to take place in churches where there is a team of leaders sharing the same vision and working together in harmony. Certainly, a pastor must be one who appreciates teamwork in order for him to engage others in the leadership.

Leaders and Church Growth

Werning (1978, 39) suggests that leadership should be in proportion to the size of a congregation for it to be effective. He also emphasizes the crucial role that leadership plays in church growth in mobilizing people through disciple making.

Emery in his article, "What makes a church grow?" states, "Growing churches have purposeful, goal-directed, achievement-oriented leadership" (Win ed. 1979, 136). Pointer (1984, 66) argues, "Growing churches always have effective leadership. They have leaders who get the job done." To strengthen his argument, he cites Peter Wagner's identification of the role of a pastor as "the primary catalytic factor for growth." Pointer (1984, 66) states, "where the pastor has a vision for growth and a concern to reach the lost he becomes the key to growth."

The researcher is certain that biblical leadership is indispensable to church growth. The pastor must develop a team of leaders to work with in order to effect church growth because leadership is necessary for any church to grow. The pastor is a key person to facilitate or hinder the growth of the church. Anderson and Linda Lawson (1985, 45) argue that church growth is possible where you have a pastor who is growth minded. Such a pastor focuses on three areas in his ministry: (1) Enlisting and training workers, (2) motivating workers, and (3) co-ordinating the church calendar. Through this ministry, a pastor incorporates more people to participate in the work. Belew also emphasizes the key role that the pastor plays in church growth. He states, "In nearly every instance of exciting church growth, the pastor is the major motivator" (1971, 40).

Beasley-Murray (1990, 184) gives the following qualities as the ones that are to be in pastoral leadership in order to cause numerical church growth: vision,

enthusiasm, industry, perseverance, humility, and love. To emphasize these qualities,

Beasley-Murray cites Henry Kissinger's observation:

The great man understands the essence of a problem, the ordinary man sees only the symptoms....The great man has a vision of the future which enables him to place obstacles into perspective; the ordinary leader turns pebbles in the road into boulders (Beasley-Murray 1990, 184).

Adams (1978, 29) picks out charisma in a leader as one quality that attracts a following. He gives an example of a church that grew because of having a charismatic leader. He states:

A large church at the centre of a great city once had a fine big charismatic pastor. He died after more than twenty years of splendid ministry there and was replaced by a little, vigorous man who proved to be even more charismatic than his predecessor. Membership and attendance grew despite deteriorating neighbourhood conditions (1978, 29).

James Montgomery, the man at the centre of the ministry "Disciplining a Whole Nation"- a strategy for saturating countries with churches by planting churches. He talks about thirteen factors that apply to growth in local churches. All of his factors fall on the pastor and the laity. Sugden in a journal argues that the responsibility for mobilizing believers for Christian mission lies with the leadership (Sugden, 2004). Sergio (2004) makes a similar claim that effective leadership is at the centre of numerical church growth. Sanders (2004, 18) states, "Churches grow in every way when they are guided by strong, spiritual leaders with the touch of the supernatural radiating in their service."

Beasley-Murray (1990, 9) in stressing the importance of church leadership in a local church cites Lloyd Perry, who states: "There are three requirements for a good programme within the Church. The first is leadership, the second is leadership, and

the third is leadership.” Wiseman (1979, 27) cites the same three requirements to stress the importance of leadership in a local church. Beasley-Murray further highlights Lloyd Perry’s remark that is debateable, where he states “A lack of leadership may be part of the reason that in a typical year, an average of at least eight protestant congregations disappear every day ... Churches need more leaders, not more members.” The researcher argues that the church needs both because the two go together. It is from members that leaders are drawn and it is in the working together of leaders and members that make the church grow.

Beasley (1990, 12) makes a good observation when he argues that a church cannot operate effectively without the leadership in place to run the affairs of the church. He sees the role of a pastor in a local church to be crucial in its life and success. Agreeing with Peter Wagner’s observation about the vital role of a church pastor in a local church for its growth, he states “strong pastoral leadership is the first vital sign of a healthy, growing church.” In supporting the role of a pastor, he further argues, a pastor who is a possibility thinker and with dynamic leadership is used to catalyse the entire church into action for growth. Beasley-Murray (1990, 12) further quotes Peter Wagner in support of his argument on the pivotal role that a pastor plays in church growth. He states,

The important factor that determines church growth or decline is its leadership. From Guatemala, Mardoqueo Munoz says, ‘The role of the pastor is exceedingly crucial in the life of the church.’ Gordon Moyes, pastor of Australia’s largest church, Wesley Central Mission in Sydney, affirms that ‘the minister is the key person in a growing church... All growing churches have a strong pastoral ministry.

Beasley-Murray (1990, 12) agrees with this observation for it qualifies and confirms the findings in his denomination as stated “This view of the pastor as ‘the

primary catalytic factor for growth' was confirmed by Alan Wilkinson and me in our study of 350 English Baptist churches (see *Turning the Tide* (Bible Society: London, 1981), pages 31-37)." In their findings, they established that "leadership, vision and possibility thinking all represent key gifts of a pastor in a growing church" (1990, 12). Beasley- Murray (1990, 12) further argues "Strange as it may sound, even the gifts of preaching and pastoral care are less significant for the growth than the gifts of administration and leadership/vision." As much as the researcher respects Beasley's opinion, he disagrees with him because from his research he has discovered that preaching and pastoral care greatly contribute to numerical growth of the churches. The researcher would be more comfortable to say that all the spiritual gifts that a pastor possesses play a part in making his ministry effective and successful, hence bringing about numerical church growth. It is a combination of all the gifts in the church leadership that makes the local church of God grow.

Beasley-Murray (1990, 13) demonstrates further that the established findings from the research his church had conducted are not new because a similar research that had been done in 1976 by Ted Engstrom made a similar observation on the importance of leadership. He states "The successful organization has one major attribute that sets it apart from unsuccessful organization: dynamic and effective leadership" (1990, 13). He also cites Eddie Gibbs to emphasize the importance of effective pastoral leadership,

To face an aggressively secular society the church of Jesus Christ urgently needs leaders who are prepared to serve more in the style of the commando than the caretaker. It is a high risk, all-or-nothing challenge.... The major obstacles to church growth lie largely within the churches – not within the populations that they have been divinely commissioned to reach (1990, 13).

All the citations so far highlighted bring out one major point– the crucial role of church leadership for effective ministry in a local church to effect church growth.

On the contrary, Bishop (1972, 121) expresses what seems to be the greatest weakness of approaching mission with emphasis on numbers. He states, “To propose church growth as the primary criterion of mission risks evading of serious theological problems.” Bishop does not agree with Donald McGavran’s view as the correct strategy for Christian mission. According to Bishop, McGavran appears to make church growth the final criterion of missionary activity because of over emphasising church growth, as if, it was the only activity the church is involved.

In the researcher’s view, church growth should be supported and encouraged in all local churches because it has a place in God’s agenda for the church. God wants his lost children found and for this to happen, God uses his children to spread the Gospel to the lost.

Josh Buice (1997), lists ten prerogatives of leaders, which ultimately determines the tone and feel of churches which are crucial either to attract growth or not. He also gives good counsel that can help leaders on how to exercise their God given authority for the benefit of the entire church and for its growth through mission. True church growth is built on evangelism, making disciples for Christ and teaching all that the Lord has commanded (Matt.28:19).

Jackson states,

Churches that are effectively reaching people for Christ see the needs of the unchurched, establish ministries that allow the church to be present in the community, and have a process by which they are able to draw these unchurched people into the safety of Christ and a local church (2005).

Werning (1978, 32) states,

The pastor plays a key role in leading and evaluating the congregation in its effectiveness to accomplish its biblical purpose and to make adjustments

needed. At the same time, the elders or deacons of the congregation must, by God's grace, achieve high spiritual standards and provide leadership that cause the church to grow and change as the community grows and changes, so that the saving Gospel might be brought to an increasing number of non-Christians and delinquent church members.

The researcher observes that for the church to function effectively, the pastor and his team of leaders should guide all the affairs of the church so that spiritual growth is openly demonstrated in the members, who in turn would win many more to the Lord. Werning (1978, 33) makes a good observation, "The team of leaders should be committed to the training of members for ministry. The leadership should be committed to the work of discipleship and edification of the members." He further argues that the leaders should be "also concerned with church and communion attendance, worship service, integration of new members, reaching delinquent members, and church discipline" (1978, 35). He stresses his point by citing Kenneth Strachan's principle "The success and expansion of any movement is in direct proportion to its success in mobilising its total membership and constant propagation of its belief" (1978, 36). Werning (1978, 37) gives some good guidelines on mobilisation: (1) active sharing of the word, (2) zeal in evangelistic outreach, (3) use of the spiritual gifts in various ministries, (4) the power of the Holy Spirit to give strength and success, and (5) effective organisation to recruit and send members and then supervise them. For the church to sustain its ministries it needs to rediscover its purpose for being in existence. Christ appoints leaders who in turn equip members for the work of the ministry (Eph.4:11-13). A church grows when it follows the order or pattern offered by Christ, i.e. leaders who equip members for ministry or service.

Mylander (1979, 61) makes a good observation on leaders and church growth. He states that the secret of a well-mobilised laity lies in the pastors and church leaders who recruit, encourage, and train.

CHAPTER THREE

METHODOLOGY

This research was an investigative one designed to understand the role that church leadership (leaders that direct the affairs of the church and/or lead a church ministry) in Northmead Assembly of God (NAOG) and Bread of Life Church International (BLCI) play in effecting numerical growth. This was a qualitative research study that was designed to be carried out as a case study. Mugenda (2003, 198) states, “According to Glesne and Peshkin for example, the qualitative mode of inquiry includes: ethnography, case studies, educational critiques, feminine theory, participatory research or evaluation, among several others.”

The descriptive analysis was used to analyse the data and report the findings. This is because the data collected is written in a descriptive way thus allowing the researcher to explain the nature of the problem in a comprehensive and detailed manner. Creswell (2003, 193) states “Description involves a detailed rendering of information about people, places, or events in a setting. Researchers can generate codes for this description.”

When one is planning a case study, there are certain things that need to be done before one ventures into doing a research. These include; stating a research problem, selecting a case to research on, deciding what role the researcher will play in the research, and gaining entry to a case study place (Gall, 1996, 551-556). The researcher did the groundwork, as mentioned above, before he went to the field for data collection.

The study sought to investigate the role of church leadership in relation to the phenomenon of numerical church growth. The researcher carried out a case study of the two selected churches (Northmead Assemblies of God and Bread of Life Church International) that have been growing numerically in Zambia. The research focused on the ten-year period from 1996 to 2006.

In order to conduct the study, the researcher developed questionnaires (Appendix 2) and interview guides (Appendix 1 and 3). Using the interview guides, the researcher interviewed five selected church leaders at each of the two churches (NAOG and BLCI). In addition and to further verify the findings from leaders, the researcher administered questionnaires (Appendix 2) to selected regular church members (those who have been members for two years and above).

Having taken the steps above, the researcher analysed the data as explained under Data Analysis. He then came up with findings and conclusions. These findings and conclusions were presented in light of the literature reviewed.

As Mugenda and Mugenda state, “Qualitative data is collected depending on the kind of questions asked”, and that “A researcher may include open ended items where respondents are given an opportunity to express their views, thus yielding qualitative data” (2003, 202). The interview questions (Appendix 1) were used for the interviews with the leaders and a fill-in questionnaire (Appendix 2), largely with open-ended questions designed to answer the research questions, were administered to the members. For the church members, in addition to the questionnaire, interviews were conducted (Appendix 3), thus qualitative data was collected.

Entry Procedure

The researcher has known and interacted personally with the two selected churches over a period of 10 years and has first hand information of what has been happening in these churches. The researcher also has known the senior pastors in the two selected churches at a personal level and worked with them in the Evangelical Fellowship of Zambia when he served as a board member of the organisation. The connection with the senior pastors made the process manageable and gave easy access to church leaders and members in the two churches.

Data Collection

The sources of information for the study included church records from the internet and church documents, which contain the history and development of the two selected churches. The main sources of data for the research were interviews conducted by the researcher with the selected leaders and members from each of the two churches and the questionnaires administered to selected church members.

The conducting of interviews and administering of the questionnaire was the main method of collecting the information from the respondents at their places of worship. Interviews were conducted at the church premises and church office with prior arrangements with the interviewees from both churches. The questionnaires for the members were distributed right in the churches at the beginning of a Sunday service after an announcement by the pastors in both churches. Members were encouraged to leave the questionnaires behind after filling them. Interviews with members were done after Sunday services in both churches on 1 April, 2007.

The researcher recorded by hand all the responses from each of the selected leaders and the members. The researcher, in addition to writing down the responses

from the interviews with each of the two senior pastors from the two selected churches, also audio-recorded them. The researcher limited himself to electronically recording only the senior pastors for two main reasons. First, the senior pastors were tape recorded because, from the literature review, most authors argue that a pastor is key in effecting church growth, and because of his role in the church, a senior pastor naturally possesses a lot of information which may not be given by other leaders. Such information becomes useful in clarifying certain areas that would need some fill-up information. Second, the researcher restricted himself to tape recording only senior pastors and not every leader because of the cost involved in buying new blank cassettes and batteries for use in the exercise. It must be noted that the researcher carefully hand recorded the responses from all the informants who were interviewed.

