

PENTECOSTAL ASSEMBLIES OF GOD IN  
NYAMIRA DISTRICT OF  
WESTERN KENYA

BY

JOHN ADENIJI

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PENTECOSTAL ASSEMBLIES OF GOD IN NYAMIRA DISTRICT OF  
WESTERN KENYA: A STUDY OF THE DYNAMICS OF  
THE PASTORS' IMPACT ON THE LAITY FOR  
CHURCH GROWTH

BY

JOHN ADENIJI

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

Approved:

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ABSTRACT

The purpose of this study was to investigate the Dynamics of the Pastors' impact on the laity, how the Pastors as enablers and leaders have equipped the members for the growth of their Assemblies. This was conducted among twenty-eight Nyaramba PAG pastors of Western Kenya.

In order to adequately deal with this subject, four research questions were raised by the researcher and nineteen interview questions were developed from them. In addition, the following data was collected from the record of each Assembly.

- (1) How many members were there in the Assembly when the Pastor started pastoring?
  - (2) How many members are there in the Assembly now?
- These were statistically processed.

Findings of this study showed that there is a minimal impact made by the pastors on the laity for the following reasons:

- (1) The pastors do not set definite goals for the growth of their Assemblies.
  - (2) The pastors produce non-participatory laity.
- More than half of the pastors do not



involve the laity in ministry.

- (3) The pastors do not create appropriate channels whereby the gifts in the laity could be put to use.



Dedicated

To the memory of my late mother  
Mrs. Janet Oredola Adeniji

and

My dear loving wife Felicia Olupeju Adeniji  
and our children Oluwaseun, Oluwakayode & Oluwasesan

who through their encouragement, commitment,  
Sacrifice and prayers have made this thesis possible.



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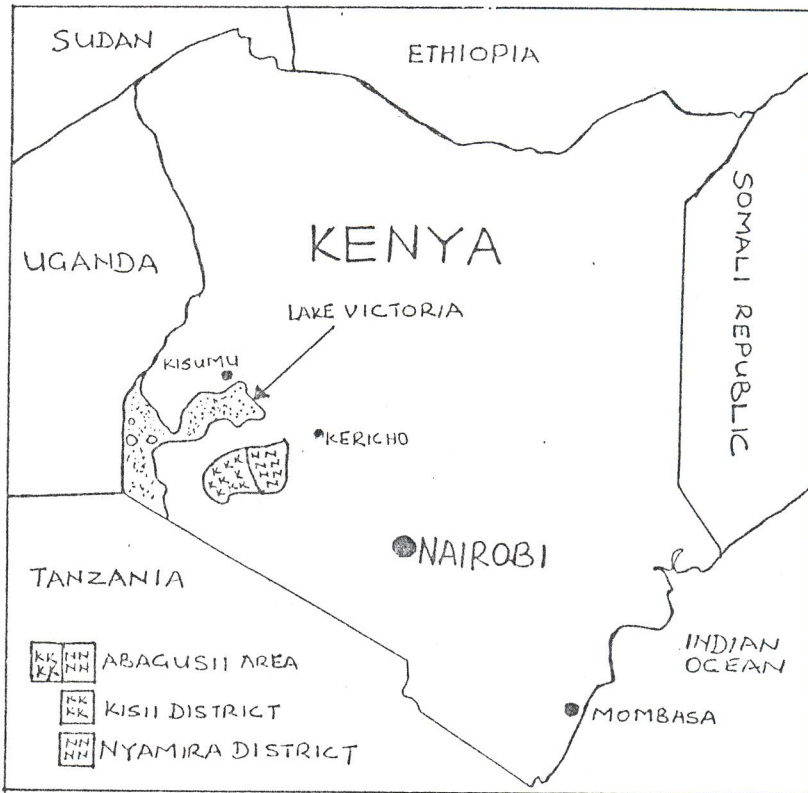
## CHAPTER I

### INTRODUCTION

Nyamira District was formed out of Kisii District by the Government of Kenya on the 22nd of August, 1989.<sup>1</sup> Kisii District, of which Nyamira was part, ranked as the most densely settled rural district in Kenya, as shown in Map 1. It has an average population density of 396 persons per square kilometre.<sup>2</sup>

MAP 1

SHOWING THE LOCALE OF THE ABAGUSII IN KENYA



Nyamira District is dominated by the Abagusii and they have constantly constituted ninety-eight percent of the total population.<sup>3</sup> The Abagusii have an extremely youthful population. Approximately fifty-three percent of the total population consist of children aged between zero (0) and fourteen (14) years. Despite the high population pressure in the District, the Abagusii still have low emigration rates, for after thirty years of age, anyone who has not migrated will find it difficult to emigrate.<sup>4</sup> Correspondingly, the in-migration in the District is somewhat restricted. It accounts for two percent of the total population and they are made up of other tribes like Luo, Luhya, Kikuyu, Kipsigis.<sup>5</sup>

Eighty percent of Abagusii claimed to be Christians. In public, few people claim to be believers of traditional religion.<sup>6</sup> The two major denominations working among the Abagusii before others came in are the Roman Catholics and the Seventh-Day Adventist. In 1924, a mission from Canada, Pentecostal Assemblies of Canada (P.A.O.C.) began work in Western Kenya.<sup>7</sup> The indigenous Church of this mission, Pentecostal Assemblies of God (PAG) started working among the Abagusii in Nyamira District in 1957 and they have established twenty-eight Assemblies with Pastors as leaders who see to the overall activities



of these Assemblies. These twenty-eight Assemblies are now known as Nyaramba Pentecostal Assemblies of God (P.A.G.) in Nyamira District. It is into this district that the Researcher has travelled to discover the things that hinder Church Growth and those that promote it.

### Problem Statement

Never before in human history has a voluntary movement grown as rapidly as Christianity is growing today.<sup>8</sup> This is particularly true in many countries of Asia, Africa and Latin America. The expansion of the Church is dramatic among those called Pentecostals or charismatics. This growth began at the start of the 20th Century and one credible estimate is that there are 160 million Pentecostal/ Charismatic worldwide.<sup>9</sup>

In Africa there is only one word to describe the growth of the Church and that is spectacular!<sup>10</sup> In 1900, the African Church had 8.7 million and by 1988 there was 218.4 million. The Pentecostals have been making a great contribution to the growth of the Church in Africa.

According to Akao,

"Pentecostalism, as a Christian body, is undoubtedly comparatively young, but it has grown with such phenomenal rapidity that it can almost be said to have spread its tentacles into every known denomination of the church and is sparking off revolution in the churches."<sup>11</sup>

In Nyamira District, the two major denominations, the Roman Catholic and the Seventh-Day Adventist, dominating the district have taken several years to become established.<sup>12</sup> In fact according to report on religion and development among the Abagusii, other denominations, which include the Pentecostal Assemblies of God, are actually regarded as very small.<sup>13</sup>

Furthermore, Bogonko made these remarks about the reaction of the Abagusii to Christianity:

"On the whole, the Abagusii response to the British (administration, education and Christianity) was quite negative at least until the end of the World War II. Maxon says that the Abagusii compared with other major Bantu speaking groups in Kenya and their Nilotic neighbours (the Luo), lagged far behind in Christian conversion and sending pupils to schools. This educational and other "backwardness" (according to the British) was a result of their negative response to Christian missions which controlled education in the District."<sup>14</sup>

According to the above statements, Pentecostal Assemblies of God is regarded as being small but Akao said Pentecostals have been growing rapidly. The aim of this study is to see whether the Nyaramba Pentecostal Assemblies of God Pastors have equipped their members for Church growth. For this district church to overcome the negative response and for the growth of this denomination to materialise the pastors are largely responsible for creating the kind of climate in which this could happen.

Peter Wagner states that:

"The relative weight between the Pastor and the people in terms of their influence, for good or ill, in the health and growth of their Church is around 50:50. The two basic pre-requisites for growth are that the Pastor must want the church to grow and be willing to pay the price, and that people must want the church to grow and be willing to pay the price."<sup>15</sup>

In this regard, attempt was made in contacting all the pastors that were studied.

### The Significance of the Study

This study is important for the following contribution that will be made to the following knowledge:-

1. It will shed some light on the working condition of Pentecostal Pastors in densely populated rural areas.
2. It will help the Pentecostal Assembly of God Pastors to know whether they are developing "Church growth eyes." The ability to see the things that make the churches grow.
3. It will help the pastors to know whether they have been developing spiritual gifts in the laity for growth.
4. It will help the leadership of the Assemblies to assess their growth.



5. It will help the district board to make bold and specific plans for the future growth.

### Research Questions

The following questions helped the researcher in focusing the direction of this study.

1. What are the indications that the Pastors are making efforts to have the churches grow?
2. What are the sociological barriers in promoting church growth by the pastors?
3. What steps do pastors take to mobilise the laity for outreaches?
4. In what ways do pastors help the laity discover and develop their spiritual gifts for growth?

