NAIROBI EVANGELICAL GRADUATE SCHOOL OF THEOLOGY

ENHANCING MEN'S PARTICIPATION IN MINISTRY AT NAIROBI PENTECOSTAL CHURCH, VALLEY ROAD

BY
WINSTON ODHIAMBO OMENYA

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

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JULY, 2007

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July, 2007

STUDENT'S DECLARATION

ENHANCING MEN'S PARTICIPATION IN MINISTRY AT
NAIROBI PENTECOSTAL CHURCH VALLEY ROAD

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

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

(Signed)..... Winston Odhiambo Omenya

July, 2007

ABSTRACT

The vision of Christ Is The Answer Ministries (CITAM) to which Nairobi Pentecostal Church (NPC), Valley Road is a member, is to transform Nairobi and the rest of Kenya by the Gospel of Jesus Christ. Its mission is 'To know God and to make Him known' through evangelism and discipleship. NPC has been faced with the problem of very few men participating in church ministries. In this study, the researcher set out to establish why men do not actively participate in church activities compared to the women. Men are conspicuously few in almost every ministry of the church; notwithstanding the fact that God has given them a leadership role in society. Men are expected to play a pivotal role in the home, church and society. It is with this in mind that this study focused on the participation of men of CITAM.

Data collection was done through structured questionnaires, in-depth interviews and focus group discussions. The study population consisted of male adults of eighteen years and above drawn from CITAM's church attendance register. The study hypothesized that if the church exposed men to appropriate Christian education and also attended to their personal needs they would be inspired to actively participate in ministry activities. A lot of insight was drawn from the Literature review.

A cross-sectional study design was used which adopted a combination of qualitative and quantitative methods. The researcher sought to find out whether proper grounding in the Word of God could enhance their involvement in ministry. Secondly, to establish whether ministering to personal needs of males could influence their degree of commitment to ministry participation. Finally, the researcher set out to explain whether change of Men's ministry structure particularly its timing, duration and frequency could enhance men's participation; with particular reference to involvement in social action, mentoring, counseling and leadership roles.

The study established that ministering to men's spiritual, emotional, and socio-economic needs by the church mainly through relevant Christian Education programs could result in spiritual growth. This could in turn lead to a change in their perceptions and attitudes about ministry roles and enhance their participation in church ministries. The study also revealed that men need mentors that they can look to in the church setting. They desire to see their mentors active in church ministries in the persons of the senior leadership in the church. Men are generally tasks and results-oriented. They desire to participate in ministries where their contribution is measurable within specific periods of time.

Finally, men want to belong. The church should structure ministries in such a way that they feel they belong to the group where their personal needs are met. The most important need for men as revealed by the study is desire for spiritual growth. The researcher recommends that the church focuses on fulfilling this cardinal spiritual need and men will be inspired to join and actively participate in ministries.

TO

My loving wife Judith Omenya with whom we labored in the study and my dear children Linda, Daniel and Rhoda who gave me prolonged and unswerving support. I thank them for their encouragement and prayers during the writing of the whole of this work. They strengthened my resolve to complete the study.

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CHAPTER ONE

INTRODUCTION

The vision of Nairobi Pentecostal Church Valley Road is "to know God and make him known", and its mission is "transforming God's people to transform the world". The ultimate purpose is to bring men, women and children into the knowledge of Christ Jesus. From the beginning of mankind, God gave men the leadership role in his kingdom and in the society. It is expected therefore, that men would be seen to lead in the church setting because it is in leading that other men will follow their example and begin to participate in ministry activities.

In NPC Valley Road, the majority of men have not taken up leadership roles, nor have they been keen to participate in ministries of the church. Women, on the other hand, are actively involved in almost all ministries. In some cases, they hold positions that would otherwise be held by the men of the church. In the Sunday school, for example, some boys approaching age 13 have been heard to exclaim that they are saying good bye to church because Sunday school is led by women, therefore in their view, it is for women, small girls and children. Their fathers, they say, are more likely to stay at home than their mothers on Sunday mornings to read Sunday Nation, clean their cars, watch television or play golf.