Population

Population according to Mugenda and Mugenda (2003, 9) “refers to an entire group of individuals events or objects having a common observable characteristic.” The population for this study was made up of church leaders in positions of influence (leaders that offer direction to the church and/ or lead a church ministry) and members who have been in the two churches for at least two years.

Sampling of Population

Creswell commenting on the approach to sampling recommends, “Selecting a random sample in which each individual in the population has an equal probability of being selected” (2003, 156). The church leaders in influential positions (leaders that direct and/or lead a church ministry) of the church were selected according to the church leadership structure (Appendix 4 and Appendix 5) espoused

by each of the two selected churches. Leaders who have served during the period between 1996 and 2006 were considered for interviews. Stratification was used in the selection of the respondents to ensure that a fairly representative sample (in cross-sectional terms) was arrived at. Creswell defines stratification as “that specific characteristics of individuals (e.g., both female and males) are represented in the sample and the sample reflects the true proportion of individuals with certain characteristics of the population (Fowler, 1988)”(Creswell 2003, 157).

The selection process was based on several factors. Generally, the leaders were selected from among those that are directly involved in a ministry of the church at a level largely representing the general membership of the church. For the selection of the respondents, the following strata were considered:

- a. Senior Pastor’s Level: The senior pastor in each of the two churches was selected since he is a general overseer of the whole work and vision bearer.
- b. Church Elder’s Level: One church elder from each church was selected, representing the church board or council of elders, thus representing the level of the policy makers.
- c. One full-time Pastor. A pastor generally involved in the ministry of the church.
- d. Two ministry leaders or pastors. One in-charge of the youth ministry and another responsible for ministry to women. The women and the youth represent a large section of people who attend church.
- e. Members who have been in the church for at least two years and above were selected to fill in the questionnaire.

The selection of church members among those who have been in the church for two years and above, and the leaders that are involved with large sections of people in the church were deemed to be representative. Stratification was used in selecting the population. The researcher, with the help of the pastors at each of the two churches and some leaders present in the Sunday worship services used

convenience selection of respondents in handing out the questionnaires to some members. Likewise, the researcher interviewed six church members (3 ladies and 3 men) from each of the churches.

Having stratified the population in the five levels and having decided on the number of representatives for each strata per church as shown, the total number of respondents came up to 122. The first group consisted of 10 church leaders (5 from each church). The second group comprised of 12 church members (6 from each church), and the third group was made up of 100 members (50 from each church who were given the questionnaires). This was the entire sample from the two churches that participated in the research. The five leaders from each church that were interviewed comprised of the senior pastor, one elder, three pastors (youth ministry, women's ministry, and general ministry). The church members selected are those who have been in the church for at least two years. The respondents selected formed a fairly acceptable representative sample (cross-sectional representation) of the whole population from whom credible data was acquired.

The purpose of interviewing the leaders first was to find out from the people directly involved in the work as leaders what they understood was their role in numerical church group. This group was the main source of the data for the research. To verify the leaders' claims of the role of church leaders in the research, church members were included in the research.

The Research Instruments

The instrument used in this study for oral interviews was an open-ended interview guide (Appendix 1). To compliment the data collected from selected church leaders, a questionnaire with both open-ended and closed items (Appendix 2), which

required members to write down their opinion in response to the questions, was administered. To ensure that qualitative data is procured from church members, interviews (Appendix 3) were also conducted with selected church members in addition to the questionnaire administered to members. The questions for interviews and the questionnaire were designed to procure the needed qualitative data for the study from the field since the study was designed to be a qualitative study (Creswell 2003, 212). There were 37 items on the scheduled interview questions for church leaders and 33 items for the questionnaire designed for the church members to fill-in and 7 questions for interviews with the members. The questionnaire for the members, as already observed, had both the structured and unstructured form (Best 1981, 165).

Reliability and Validity of the Instrument

The interview questions and questionnaires were tested on five students who had studied research thesis writing at the Nairobi Evangelical Graduate School of Theology. These students are conversant with principles of instrument design and testing in educational research, having taken two consecutive courses in post-graduate research at the institution. The researcher further gave the questionnaires to an expert in the field, a faculty member at NEGST, to test the instrument and at the same time he gave the same to three pastor friends (trained in post-graduate research) in Zambia to ensure that items in the instrument were clear and understandable. The researcher received some feedback that required him to make some adjustments to the instrument before it was finally administered in the field.

Administering Instrument

The instruments were designed and personally administered by the researcher to the selected church leaders and members from the two selected churches. The researcher personally conducted the interviews with the selected church leaders and observed the distribution of the questionnaires to the selected church members in the two churches. The researcher collected the questionnaires in person at Northmead Assembly of God and Bread of Life Church International respectively after members had filled them in.

Data Analysis

The researcher managed to interview all the five leaders from each of the two selected churches, together reflecting a 100% participation rate. One hundred questionnaires were administered (fifty copies were given to selected church members at each of the two churches).

For Northmead Assemblies of God, out of the 50 copies that were given 36 copies were returned culminating to 72%. At Bread of Life Church International 50 copies were distributed and 30 copies were returned culminating to 60%. In acquiring qualitative data from church members, the researcher conducted interviews with 6 members (3 ladies and 3 men) from each of the selected two churches. The interviews with the members, apart from providing qualitative data needed for the research, were also meant to provide the information that would help in understanding the rationale behind some responses in the questionnaire from the respondents.

A significant amount of information was collected from leaders and church members which needed to be coded and analysed. Mugenda and Mugenda (2003, 115) state, "It is from the results of such analysis that researchers are able to make sense of the data." They define code as "a word, abbreviation or phrase, which

represents a link between raw data (field notes or interview transcripts) and the researcher's theoretical concept" (Mugenda and Mugenda 2003, 205). The data that was collected was systematically organized for clear analysis by coding it according to category, and interpreted and presented using tables.

In selecting which data to report on Mugenda and Mugenda (2003, 205) state: "A researcher closely evaluates the usefulness of the information in answering the research questions." The researcher analysed the whole data collected from the respondents, however, for the purpose of this research, he focused on the relevant data for answering the three research questions. The analysed data for this research from the leaders' responses was drawn from the following items on the interview guide 9, 22, 23, 24, 25, 26, 27, 28, 29, 30, and 36 (Appendix 1). For the church members the following items were the focus: 8, 15, 16, 17, 21, 22, 29, 30, 31, 32, 33 and all items in appendix 3. The items selected from appendix 1 and 2 were picked because they provided the necessary data to answer to the research questions in this research. The data collected from members was put together for analysis as explained in the data analysis section. The recommendations made to the two churches in chapter five are established from findings put together from the members' responses (see appendix 6).

The data collected from the interview with the leaders and church members was analysed to establish and report the findings in answering the research questions under the following categories:

1. Leaders role in church growth
2. Leaders contribution to church growth
3. Attraction to church
4. Elements for church growth
5. Hindrance to church growth

These categories were formulated from the items in the interview guides (Appendix 1 and 3) and questionnaire (Appendix 2) demonstrated above on page 36. The listed categories helped in putting the findings together in a systematic way in answering the research questions. The responses acquired from leaders through the interviews were grouped in the mentioned categories, and fitting elements from the interviewees' responses were listed under each category. The researcher was interested in finding out how many times (frequency) each element was mentioned. Nevertheless, the researcher's interest was the elements that appeared more often than others, hence he discarded any element that appeared only once under any category. The frequencies in the tables do not represent the number of respondents but rather the responses given as coded according to category. The responses from church members' interviews and questionnaire were put together, analysed and interpreted under the demonstrated categories. The analysed data from members was used to verify the findings from the leaders so that the findings from the research can reflect the understanding of the entire church as representative of what the church understands as the role of church leaders in numerical church growth.

It must be noted that only those findings that had a frequency of 2 or greater than 2 were recorded. Therefore in all the tables, the word frequency is used to show the number of times any given response came up in each of the categories (except those responses with a frequency of 1 as previously explained). The researcher selected the elements tabulated on the basis of their significance and relevance to the research findings. The code and analysis of the data collected in response to Research Questions are fully elaborated in chapter four.

CHAPTER FOUR

FINDINGS AND INTERPRETATION

The purpose of this study was to investigate and understand the role of church leadership in influencing numerical church growth at Northmead Assembly of God and Bread of Life Church International. This research is a case study of Northmead Assembly of God and Bread of Life Church International. The researcher posited three research questions as follows:

1. What are the roles of church leaders in promoting numerical church growth in the two churches?
2. In what ways have church leaders contributed to numerical church growth in each of the two churches?
3. What are the factors that hinder numerical church growth among church leaders?

To answer the research questions at each of the two selected churches, with the help of the senior pastors, five leaders in influential positions of leadership (leaders that direct the affairs of the church and /or lead a church ministry) and church members who have been in the church for at least two years were selected for the research. The interest of the researcher was to know in depth the people's opinion on the topic of this research, hence, the researcher embarked on a qualitative study (Creswell 2003, 15). By means of a questionnaire and personal interviews, the researcher was able to procure relevant data. The findings that are analysed and described are reported in this chapter. The data from the interviews with the selected leaders, and members (fill in questionnaire and interviews) were grouped and coded in categories to establish the findings and analyse the collected data.

In selecting which data to report on, Mugenda and Mugenda (2003, 205) state: “A researcher closely evaluates the usefulness of information in answering the research questions.” The data collected was put in categories as it was analysed to establish and report the findings in answering the research questions. Creswell (2003, 194) observes: “Many qualitative researchers also use visuals, figures, or tables as adjuncts to the discussions.”

Findings on Northmead Assembly of God and Bread of Life Church International are analysed using tables. Simple frequency counts and corresponding percentage were calculated to show the findings in tables, representing the frequency of the elements (refer to data analysis).

In order to analyse the data collected from the field, the data was placed under different headings such as team work, supervision, own vision, support pastor, motivate and support ministry, etc. The headings that are related to each other were then placed under the same category like team work, support church ministry and so on. These categories represented the elements grouped from informants’ responses, which demonstrated the roles, or activities that leaders were involved in to attract numerical church growth in the two selected churches for the research.

The findings and interpretations are demonstrated in the tables in answering the three Research Questions. The findings from NAOG church leaders are highlighted first in the tables in answering the research questions and then verified by the findings from church members, which are also shown by tables. The findings from the leaders and members are then summarized demonstrating the common elements representing the role of church leaders in numerical church growth. The same pattern is followed for BLCI. The final part in demonstrating the findings of the whole research focuses on the common elements found in both NAOG and BLCI. The

findings are highlighted showing the role of church leaders in numerical church growth. The tables are numbered with letters representing the name of the church and source of data. LN (Leaders Northmead), MN (Members Northmead), LB (Leaders Bread of Life), and MB (Members Bread of Life).

Findings from Northmead Assembly of God Church Leaders

Leaders Role in Church Growth

To answer R. Q1 on the role of church leaders in promoting numerical church growth, data findings from interviews in response to questions 27 and 29 of the questionnaire (Appendix 1) were analysed. They showed seven distinctive elements, whose frequency counts (in percentages) are shown in Table 1 LN.

Findings and interpretation

Table 1 LN. Leaders roles in Church growth

Category	Frequency (n)	Percentage %
Team work	4	10
Participation in ministries	17	43
Supervise	3	8
Own vision	5	13
Support Senior Pastor	4	10
Motivate and Mobilize	3	8
Support church ministry	4	10
	40	100

n=40

In response to R. Q1, it was discovered from the respondents that participation in ministries (43%) was deemed as the major element in the role of leaders in numerical church growth. Other elements with their frequencies can be seen from the table.

“Participation in ministries” stands out as the major element in the role of church leaders that promotes church growth. According to the respondents, it implies

leaders leading by example in getting involved in all church activities. The kind of participation referred to is one which is born out of a devoted heart to Christ and the church (Bishop Banda interview, 2006). Leaders at this church make themselves available by practically carrying out the work in church ministries, like evangelism, visitation, preaching etc. The leaders at this church are committed to the church and its ministries. The researcher got to know most of the leaders because they were found at church most of the times for ministry (counselling, planning etc.) (Leaders interview and researcher observation 2006).

Leaders' Contribution to Church Growth

To answer R. Q2 on the contribution of church leaders to numerical church growth, data findings from interviews in response to questions 23, 25, 26, and 28 of the questionnaire (Appendix 1) were analysed. They showed seven distinctive elements, whose frequency counts (in percentages) are shown in Table 2 LN below.

Findings and interpretations

Table 2 LN. Leaders' Contribution to Church growth

Category	Frequency (n)	Percentage %
Motivating members to get involved	2	11
Senior pastor's preaching	3	16
Design programs to meet need	2	11
Support and participate in church programs	5	26
Team working of leaders	3	16
Support church vision	2	11
Loyalty to senior pastors	2	11
	19	100

n=19

As tabulated in table 2 LN above, "support and participate in church programs" (25%) scored highest as an element through which the leaders are contributing towards numerical church growth at Northmead Assembly of God.