From these four questions patterns of enquiries emerge. The first question addresses the personality of the pastors as agents of church growth. The second question deals with the sociological factors affecting the pastors in equipping their members for church growth. The third and fourth questions deal with whether the Pastors have equipped their members.

## Research Hypotheses

The following hypotheses are based on the research questions raised above.

### Hypothesis 1

H1: There will be church growth when the pastors set goals for their congregations.

### Hypothesis 2

H1: There will be church growth when the pastors are allowed to lead the churches for not less than three years.

### Hypothesis 3

H1: There will be church growth when the pastors develop Leadership that can assume church responsibility.

### Hypothesis 4

H1: There will be greater church growth when the pastors live with their families in the same village or town. This is the exception rather than the rule in the district.

### Hypothesis 5

H1: There will be church growth when the Pastors share the ministry with the laity.

### Hypothesis 6

H1: There will be church growth when the laity are led in evangelism by the pastors.

Hypothesis 7

H1: There will be church growth when the laity are allowed to use their spiritual gifts.

Definition of Terms

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

Pastor - is the leader who has spiritual responsibility for other people and a coordinator of an assembly. He is appointed by National Committee.

Local Church or Assembly: - is a community of believers where an ordained pastor is in charge.

Membership:- These are individuals that are 'born again' and baptized by immersion by the pastor.

Active Membership: - These are individuals who are 'born again,' baptized by the pastor and also fulfill all financial obligations such as tithes and budget.

Church Growth: - all that is involved in bringing men and women who do not have a personal relationship to Jesus christ into fellowship with Him and into responsible church membership.<sup>16</sup>

Homogeneous Unit is a section of society in which all members have some characteristic in common.<sup>17</sup>

Laity:- These are members of the Assembly or local church who are not ordained as pastors.

Abagusii: The Bantu speaking people that occupy the fertile south western slopes of the main escarpment



overlooking Lake Victoria in Western Kenya. They are surrounded by a sea of non-Bantu groups.<sup>18</sup>

Gusii - the term means the country of the Abagusii.

Annual Growth Rate (AGR) - is the growth of a local church Assembly from one successive year to another.<sup>19</sup>

Decadal Growth Rate (DGR) - is determining the rates of growth across a period of more than one year.<sup>20</sup>

Nyaramba - is the PAG Church administrative district in Nyamira district.

Ekegusii - is the language of the Abagusii.

Etibo Mission - is the mission which was opened by Pentecostal Assemblies of Canada in Kisii.

Ordained Minister - is a member of PAG who has undergone a three or four year Bible college training and must have served faithfully for at least two years in an Assembly.

District Superintendent - is an ordained minister who oversees the work of other Pastors in the district.

Koinonitis- when christians develop fellowship to such an exaggerated extent that all their attention and energies are being absorbed by other christians.<sup>21</sup>

#### Assumption

It is assumed that each local assembly is a homogeneous unit. They have many areas of mutual interest. They share the same culture. They socialise freely. When they are together, they are comfortable and they feel at home.<sup>22</sup>

END NOTES

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15 David Busch, "Does Church Growth hold a key to the Church's survival?" New Times (November, 1986): 16 - 17.

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- 19 Bob Waymire and C. Peter Wagner, The Church Growth Handbook (Clara CA: Global Church Growth Bulletin, 1980), 15
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## CHAPTER II

### REVIEW OF RELATED LITERATURE

This chapter is a review of literature related to the topic. It is in two parts, the substantive literature and the methodological literature. These literatures are available at the Nairobi Evangelical Graduate School of Theology library.

#### Substantive Literature

##### Is Church Growth a helpful Emphasis?

Donald A. McGavran will most likely be remembered chiefly as the father of the Church Growth Movement. He worked for many decades in India as missionary, yet the net result of the mission's work had been only twenty or thirty small non-growing churches. McGavran could not live with such results so he dedicated himself to "discerning theories of church growth which do not work, and learning and practising productive patterns which actually disciple the peoples and increase the household of God." McGavran with this insight, used the technical phrase "Church Growth" instead of using the more traditional language such as "evangelism" or "missions." These terms had been defined and redefined so much that they had lost their cutting edge.<sup>1</sup>



McGavran occasionally received word from friends asking him on why there is the emphasis on Church Growth in the midst of the crying needs of men. In response, McGavran gave an example from one of the countries of Latfricasia.<sup>1</sup> A group of forty-three missionary families experienced a growth of twelve percent for seven years. In the same setting three other denominations are getting substantial church growth and large numbers of non-christians are annually becoming Christians. The forty-three missionary families planted forty two congregations with a membership of 1,433 in 1968. In 1975 they had fifty-nine congregations with a combined membership of 1607.<sup>3</sup> For these seven years the increase was 174 or 12% for seven years. Are they propagating the Gospel effectively enough? Are they being good enough stewards of the grace of God? After reviewing the situation with them, the forty-three missionary group was convinced that they can do better. Is Church growth a helpful emphasis? McGavran in conclusion said that under this and similar circumstance in many lands, the answer has to be a resounding "Yes".

In addition, McGavran in his book "Understanding Church Growth" gives the purpose of mission as Church Growth.

Social service pleases God, but it must never be substituted for finding the lost.<sup>4</sup> In this regard, McGavran states that we may define mission narrowly as an enterprise devoted to proclaiming the good news of Jesus, and to persuading men and women to become his disciples and responsible members of his church.<sup>5</sup> McGavran makes it clear that God, who "became flesh and dwelt among us," is primarily concerned that people be "born-again," and his mission must also be so concerned. Christian outreach in today's responsive world demands a theology of harvest that the New Testament uniquely offers.<sup>6</sup> This is to differentiate theology of harvest from theology of search which maintains that in evangelism the essential thing is not the finding, but going everywhere and preaching the gospel. And many Christians are firmly committed to search theology. This includes Pastors and the laity.

Dan Reeves following the same line of thought gives twelve points on what a Biblical theology of mission does.

- (1) It focuses on effective evangelism.
- (2) It eliminates ambiguity through research.
- (3) It eliminates substitutes for reconciliation.
- (4) It encourages a reshaping of theological training to foster growth.

- (5) It concentrates on harvesting.
- (6) It encourages renewal and revival.
- (7) It emphasizes the role of the laity.
- (8) It endorses people movement to Christianity.
- (9) It recognises the reality of homogeneous unit.
- (10) It maintains a balance between discipling and perfecting.
- (11) It endeavors to reach its Growth potential.
- (12) It emphasizes the planning and pragmatism.<sup>7</sup>

Moreover, James Montgomery, who is at the heart of the "Discipling A whole Nation" strategy for saturating countries with Evangelical congregations by the use of Church denomination, reveals at least thirteen factors applicable for growth programs in local churches or groups of churches. All of them fall on the pastor and the laity.

On the contrary, Jordan Bishop expresses what seem to be the greatest weakness of approaching mission with emphasis on numbers. He states that "To propose church growth as the primary criteria of mission risks evading of serious theological problems."<sup>8</sup> According to Jordan Bishop:

"Missions today are more aware of the damage of - cultural colonialism than were, for example, the Spanish missionaries in the sixteenth century, whose 'tabula rasa' approach to the missionary effort of the church resulted in an endeavour to impose

patterns of Spanish Christendom on the people of Latin America."<sup>1</sup>

This approach was unsuccessful, for a new type of christianity was demanded by the people of Latin America. Bishop does not share Donald McGavran's view as to the correct strategy for christian mission. According to Bishop, McGavran appears to make church growth the final criterion of missionary activity.

Following the same line of thought of Jordan Bishop, J. G. Davies raised objections about the issue of church growth. He has said it would not be right to speak of Church growth for the following reasons:-

- (1) To define the goal of mission as church growth is to indulge in an ecclesiastical narrowing of the concept of the Kingdom of God.
- (2) To think in terms of church growth is to plan for survival and this is the antithesis of the pattern of life laid down for us by Christ.
- (3) The strategy of deliberately planned Church growth is a limitation of the free activity of the Holy Spirit.
- (4) To place church growth at the center of Christian concern is to provide that concern with an illegitimate goal because, as the New



Testament makes quite plain, God's concern which presumably the Christian should share, is the world and not the church. The church is an instrument, but not the only one, of God's action for and in the world, it is therefore not an end in itself.<sup>10</sup>

In the researcher's view, Church Growth facts should be supported. For the criticisms which are listed above are outside the scope of this thesis. God wants His lost children found and for this to happen, God will use His children, who know Jesus Christ to preach the Gospel. God does not want to use Angels. Each of His children should belong to a local congregation that is coordinated by a Pastor. The pastor performs the function of a leader and leadership is necessary for any church to grow, for the pastor impacts the laity and they penetrate the community.<sup>11</sup>

In conclusion, the researcher agrees that Church growth is a helpful emphasis. Just as Fred Smith who quotes Conn states:

"In as much as God wills the salvation of men (1 Tim.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, the evangelical 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."<sup>12</sup>

Does Africa need Church Growth?