This study looked into the reasons behind the low level of male participation in church ministry. It explored ways of rekindling men's interest in ministry in order to increase adult male participation in proportionate numbers to that of women participants.

The Problem Statement

Over the years NPC Valley Road has been characterized by low male participation in ministry; a phenomenon that has been of grave concern to the Pastors and church leadership. Failure by men to actively participate in the ministries of this institution is replicated in both the family and society where male roles are often taken over by females or at times go unattended. Men generally are few in every church ministry. In the choir, for example, there has been relatively few ranging between eight to ten men out of a total number of fifty members. Sunday school whose cardinal duty is to mould young boys and girls into maturity in readiness for future roles, has only about 15 males in a teaching staff of 100 teachers. Some boys who worship at this church have been heard to comment that Sunday school is for girls because almost all the teachers are women. This nascent attitude being formed early in the boys is not good for the future of the body of Christ because the church is the barometer of society. If boys in the church exhibit such attitudes before developing into men, society too, is likely to manifest the same attitudes. In the future this can result in much lower male participation in church ministries.

Pastors frequently counsel women whose husbands are not living up-to expectations at home. Some men are generally irresponsible - drinking away their income. Others engage in behavior of dubious and immoral nature like failing to pay house rent or engaging in illicit sexual relations. Such behavior has led to cases of separation and divorce and other cases of socio-economic instability in the home. Boys brought up in such non-functional homes may occasionally turn into delinquents. Men from such homes are likely to shy away from active church ministry. These factors have fueled the desire of the researcher to look into this issue thus giving rise to this study.

Christian men have yet to stamp their authority in mentoring younger males to face life with confidence. Some of them are known to drive their wives and children to church and to return home to read the day's newspaper and watch television while other men wash their vehicles and meet friends instead of attending church. The situation is undesirable and precarious as the pastors in the church find it difficult to recruit men into ministry activities. This is not in order because God expects man to take the lead in all things in church and society (Genesis 3:9).

The researcher believes that a well co-coordinated Christian education and mentoring program for the men would demystify the cultural and attitudinal overtones that could be preventing men of NPC Valley Road from actively participating in the ministries of the church. Men who are spiritually liberated through proper mentoring will themselves take up their God-given leadership roles in the family, in the church and society, with the result of a more vibrant church. This could result in releasing pressure from the Pastoral staff of this church.

The Purpose Statement

The research study aimed to establish hindrances to male participation in the ministries, and whether this institution, through a relevant Christian Education program, can influence male attitudes and perceptions to bring about a positive frame of mind in them towards ministry work. The researcher subsequently intends to utilize the information received from the men to explore ways of enhancing their overall activity in ministry.

The Significance of the Study

NPC Valley Road has an attendance and membership register of over 10,000 congregants; 40% of whom are men. This is a significant proportion. In the Garden of

Eden, God gave man the leadership role within the family and society as well as in his kingdom (Genesis 2:18). A large congregation such as the one in question has a great need for visitation. Yet only women appear to take an active role in such ministries. Men tend to shy away from active participation. This places a heavy responsibility on the pastors. Men's active involvement would reduce the load thus making it possible for men and women of God to devote their time to reading the Word and to prayer. The result is likely to be a vibrant church in which not only pastors minister, but men also take up leadership roles as elders, deacons and ministry staff thus fulfilling the rule "Love your neighbor as yourself" (Matthew 19: 20 NKJV) and in so doing, taking ministry to them in their own homes.