“Support and participation in church programs” implies leaders providing spiritual and physical input in the life of the church and at the same time being available in carrying out church activities, such as preaching, evangelism, training of members etc.

In addition to the above table and to answer R. Q. 2, the researcher further examined the findings on what attracted people to church with the view of identifying the leaders’ contribution to numerical church growth.

Attraction to Church

To answer R. Q2 on the contribution of church leaders to numerical church growth, data findings from interviews in response to questions 9 and 23 of the questionnaire (Appendix 1) were analysed. They brought out nine elements, whose frequency counts (in percentages) are shown in Table 3 LN below to present the findings.

Findings and interpretations

Table 3. LN. Attraction to Church

Category	Frequency (n)	Percentage %
Preaching	5	16
Dynamic Pastor	4	13
TV Program	3	9
Church profile	4	13
Outreach	3	9
Church vision	3	9
Worship	5	16
Teaching	3	9
Pastor's integrity	2	6
	32	100

n=32

As shown in the table, preaching (16%) and worship (16%) scored highest.

“Preaching” and “worship” were the major attraction for people to come to NAOG.

According to the respondents, preaching as an attraction was attributed to the senior pastor, whose gifts and abilities are also reflected in his dynamic leadership (Interview with leaders September 2006). “Preaching”, implied by respondents, is one that is simple to follow and grasp, current in addressing needs, not compromised and Bible based. According to the interviewees, worship includes music. The worship referred to is one where people freely express themselves as they feel led, and encounter God’s presence. The findings revealed that the leaders contributed to numerical church growth of Northmead Assembly of God by ensuring that preaching was done by gifted preachers like the senior pastor and also by training worship leaders and choirs to make worship a time where people encounter God (members interviews 2007).

Elements for Church Growth

To answer R. Q2 on the contribution of church leaders to numerical church growth, data findings from interview question 26 (Appendix 1 – Leader Interviews) were analysed. Ten elements were revealed, whose frequency (in percentages) are shown in table 4 LN below.

Findings and interpretation

Table 4. LN. Elements for Church growth

Category	Frequency (n)	Percentage %
Teaching	3	9
Visitation	3	9
Church vision	3	9
Outreach	4	12
TV program	3	9
Social Ministry	4	12
Evangelism	5	15
Cell groups	3	9
Men's ministry	3	9
Women's ministry	3	9
	34	100

n=34

Evangelism (15%) emerged as the main element through which the leaders were contributing to numerical church growth. “Evangelism” is one activity that the church has used to bring in more converts, as they obey the command in the Great Commission (Matthew 28:19-20). Every Saturday the church goes out to evangelise in the neighbourhood. The exercise involves both members and leaders to bring people to Christ. The church provides training for members in the area of evangelism so that every member may understand how to share the gospel because it is Christ’s command. “Outreach/Missions” and “Social ministry” are activities directed to reaching the less privileged people with social needs (street kids, sex workers, HIV/AIDS sufferers, etc). The church uses “Social ministry” as a tool for evangelism (Interview senior pastor, 2006). Leaders’ participation in evangelism activities is in both planning and implementation of the set program. In summary, evangelistic campaigns and the mobilisation and training of members to become involved in evangelism are the most significant ways in which leaders of the church contribute to growth.

Hindrance to Church Growth

To answer R. Q3 on the factors among leaders that hinder numerical church growth, data findings from interviews in response to question 36 of the questionnaire (Appendix 1) were analysed. They showed six distinctive elements, whose frequency and percentages are shown in Table 5 LN below.

Findings and interpretations

Table 5. LN. Hindrance to Church growth

Category	Frequency (n)	Percentage%
Sexuality immorality	4	14
Self centeredness	2	7
Uncaring	4	14
Immorality	5	17
Bad Testimony	10	34
Unavailability	4	14
	29	100

n=29

“Bad testimony” scored highest (34%) as a hindrance to church growth.

According to the interviewees, “bad testimony” implies a leader who leads a life that is not in line with scripture and/or conducts himself in an unethical manner. Bad testimony (immoral conduct) as expressed by the interviewees means behaviour that is not considered to be good by the community of believers and even the society at large. The findings reveal that the “bad testimony” of a leader is a major hindrance to numerical church growth among church leaders, either within or outside church circles. It was observed that the “bad testimony” of a leader opposes the gospel, whose focus is to bring people out of darkness into the light of God.

Findings from Northmead Assembly of God Church Members

In order to verify what the leaders understood to be the role of church leaders in numerical church growth, the questionnaire, with both open-ended and closed questions (Appendix 2), was administered to the fifty selected church members at NAOG. The questions designed to answer the research questions were all open-ended (refer to Appendix 2: Qs 8, 15, 29, 30, 31, 32, 33 and Appendix 3), thus providing qualitative data. The findings from the members were used to answer the three research questions. The categories were formulated after coding the elements that were recorded in the questionnaires and interviews from the church members.

Leaders' Role in Church Growth

To answer R. Q1 on the leaders role in church growth, data findings from questions 30 and 32 of the questionnaire (Appendix 2) and interview question 5 (Appendix 3 – Member Interviews) were analysed. Eight elements were revealed, whose frequency (in percentages) is shown in Table 6 MN below.

Findings and interpretations

Table 6. MN. Leaders' role in Church growth

Category	Frequency (n)	Percentage %
Encouragement to members	14	14
Participation in Ministries	15	15
Evangelism	19	20
Missions	11	11
Being good examples	13	13
Giving Direction	11	11
Building ministry program	7	7
Discipling or Mentoring	7	7
	97	100
	n=97	

Evangelism rated highest (20%) as tabulated in the table 6 MN. It is clear from members that leaders play a key role in effecting numerical church growth. “Evangelism”, as observed, scored highest as a major activity through which leaders play a role to promote numerical church growth. Evangelism implies the active involvement of the leaders and mobilizing of members in sharing the gospel with the people outside the church. Members at Northmead Assembly of God see leaders as having played a role in numerical church growth through their participation and leadership in evangelism. “Participation in ministries” (15%) implies leaders were being involved in church activities leading the members by example. “Evangelism” is one such activity which leaders carry out by “participation in ministries” of the church as they carry out their role in the church. Members confirm that “evangelism” is carried out as an act of obedience to the Great Commission.

Comparing Tables 1 LN and 6 MN shows that there is a clear connectedness and agreement between the items raised by the church leaders and the members on the role of church leaders in numerical church growth.

Leaders’ Contribution to Church Growth

To answer R. Q2 on ways in which leaders have contributed to numerical church growth, data findings from question 31 of the questionnaire (Appendix 2) and question 5 for interviews with members (Appendix 3) were analysed. They showed seven elements, whose frequency (in percentages) is shown in Table 7 MN below.

Findings and interpretation

Table 7 MN Leaders' contribution to growth

Category	Frequency (n)	Percentage	%
Training	3	8	
Visitation	4	11	
Discipleship	4	11	
Good conduct	8	21	
Evangelism	10	26	
Availability	5	13	
Commitment to work	4	11	
	38	100	

n=38

Evangelism (26%) scored highest as the element through which leaders contribute to the numerical growth of the church and, thus, was most highly regarded by members. In the previous table, “evangelism” also scored highest as the role that church leaders play in church growth, therefore “evangelism” stands out as a major activity through which leaders contribute to this growth. This finding confirms the statement of the senior pastor that the church goes out for evangelism every Saturday.

“Support and participation in church ministry” (26%), which scored highest as the major contribution by leaders to the numerical growth of the church, as tabulated in table 2 LN probably also takes into account the leaders' involvement in evangelism. Again, as observed, the church has a good understanding of the Great Commission and the purpose for which the church exists.

Attraction to Church

To answer R. Q2 on ways in which leaders have contributed to numerical church growth, data findings from questions 8, and 15 of the questionnaire (Appendix 2) and question 1 and 2 (Appendix 3) for interviews with members were analysed.

They showed six elements, whose frequency (in percentages) is shown in Table 8 MN below.

Findings and interpretation

Table 8. MN. Attraction to Church

Category	Frequency (n)	Percentage %
Preaching	45	36
Worship	28	22
Fellowship	28	22
Leadership Style	15	12
Senior pastor leadership	3	2
Vision	6	5
	125	100

n=125

Preaching (36%) emerged as the major attraction to most people at Northmead Assembly as tabulated in the table. This is attributed to the senior pastor, whose pulpit ministry is greatly celebrated by the members. Findings from the interviews, both with the leaders and members, revealed that “preaching” was appreciated because it was current, relevant to the needs of the people, uncompromising and Bible based. “Worship” included music, which was well organised and professionally presented in the services every Sunday, hence attracting people to come to church. Two of the interviewees testified that they were attracted to the church because of good music and have since joined the choir or singing group (Interview members 1st April 2007).

There is a great connection and agreement between the leaders’ suggested elements and those of members for the responsibility of attracting people to the church at Northmead Assembly of God. Preaching in both tables scored highest, followed by worship.

Elements for Church Growth

To answer R. Q2 on ways in which leaders have contributed to numerical church growth, data findings from question 29 of the questionnaire (Appendix 2) and question 3 for interviews with members (Appendix 3) were analysed. They showed six elements, whose frequency (in percentages) is shown in Table 9 MN below.

Findings and interpretations

Table 9. MN. Elements for Church growth

Category	Frequency (n)	Percentage %
Preaching	18	34
Evangelism	9	17
Social Action	7	13
T.V Program	8	15
Fellowship	3	6
Leadership quality	8	15
	53	100
	n=53	

“Preaching” (34%) scored highest as the major element through which leaders were contributing to numerical church growth. Most elements mentioned in the table are also tabulated on the leaders table (Table 4. LN). It is a clear indication that respondents (leaders and members) are agreed and well aware of the elements through which leaders were contributing to numerical growth at Northmead Assembly of God. This was again attributed to the senior pastor. This finding confirmed what some of the members interviewed had shared, whose lives had been changed because of good preaching (Members interview April 2007).

Hindrance to Church Growth

To answer R. Q2 on ways in which leaders have contributed to numerical church growth, data findings analysed from question 33 of the questionnaire

(Appendix 2) and question 6 for interviews with members (Appendix 3) showed six elements whose frequency (in percentages) is shown in Table 10 MN.

Findings and interpretation

Table 10. MN. Hindrance to Church growth

Category	Frequency (n)	Percentage %
Lacking 1Timothy 3 qualities	3	10
Lack of consistency	8	27
Sinful lifestyle	4	13
Unavailable	3	10
Ungodly conduct	9	30
Lack of care	3	10
	30	100
	n=30	

“Ungodly conduct” (30%) rated high. The items listed by the members in this table cover every item highlighted by the leaders in Table 5 LN. In the leaders table, bad testimony (34%) scored highest. “Ungodly conduct” and “bad testimony” imply the same thing according to the interviewees. Both elements have to do with a conduct that is contrary to the teaching of scripture and what is expected of a Christian. The respondents (leaders and members) are agreed on the elements that hinder numerical church growth. Leaders can either cause numerical church growth to occur or hinder it. The researcher observes that all items or elements tabulated in the table can, according to the interviewees, hinder numerical church growth among leaders, regardless of the score. Therefore, if the leaders are to ensure that there is numerical church growth in churches, they must maintain a good Christian testimony by living Godly lives.

Summary of Findings from Leaders and Members NAOG

The findings from the leaders of NAOG that were confirmed to be true by the members were identified. These significant findings are summarised under the relevant research question below.

Leaders' Role in Church Growth

The summary of the findings for research question 1, demonstrate that the common element representing the leaders' role in church growth is "participation in ministries" (refer to tables 1 LN, and 6 MN). It was discovered that the participation of leaders in church activities or ministries was their greatest contribution in numerical church growth. It was also observed that support of church ministry suggests ownership of the church activities by leaders, which automatically would cause leaders to practically participate in ministry. Leadership is about modelling lives and shape the character of those who are led. The leaders, by participating in ministry, shape those they lead, because Christian leadership is concerned about discipleship. Paul was able to tell his followers to imitate him as he was imitating Christ through his participation in the life and ministry of the church. "Whatever you have heard or received from me, or seen in me – put it into practice" (Philippians 4:9). "Therefore I urge you to imitate me" (1 Corinthians 4:16). It was learnt from respondents that the participation of leaders in church ministries helped members to get involved in these ministries and, through their involvement, they experienced growth in their Christian life. Leaders, especially the senior pastor, had been a catalyst of change and growth in this church (Interview with members April 2007).

Leaders' Contribution to Church Growth

Findings for research question 2 brought to light that support and participation in church programs, preaching, worship, evangelism and social ministry (refer to tables 2 LN, 3 LN, 4 LN & 7 MN, 8 MN, 9 MN) are the common elements which reflect the ways through which the leaders were contributing to the numerical growth of the Northmead Assembly of God. Looking at support and participation in church programs closely from this list of elements, it is interesting to note that the above common elements embrace all other elements. As already mentioned earlier, support and participation in church programs suggested first and foremost ownership. It is the leaders who have a sense of ownership of the church and its programs or ministries who participate in church ministries. Leaders' support and participation in church programs are models for those they lead. The following elements can also be viewed as being some of the ways through which the leaders have contributed to the growth of the church: preaching, worship, evangelism, and social ministry.