Stephen Mun'goma attempts to show that Church Growth thinking is relevant to Africa and that the church in Africa needs this kind of thinking in order to deal with the forces that are ranged against it. This article was in response to Wilbert R. Shank, one of the church growth critics.<sup>13</sup> The Church in Africa needs to change her thinking because there are forces that are threatening it. Mun'goma highlighting Gerhadus C. Dosthinizen's, article written in 1964 in practical anthropology points out four forces. They are:-

(1) Ideology that Africans are embracing e.g. Nationalism, where there is resurgence of African Traditional Religion that shapes the attitude and action of Africans.<sup>14</sup>

(2) Urbanisation and the effect.

"Urbanisation and the new Society is another force facing the Church. Traditional Society is "falling apart" with more and more people going to cities and towns. Westernization has become inevitable and the church has to minister to these people who are in an "Identity crisis." How will she communicate with these people? Will they need a special approach and perhaps, different churches? As

movement to and from cities becomes easy, the rural areas are being transformed. The church cannot go on using the same old methods of evangelism and nurture. Her thinking needs to change in order to be relevant to the new situation."<sup>15</sup>

For the African church to be relevant to her situation, Church growth thinking should be embraced.

(3) Internal diseases.

One of the issues that is facing the church in Africa today is Unity. Many people who essentially see themselves as one are separated because they belong to various denominations.<sup>16</sup> The Church in Africa cannot have an effective witness when it is so divided.

However, when the churches adopts church growth thinking it will help her not to think in terms of extending a denomination, but the Kingdom of God.<sup>17</sup>

(4) Islam. The rate at which Islam is spreading in Kenya is alarming. For many inland towns now have mosques. In fact the unregistered Islamic Party of Kenya (IPK) has declared Mombasa as Islamic zone. According to a Party activist,

Sheikh Abdul Samad, he also announced the formation of a new Muslim Youth league intended to flush out anti Islamic elements from the town.<sup>18</sup> From this Statement, it is obvious that Islam is a "missionary" religion that is increasing its strategies for Islamisation of Mombasa. Muslims in Kenya are about two million people or between 7% to 10% of the population.<sup>19</sup> Those numbers are not so big that churches could not change them dramatically if they increased their effort in evangelism.<sup>20</sup> For this to materialise, the church needs church growth eyes.

The task of evangelisation in Africa is unfinished. There are people groups in these countries that do not have a living church among them. Missionaries are needed from both outside and inside Africa. The old Missionary method of building institutions as evangelistic tools is becoming more and more irrelevant in that Governments have now taken over the running of most schools and hospitals. Modification of church growth Principles are necessary for the African church. In conclusion, Mung'oma makes this remark:

"The pragmatic nature of the Church Growth Movement is not against the African mentality. The Church in Africa is in definite need of a movement that will



help it accomplish the task of reaching the unreached and consolidating those in the field. With many forces against it, it needs church growth thinking so that it sees clearly through the "fog" in its mission to Africa. Some of the emphases can be modified, although they need not to be discarded completely. The important point is: church growth teaching and thinking is relevant to Africa, and it is badly needed."<sup>11</sup>

Furthermore, Willys Braun reviewed church growth theory and methodology with a strong emphasis on proven African usages in forty separate growth projects.<sup>12</sup> The report has shown that Africa has numerous and excellent pastor-training institutions but it has lacked a school which focused on equipping experienced pastors selected by their denominational heads to lead dynamic departments of evangelism and church growth. This deficiency led to the inauguration of the International School of Evangelism in Zaire. The school is now helping nineteen denominations to evangelize thousand of unreached villages in Zaire and to train lay pastors for each of them. The impact of the school through its graduates of three years has been considerable. There is a new awareness of some 60,000 unchurched villages and a growing involvement in evangelizing them and in training lay pastors for them. These pastors will then motivate the laity for church growth.

#### What Makes Pentecostal Churches Grow?

Church growth thinkers have been moved in investigating

what makes Pentecostal Churches grow tremendously especially among the nominal Christian lands in six continents. Several researches done had shown cases of growth, stopped growth and non-growth of Pentecostal denominations in Latfricasia. It has been shown by continent wide survey of Latin America church growth by Read, Monterroso and Johnson. Likewise Professor Wagner has proved the problem in his volume "Look out the Pentecostals are coming." Also one hundred and fifty serious researches done at the School of World Mission, Pasadena,<sup>23</sup> show that the theology on the Holy Spirit yieldedness is very important. The Holy Spirit acts through ordinary Christian by the use of their spiritual gifts. Failure to practice this principle will lead to no growth even in Pentecostal churches.

Peter Wagner, following the same line of thought in his book, "Spiritual power and Church growth," make it clear that people who feel they are missing out of the imprecedented spiritual harvest need to know God's power, discover their spiritual gifts, manifest the fruit of the spirit in their daily life, minister with joy to the body of Christ, draw unbelievers to know the saviour, enjoy chosen intimacy with the Father, and bring glory to God through their life. It is estimated that there are 160 million Pentecostal/Charistimatics worldwide. For example, the Lutheran Churches of Ethiopia research done

by a team of Norwegian Lutheran research discovered that 60 to 80 percent of new believers had been drawn to the gospel through first hand contact with supernatural signs and wonders. The Pentecostal in particular began rapid period of growth which made them the most numerous because they discovered their gifts and made use of them.<sup>11</sup> This was achieved because the Pastor taught his congregation and he helped them to discover and develop their spiritual gifts.

#### Empowering Lay People for the Ministry

Paul Y. Cho, the Pastor of a congregation of 330,000 members,<sup>15</sup> the largest single church in the world, states that he has learned how to use his lay people in the work of the ministry. For time is a limited commodity, and there are only 1440 minutes in each day. Energy is another limited commodity, since there are only so many things a man can do before his body demands rest. He cannot do everything within limited time and energy. So the laity form the basis of his local ministry.

The first thing to be addressed by the pastor is the position of the laity in his church. If he views them as potential associates, able witnesses and active extension of his ministry, his church can grow dynamically.

Paul Cho states four steps he uses in training his lay

People. There are several steps which must be followed as the new convert begins his or her training.

- (1) Teach them how important they are to the Church as a whole.
- (2) Motivate them.
- (3) Recognise them.
- (4) Praise them.<sup>26</sup>

He stresses the importance of Pastors seeing their members as an extension of their own ministry. They are the keys to increasing hours of Potential service. In an emphatic statement, Cho says that a Pastor will never have dynamic church growth unless he is willing to commit his life and future to the people to whom he ministers.<sup>27</sup>

#### An Evaluation of the "Homogeneous Unit Principle"

The debate concerning the "Homogeneous Unit Principle" has raised a stream of articles and many are confused in the use of the term.<sup>28</sup> Semantic differences regarding the definition of key terms have been a primary source of this confusion.<sup>29</sup>

According to McGavran, "The homogeneous Unit is simply a section - of society in which all the members have some characteristics in common."<sup>30</sup> This elasticity of definition has frustrated both friends and foes of the "Homogeneous Unit Principle."<sup>31</sup>



C. Rene Padilla stating how we should evaluate the use of the homogeneous Unit Principle advocated by McGavran and his followers,<sup>32</sup> makes it clear that two points should be understood before embarking on this issue.

Firstly, it cannot be denied that from a biblical perspective the quantitative growth of the churches is a legitimate concern in the Christian mission.

Secondly, The desire by God to have all people saved and to come to the knowledge of the truth will have to be expressed in practical terms by Christians. This may well include the use of anthropological and sociological insights.<sup>33</sup> Moreover, Padilla points out that:

"The issue in this evaluation is not whether we should employ principles that can help in the expansion of the Church nor do we need verification that the growth of the church takes place in specific social and cultural context and that people generally prefer to become Christians without having to cross the barriers between one context and another."<sup>34</sup>

The real issue, according to Padilla is whether church planting should be carried out so as to enable people to become Christians without Crossing barriers and whether this principle is in fact "essential for the spread of the Gospel."<sup>35</sup>

Padilla objects to the use of the homogeneous unit principle for church growth states five reasons which are;<sup>36</sup> In the early church the gospel was proclaimed to

all people, whether Jew or Gentiles, slave or free, rich or poor, without partiality.

The breaking down of the barriers that separate people in the world was regarded as an essential aspect of the gospel, not merely as a result of it.

The church not only grew, but it grew across social barriers. The New Testament contains no example of a local Church with a membership that had been taken by the apostles from a single homogeneous unit, unless the term homogenous unit means no more than a group of people with a common language. The New Testament clearly shows that the apostles, while rejecting "assimilationist racism," never contemplated the possibility affirming homogeneous unit church that would then express their unity in terms of interchurch relationships.