A Bible-believing church that ministers to her members effectively is bound to be fruitful and to grow. Members expect to see church leadership, particularly pastors, elders, deacons and men of the church take time to care, to fellowship and pray with them in times of rejoicing and of sorrow. Situations such as sickness, bereavement, accident, birth, weddings and other social circumstances call for social action from church leadership. This causes members to identify with the church and have a sense of being loved and appreciated. Lack of effective leadership representation in such cases particularly by males may lead to disillusionment of members and result in membership decline. The expectation is that men will provide leadership at every level of ministry. Effective ministry to members enhances God's love and brotherhood amongst the laity thereby causing members to have a sense of unity and belonging within the community of believers.

Finally adult men are a source of wisdom in society because if they take up their leadership roles, they are likely to have a positive impact both locally and abroad. Church leaders especially pastors will have been relieved of the heavy responsibilities they currently undertake that may not give them sufficient time to be in God's presence for spiritual growth and renewal. The overall effect will be that more time will be devoted to

reading the Word and to prayer, which is what the early church in Bible times stood for. Men's participation will lead to a revitalized church that can create members' satisfaction.

Research Questions

1. What Christian Education structures and programs should the leadership of NPC, Valley Road put in place to rekindle and sustain men's interest and involvement in church ministries?
2. In what ways can the NPC, Valley Road benefit from increased men's participation in its various ministries?

Ultimate Objective

To establish on-going methods of educating, encouraging and inspiring men to actively participate in the ministries of NPC Valley Road

Immediate Objectives

1) The researcher, through this study, set out to establish reasons that keep men away from active participation in ministries of NPC Valley Road.

2) By the end of the research project, the researcher will have explored and identified specific methods that could be used to inspire men into active participation in the ministries of this church.

Hypotheses

- **Null:** Attention to personal issues of the males of NPC Valley Road has no relationship with their involvement in church ministries.

- **Alternate:** Attention to personal issues of the males of NPC Valley Road will enhance their church ministry involvement.

- **Null:** Male perceptions on their roles in church have no relationship to their ministry involvement especially regarding social action, mentoring and active leadership roles.
- **Alternate:** Male perceptions on their roles changed through a relevant Christian education program would result in knowledge and positive attitudes which could enhance their ministry involvement.