Preaching, as observed previously in findings and interpretation, is attributed to the senior pastor who usually preaches in church and on the TV program (the church runs a preaching program every week on the national television station). According to the respondents, the kind of preaching referred to is one that is down to earth - engaging the recipients in their situation and struggles with the word of God. This sound preaching of the word of God allows the message to speak to the people in their world with comfort and the hope of a better tomorrow.

Worship includes music, which is one ingredient discovered in this research as being very crucial to the numerical growth of the NAOG. Worshipping God with musical instruments, singing and shouting for joy with a heart expectant to encounter

God intimately through the Holy Spirit characterises Sunday services. This is what the leaders seek to allow congregants to experience in the worship services.

The leaders take evangelism as part of their role and contribution to numerical church growth by participating in the program. The social ministry, which is specifically targeted at needy people in society (street kids, HIV/AIDS sufferers, and sex workers), also has contributed to the growth of the church.

The street where the church is located, called Paseli, is patronised by sex workers in the night. The church runs a ministry called Paseli Operation to evangelise these sex workers, rehabilitate them, and provide them with alternative survival skills. The leaders through social ministry have made their presence felt in their location and in the government. The government is currently involving the church in issues relating to HIV/AIDS and other social concerns (Bishop Joshua Banda Interview September, 2006). The church uses social outreach as a tool for evangelism.

Hindrance to Church Growth

Findings for research question 3 show that bad testimony (ungodly conduct or immoral conduct) and unavailability (taking into account lack of consistency) (refer to tables 5 LN and 10 MN) emerged as major hindrances to numerical church growth among church leaders. Bad testimony or ungodly conduct refers to a way of life that is contrary to the teaching of scripture and community norms. Leaders are to lead well as God's servants by watching their life and doctrine (1 Timothy 4:16).

Unavailability, as mentioned by the leaders, agrees with the inconsistency stated by the members as being a hindrance to church growth. It affirms the findings from interviewees that participation of leaders in church programs contributes to church growth. When leaders are not available to participate in church ministries, then

members will not get involved, thus hampering church growth (Members Interview April 2007).

To summarise, for the church to continue growing numerically, respondents stated that leaders must have a Godly lifestyle and be good examples to the church. They must also be available by participating in church activities in the service of God.

Findings from Bread of Life Church International Leaders

The purpose of the study was to investigate and understand the role of church leaders in numerical church growth of the two growing churches in Zambia namely, Northmead Assembly of God and Bread of Life Church International. This section will tabulate and analyse the findings from the Bread of Life Church International.

Leaders' Role in Church Growth

To answer R. Q1 on the role of church leaders in promoting numerical church growth, data findings analysed from interviews in response to questions 27 and 29 of the questionnaire (Appendix 1), were analysed. They showed seven elements whose frequency (in percentages) is shown in table 11 LB.

Findings and interpretations

Table 11. LB Leaders' Role in Church growth

Category	Frequency (n)	Percentage %
Participation in church ministries	8	27
Own vision	7	23
Own church ministries	3	10
Motivates church members	3	10
Preaching	3	10
Bishop model	3	10
Prayers	3	10
	30	100

n=30

“Participation in church ministries” (27%) as a role of the leaders to bring about numerical church growth scored highest in the table. Participation in church ministries stands out as the major element in the role of church leaders in promoting church growth. “Participation in church ministries”, according to the respondents, implies leaders leading by example by getting involved in all church activities. Leaders at this church make themselves available by carrying out the work in church ministries such as evangelism, visitation, preaching, etc. (Interview leaders 2006).

Leaders’ Contribution to Church Growth

To answer R. Q2 on ways in which leaders were contributing to the numerical growth, data findings analysed from interviews in response to question 28 of the questionnaire (Appendix 1) were analysed. They showed five elements whose frequency (in percentages) is shown in table12 LB.

Findings and interpretation

Table 12. LB Leaders’ contribution to growth

Category	Frequency (n)	Percentage %
Bishop's preaching	5	29
Prayer ministry	2	12
Identifying and involving gifted people	3	18
Carrying and sharing the vision	4	24
Bishop's role model	3	18
	17	100

n=17

“Bishop’s preaching” (29%) stood out from other items as the major element through which church leaders were contributing to the numerical church growth at Bread of Life Church International. It is clear from the table that the “Bishop’s preaching” is the dominant element of the leaders’ contribution to numerical church

growth. The respondents indicated that the Bishop's preaching takes into account the preaching on TV program that the church runs weekly. Members of the church who were interviewed explained about the effects of preaching which had the following characteristics: simple, relevant, meeting needs, life transforming, and Bible based. One of the leaders who is involved in counselling confirmed the tremendous effect of the "Bishop's preaching" on people as they shared their experiences as a result of his preaching (Interview leaders and members 2006 and 2007).

In addition to the above findings to answer R.Q.2, the researcher further examined the elements that attracted people to church and also the elements that caused numerical growth from the data collected in the research. The data findings established ways in which leaders were contributing to numerical church growth.

Attraction to Church

To answer R.Q.2 on elements that attract people to church response to questions 9 and 23 of the questionnaire (Appendix 1) were analysed. They showed five elements whose frequency (in percentages) is shown in table 13 LB.

Findings and interpretations

Table 13. LB. Attraction to Church

Category	Frequency (n)	Percentage %
Preaching	5	19
Worship	7	27
Church vision	3	12
Pastor's ministry	3	12
Church evangelistic	5	19
Church meets needs	3	12
	26	100

n=26

“Worship” (27%) was rated the highest as the major attraction for people to join the church. As observed in Table 13 LB, “preaching” and “TV program” go together. As tabulated in the table above, when preaching and TV program are merged then the score would be rated highest as reflected in the table (Table 3 LB). The other observation worth mentioning is that the item Bishop’s ministry has the preaching element in it.

As observed in the table, the respondents indicated that the leaders greatly contributed to numerical church growth at Bread of Life Church International through their leadership in worship. Worship includes music and it also implies open, free expressive worship, and an atmosphere that allows people to experience and encounter God’s presence. One member testified saying, “worship at Bread of Life Church is eventful, people experience God” and “that is what attracts them to come back and stay as members” (Member Bread of Life interview April 2007).

The obvious ways in which leaders contribute to numerical church growth is through their involvement in leadership in designing meaningful worship, edifying music and good preaching. Therefore contributing to the numerical growth of Bread of Life Church International.

Elements for Church Growth

To answer R.Q.2 on elements causing church growth, responses to questions 26 of the questionnaire (Appendix 1) were analysed. They showed ten elements whose frequency (in percentages) is shown in table 14 LB.

Findings and interpretations

Table 14 LB. Elements for growth

Category	Frequency (n)	Percentage %
Cell group approach	5	11
Ministry through Districts	7	15
God's grace	4	9
Preaching	5	11
Bishop's leadership	5	11
TV program	4	9
Teaching	4	9
Evangelism	6	13
Prayer ministry	3	7
Youth	3	7
	46	100

n=46

Ministry through districts (15%) emerged as the main element responsible for numerical church growth at Bread of Life Church International. Preaching goes together with TV program, therefore, if merged, preaching would score highest and be the major contributor to numerical growth at Bread of Life Church International.

Ministry through districts is the approach that the church is using to bring in more converts. The area of operation for the church is divided into four districts. Each district has a full time pastor who provides pastoral care to the people and runs cell groups in that district (elder interview April 2007). Ministry through districts is a key contributor to numerical church growth at Bread of Life International because the ministry of the church is brought to the homes of the people. It is at this level that gifts and abilities of members to serve in the church are established and developed. Through cell groups, people are nurtured in their faith throughout the week. The church provides for the social needs through districts. It is this approach to reach the people where they are that has contributed to numerical church growth (Bishop

Imakando interview, 2006). Most of the ministries of the church are implemented in the districts (Leaders interview, 2006).

Hindrance to Church Growth

To answer R.Q.3 on elements causing church growth, response to questions 36 of the questionnaire (Appendix 1) were analysed. They showed five elements whose frequency (in percentages) is shown in table 15 LB.

Findings and interpretations

Table 15. LB. Hindrance to growth

Category	Frequency (n)	Percentage %
Sexual immorality	2	13
Misuse of funds	1	6
Bad example in conduct	8	50
Unavailability	3	19
Lack of confidentiality	2	13
	16	100

n=16

As tabulated in the above table, bad example in conduct (50%) scored highest. It is clear, that leaders see bad example in conduct by the leader is the greatest hindrance to numerical church growth. Bad example in conduct implies lifestyle that is corrupt and does not abide by the teaching of Scripture and Christian norms. It relates to a careless lifestyle of a leader in terms of conduct in relating to people and the way of doing things. It is conduct that lacks morality. Sexual immorality and lack of confidentiality is implied also in bad example in conduct.

As far as the leaders interviewed are concerned the factors tabulated above, if entertained by a leader to govern their lives, would hinder numerical church growth. This kind of behaviour ultimately borders on personal character. A Christian leader without character is a great enemy to church growth and in all areas of ministry.

The findings reveal that bad example in conduct by a leader is a major hindrance to numerical church growth among church leaders either within or outside church circles. Bad example in conduct could also mean bad testimony of a leader, which is a reflection of an immoral lifestyle in the teaching of Scripture (Leaders interview, 2006). It is clear from the respondents that this kind of testimony is a great hindrance to numerical church growth. In other words, leaders do promote numerical church growth by their good conduct and testimony and at the same time hinder the progress and growth of the church by their bad conduct and testimony.

Findings from Bread of Life Church International Members

In order to verify what the leaders understood to be the role of church leaders in numerical church growth, the questionnaire, with both open-ended and closed questions (Appendix 2), was administered to the fifty selected church members at Bread of Life Church International. The questions designed to answer the research questions were all open-ended (refer to Appendix 2: Qs 8, 15, 29, 30, 31, 32, 33 and Appendix 3), thus providing qualitative data. The findings from the members were used to answer the three research questions.

Leaders' Role in Church Growth

To answer R. Q1 on the leaders role in church growth, data findings from questions 30 and 32 of the questionnaire (Appendix 2) and interview question 4 (Appendix 3 – Member Interviews) were analysed. Nine elements were revealed, whose frequency (in percentages) is shown in Table 16 MN below.

Findings and interpretation

Table 16 MB. Leadership role in Church growth

Category	Frequency (n)	Percentage %
Participation	15	16
Preaching	7	8
Evangelism	24	26
Follow up	7	8
Leading cell groups	11	12
Commitment to the work	6	7
Leading ministries	7	8
Love for members	7	8
Encouragement to members	7	8
	91	100
	n=91	

“Evangelism” rated highest (26%). Most elements indicated in the table above are also tabulated in Table 16 LB. The other elements reflecting the role of church leaders in numerical church growth are there to see in the table. Evangelism as observed rated highest as a major activity through which leaders play a role to promote numerical church growth. Evangelism implies the active involvement of the leaders and mobilizing of members in sharing the gospel with the people outside the church in obedience to the command of the Lord Jesus Christ as recorded in the Great Commission in Matthew 28:19-20. The church is committed to nurturing new converts through house groups in districts under district pastors (Leaders interview 2006). The church has a healthy understanding of church growth which is qualitative and quantitative. This is the kind of growth that we see in Scripture as recorded in Acts 2:42-46, where new converts were discipled and nurture to spiritual maturity. In Ephesians 4:11-12, leaders are called to build up the Christian to maturity.

Members at Bread of Life Church International see leaders as having played a role in numerical church growth through their participation and leadership in evangelism. Participation in church ministries implies leaders being involved in

church activities-leading the members by example. Evangelism is one such activity which leaders carry out in their participation in ministries of the church to bring people to Christ and also to nurture them to maturity. There is a clear connectedness and agreement between the church leaders and the members on the role of church leaders in numerical church growth through evangelism.

Leaders' Contribution to Church Growth

To answer R. Q. 2 on the ways in church leaders promote numerical growth, data findings revealed six elements in response to item 31 of the questionnaire (Appendix 2) and interview question 5 (Appendix 3 – Member Interviews) were analysed. Six elements were revealed, whose frequency (in percentages) is shown in Table 17 MB below.

Findings and interpretations

Table 17 MB Leaders' contribution to growth

Category	Frequency (n)	Percentage %
Encouragement	3	12
Evangelism	8	31
Social work/outreach	3	12
Own vision	4	15
Commitment	4	15
Good conduct	4	15
	26	100
n=26		

Evangelism (31%) rated highest as the element through which leaders contribute to the numerical growth of the church. The researcher observes that the leaders contribute to the numerical church growth by being involved in evangelism. In the previous table (Table 17 MB) evangelism scored highest as the role that church

leaders play in numerical church growth, and again in the table above evangelism stands out as one of the ways that leaders were contributing to numerical church growth. The church through the leadership is committed to evangelism, acting in obedience to the teaching of Jesus Christ in Matthew 28:19-20. Most of the evangelistic activities at BLCI take place through house groups in church districts (Member interview, April 2007). The discussions on the previous page on evangelism apply to this part since the element being discussed in the same.