There may have been times when the believers were accused of traitorously abandoning their own culture in order to join another culture but there is no indication that the apostles approved of adjustments made merely in order to avoid that charge.

On the contrary, Cornet and Edwards affirm that homogeneous unit principle is particularly relevant to the proper functioning of the local church.<sup>37</sup>

In stressing this point, Cornett and Edwards state that "Any attempt to preach, teach, evangelize,

exhort, rebuke, fellowship, encourage, or discipline is useless unless christians are able to communicate effectively among themselves and with non-christians. Whether the ability to communicate takes place unconsciously, with some inconvenience, or across cultural barriers, it constitutes the guideline by which we can determine the legitimacy or illegitimacy of "homogeneous unit" Church.<sup>8</sup>

Cornett and Edwards in drawing their conclusion point out that the absence of any one of the following three essential components of culture - cognitive processes, a common language, or geographical proximity, allows for, but does not mandate, the formation of homogenous unit" churches.<sup>9</sup> In this regard, the "Homogeneous Unit principle" is not only conducive to healthy church life but is both biblically and sociologically defensible if applied in reference to any of these primary cultural components.<sup>10</sup> However, "homogeneous Unit" churches that are more specific than those outlined above are not biblically defensible nor sociologically beneficial.<sup>11</sup>

In the researcher's view, "Homogeneous unit Principle" should be allowed but it should not be mandatory. In addition the churches applying this principle should be flexible in adapting to a new situation as the need arises. This will disallow the use of "homogeneous unit"

churches as breeding places for racial discrimination. This study is based on this view.

### Methodological Literature

#### Statistics and Graphs of Growth

McGavran states;

"That the numerical approach is essential to understanding the church growth. The church is made up of countable people and there is nothing particularly spiritual in not counting them. As such, one needs to know the number of Christians in all congregation in a given field. The field may be a whole nation, a state, a province, a district or part of a district. However, no one will ever be save by statistics but they can be of significant value to any church that desires to know where, when, and how to carry on its work so that maximum increase is achieved".<sup>12</sup>

Also Bob Waymire and C. Peter Wagner<sup>13</sup> state that Graphs of growth are excellent tools for understanding how the church is doing. But they do not tell all. The two standard church calculations and comparisons use two rates. They are annual growth rates (AGR) and Decadal Growth rates (DGR). Moreover, Wagner states six ways of comparing growth rates when he was commenting on McGavran's book, " Understanding Church Growth." The growth rates are:

1. 25% Church growth per decade is marginal
2. 50% Church growth per decade is Fair
3. 100% Church growth per decade is Good
4. 200% Church growth per decade is Excellent
5. 300% Church growth per decade is outstanding



6. 500% Church growth per decade is incredible."

Following these different sources cited above, this study adopts this method by collecting the number of christians in all congregation in Nyaramba District of P.A.G. and by calculating the Decade growth rates.

END NOTES

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26 Ibid., 31

27 Ibid., 36

28 Terry Cornett and Bob Edwards, "When is a  
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30 Donald McGavran, Understanding Church Growth  
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31 Cornett and Edwards in Evangelical Mission's Quarterly, 22.

32 C. Rene Padilla, Mission Between Times Times (Grand Rapids, Michigan: Wm. B. Eerdmans Pub. Co, 1985) 165.

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37 Cornett and Edwards, Evangelical Mission Quarterly Vol 20 Nol (January, 1984) 23.

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41 Ibid

42 McGavran, Understanding Church Growth (Grand Rapids, Michigan: WM.B. Eerdmans Pub. Co., 1990), 67.

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## CHAPTER III

### METHODOLOGY

Descriptive method was employed as the research design for this study. It is divided into two parts. In the first parts, the researcher sought to describe Nyaramba Pentecostal Assemblies of God in Nyamira District of Western Kenya. The researcher relied on documents and materials obtained from the district Headquarters of the denomination. Also the districts superintendent was interviewed for clarification of the information collected from documents and materials.

#### Description of Nyaramba Pentecostal Assemblies of God

Nyaramba PAG started in 1986 as a district from Etibo Mission in Kisii.<sup>1</sup> There were eighteen Assemblies at the inception of this district. The pioneer work of the first Assembly in Riomego was done by Rev. Philip Nyaburi in 1957.<sup>2</sup> The smallest Assembly has nineteen members while the largest has four hundred members. They are situated in Riamonyoncho and Ikonge respectively as shown in Table 1. The district now has eighteen permanent and ten temporary church buildings. The first and current District superintendent is Rev. Johnson Achoki, who oversees the work of twenty one ordained and seven unordained ministers. These Assemblies follow the main tenants of the historical evangelical Christian church.<sup>3</sup>

TABLE 1

	NAME OF LOCAL ASSEMBLY	YEAR OF ESTABLISHMENT	MEMBERS AS OF JANUARY 1993
1.	EKERUBO	1970	72
2.	EMBONGA	1981	89
3.	ENGOTO	1987	95
4.	GESORE	1962	250
5.	GESURE	1981	100
6.	GETA	1972	136
7.	IKONGE	1974	400*
8.	KENYERERE	1991	65
9.	KIEMUMA	1982	50
10.	KIOGE	1976	48
11.	KIABORA	1984	75
12.	KIOMONGA	1978	210
13.	MAGABI	1991	150
14.	MAGURA	1988	25
15.	MOGUSII	1988	40
16.	MOREMBE	1986	80
17.	MOTEOGUTO	1982	92
18.	NYABOSI	1976	46
19.	NYANKONGO	1985	120
20.	NYABIGENA	1989	30
21.	NYAKEMIMO	1974	60
22.	NYAMIRA	1988	52
23.	NYABWARORO	1970	45
24.	NYAMWANCHANI	1961	185
25.	RIAMONYONCHO	1990	19**
26.	RIOMEGO	1960	80
27.	SENGERA	1965***	170
28.	SIKONGE	1967	200

\*Largest Assembly

\*\*Smallest Assembly

\*\*\*Approximate year

For the second part, each Pastor of a local church or Assembly was interviewed. In addition, the following data was collected from the record of each Assembly.

1. How many members were there in this Assembly when the Pastor started pastoring?
2. How many members are there in this Assembly now?

The population.

The population for this study is made up of Nyaramba PAG Pastors in Nyamira District of Western Kenya and they are twenty-eight in number. They are all from the same cultural background, the Abagusii but they have different levels of theological training as shown in Table 2.

TABLE 2 THEOLOGICAL TRAINING

	3 YEARS THEOLOGICAL TRAINING IN ENGLISH	4 YEARS THEOLOGICAL TRAINING IN KISWAHILI/ ENGLISH	5 YEARS THEOLOGICAL TRAINING IN KISWAHILI
NUMBER OF PASTORS	13	5	10

Developing Interview Questions.

Nineteen interview questions were developed from the research questions raised in chapter one. They are shown in appendix 11. From the first research question ten interview questions were developed. They are interview questions one to ten. The second research question raised two interview questions which are numbers eleven and twelve. The third and fourth research questions generated three and two interview questions respectively. The last two interview questions were to give more information on the pastor and what is happening in his church.

In order to validate the interview questions, five people from Nairobi Evangelical Graduate School of Theology were called upon to go through the questions. This was for clarity and suitability of the interview questions.

#### Pilot-testing and Refining.

For the pilot testing, three pastors not from PAG in Nyamira were given the interview questions if there was any problem with clarity and suitability. The interview questions were refined before going for the final testing.

#### Entry Procedure

In December, 1992 contact was made with the District superintendent of Nyaramba PAG in Nyamira district by sending a letter of introduction, informing him of the plan to carry out research on the impact of pastors on the laity for church Growth as shown in appendix III. His approval and letter of introduction to the pastors was secured as shown in appendix IV. This was used in contacting all the pastors.

On arrival at Nyamira for the field study in January, 1993, the interview questions were interpreted into "Ekegusii" with the assistance of a fellow student who is a native of that district.



Administering of Instrument

The researcher set up three teams who helped to administer the interview questions. Each team was made up of two people and one who is familiar with PAG was chosen as the leader of each team. The three leaders were trained by the researcher by going through the interview questions with them. In addition, two pastors were interviewed in their presence. After clarity of the interview questions was ascertained by the team leaders, they went to administer the interview questions. The first team interviewed eleven pastors, the second team interviewed nine pastors while the third interviewed eight pastors. The pastors that were not met at the first contact were revisited.

END NOTES

- 1 The History of Nyaramba PAG District compiled by Rev. John Achoki see appendix 1
- 2 Ibid.,
- 3 As stated in the standard of faith and Fellowships (Kisumu, Kenya: Evangel Publishing House, 1970) 9-17.