MEN'S EFFECTIVE PARTICIPATION AND INVOLVEMENT IN MINISTRIES OF NPC VALLEY ROAD

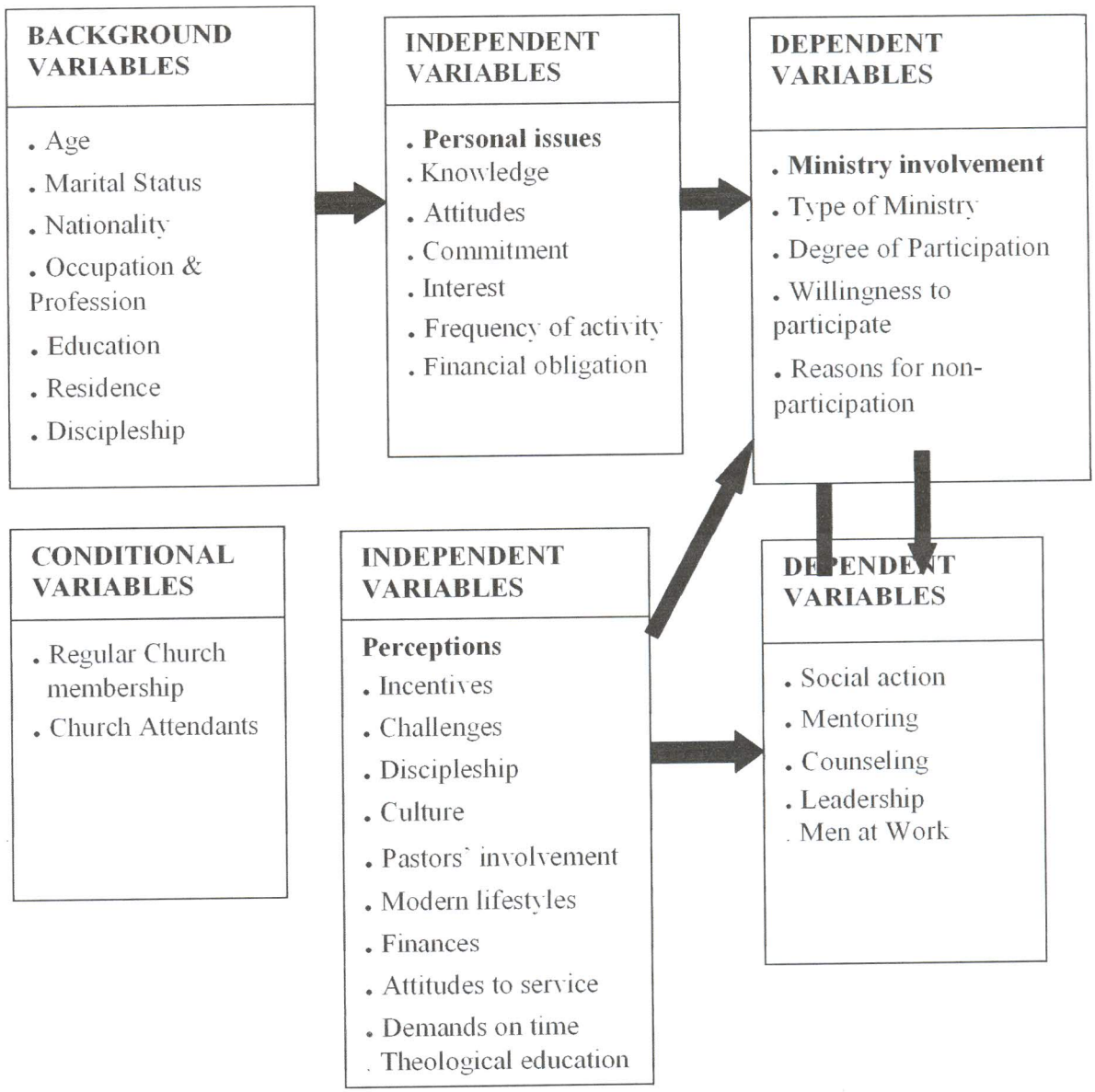

Figure 1.1: Conceptual Framework

Conceptual Framework Structure

This conceptual framework is constructed to clarify the relationships between key study variables and to provide guidance in the description and analysis of these variables that are classified in six groups. Background variables guided the researcher to draw a demographic profile of the respondents. These touched on respondents' age, marital status and occupation as well as education, residence and commitment to God and will expose the researcher to the target group of the men for the research study.

The researcher hypothesized that the two independent variables could directly or indirectly and significantly affect the dependent variables of ministry involvement and eventual leadership role-playing by the men. The arrows and their pointers indicate the direction of the relationship between the variables.

Definitions of Terms

Adults: May be referred to as the "promised land" towards which children and youth are advancing (Zuck 1984, 12). Adulthood is the longest period of men's life. All men are considered as adults thus falling in this category.

Church Leadership: This refers to the Bishop, pastors, elders, deacons or their appointed representatives.

Christian education: This is the systematic, critical examination and reconstruction of relations between persons, guided by Jesus' assumption that persons are of infinite worth, and by hypothesis of the existence of God, the great value of persons' (Gibb 1992, 254-255).

Christian nurture: An attempt to deliberately bring to members the understanding

and knowledge of Christian values based on Biblical principles and Christian doctrine through Christian Education.

Men of the Church: For the purpose of this study these refer to regular male church attendants aged 18 years and above, whether registered as church members or not.

Awareness: A very basic level of knowing about what is expected of men of the church in men's ministry activities

Understanding: A higher level of knowing about what is expected of the men in terms of ministry activities.