Attraction to Church

To answer R. Q. 2 on the ways in which church leaders promote numerical growth, data findings analysed brought out five elements in response to questions 8, 15, of the questionnaire (Appendix 2) and questions 1 and 2 (Appendix 3), whose frequency (in percentages) 19 shown Table 18 MB below.

Findings and interpretations

Table 18. MB Attraction to Church

Category	Frequency (n)	Percentage %
Preaching	40	39
Worship	23	23
Fellowship	18	18
Leadership Style	17	17
Relevance	4	4
	102	100

n=102

Most members attributed attraction to the church to “preaching” (39%). As observed earlier preaching is attributed to the Bishop’s good preaching (senior pastor) whose pulpit ministry the members appreciate. The respondents revealed that the “preaching” was meeting people’s needs as the word of God is presented in accordance to the worldview of the people, therefore able to bring about hope and

healing within the context of the people (members interview 2007). The senior pastor understands the social cultural and social-economic context of the people, and he is able to apply the word of God where the people are in life. It is the kind of preaching that people appreciate because it gives them hope to live despite the challenges that they are facing. It was clear from the respondents that the preaching ministry was effective because people's lives were being changed for the better. The first four elements on the table can be attributed to the role of church leaders. There is no doubt among the members that leaders were contributing to numerical church growth in many ways, one of which is preaching.

Elements for Church Growth

To answer R. Q. 2 on the ways in which church leaders promote numerical growth, data findings analysed brought out six elements in response to question 29 of the questionnaire (Appendix 2) and question 3 (Appendix 3), whose frequency (in percentages) is shown in the table below.

Findings and interpretation

Table 19 MB. Elements for Church growth

Category	Frequency (n)	Percentage %
Preaching	21	40
Evangelism	4	8
Fellowship	5	9
Bishop's ministry	6	11
Worship	6	11
Good leadership	11	21
	53	100

n=53

“Preaching” (40%) stands out as the element to account for numerical church growth at BLCI. “Preaching” takes into account also the TV program where the

Bishop of the church features every week on Saturday. From the interviews with the members, preaching stood out as one key contributor to the numerical growth of the church. One of the persons interviewed says this about preaching, “Preaching is simple to follow, and addresses practical needs of the people. A church was planted by a group of women who gathered around the TV every Saturday to have a Bible study following Bishop’s preaching. The group of women later contacted the office to have a church started. The church has started and a pastor has been sent to the area” (Member Interview 1 April, 2007). The researcher affirms to the effective preaching of the Bishop in light of the sermon that Bishop preached on qualities of a leader, to prepare the church for presidential elections in Zambia. The sermon was simple and powerful, Bible based and relevant to what was happening in Zambia as people prepared to go to the polls (researcher observation, 2006). The following day the full sermon appeared in one of the national newspapers and I heard from friends who read the paper, appreciating the content and relevancy of the sermon. Leaders have a responsibility to preach and teach the whole counsel of God so that the people of God may attain maturity.

Hindrance to Church Growth

To answer R. Q. 2 on the factors that hinder numerical growth among leaders, data findings analysed showed five elements in response to question 33 of the questionnaire (Appendix 2) and question 6 (Appendix 3), whose frequency (in percentages) is shown in the table below.

Findings and interpretation

Table 20 MB. Hindrance to growth

Category	Frequency (n)	Percentage %
Unfaithfulness	6	21
Lack of commitment	8	28
Pride	3	10
Sinful lifestyle	10	34
Not leading by example	2	7
	29	100

n=29

“Sinful lifestyle” rated highest (34%). The elements tabulated are in agreement with what the leaders brought out as factors that hinder numerical growth among the leaders. “Sinful lifestyle” implies a person who habitually lives in sin without any restraint. This kind of a person lives a life that is contrary to the teaching of scripture and Christian norms. Sinful lifestyle describes a person who chooses to offer his body as a slave to sin (Romans 8:13).

The respondents observed that a leader who chooses to live a sinful lifestyle hinders the numerical and spiritual growth of the church. The leaders who decide to live a sinful lifestyle always hinder numerical growth and any other progress in the church. Leaders must lead by a good example if the church is to continue to experience growth. When leaders get involved with a sinful lifestyle then the church stops to grow (Interview members, 2007). If the church is to grow then leaders must lead by example in everything. Timothy, as a pastor is exhorted to be an example to the believers by living a Godly life. “Don’t let anyone look down on you because you are young, but set an example for the believers in speech, in life, in love, in faith and in purity”(1 Tim. 4:12).

Summary of Findings from Leaders and Members BLCI

The findings from the leaders of BLCI that were in agreement with the members' view were identified. These significant findings are summarised under the relevant research question below.

Leaders' Role in Church Growth

R. Q. 1: What are the roles of church leaders in promoting numerical church growth in the two churches?

The leaders and members at BLCI in answering research question 1, revealed that "participation in ministries" (refer to tables LB 11, and MB 16) is the major role through which leaders contribute to numerical church growth. The researcher learnt from respondents that the participation of leaders in church ministries made members get involved in the ministries of the church and in the final analysis the church was growing in numbers (Interview with member April 2007).

Leaders' Contribution to Church Growth

R. Q. 2: In what ways have church leaders contributed to numerical church growth in each of the two churches?

The findings for research question 2, from the leaders and members showed that preaching, worship, own vision, evangelism, and good conduct (bishop's role model) (refer to tables 12 LB, 13 LB, 14 LB & MB 17, 18, 19) are the major elements through which the leadership contribute to the numerical growth of the church. Looking at "own vision" closely from the above mentioned elements, it is interesting to note that the mentioned item in essence embraces all other elements. As leaders own the vision and support it, they would not miss being involved in preaching, worship, evangelism, and display good character of leadership. Preaching, as observed previously, is attributed to the Bishop (senior pastor) who usually preaches

in church and also on the TV program that the church runs every week on the national television station. According to respondents, the kind of preaching referred to, is one that is simple, current, relevant, Bible based and addresses the needs of the people. Worship includes music, but more so the aspect of free expression and openness allowing people to experience God's presence and have an encounter with him (Members Bread of Life interview).

Hindrance to Church Growth

In answering question 3, the leaders and members demonstrated that “bad conduct” (bad testimony or ungodly conduct) and “unavailability” (lack of commitment to the church) (refer to tables 15 LB and 20 MB) are the major hindrances to numerical church growth among church leaders. “Bad conduct” or “ungodly conduct” refers to a way of life that is contrary to the teaching of scripture and community norms. Respondents consider “bad lifestyle” or “bad conduct” of a leader as a hindrance to numerical church growth.

For the church to continue growing numerically, respondents stated that leaders must lead a Godly lifestyle and be a good example for the Christians. They must also be available in the service of God. The leaders' lack of commitment to the work in the church is a big hindrance to numerical growth because members stop being involved and finally the entire church ministry stops moving, hence hampering growth.

Church leaders who desire to see numerical growth in their churches must be committed to holy living and also make themselves available to serve, living contrary to this would hinder the progress and growth of the church. Leaders promote church

growth by their good testimony and at the same time hinder growth by their bad testimony.

Summary of Leaders' Role in Church Growth at NAOG and BLCI

The findings from the leaders and members of NAOG and BLCI in answering the research question 1, demonstrate that the participation in church ministries by the leaders is the major role by which church leaders promote numerical church growth. The researcher discovered from the respondents that the participation of leaders in church activities or ministries was the greatest contribution of the leaders, in their role in promoting numerical church growth. The researcher observes that the participation of leaders in church ministries was a big booster in encouraging members to get involved in the church ministries, which in the final analysis leads to effective church ministries and brings about numerical growth.

Summary of Leaders' Contribution to Church Growth at NAOG and BLCI

Northmead Assembly of God and Bread of Life Church International research findings, in answering the research question 2, showed that preaching, worship and Evangelism are elements through which leaders contribute to the numerical church growth of the two churches. Preaching, as observed previously, is attributed to the two senior pastors who usually preach in church and also on the TV programs that the churches run every week on the National Television Station. NAOG runs a TV program called Liberating Truth where Bishop Joshua Banda (senior pastor) preaches every week. At the same time BLCI runs a TV program called The Hour of Blessing where Bishop Joseph Imakando is featured preaching every Saturday.

According to respondents, the kind of preaching referred to, is one that is relevant to the people and provides practical ways of addressing the challenges of life. Worship includes music, but more so the element of free expression and openness allowing people to experience God's presence as they worship Him (Members BLCI and NAOG interview, 2007). It is clear that both churches acknowledge that evangelism is one key element to numerical church growth. The findings reveal that Leaders in both churches value evangelism and actively participate in evangelistic activities of the church and are also committed to nurture new converts through house or cell groups.

Summary of the Hindrances to Church Growth at NAOG and BLCI

The leaders and members of Northmead Assembly of God and Bread of Life Church International in answering the research question 3, revealed that bad testimony (sinful lifestyle) and unavailability of leaders are a major hindrance to numerical growth. Bad conduct or ungodly conduct refers to a way of life that is contrary to the teaching of scripture and community norms. Respondents consider bad testimony (sinful lifestyle or bad conduct) of a leader as a hindrance to numerical church growth.

For the church to continue growing numerically, respondents stated that leaders must lead a Godly lifestyle and be a good example for the Christians. They must also be available in the service of God. The leaders' lack of commitment to the work in the church is a big hindrance to numerical growth because members stop being involved and finally the entire church ministry stops moving, hence hampering growth.

From this research, the researcher observes that the church which desires to see numerical growth must choose leaders who spiritually qualify to lead and are

committed to holy living. They should also make themselves available to serve.

Leaders who lead sinful lives hinder the progress and growth of the church.

Discussion of Findings R.Q.1

Participation in Church Ministries

As observed in the summary of findings, participation in church ministries by the leaders is a major role through which the two churches (NAOG and BLCI) have experienced numerical church growth. Participation in church ministries entails the full involvement of the church leaders in all church programs. In this element, there is an aspect of leading by example so that others can follow in the footsteps of leaders. For members to follow and get involved in the church ministries, leaders must take the lead by participating in church activities. In the interview, the Bishop Joseph Imakando of BLCI talked about leaders being called to model and impact the life of those they lead. He used the term “impartation” to describe the modelling work of a leader with those he leads (Bishop Imakando interview, 2006). Bishop Imakando, discussing the participation of leaders in church ministries, emphasized the issue of setting specific objectives, from which goals and action steps may be developed in order to achieve the set goals for the year. This planning is done in light of the vision “Bringing Thousands into the Kingdom” (Interview with Bishop Imakando). Gangel (2006, 31) stresses the importance of planning as he discusses “Setting and Achieving Goals.” He states: “We can only achieve ministry targets when goals are ‘claimed’; someone must step up and take responsibility” (Gangel 2006, 31). A member at Bread of Life Church International observed, “Nothing can move in the church without leadership.” He further said “Everything falls and stands with leadership [sic]” to emphasize the importance of leadership in the church (Interview member April 2007).

Therefore, leaders motivate others to follow when they are seen to be participating in church ministries.

Beasley (1990, 12) makes a good observation, when he argues that a church cannot operate effectively without the leadership in place to run the affairs of the church. He sees the role of a pastor in a local church to be crucial in its life and success. Agreeing with Peter Wagner's observation about the vital role of a church pastor in a local church for its growth, he states "strong pastoral leadership" is the first vital sign of a healthy, growing church. This research affirms the role of the pastor as having been vital in numerical growth of NAOG and BLCI.

Participation in church ministry by leaders is a demonstration of effective leadership committed to its tasks and roles. Wiseman urges: "Effective church leaders work to improve both the numerical strength and the spiritual commitment of a local congregation" (1979, 135). The findings in both churches reveal that the effective leadership that is in place is the major reason for the numerical church growth.

Senior pastor of NAOG sees the participation in ministry by the leaders as a very important factor in motivating members to get involved in the work. He cited one example of a leader who is available every Saturday for evangelism and how through his involvement he has influenced others to join the outreach program (Bishop Banda Interview, 2006).

Lastly, the two churches have leaders who are well trained so as to effectively discharge their roles as they lead the members. Each of these two churches has good training programs that are meant to train both leaders and members for effective participation in church ministry. Northmead Assembly of God runs a School of Missions while Bread of Life International operates a School of Ministry where leaders and members are trained for their effective participation in church ministry.

McGavran (1970, 26) observes that one secret of church growth in the New Testament was that leaders were trained, and it remains true for church growth today. Elder Makangila of Northmead Assembly observes that “the role of the leadership in the church is key to the growth of the church”, hence their participation in church ministries has resulted in numerical church growth at Northmead Assembly of God (Makangila Interview, 2006).

The researcher established from the research that these two churches insist on biblical qualifications, as reflected in 1 Timothy 3:1-10, in a leader before being appointed to serve in the church. This observation was evidenced from the interviews with both senior pastors, in that they had the final say in the appointment of leaders in the church (Bishop Banda and Bishop Imakando Interview, 2006).