## CHAPTER IV

### DATA ANALYSIS AND FINDINGS

#### Introduction

There are two sets of data, the qualitative and the quantitative. The qualitative data is analyzed and summaries of findings are stated in tabular form (Tables 3-9, 12&13) The quantitative data is referring to the numbers of members in the Assembly when the pastor started pastoring and how many members are recorded now. These were statistically processed with findings also stated in tabular form (Tables 10 & 11)

The two sets of data are studied in order to see the patterns which are emerging. This is done by stating the findings on research questions 1-4.

#### Qualitative data Analysis

##### Effort made by Pastors in making the churches to grow.

The related research question is

##### Research Question 1

What are the indications that the Pastors are making effort to have the churches grow? Items 5, 6 and 19 on the on the interview

questions deal with this question.

### Findings

The result in Table 3 shows that 13 pastors do not have "church growth eyes" for no goals were set for the growth of their churches. Moreover 6 churches are suffering from the church growth disease known as koinonitis.

TABLE 3 PASTORS PLANS FOR GROWTH

Plans	No of Pastors with these plans
Crusades	2
House-to-House Evangelism	5
Prayer	2
Outreaches in Branch Churches	1
Training members	1
To have church Building	6
Opening of new Daughter churches	2
To hold 3 revival meetings	1
House-to-house visitation	1
Meeting physical need	1
To have Bible study	5
To build Pastor's house	1

They spend most of the time participating introvertedly within the confines of their own fellowship. However, the growth experienced by the churches has mostly come out of pastors' visitation as shown in Table 4



TABLE 4 REASONS FOR INCREASE IN CHURCH MEMBERSHIP\*

Reasons	No of pastors indicating as first reason.
Prayer	4
Bible study/Teaching	3
Use of spiritual gifts	1
Preaching	1
House-to-house evangelism	3
visitation	13
No clear reason	1

\*One church has a negative growth and another one has no growth.

#### Sociological barriers.

The related research question is

#### Research Question-2

What are the sociological barriers in promoting church growth by Pastors?

Items 11 and 12 on the interview questions tackle this issue.

#### Findings

Table 5 shows that there is no barrier in terms of communication of the gospel by the pastors. 98% use "Ekegusii" as the first language in their preaching.

TABLE 5 SUMMARIES OF LANGUAGES USED IN PREACHING

Languages	No of pastors using it
Ekegusii/Kiswahili	11
Kiswahili only	2
Ekegusii only	13
Ekegusii/Kiswahili/ English	2

Moreover, none of the pastors are living with their families where they are pastoring. As such there is no model of family life for church members to follow. This is a minimum sample of pastors' impact on the congregation.

#### Mobilisation of the Laity for outreaches.

The related research question is

Research Question 3            What steps do Pastors take to mobilise the laity for outreaches?  
Items 13, 14 and 15 on the interview questions handle this issue.

#### Findings

Table 6 shows that 46% of the pastors do not involve the laity in outreaches while 21% of the Pastors do not have any medium through which the laity could be mobilized for

outreaches. That is to say no channels are created by the pastors for the laity to be involved in ministry. As such there is no conviction on the part of the pastors to involve the laity in outreaches. Donald McGavran and Winfield Arn stressing the importance of the laity in outreaches states that:

"All methods on the conviction that meaningful involvement on laity in outreach, according to their unique God-given gifts, is necessary for healthy church growth. Men, women, and youth must be helped to see the many ways in which they can evangelize".<sup>1</sup>

Alan R. Tippett, following the same line of thought, states that there is no place in church growth theory and theology for the enclosed congregation without outreach.<sup>2</sup>

However, in Nyaramba PAG 75% of the pastors do not involve the laity in practical ministry training such as evangelism as shown in Table 7. As such there is a minimal impact on the laity for ministry.

TABLE 6 KIND OF OUTREACHES BY THE ASSEMBLIES

Type of outreaches	No of pastors involved
House-to-House visitation by pastors and elders	7
Team evangelism with pastor	2
No outreaches	6
Open Air meetings	4
Person-to-person Visitation	4
House-to-House evangelism	2
Crusade	1
Branch-to-branch outreach	1
Organising camps	1

TABLE 7 TRAINING OF MEMBERS FOR MINISTRY

Type of training	Nos of pastors involved
Teaching	13
Involvement in leading	7
Bible study	3
Seminars	3
Training only church committee members	1

### The Use of spiritual Gifts

The related research Question is

Research Question 4 In what ways do pastor help

the laity discover and develop their spiritual gifts for growth?

Items 16 and 17 of the interview questions address this issue.

Findings

The results in Table 8 show that 25 pastors have started teaching their congregation on spiritual gifts. However, only four pastors consider spiritual gifts of members before assigning them responsibilities in the church. This indicates that the laity is impotent as a tool in evangelism in the community. This produces a non-participatory laity.

TABLE 8 THE TEACHING OF MEMBERS ON SPIRITUAL GIFTS

Rates of teaching spiritual Gifts	Number of Pastors involved
Once a month	6
Just started	1
When need arises	1
Twice a month	2
Twice in two years	2
Once a week	4
No teaching	3
Thrice a month	1
Twice a week	1
Once a year	2
Two days in a year	1
Five times in two years	1
Twice a year	1
Every Sunday	2

Quantitative data Analysis

This is the analysis of data collected from records. The average Annual Growth rate and Decadal Growth rate were calculated using the number of members when the pastor came in, current membership and the number of years the



Pastor has stayed in the Assembly. As shown in Tables 7 and 10.

Moreover, the types of decadal growth are arranged into nine groups with the least having a negative growth and the highest with the excessive growth as shown in Table 11.

### Findings

21 out of 23 Assemblies where the pastors served between one to three years have excellent decadal growth rates and above as shown in Tables 9 and 10.

TABLE 9 CALCULATED AAGR

	NAME OF ASSEMBLY	YEAR ESTABLISHED	PASTOR'S EXPERIENCE	No OF LEADERS IN THE ASSEMBLY	% AAGR
1	EKERUBO	1970	24 years	7	16.96
2	EMBONGA	1981	2 "	3	-12.50
3	ENGOTO	1987	1 year	3	220.00
4	GESORE	1962	21 years	5	9.60
5	GESURE	1981	8 "	3	41.42
6	GETA	1972	19 "	12	18.17
7	IKONGE	1974	23 "	6	17.64
8	KENYERERE	1991	21 "	3	46.63
9	KIEMUMA	1982	6 "	3	150.00
10	KIOGE	1976	8 "	3	40.00
11	KIABORA	1984	24 "	3	50.00
12	KIOMONGA	1978	17 "	8	18.32
13	MAGABI	1991	17 "	3	144.95
14	MAGURA	1988	17 "	5	150.00
15	MOGUSII	1988	5 "	5	14.00
16	MOREMBE	1986	5 "	3	16.96
17	MOTEOGUTO	1982	23 "	4	27.03
18	NYABOSI	1976	4 "	3	14.19
19	NYAMKONGO	1985	12 "	4	6.27
20	NYABIGENA	1989	18 "	3	50.00
21	NYAKEMIMO	1974	15 "	4	9.83
22	NYAMIRA	1988	18 "	7	16.19
23	NYABWA-KORO	1970	9 "	4	34.16
24	NYAMWAM-CHANI	1961	31 "	17	
25	RIAMONYO-NCHO	1990	7 "	3	33.75
26	RIOMEGO	1960	15 "	6	41.42
27	SENGERA	1965*	30 "	9	12.00
28	SIKONGE	1967	2 "	3	32.50

\* An approximate year

TABLE 10 CALCULATED DGR

	NAME OF ASSEMBLY	YEARS OF PASTORS'S STAY	MEMBERS WHEN THE PASTOR CAME IN	CURRENT MEMBERS	% DGR
1	EKERUBO	3 years	45	72	379
2	EMBONGA	1 year	99	89	-225*
					over
3	ENGOTO	1 "	30	95	10,000
4	GESORE	11 years	100	250	150
5	GESURE	2 "	50	100	3,250
6	GETA	3 "	83	136	431
7	IKONGE	6 "	150	400	407
8	KENYERERE	2 "	30	65	4,500
					over
9	KIEMUMA	1 year	20	50	10,000
10	KIOGE	1 year	34	48	2,750
11	KIABORA	1 year	50	75	6,000
12	KIOMONGA	2 years	150	210	438
					over
13	MAGABI	2 years	25	150	10,000
					over
14	MAGURA	1 year	10	25	10,000
15	MOGUSII	1 year	50	40	271
16	MOREMBE	3 years		80	379
17	MOTEOGUTO	3 "	45	92	1,000
18	NYABOSI	4 "	27	46	277
19	NYANKONGO	3 "	100	120	84
20	NYABIGENA	1 year	20	30	6,000
21	NYAKEMIMO	3 years	45	60	156
22	NYAMIRA	2 "	38	52	348
23	NYABWARORO	2 "	25	45	1,800
24	NYAMWA-NCHANI	1 year	185	185	-
25	RIAMONO-NCHO	3 years	6	19	1,700
26	RIOMEGO	2 "	40	80	3,250
27	SENGERA	1 year	150	170	210
28	SIKONGE	1 "	150	200	1,600

\*A negative growth

TABLE 11 GROUPED DECADAL GROWTH

Type of Growth	Percentage per decade growth
Negative growth	Below zero
No growth	Zero
Marginal growth	25 - 49
Fair growth	50 - 99
Good growth	100 - 199
Excellent growth	200 - 299
Outstanding growth	300 - 499
Incredible growth	500 and above but less than 10,000
Excessive growth	Over 10,000

This shows that the pastors can perform best when they serve between one to three years. In investigating this kind of performance, one Pastor<sup>3</sup> suggested that when a new pastor is posted to a church, he uses all his effort as such the church grows. This sounds like a logical reason. On the contrary, the pastor with the highest serving term has a relatively low growth rate.

Furthermore, Pastors with five and six years serving terms have excellent and outstanding growth rates respectively. Even so this is far below the performance of pastors who served between one to three years. This again affirms the principle that pastors with short serving terms have the best growth rates.

Moreover, there was no growth shown by Nyamwanchani Assembly because no new members were baptised since the

pastor came in. However, forty-seven people are being prepared for baptism. In addition to this fact, this Assembly had a leadership crisis.<sup>4</sup> This has deflected the pastor and the leadership from focusing on the main purpose of the church which is evangelistic outreach. This Assembly has the highest number of Leaders in the district as shown in Table 9. Embonga Assembly experienced a negative growth because of the new Bible study which was introduced by their pastor who is the youngest among the pastors in the district as shown in Table 12. As a result ten members deserted the church. However, when probing into the possible reasons behind the attitude of these members, it was discovered that it could be as a result of the approach of the pastor and the timing of the Bible study. For if the timing conflicts with the market day the people would not likely attend.<sup>5</sup>



TABLE 12 AGES OF PASTORS

Age of Pastors	Frequency
28	1
31	1
32	1
34	1
35	2
37	3
41	1
43	2
44	1
45	4
48	1
50	3
52	3
54	1
60	1
63	1
72	1

From 1960 to 1985 nineteen Assemblies were started whereas within the space of six years nine new Assemblies were started in Nyaramba PAG as shown in Table 9 and 13. This indicates that when there is time for pastoral care and administration on the part of the district superintendent more churches are likely to be established.

TABLE 13 CUMULATIVE FREQUENCY FOR THE 28 ASSEMBLIES

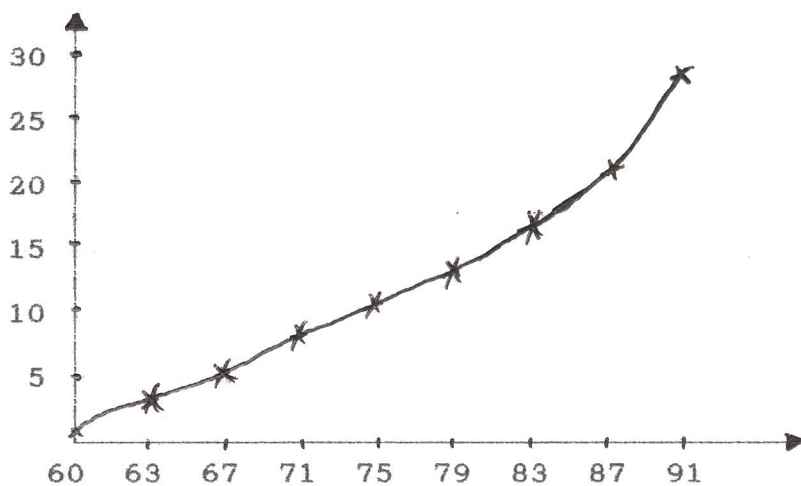
Years of establishment of churches	Cumulative frequency
1963	3
1967	5
1971	7
1975	10
1979	13
1983	17
1987	21
1991	28

Furthermore, Figure 1 shows that the rate at which Assemblies are formed increase from ratio one to two after the inception of Nyaramba PAG. This again confirms that a well administratively structured church leads to growth.

Cumulative frequency graph for the 28 Assemblies.

Cumulative frequency of Assemblies established in Nyamira

Fig 1



Years of establishment of churches in  
Nyaramba PAG of Nyamira.

Statistical test of Hypothesis 1 - 7

The testing of the hypothesis are presented in direct forms.

Hypothesis 1

H1: There will be church growth when the pastors set goals for their congregations.

Finding

This hypothesis was partially confirmed. For 53 % of the Pastors that set goals experienced a good growth and above as shown in Tables 3, 9 and 10. Indicating that the number one requirement for church growth is to set definite goals. This confirms what Wagner says when he states

"Churches that really want to grow will set bold goals for growth. The fact that relatively few churches do set goals is a sign that they are not as serious about wanting to grow as they say they are"<sup>6</sup>

Hypothesis 2

H1: There will be church growth when the pastors are allowed to lead the churches for not less than three years.

Finding

This hypothesis was disconfirmed. 88% of the Pastors that have led the church for less than three years experienced a good growth as shown in Tables 9 and 10.

Hypothesis 3

H1: There will be church growth when the Pastors develop leadership that can assume church responsibility.

Finding

This hypothesis was confirmed for 88% of the pastors that developed at least three leaders experienced a good growth and above as shown in Tables 9, 10 and 11. This indicates that regular and consistent leadership training is imperative.

Hypothesis 4

H1: There will be greater church growth when the Pastors live with their families in the same village or town where they are pastoring.

Finding

None of the pastors live with their families where they are pastoring and 92% experienced only "fair" growth.

Hypothesis 5

H1: There will be church growth when the pastors share the ministry with the laity.

Finding

This hypothesis was partially confirmed for 42% of the Pastors share the ministry with at least three leaders.

This has led to the churches having 82% good growth and above as shown in Table 11

#### Hypothesis 6

H1: There will be church growth when the Laity are led in evangelism by the Pastors.

#### Finding

This hypothesis was confirmed for 88% of the Pastors that led their congregations in evangelism have a good growth and above as shown in Tables 6 and 9.

#### Hypothesis 7

H1: There will be church growth when the Laity are allowed to use their spiritual gifts.

#### Finding

This hypothesis was confirmed for there were four assemblies where the laity are allowed to use their gifts. They are Gesure, Moteoguto, Riamonyocho and Reomego. They all have excessive decadal growth rates as shown in Tables 4, 9 and 10. This confirms what Wagner says when he states:

"Not only does knowing about spiritual gifts help individual christians, but it helps the church as a whole. Ephesians 4 tells us that when spiritual gifts are in operation, the whole Body matures. When the church matures, predictably it grows. There is clearly a biblical relationship between spiritual gifts and church growth."<sup>1</sup>



END NOTES

- 1 Donald A. McGavran and Winfield C. Arn, Ten Steps For Church Growth (New York: Harpen and Row, Publishers, Inc., 1977) 108-109.
- 2 Alan R. Tippett, Church Growth and the Word of God (Grand Rapids, Michigan: William B. Eerdmans Publishing Company, 1970) 64.
- 3 Pastor Samson Omayio, the secretary to Nyaramba PAG from 1986-1991.
- 4 Discussion with Pastor Samson Omayio in March 1993.
- 5 Ibid.
- 6 C. Peter Wagner, Your Church can Grow, (Glendale, California, USA: Regal Books Division, G/L Publications, 1976) 51.
- 7 \_\_\_\_\_ Your spiritual Gifts can Help Your Church Grow (Glendale, California, U.S.A.: Regal Books Division, 1979) 50-51

## CHAPTER V

### SUMMARY, FINDINGS, CONCLUSIONS AND RECOMMENDATIONS

#### Introduction

In this study an attempt was made to investigate whether Nyaramba P.A.G. Pastors in Nyamira District of Western Kenya have equipped the lay people in their respective Assemblies, in bringing both men and women who do not have a personal relationship to Jesus Christ into fellowship with Him and into responsible church membership.

In beginning of this study, two major areas of literature are reviewed. They are the substantive and the methodological. The substantive deals with five areas which are:-

1) Is Church Growth a helpful Emphasis? (2) Does Africa need Church Growth? (3) What makes Pentecostal churches Grow? (4) Empowering lay people for the ministry (5) An evaluation of the "Homogeneous Unit Principle." The methodology reviewed one area which is the use of statistics and Graphs of growth in understanding of church growth. For the church is made up of countable people and there is nothing particularly spiritual in not

counting them. However, it was categorically stated in this review that statistics do not save any one but they can be of significant value to any church that desires to know where, when, and how to carry on its work so that maximum increase is attained. The research questions that this study seeks to answer are.