Gibbs recommends quality leadership for effective church growth. He argues that scripture in both the Old Testament and New Testaments on effective leadership, demands that those who are appointed as leaders should meet the biblical qualifications (Gibbs 1981, 261). For church growth to take place, Gibbs argues that spiritual qualifications are not enough in themselves, but these qualities must be accompanied by a vision and desire for church growth (Gibbs 1981, 261).

The researcher observed that the two senior pastors (Northmead Assembly of God and Bread of Life Church International) have a vision and strong desire and conviction for church growth. These qualities are expressed in their talk and the excitement they have to see their churches continue to grow. This research confirms that without the conviction or desire for church growth in a leader there cannot be any growth, despite the leaders possessing the necessary spiritual qualifications.

The researcher noted another element worth mentioning in both senior pastors at NAOG and BLCI. These leaders are quick and careful to attribute the church

growth they are experiencing to God. This response is in line with Mylander's observation, "Since your church is part of Christ's church, God is causing your church to grow." Indeed, God gives growth: "God, who makes things grow" (1 Corinthians 3:7) (1979, 7).

Discussion of Findings R.Q.2

Preaching

Preaching, as has been observed in the tables representing both churches, ranked highest as the main attraction for many people. There is no doubt that preaching in both of the churches by the senior pastors is the main contributing factor to numerical church growth. Members interviewed from both churches appreciate preaching because it is direct, simple to follow and grasp, relevant to issues of today, meeting needs and Bible based. (Members NAOG and BLCI, April 2007).

At both churches, this preaching also includes the TV programs, as shown in findings tabulated in tables on attraction to church and elements for church growth. NAOG runs a TV program called "The Liberating Truth" while with BLCI, it is called "The Hour of Blessing". The two senior pastors (Bishop Banda and Bishop Imakando) from both churches are featured preaching every week on the national TV station (Bishop Banda and Bishop Imakando Interview, 2006). The members confirmed the findings about the effectiveness of preaching in the interviews and some testified as having joined the church due the powerful expository preaching done by the senior pastors (NAOG and BLCI members interview, April 2007).

The researcher, from the findings in this research, challenges Beasley-Murray's (1990, 12) argument: "Strange as it may sound, even the gifts of preaching and pastoral care are less significant for the growth than the gifts of administration and leadership/vision." This research has revealed that preaching and pastoral care

have greatly contributed to the numerical growth of both NAOG and BLCI. The researcher observes that while all the spiritual gifts that a pastor possesses play a part in making his ministry effective and successful, it is a combination of all the gifts in the church leadership that makes the local church of the Lord grow (as discovered at NAOG and BLCI). The researcher affirms the fact that a church with a pastor gifted in preaching (one whose messages are inspired by the Holy Spirit, Bible based, simple to follow and grasp, relevant in meeting needs and providing hope for the people) who works with an effective team of leaders will grow. A church that seeks to grow numerically must have an effective team leadership and gifted preachers whose preaching is Spirit led and meets the needs of the listeners and, in the final analysis, brings about transformation. It must be noted that effective preaching takes place when the preacher, apart from the work of the Holy Spirit, also understands the cultural context of his audience and is able to apply the word of God effectively.

Worship

The element of worship, according to the respondents, includes good and uplifting music that draws people into an encounter with God and an experience of the presence of the Holy Spirit, as well as allowing people to be free to express themselves in response to God (NAOG members and BLCI interview, 2007). The findings from the leaders and members at both churches show that “open worship” where people experience and encounter God’s presence and are free to express themselves, as they feel led in the service, is a big contributor to numerical church growth. From the researcher’s observation, experience as a pastor in Zambia, and interviews from members, “open worship” appears to appeal more to congregants at NAOG and BLCI because Zambians generally are emotional and love to express

themselves in dance, clapping of hands and singing joyfully. The call to expressive worship is seen in many parts of the Psalm (47:1,6,7; 66:1; 81:1-3; 92:1-3; 95:1-2; 96:1,2; 98:1; 101:1; 149:1; 150), like Psalm 100:1-2 says, “Shout for joy to the LORD, all the earth. Worship the LORD with gladness; come before him with joyful songs.”

Both churches have organised choirs led by leaders who are trained in music. The church leadership gives the support to choirs to ensure that their ministry is effective (senior pastors and leaders Interview, 2006). The researcher, having attended both church services as an observer, confirms that the music is well organised and presented, hence appealing to the hearts of the worshipers. People are free to express themselves, as they feel led. Being Pentecostal, church worship at both churches is open, with loud music, speaking in “tongues,” spiritual gifts and pray at the same time in unison (Researcher’s observation). Worship, as described in the findings from the two churches, is a great contributor to numerical church growth. Leaders also greatly contribute to this by organising and leading worship [music and freedom for self expression] that encourages congregants to freely participate and experience God’s presence, while meeting people’s needs. Based on these findings, the researcher is convinced that churches will grow numerically when they have a well-organised worship service with good music, liberty for spiritual expression and exemplary leaders that are committed to it.

Evangelism

The findings at both churches reveal that evangelism is encouraged by leaders, and that the leaders’ involvement has greatly contributed to the numerical growth of the two churches. Northmead Assembly has a vigorous program every Saturday where leaders and members meet to go out to evangelise in their neighbourhood

(senior pastor NAOG interview, 2006). Evangelism is encouraged at both individual and corporate levels at both churches. The senior pastors are passionate about seeing many people being brought into a relationship with Jesus Christ through evangelism. The churches are committed to evangelism as an act of obedience to the command in Matthew 28:19-20, “to make disciples”. The leadership at both churches understands that numerical church growth follows as a result of obeying this “Great Commission.” At both churches, it was discovered that after every sermon people were invited to make a commitment to Jesus Christ (The researcher’s observation, 2006). The researcher observed that the leaders’ participation and involvement in evangelism has contributed to the numerical growth of the two churches. These findings reveal that churches with vigorous evangelism and discipleship programs and with leaders that are committed to it, will certainly experience numerical church growth.

These findings also confirm McGavran’s conviction on the importance of evangelism in church growth. He argues: “Church growth follows where Christians show faithfulness in finding the lost” (McGavran 1970, 26). He makes it clear that God, who “became flesh and dwelt among us,” is desirous that people become Christians, and his mission be focused on the same (McGavran 1970, 26). Evangelism is among the ten principles to church growth that McGavran and Winfield present in their joint book entitled “Ten Steps for Church Growth.” The principle is “Churches grow as priority is given to effective evangelism” (1977, 51). The researcher observes that church growth is tied to reaching out to the lost, as stated by the Lord Jesus in the “Great Commission” in Matthew 28:19-20. The researcher can comfortably say that Northmead Assembly of God and Bread of Life Church International have grown numerically because they are committed to evangelism, the Great Commission and the mission of the church. Leaders committed to evangelism and who participate in it

contribute to the numerical growth of the church. The findings clearly show that churches and their leaders that are committed to evangelism and the nurturing of new converts through various church ministries (cell groups, youth, women, men, couples fellowship etc.) will experience numerical church growth.

Discussion of Findings R.Q.3

Bad Testimony and Unavailability

The findings from the leaders and members of Northmead Assembly of God and Bread of Life Church International showed that bad testimony (sinful lifestyle) and unavailability are major hindrances to numerical church growth. The findings from these elements show that leaders whose testimony is bad and /or are unavailable to do their work hinder the numerical growth of the church. The respondents by bad testimony imply a lifestyle that is characterized by acts that are not in line with scripture and Christian morals or ethics. Bad testimony takes into account sexual immorality, the mistreating of spouses or workers or other people, unfaithfulness at work or other places etc. Therefore, according to the findings, a leader with a bad testimony hinders the numerical growth of a church. In speaking with the members, it is clear that members expect leaders to lead by example in everything. People would not want to associate themselves with a leader whose testimony is bad and shameful. The element of unavailability implies a leader who is not there when he is needed to serve. This is the kind of attitude that goes against the very purpose for which leaders are appointed in the church. Leaders are appointed to sacrificially serve the people of God, so that those they lead may grow after the likeness of Christ. For the leaders to fulfil the purpose for their existence and function, then, they need to offer themselves as living sacrifices to Christ and his service (see Romans 12:1).

The researcher, from the findings, states that if church growth is guaranteed to take place in a church through leadership, then such leaders must have a good testimony and must at all times make themselves available, leading by example. Every leader should take the counsel of Paul to Timothy when he says: "...but set an example for the believers in speech, in life, in love, in faith and in purity" (1 Timothy 4:12). Leaders whose testimony is bad and /or do not make themselves available to serve the people, according to Scripture, hinder numerical church growth.

Werning (1978, 37) gives some good guidelines on the participation of effective leaders in ensuring growth in the church: These are: (1) active sharing of the word, (2) zeal in evangelistic outreach, (3) use of the spiritual gifts in various ministries, (4) the power of the Holy Spirit to give strength and success, and (5) effective organisation to recruit and send members and then supervise them. The researcher confirms that the leadership at these churches possesses the above qualities in their involvement in church ministry.

Summary

The literature examined and the findings from this research have clearly demonstrated that leaders play a major role in making the church grow numerically. It has been discovered that the leadership role at NAOG and BLCI in numerical church growth focused on "participation in church ministries" or activities, such as, "preaching" (expository, simple, Bible based), "worship" (organizing and creating an environment where "open worship" can occur), and "evangelism" (leaders and members going out and sharing the gospel with the lost). It has also been established from the research that leaders who are not committed to the work of the church and

habitually lead a sinful lifestyle, exhibiting bad testimony will hinder the numerical church growth of the church.

It must be noted that the above mentioned leaders' roles in numerical church growth are all supported and backed by much prayer. Both of these churches have a strong intercessory prayer ministry. The Bishop of BLCI and the members that were interviewed confessed that the success of the church leaders in their role in attracting numerical growth is attributed to the intercessory prayer network ministry of the church. It must be appreciated that the effectiveness of the leaders at NAOG and BLCI, apart from prayer support, is also attributed to the training the churches provide for its leaders. Both churches have good training programmes for leaders. A further summary of this study is given in chapter five.

CHAPTER FIVE

CONCLUSIONS AND RECOMMENDATIONS

The study was designed to understand the role of church leadership in numerical church growth in the two churches: Northmead Assembly of God and Bread of Life Church International. The findings, having answered the three research questions from the respondents, reveal that the role of church leadership in numerical church growth is indispensable. The major role of leaders is demonstrated in their participation in church ministries. This entails leaders being available and involved in church ministries designed by the church. Leaders are expected to lead by example in everything, especially by participating practically in church programs whenever the church is to carry out some ministry.

In the matter of preaching, the role of the leaders is to ensure that those that preach are gifted preachers whose preaching is simple, relevant to prevailing situations in addressing and meeting the needs of the people. Both churches are well catered for in the area of preaching because their senior pastors are gifted preachers as the members confirmed (Members interview 2007). It is because of the good preaching ministry that the churches have experienced numerical growth. The research affirms that a church with a good preaching ministry and effective leadership will experience growth numerically.

The worship that attracts people to these churches, as observed, is one where people freely participate and express themselves as they are moved in their encounter with God. The role of the leaders is to ensure that worship is meaningful, with good

music, edifying to the people. Evangelism requires that the church goes out to share the gospel with the lost. The leaders have a role in evangelism to make sure that they participate and train members to get involved. It must be emphasized that the identified leaders' roles at the two churches responsible for the numerical growth are supported and backed up by much prayer. Leaders at the same time, are spiritually qualified and trained to carry out their role effectively.

The church leadership role in numerical church growth starts with planning before participation in church ministries. The leadership has a role to design church programs that address and meet the needs of the members. Therefore, preaching, worship, and evangelism are carried out with the view of meeting the needs of these people. The role of church leadership in numerical church growth starts with designing programs but continues with the leaders' participation in implementing the same. The participation of leaders in the church ministries is a powerful tool for the motivation of the members to get involved in the church programs. As already observed in the findings, the leaders that effect numerical growth must be qualified spiritually to lead. Gibbs (1981, 261) argues that the qualities of leadership must be accompanied by a vision or conviction for church growth for it to be effective. The researcher affirms that both Bishops Banda and Imakando have a vision for their churches to grow numerically. The spiritual qualities of leadership and a vision for church growth makes leaders become more conscious of their lifestyle by avoiding all forms of sin. As observed from the findings, bad conduct or sinful lifestyles should not be entertained among leaders because that hinders the growth of the church, as the research has revealed. Leaders ought to remember, as observed in the literature review, that the success of a leader depends mainly on the leaders' continuous renewed fellowship with the Lord. Wiseman (1979, 122) states:

The renewal of a local church usually begins when one lay leader or pastor has deepening encounter with God. ...a prayer for personal awakening; and expectation that God wants your church to be more effective through you; and a readiness to do what He commands you to do.

The findings in this research agrees with Beasley-Murray and Alan Wilkinson in their research about the relationship of leadership and church growth that “leadership, vision and possibility thinking all represent key gifts of a pastor in a growing church” (Beasley-Murray1990, 12). This is true about the two senior pastors at Bread of Life Church and Northmead Assembly of God. They both possess the above-mentioned characteristics.