- 1) What are the indications that the pastors are making efforts to have the churches grow?
- 2) What are the sociological barriers in promoting church growth by the Pastors?
- 3) What steps do Pastors take to mobilise the laity for outreaches?
- 4) In what ways do Pastors help the laity discover and develop their spiritual gifts for growth?

#### Research Hypotheses

From the research questions stated above, the following Research Hypotheses are developed and tested as stated in chapter IV.

#### Hypothesis 1

H1: There will be church growth when the Pastors set goals for their congregations.

Hypothesis 2

H1: There will be church growth when the pastors are allowed to lead the churches for not less than three years.

Hypothesis 3

H1: There will be greater church growth when the pastors develop leadership that can assume church responsibility.

Hypothesis 4

H1: There will be greater church growth when the pastors live with their families in the same village or town where they are pastoring.

Hypothesis 5

H1: There will be church growth when the pastors share the ministry with the laity.

Hypothesis 6

H1: There will be church growth when the laity are led in evangelism by the pastors.

Hypothesis 7

H1: There will be church growth when the laity are allowed to use their spiritual gifts.

### The Significance of the Study

The findings from this study will be valuable for the contribution that will be made to knowledge as stated below

- 1) It will shed some light on the working condition of pentecostal Pastors in densely populated areas.
- 2) It will help the PAG Pastors to know whether they are developing "Church Growth Eyes"
- 3) It will help the Pastors to know whether they are developing spiritual gifts in the laity for growth.
- 4) It will help the leadership of the Assemblies to assess their growth.
- 5) It will help the district board to make bold hard plans for the future growth.

### Research Assumption

This study is based on the assumption that each local church or Assembly is a homogeneous unit, for there are many areas of mutual interest. They share the same culture of the "Abagusii." They socialised freely. This assumption was based on the fact taht Nyamira District is made up of ninety-eight percent "Abagusii."



### Design of the study

Descriptive design is employed in this study and is divided into two parts. The first part seeks to describe Nyaramba P.A.G. in Nyamira District. Moreover, the following information is obtained from church records.

- 1) How many members were there in this Assembly when the Pastor started pastoring?
- 2) How many members are there in this Assembly now?

These were statistically processed and the AAGR and DGR were calculated. For the second part each pastor of a local church or Assembly was interviewed.

### Population.

The population for this study is made up of the twenty-eight Pastors in Nyaramba P.A.G. of Nyamira district and they have different levels of theological education and experience.

### Sampling

There was no sampling in this study for all the Pastors were interviewed.

### The Instrument

Nineteen interview questions were developed by the researcher from the research questions. Five people were called upon to validate the suitability and clarity of

these interview questions. The interview questions were refined before the final testing. The questions were administered by three teams set up by the researcher.

### Summary of findings

1. Findings show that 46% of the pastors do not have "Church Growth Eyes" for no definite goals were set for their Assemblies.
2. The growth experienced by the churches have mostly come out of visitation done by the pastors.
3. There is no language barrier in communicating the Gospel by the PAG pastor in this rural area.
4. None of the pastors is living together with his family where he is pastoring a church.
5. 53% of the pastors do not involve the laity in any kind of outreaches.
6. 75% of the pastors do not involve the laity in practical training such as evangelism.
7. 89% of the pastors teach the laity on spiritual gifts but only 14% do consider spiritual gifts

before assigning responsibilities to them in the church.

8. The pastors perform best when they are allowed to pastor a church for not more than three years. This is contrary to the notion that the most productive years of a pastor usually begin only after the fourth to sixth year of the minister's tenure.<sup>1</sup>
9. Finding shows that leadership crisis could distract the church from growing.
10. Adequate pastoral care and administration on the part of the district superintendent increase the rate at which new assemblies are established.

#### Conclusions.

From all the analysis and findings of this study, a logical conclusion would be that the Nyaramba P.A.G Pastors have a minimal impact on the laity for the growth of the assemblies. This is based on the following.

First more than half of the Pastors do not involve the lay people in their Assemblies in any kind of outreach and those that do the majority only involve three lay people as shown in Table 9. These Pastors are deficient

as leaders and enablers of lay people. This is confirmed by what Charles Mylander says when he states that

"In practical experience a parallel truth to the idea of the lay ministry is gaining strength. The secret of a well-mobilized laity lies in the pastors and church leaders who recruit, encourage, and train."<sup>2</sup>

Moreover, more leaders need to be involved in outreaches.

This again is confirmed by what McGavran and Arn say when they state that

"For growing churches, recruiting and training leaders is important. New Testament church growth was that leaders were trained in and by the church in action. It trained as it went forward. This remains a secret of church growth today. Trainees who come out of victorious churches, and have been trained by men who are themselves multipliers of churches are generally effective."<sup>3</sup>

Second, three-quarters of the pastors do not involve the laity in practical training such as evangelism. This again shows that leadership qualities, essential for growth, are lacking in these Pastors. There is no channel of modelling the pastor by the laity. This is confirmed by Wim Arn who states that

"The most effective training, I believe, is first hand experience. A skilled pastor or lay leader reproduces in a "Timothy" those qualities of life in Christ which one in turn be reproduced in others. This training does not consist of lectures but the method of Jesus when He invited His disciple "to come and follow." The leader became the model."<sup>4</sup>

Third, most of the growth experienced by the Nyaramba P.A.G. Assemblies have come out of the Pastors effort as shown in Table 4. This shows the non-involvement of the



laity in ministry. This confirms what Henri J.M. Nouwen says when he states that

"It is amazing to find that most priests are still working very much on their own and have not yet found the creative ways to mobilize the potential leadership in their parishes and share their responsibilities with others."<sup>5</sup>

Fourth, 75% of the Pastors that teach the laity on spiritual gifts do not create appropriate channels whereby the gifts could be put to use. This again emphasizes the fact that Nyaramba P.A.G. pastors are producing a non-paricipatory laity. Thereby making a minimal impact on the laity for church growth. Wagner stressing the importance of spiritual gifts for the growth of the church states that

"In light of the doctrine of spiritual gifts, mobilization of church members for church growth-or any other spiritual activity-must begin with whatever process is necessary for every church member to discover his or her spiritual gift. After this, the gifts must be developed and put to full use through the appropriate channels and structures."<sup>6</sup>

#### Recommendations

##### Bold hard plans for correcting deficiencies

1. Nyaramba P.A.G. pastors need to be exposed to Church Growth principles. This can be done by organising church growth seminars and conferences monthly in clusters involving two or three churches. Pastor Samson Omayio, who has completed the course "Church Growth" a well experienced PAG pastor could be



appointed as the organiser. He could conduct a series of seminars for leaders and potential leaders throughout the district. Moreover, personnel could be involved from Africa Resource Ministries' that specialise in Kenya church growth to give an input in the seminars. Alternatively, Nyaramba P.A.G. pastors could be sent to attend church growth seminars in Nairobi. In addition, each Pastor should subscribe to "The Kenya Church Growth Bulletin" and read the book "Leading Your Church to Growth" by C. Peter Wagner. If these steps are not taken, there may never be a continuous and encouraging church growth in this district.

These seminars and conferences will help the pastors to develop "Church Growth eyes" and they would be able to set measurable goals which become the basis for setting priorities, organising, and programming.<sup>8</sup> This is confirmed by Towns who states that "Leadership, faith, and goal setting are intertwined in the attitudes and actions of a growing church"<sup>9</sup>

In stressing the importance of goal setting, Kennedy states that the first goal defined by the group

for forward movement in World rural evangelization is

"That the church in every country, with its own situation in view, should set goals for itself<sup>10</sup> in rural evangelism. A necessary preliminary to this would be a Regional<sup>11</sup> survey to pinpoint the areas of need and to discover responsive areas. The overall aim is the establishment of churches in all unreached rural areas."<sup>12</sup>

This Regional survey would impact P.A.G. in that areas already saturated with Evangelical Churches would be avoided, the population of the area would be known and the cultural practises of each locality would be brought to light. This will help P.A.G. in their strategy.

2. The district board should not transfer a pastor until he has served for at least three years unless there is an urgent occasion that warrants such transfer.
3. The district board should look seriously into how their pastors are financially supported and make changes that will allow pastors to live with their families and to pastor full-time without the need to work daily to support themselves.
4. This type of study should be replicated among the other Pentecostal Churches in Nyaramba in order to

see whether the same type of result will be obtained.

5. Research should be done to investigate the type of theological training that is offered by the P.A.G. and its effect on Church Growth.
6. A study should be done on how "Abagusii" culture has contributed positively to the growth of P.A.G. Assemblies.
7. An investigation should be done to see the effect of Pastors' income on the church growth.
8. Research should be done to address the criticisms which are raised against Church Growth Principles.