The findings also confirm the fact that a pastor is a key person in church growth. Emery in his article, “What makes a church grow?” states, “Growing churches have purposeful, goal-directed, achievement-oriented leadership” (Win ed. 1979, 136). Pointer (1984, 66) argues, “Growing churches always have effective leadership. They have leaders who get the job done.” To strengthen his argument, he cites Peter Wagner’s identification of the role of a pastor as ‘the primary catalytic factor for growth.’ Pointer (1984, 66) states, “where the pastor has a vision for growth and a concern to reach the lost he becomes the key to growth.” There is no doubt from the findings that the two churches have experienced numerical growth mainly due to dynamic leadership offered by their senior pastor.

The church leadership has been established for a purpose, which is to ensure that the church functions as it was designed to and grows through the evangelism mandate as reflected in the Great Commission in Matthew 28:19-20. The issues raised in this research will help the leaders of Northmead Assembly of God and Bread of Life Church International to improve in their roles of leadership so that the church can

continue to grow numerically. It will also serve as a guide to leaders in other places and churches that desire their churches to grow numerically.

From the literature examined, it is clear that leaders have a role to play in making the church grow numerically. In the light of the findings, it was discovered that leadership has a role in numerical church growth through participation in church ministries or activities, such as, preaching (relevant, simple, and Bible based), worship (expressive, open and free for people to participate to experience God's presence), and evangelism (leaders and members going out and sharing the gospel with the lost). Leaders who are not committed to the work of the church and habitually lead a sinful lifestyle, exhibiting bad testimony will hinder the numerical growth of the church. Effective leadership in both of the churches accounts for the numerical growth that is being experienced today in these churches. The researcher observed that for the church to sustain its ministries, it needs to rediscover its purpose for being in existence, and to experience numerical growth it needs effective leaders who are committed to Christ and his work. Christ appoints leaders who in turn equip members for the work of the ministry (Eph.4:11-13). A church grows when it follows the order or pattern offered by Christ i.e. leaders who equip members for ministry or service.

The researcher observes that NAOG and BLCI involve women in key positions of leadership. This was confirmed by the responses received in answer to questions 14 and 25 of the members' interview and leaders' questionnaires (Appendix 1 and 2). Kopp (2004, 267) says "churches rarely ever recommend women to function freely in the organisation. And yet they keep pushing them into Bible schools. That is burying people alive." The researcher agrees with this observation because he belongs to a denomination where women are not appointed to leadership positions

where they would lead men in the church. The interviews with leaders and members from these two churches reveal that women serve in key leadership positions (members interview, 2006 and 2007). The researcher affirms that the ministry of these women is appreciated in both churches.

Recommendations

The researcher would like to recommend to leaders at both churches to instruct clearly the members on the leadership structure. The responses obtained from members on questions 21 and 22 (Appendix 2) showed a major disparate on the understanding of leadership structure and the office responsible for major decisions. Members should have a clear understanding of the leadership structure and its operations. The issue of choosing leaders also needs a clear defined process which should be known by all church members. The same recommendation goes to the issue of how people become members. It was clear from the responses to question 17 that members do not have a clear understanding of the process of becoming a registered member.

This recommendation is specifically meant for BLCI on the matter of tenure of office for the elders serving in the council of elders. In responses to question 9, the majority members stated that leaders in elective offices served indefinitely. In light of the growth of the church where there are many people who are gifted, the researcher would recommend that elective positions for leaders be given term (duration) in which they would serve, so that others with those same gifts could be allowed to serve as leaders.

Recommendations from Members for Change

The members responding to question 16 (Appendix 2) gave a number of suggestions on things they wanted changed in both churches. The following changes were suggested:

Bread of Life Church International

1. Members commitment in church programs
2. Move to the new building to have more space
3. Use vernacular language in services
4. Tenure of office for leaders in elective position
5. Focus more on spiritual growth
6. Participatory seminars (Should not be preaching)

Northmead Assembly of God

1. More interaction with visitors
2. Interpretation of sermons
3. Youth modelling should improve
4. Increase members participation in church
5. Visitation program to improve
6. Focus more on spiritual growth
7. Introduce deliverance ministry
8. Open church branches
9. Time management in services
10. Move to a bigger building

(See Appendix 6).

Recommendations for Further Studies

Further study needs to be done in the following areas:

1. A follow-up study on the role of church leadership in numerical church growth in growing main line churches would be informative to make a comparison with the findings from these two churches (Northmead Assembly of God and Bread of Life Church International), which are Pentecostal in nature.
2. Research should be done to establish the cultural and socio-economic factors that may have influenced the growth of Northmead Assembly of God and Bread of Life Church International.
3. A study should be carried out to establish qualitative growth among members of the two churches.
4. A study research should be carried out to establish whether the involvement of women in leadership contribute to the numerical growth of the two churches.

REFERENCE LIST

- Adams, Merrihew A. 1978. *Effective leadership for today's church*. Philadelphia: The Westminster Press.
- Anderson, Andy and Linda Lawson. 1985. *Effective methods of church growth: Growing the church by growing the Sunday School*. Nashville, Tennessee: Broadman Press.
- Beaseley-Murray, 1990. *Dynamic leadership*. Eastbourne: MARC, Monarch Publications.
- Belew, Wendell M. 1971. *Churches and how they grow*. Nashville: BROADMAN PRESS.
- Best, W. John, 1981. *Research in education*. 4th ed. Englewood Cliffs, New Jersey: Prentice – Hall.
- Clinton, Robert. 1988. *The making of a leader*. Colorado: NAVPRESS.
- Conn, Harvie M., ed. 1976. *Theological perspectives on church growth*. New Jersey: Presbyterian and Reformed Publishing Co.
- Creswell, John W. 2003. *Research design*. London: SAGE Publications
- Dyer, Kevin. *Unity leadership change and vision*. Prospect Heights IL: By Kevin Dyer
- Gall, Meredith D, Borg, Walter R, & Gall, Joyce P, 1996. *Educational research: An introduction*. New York: Longman Press.
- Gangel, Kenneth O., 2006. *Biblical leadership*. Wheaton, Illinois: Evangelical Training Association.
- Gibbs, Eddie. 1981. *I believe in church growth*. Toronto: Hodder and Stoughton.
- Hornby, A S. 2000. *Oxford advanced learner's dictionary of current English*. Oxford: Oxford University Press.

- Mauliyu, Aruna Olalekan. 2001. *Factors contributing to the growth of the Redeemed Christian Church of God in Nigeria*. Nairobi: Nairobi Evangelical Graduate School of Theology, Thesis.
- McGavran, Donald A. 1970. *Understanding church growth*. Grand Rapids: William B. Eerdmans Publishing Company.
- McGavran, Donald A., and Win Arn. 1973. *How to grow church*. Glendale: Regal Books Division.
- _____. *Ten steps for church growth*. New York: Harper & Row, Publishers.
- _____. 1981. *Back to basics in church growth*. Wheaton: Tyndale House Publishers.
- Mugenda, Olive M. and Able G. Mugenda. 2003. *Research methods*. Nairobi: ACTS PRESS.
- Mylander, Charles. 1979. *Secrets for growing churches*. New York: Harper and Row Publishers.
- Peters, George W. 1981. *A theology of church growth*. Michigan: Zondervan Publishing House.
- Pickett, J.W., A. L. Warnshuis, G. H. Singh, and D. A. McGavran. 1973. *Church growth and group conversion*. Pasadena: William Carey Librar
- Pointer, Roy. 1984. *How do churches grow?* Basingstoke: Marshall Morgan and Scott.
- Schaller, Lyle E., ed. 1981. *Creative leadership series: Leading churches through change*. Nashville: The Parthenon Press.
- Sanders, Oswald. 2004. *Spiritual leadership*. Andhra Pradesh: OM Books.
- Sesi, Stephen. 2006 MS 720 *Anthropological research* class notes.
- Shenk, Wilbert R. 1983. *Exploring church growth*. Grand Rapids: William B. Eerdmans.
- Wagner, Peter C., ed. 1984. *Leading your church to growth*. MARC: The British Church Growth Association.
- Waymire, Bob, and Peter C. Wagner, 1980. *The Church growth survey handbook*. Santa Clara CA: Global Church Growth Bulletin.
- Werning, Waldo J. 1978. *Vision strategy for church growth*. Chicago: Moody press.

Win, Arn., ed. 1979. *The pastor's church growth handbook*. Pasadena: Church Growth Press.

Wiseman, Neil B. 1979. *Leadership: A leadership development strategy for Church growth*. Missouri: Beacon Hill Press.

Journal

Bishop, Jordan. 1972. "Numerical growth: An adequate criterion of mission?" *Eye of the storm: The great debate in mission* (Waco, Texas: Word Book, Publishers): 121

Boyd, Carolyn. 1990. "Strategies and insights in church growth at work in Thailand." *Global Church Growth Journal* xxvii, no.1 (January-March): 13-14.

Kopp, Thomas J. 2004. "Church and mission: Decolonizing the mind." *Evangelical Review of Theology* 28, no.3 (July): 226-269.

Matviuk, Sergio. 2002. "Pentecostal leadership development and church growth in Latin America." *Asian Journal of Pentecostal Studies* 5, no.1 (January): 155-173.

Montgomery, James H. 1990. "Thirteen steps to a successful growth, program." *Global Church Growth Bulletin*. (April- June).

Sugden, Chris. 2004. "Mission leadership and Christian theological research." *Evangelical Review of Theology* 28, no.3 (July): 232-246.

Young, Gi Hong. 2004. "Models of the Church growth movement." *Transformation Journal* 21, no.2 (April): 101-113.

Electronic document: from Internet

Banda, Joshua. 2005. *Northmead assembly of God*. Website. www.northmeadassembly.org.zm. Accessed on 20 January 2007

Buice, Josh. 1997. *Leadership and authority in the church*. Article on- line. Xenos College Ministry, available from <http://www.Xenos.org/classes/leadership>. Internet accessed 13 February 2006.

Hunt, Josh. 2006. *Multiplying small groups begins at the Pulpit*. Article on- line. Tallahassee, available from <http://www.churchcentral.com/nw/s/template/Article.html/id/24049> Internet accessed 13 February 2006.

Hunt, Josh. 2005. *The fastest growing church in the World*. Article on- line. Teacher Tips, available from <http://www.Joshhunt.com/mail80.htm> Internet accessed 14 February 2006.

Imakando, Joseph. 2005. *Bread of life Church international*. Website. www.blci.org.zm. Accessed on 20 January 2007.

Jackson, John. 2005. *Effective leadership*. Article on- line. Available from <http://www.amazon.com/exec>. Internet accessed 6 March 2006.

Lawless, Chuck. 2006. *Praying pastors: A non-negotiable for church growth*. Article on- line. Tallahassee, available from <http://www.churchcentral.com/nw/s> Internet accessed 13 February 2006.

Witty, Robert Gee. 2002. *Total church growth*. Paper on- line. Jacksonville, available from <http://www.rgwitty.com/totchurgrowl.html> Internet accessed 14 February 2006.

Interviews

Northmead Assembly of God Leaders

Banda, Joshua. Senior Pastor. 2006. Interview by George Shakwelele, September, Lusaka. Tape recording. Northmead Assembly of God Pastor's Office, Lusaka.

Chiluba. Youth Pastor. 2006. Interview by George Shakwelele, September, Lusaka. Hand recording. Northmead Assembly of God Youth Pastor's Office, Lusaka.

Makangila, Gibstar. Elder (Church Board). 2006. Interview by George Shakwelele, September, Lusaka. Hand recording. Northmead Assembly of God Church office, Lusaka.

Mbangweta, Kuwabo. Chair-lady of Women's ministry. 2006. Interview by George Shakwelele, September, Lusaka. Hand recording. Lusaka Museum, Lusaka.

Nyirenda, Raymond. Pastor and Church Administrator. 2006. Interview by George Shakwelele, September, Lusaka. Hand recording. Northmead Assembly of God Church Administrator's office, Lusaka.

Members

Chanda. Member. 2007. Interview by George Shakwelele, April, Lusaka. Hand recording Northmead Assembly.

Danny. Member. 2007. Interview by George Shakwelele, April, Lusaka. Hand recording. Northmead Assembly premises.

Female Member. 2007. Interview by George Shakwelele, April, Lusaka. Hand recording.

Male Member. 2007. Interview by George Shakwelele, April, Lusaka. Hand recording. Northmead Assembly.

Nzyaleni. Member 2007. Interview by George Shakwelele, April, Lusaka. Hand recording. Northmead Assembly premises.

Victor. Member. 2007. Interview by George Shakwelele, April, Lusaka. Hand recording Assembly of God premises.

Bread of Life Church International Leaders

Banda, Elizabeth. Lead for Women Ministry. 2006. Interview by George Shakwelele, September, Lusaka. Hand recording. Bread of Life Church International main office, Lusaka.

Imakando, Joseph (Bishop) 2006. Senior Pastor. Interview by George Shakwelele, September, Lusaka. Tape recording. Bread of Life Church International main office, Lusaka.

Lungu, Peter. District Pastor. 2006. Interview by George Shakwelele, September, Lusaka. Hand recording. Bread of Life Church International main office, Lusaka.

Lwabila, Amos. Elder (Council of Elders). 2006. Interview by George Shakwelele, September, Lusaka. Hand recording. Bread of Life Church International church office.

Mumba, Oscar. Youth Pastor 2006. Interview by George Shakwelele, September, Lusaka. Hand recording. Bread of Life Church International main office, Lusaka.

Members

Female Member 2007. Interview by George Shakwelele, April, Lusaka. Hand recording. Bread of Life Church International church premises, Lusaka.

Fredah Member 2007. Interview by George Shakwelele, April, Lusaka. Hand recording. Bread of Life Church International church premises, Lusaka.

Joseph, Member 2007. Interview by George Shakwelele, April, Lusaka. Hand recording. Bread of Life Church International church premises, Lusaka.

Mwitwa, 2007. Interview by George Shakwelele, April, Lusaka. Hand recording. Bread of Life Church International church premises, Lusaka.

Sella, Member 2007. Interview by George Shakwelele, April, Lusaka. Hand recording. Bread of Life Church International church premises, Lusaka.

Suke, 2007. Interview by George Shakwelele, April, Lusaka. Hand recording. Bread of Life Church International church premises, Lusaka.

APPENDIX 1

Questions for interview with church leaders

1. What are your names? (This is optional).
2. What is your age?
3. What is your marital status?
4. What are your educational/academic qualifications?
5. What is the name of your local church?
6. When did this church start?
7. When did you start coming to this church?
8. Does your family come to this church?
9. What attracted you to this church? Explain?
10. What is your specific area of ministry in the church?
11. When did you start serving as a leader?
12. What is the leadership structure at this church?
13. Which office in the leadership is in charge of major decisions in the affairs of the church?
14. Do women occupy key leadership position in this church? Explain
15. What kind of training have you acquired to serve as a leader in this church?
16. Can you please explain how leaders are chosen in this church?
17. Can you please explain the qualifications to serve as a leader in this church?
18. What is the language used in the church services and other fellowships? Why?
19. How does one become a member of this church?
20. How are members trained for ministry and who trains them?
21. In what ways do you mobilize members to get involved in church ministries?
22. Has this church been growing in numbers? Explain?
23. What attracts people to this church?

24. When did you start noticing an increase in numbers of people attending this church? Explain?
25. What do you think is the reason for the increase in numbers in this church?
26. What are the activities put in place that have caused growth in numbers in the church? Explain?
27. What role do leaders play to ensure that the church grows numerically? Explain?
28. Can you please explain how leaders have contributed to the numerical growth of this church?
29. Please explain ways in which leaders get involved in the growth of the church numerically?
30. What do you like about this church? Explain?
31. What changes would you want to see in this church?
32. What is the general attendance on Sundays in this church?
33. How many are registered members in this church?
34. How many people are in key leadership position in this church?
35. How long do leaders serve in their positions?
36. What sort of conduct in the life of leaders that may hinder numerical growth of the church?
37. Where would you want the church to be in ten years as far as numerical church growth is concerned?

APPENDIX 2

Questionnaire for some church members

A. PERSONAL INFORMATION

1. Age/ 21-30 [] 31-40 [] 41-50 [] other []
2. Gender Male [] Female []
3. Marital status: Married [] Single [] Widow [] Widower
4. Education qualifications: Primary [] Secondary [] College [] University []
5. Name of your local church-----
6. For how long have you been in this church? 10yrs [], 5yrs [], 2yrs [], 1yr [] Other-----
7. Does your family come to this church? Yes [] No []
8. What attracted you to join this church? Tick Preaching,[] worship,[] fellowship,[] leadership style [] others -----

9. How long do leaders serve in their positions? 2-5yrs [] 5-10yrs [] Others --

B. CHURCH INFORMATION

10. Does the church provide leadership training? Yes [] / No []
11. Mention two programs used to train leaders for ministry in your church?
1).....2).....

12. Is the church growing in numbers? Yes [] No []

13. What is the language used in the church service/s and other fellowships?-----

14. What is the reason for using this language?-----

15. What do you like about this church?-----

16. What changes would you want to see in this church?-----

17. How does one become a member of this church?-----

18. What do you think is the membership of this church? 250-500[], 500-1000[

] Others-----

19. What is the general attendance on Sundays in this church? 250-500 [], 500-

1000 [], Others-----

20. What would be the number of people attending this church in ten years

time?-----

C. LEADERSHIP INFORMATION

21. List the levels of leadership structure of your church [e g Pastor, Elder,

deacon, Bishop. etc] -----

- 22. Which office in the leadership is in charge of major decisions in the affairs of the church?-----

- 23. Who chooses leaders in your church?-----

- 24. What are some of the qualifications to become a leader in this church?-----

- 25. Do women occupy key leadership position in this church? Yes [] No []
Give one example-----
- 26. How many people are in key leadership position of this church?-----

- 27. What do leaders look for in a member before they can give her or him a responsibility for ministry in the church? -----

- 28. When did you start seeing an increase in numbers of people attending this church? [1996-2000], [2000-2006] Other-----
- 29. What do you think is the reason for the growth in numbers? Explain -----

- 30. What role do leaders play to ensure that the church grows numerically? Explain-----

- 31. Explain ways in which leaders have contributed to the numerical growth of this church? -----

32. Do key church leaders play any role in the growth of the church? Explain----

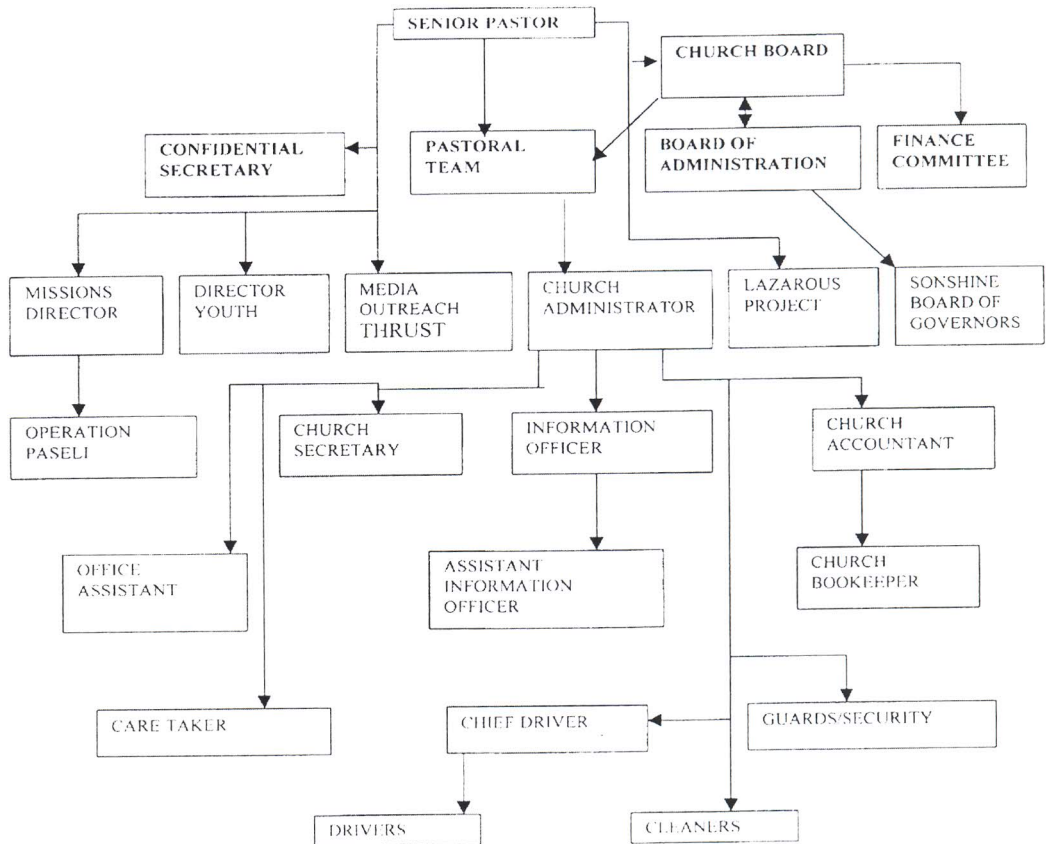
33. What sort of conduct in the life of a leader that may hinder numerical growth of the church? -----

APPENDIX 3

Questions for Interviews with Church members

1. What attracted you to this church?
2. What attracts people to this church?
3. What are the activities put in place that have caused growth in numbers in this church?
4. What role do leaders play to ensure that the church grows numerically?
5. How have leaders contributed to the numerical growth of this church?
6. How can leaders hinder numerical growth of the church?

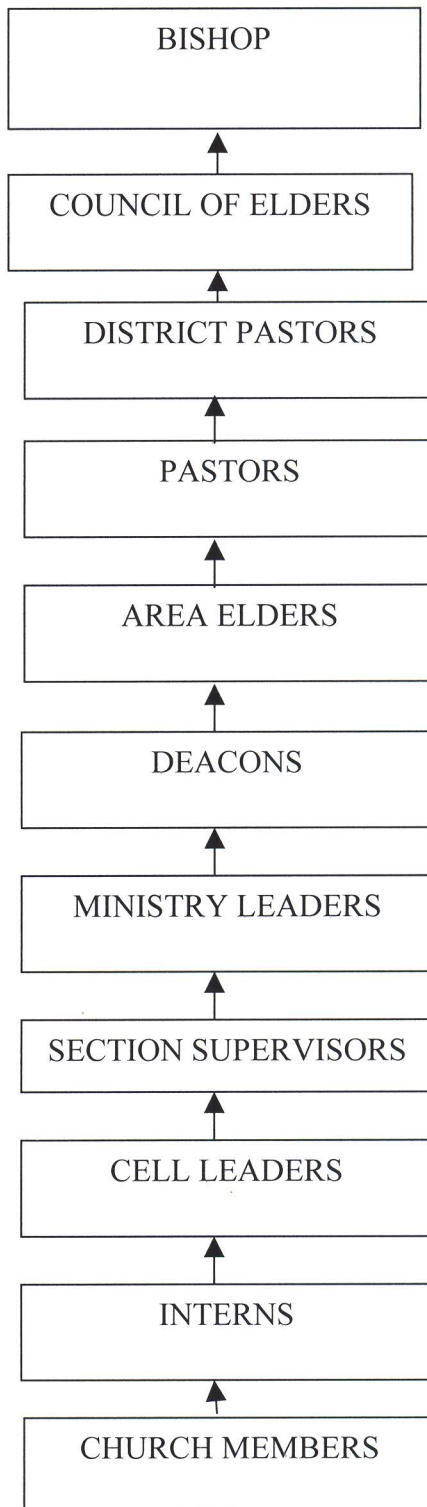
APPENDIX 4
NORTHMEAD ASSEMBLY OF GOD ORGANISATIONAL
STRUCTURE



The organisational structure was sent, as it is, to the researcher electronically on a PDF format programme. Members have been left out in this structure. The researcher informed the leadership about it, before this work was submitted, but have not responded or classified where the members fall in the structure.

APPENDIX 5

**BREAD OF LIFE CHURCH INTERNATIONAL ORGSNISATION
STRUCTURE**



APPENDIX 6

Northmead members

MEMBERSHIP PROCESS		
CATEGORY	Frequency	%Percentage
Membership class	31	54
Born again	7	12
Application	4	7
Water baptism	3	5
Baptism of the Holy Spirit	1	2
Attend church regularly	1	2
Signing card	2	4
Transfer	6	11
Interviews	1	2
Acceptance by church	1	2
	57	100

SUGGESTED CHANGES		
CATEGORY	Frequency	%Percentage
Open church branches	1	4
Time management in Services	1	4
Interpretation of messages	3	12
House group no evening service	1	4
More interaction with visitors	4	15
Adjust length of services	1	4
Consolidate leadership structure	1	4
Youth modelling	2	8
Introduce deliverance ministry	1	4
More youth centred programs	1	4
Improve children's ministry	1	4
Members have input in programs	1	4
Evangelism training program	1	4
Have Revival meetings	1	4
Move to New building	1	4
Leaders interaction with members	1	4
Increase members participation	1	4
Visitation to improve	1	4
Improve Church Administration	1	4
Focus more on Spiritual growth	1	4
	26	100

Office responsible for major decisions

CATEGORY	Frequenc y	%Percentage
Senior Pastor	14	31
Church board	18	40
Elders	4	9
Deacons	2	4
Council of elders	1	2
Pastoral Team	4	9
Church	1	2
Church Administrator	1	2
	45	100

CHOOSING OF LEADERS

CATEGORY	Frequenc y	Percentag e
Leadership	7	19
Members	15	42
Bishop & Pastors	6	17
Pastors & church board	7	19
Pastoral team	1	3
	36	100

Bread of Life

SUGGESTED CHANGES

Q 18

CATEGORY	Frequency	Percentage
Tenure of office for leaders	1	5
More Training	1	5
Revisiting cell groups	1	5
Vernacular language use	3	14
Impartial leaders	2	9
Older Pastors	1	5
Moving to the new building	4	18
Spiritual growth	2	9
Commitment of members	4	18
Participatory Seminars	1	5
Leadership structures	1	5
More Teaching	1	5
	22	100.0