## END NOTES

1. C. Peter Wagner, Your Spiritual Gifts can help Your Church Grow (Glendale, California U.S.A. Regal Books Division, G/L Publications, 1979) 163.
2. Charles Mylander, Secrets For Growing Churches (New York: Harper & Row, Publishers, 1979) 57.
3. Donald A. McGavran & Win Arn, How to Grow Church (Glendale, California; Regal Books Division, G/L Publications 1973) 79
4. Ibid.
5. Henri J.M. Nouwen, Creative Ministry (New York: Double day, a division of Bantan Double day Dell publishing Group, Inc. 1971) 85.
6. C. Peter Wagner, Your Church Can Grow: Seven vital signs of a healthy Church. (Glendale, California: Regal Books division, G/L Publications, 1976) 73-74.
7. Contact could be made through African Ministry Resources P. O. Box 76037 Nairobi, Kenya.
8. Win Arn, "Four steps for Laymen" in Eternity April 1983 Vol. 34:50.
9. Elmer L. Towns; John M. Vangham and David J. Seifert, The Complete book of Church Growth (Wheaton, Illinois: Tyndale House Publishers, Inc., 1981) 209.
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11. Underline mine
12. J.O. Douglas, editor, Let The Earth Hear His Voice- (Mineapolis, Minnesota: The World Wide Publications, 1975) 632.

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Shem Siahhi, D.D.O. Nyaramba District Headquarters, January, 1993.  
Nyaramba P.A.G. Pastors. January, 1993.

APPENDIX 1  
THE HISTORY OF NYARAMBA PAG  
DISTRICT



## NYARAMBA P.A.C. DISTRICT

### THE HISTORY



Nyaramba P.A.C. District is in Nyamira District North Busia, this Nyaramba district started in 1986 as a district from Itibo Mission in Kenya.

The district started with eighteen assemblies in seven years time we have added new assemblies ten, which now leads to twenty eight assemblies.

The first church started in this district is Riomego P.A.C. Assembly by a pastor called Rev. Philipo Nyaburi in 1957 followed by Pastor M. Mwagi, this assembly was from Itibo Mission then followed by JKonge Nyabwara Nyakenino, in the year 1960 Geta came up from Matulu and Gebore from Itibo by pastor Josiah Oramba, then followed by Nyamwanchani Moleguto, Sengera from Riomego by Pastor Michael Nyakundi. 1970 then other assemblies were opened e.g. Kiomanga Kiabora Nyabios, Ambonga SiKonge Ekerubo Kiemung Nyabios, Morambe Angelo Kioge Nyakongo. 1981 the Riamongoneho was opened and Kenyereri assembly, District Superintendent Rev. Johnson Achoki opened it.



and other assemblies follows until  
 now when the District has got enough  
 assemblies and branch churches.

The Christian population in Maramba  
 P.A.C. District are over 3,600 and  
 Sunday School children 4,800

Pastors 21 are ordained Ministers and  
 7 are un-ordained Ministers

Churches 18 are permanent build and  
 10 are semi-permanent build

The work of God in this district  
 is a growing work.

Thanks and we need more blessings  
 from the Lord.

Rev. Johnson Akolai Dist. Sup.

Rev. Johnson Akolai

APPENDIX II  
INSTRUMENT

INTERVIEW QUESTIONS FOR THE PASTORS

DATE.....

1. What is the name of your Local Assembly.....

.....

2. Kindly give your name (optional).....

.....

3. Kindly give your age.....

.....

4. Please state what Pastoral training you have had

.....

5. What are your plans for the growth of the Church  
through out this year?.....

.....

6. If you were given a gift of 5000 Kenya Shillings how  
would you use it?.....

.....

7. When was this Assembly started?.....

.....

8. When did you start pastoring this church?.....

.....

9. How many leaders do you have in your Assembly?.....

.....

10. What is your policy in regard to visitation of your

members?.....

.....

11. Do your wife and children live with you where you are pastoring? If not why?.....  
.....  
.....
12. Which language do you use when preaching in your Assembly?.....  
.....
13. What kind of outreach programme does your Assembly have?.....  
.....
14. How do you train your members for ministry?....  
.....  
.....
15. What do you do to encourage your members for outreach ministry?.....  
.....
16. How often do you teach your assembly on spiritual gifts?.....  
.....
17. What are the things you consider before you give responsibility to members?.....  
.....
18. When did you start pastoring a church?.....  
.....
19. What do you see as the reasons for the increase of decrease in your Assembly?.....  
.....

**APPENDIX III**

**A LETTER OF INTRODUCTION**



NEGST  
P. O. Box 24686  
NAIROBI

30th Dec. 1992

Rev. Johnson Achoki  
Nyaramba P.A.G.  
District Superintendent  
c/o P. O. Box 51  
Kebirigo  
NYAMIRA

Dear Pastor,

RE: LETTER OF INTRODUCTION OF MR. JOHN ADENIJI

Mr. John Adeniji is from Nigeria and is studying at Nairobi Evangelical Graduate school of Theology (NEGST). He is doing his Master of Arts Degree in Missions. He is my schoolmate and my friend. His theology is pentecostal and evangelical. He has preached in my home Assembly, Gesore P.A.G. Church and my Pastor, Rev. Andrew Chumbi Ombaga knows him.

He needs permission from you as the District Superintendent to conduct a Research on the Growth of P.A.G. Churches in Nyamira District. The dates will be between 28th January and 7th February, 1993. I shall accompany him. He will interview the Pastors of our Assemblies in Nyamira District. Please allow him and assist him by asking the Pastors to give him the necessary assistance. I believe this report will be of help to our Assemblies.

Looking forward to a favourable reply.

In Christ,

SAMSON OMayio

cc. Mr. John Adeniji, NEGST

**APPENDIX IV**

**CORRESPONDENCE WITH PAG LEADERS**

DEAR PASTORS IN NYARAMBA PAG DISTRICT



RE: JOHN A DENIJI & SAMSON OMAIYO

Creetings in Jesus wonderful name.

The visitors who are coming to you are the one I told you, when were at Skonge seminar. Please help them by answering the questions they can ask you.

May God bless you

Yours faithfully

Rev. Johnson Achoki Dist, Sup  
nyaramba.

Rev. Johnson Achoki

N.E.G.S.T  
P. O. Box 24686  
NAIROBI

March, 30, 1993

Rev. Johnson Achoki  
Nyaramba P.A.G.  
District Superintendent  
c/o P. O. Box 51  
Kebirigo  
VIA NYAMIRA

Dear Superintendent,

This is to thank you for the permission you granted on January 27, 1993 to conduct research among Nyaramba P.A.G. Pastors. I really appreciate very much the useful information you gave me concerning the study.

Kindly express my appreciation to all the Pastors.

It is my hope that the findings of my research will be of benefit to the district.

Sincerely yours in Christ,

John Adeniji

N.E.G.S.T.  
P. O. Box 24686  
NAIROBI

March 30, 1993

Pastor Samson Omayio  
Gesore P.A.G.  
c/o P. O. Box 51  
Kebirigo  
Via NYAMIRA

Dear Pastor,

This is to express my heartfelt gratitude to you for the assistance you rendered as a guide to all the P.A.G. Pastors in Nyaramba district and also for all the useful information.

May the Lord bless you richly.

Sincerely yours in Christ,

John Adeniji



## CURRICULUM VITAE

John Adeniji was born to the family of Mr. Micheal Adebayo Adeniji and late Mrs. Janet Oredola Adeniji. He was brought up as a Roman Catholic.

John received Jesus Christ as his Lord and Saviour in 1978. He attended the following schools at Osogbo, Osun state of Nigeria. St. Benedict primary school 1965 to 1970, St. James's Secondary Modern School, 1971 and St. Charles' Grammar school, 1972-1976. In 1978, He entered the Polytechnic of Ibadan where he graduated with H.N.D. in Mechanical Engineering in 1982. He was admitted into the M.A.in Missions' programme of NEGST in September, 1991.

In May 1982 he received a call as a missionary to the Gambia in West Africa and he served as a Missionary under the auspices of Christian Missionary Foundation (NIG) from 1983 to 1991. While serving as a missionary in the Gambia, he was involved in Evangelism, Discipleship and Church planting. He also taught Mathematics and Technical Drawing at Gambia High School in Banjul.

John has served in the following capacities:

1. As the Evangelical Secretary of the Christian Union of the Polytechnic, Ibadan, Nigeria.
2. The prayer secretary of Evangelistic Outreach committee (now known as Evangelical Fellowship of the Gambia)
3. The correspondence Secretary of the Gambia Lausanne II in Manila.
4. The Coordinator of the Gambia Church survey of October 1990 Mini-congress on evangelization.

He is currently serving as one of the Assistant Pastors of Foursquare Gospel Church (Kenya Polytechnic Branch) Nairobi. He is married to Felicia Olupeju Adeniji and they have three children-Oluwaseun, Oluwakayode and Oluwasesan.