Limitations

This study was limited to men's opinions. Although women that are actively involved in church ministry activities are proportionately higher in numbers than men, their opinions were not sought. This was because it was essential to establish men's own perceptions and views concerning church ministry: especially given that in church at times men are asked to serve jointly with women, yet in traditional society from which most modern men develop their behavior patterns, women's role remain peripheral. Traditional society classifies them together with children, a perception which some men, including those that confess Christ as Savior, still hold dearly.

Due to limited time, this study was conducted within a maximum of two weeks. The restricted time plan locked out the influence of history on the data collection process and maintained research expenses at a minimum level that was easily borne by the scanty resources available to the researcher.

Delimitations

The study was limited to men aged 18 years and above both registered members and non-registered attendants of CITAM. A registered member of the church must be born again and must have had a regular attendance for at least one year. Such men are expected to have sufficient knowledge of church affairs and activities to the extent that their views and opinions, if collected, tabulated and analyzed, might shed light into factors that hinder men from active participation in church ministries.

CHAPTER TWO

LITERATURE REVIEW

Introduction

The researcher begins the study by reviewing literature from various sources related to effective men's ministry in the church in a bid to establish hindrances to men's active participation and possible ways of overcoming them. God in his wisdom gave men a leadership role in society (Genesis 2:15) when he put man in the Garden of Eden and told him to tend it. He also gave men the mandate of having dominion over the universe and all the things on the earth including the fish of the sea and the birds of the air. In all these instances, the woman was to be a help-mate suitable to the man (Genesis 2:21-23). When men shun God's work, it amounts to contravention of his law. This is a great concern to church leadership, hence the need to explore remedies.

Nairobi Pentecostal Church (NPC) Valley Road is a member of *Christ Is The Answer Ministries* (CITAM). Men form about 40% of the total membership. Men's indifference to ministry therefore increases the work load for church workers particularly the Pastors. Women therefore step in to handle, with help of male leadership, most activities of this institution. These include visitation to the sick, counseling and other activities that are vital to church growth. If the church puts together men of various age-groups with their different needs and interests, in any one ministry, their age difference may become a hindrance to active participation. It is essential to handle each group separately to meet their needs because older men can

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feel slighted if grouped and made to serve together with the younger ones. The researcher considers all the concerns listed above as he explores ways of revitalizing men's activity.

Interpretation of Men's Ministry

Warren (2002) says that pastors and ministry leaders sometimes can take on burdens of trying to be all things at all times to all people to the extent of becoming self-reliant. A multi-generational approach to men's ministry requires that a leader share the load bringing the benefit that the ministry will outlast him. "It is time to awaken the largest giant in the church, - the men" Warren, Rick (2002). He affirms that encouraging male participation has the potential to make them great leaders for their generation. Churches should develop ministries aimed at men of different ages and promote them across generational boundaries. A man aged 60 years might be grieving the loss of a wife, while another of age 40 might be struggling with chronic illness and a thirty-two year old may be juggling the challenges of his recent marriage. He suggests the creation of generational team leaders who would deal with such issues without comprising ministry needs.

Teaching Men's Ministries

All males aged 18 years and above are considered adults under Kenyan law. The Government issues them personal identification cards as a sign of adulthood. Teaching such adult males requires relevant skills. The ideal adult teacher is described as "people-centered", more interested in people than things, more interested in individuality than conformity, more interested in finding solutions than in following others. The teacher must display understanding, flexibility, patience, humor,

creativity, practicality and preparation (Drawer 1984, 17). Methods the adult teacher can use in a church setting include lectures, storytelling, panel-discussion, simulation learning, group discussion and other outdoor teaching techniques. The Internet and other information technology approaches can be used to create interest in men in keeping with modern world communication trends. Christian educators must also have a love for the subject of study and for the learner if they are to accomplish the Christian education objective of transformation through spiritual growth.

Using the Family Angle

A majority of men in the middle adult age-group of 30 – 45 years are married and have families, so ministry to this group must seek to improve their family lives. The church's Christian education strategy should target the social life of such men. If they are taught how to have and maintain a happy and successful marriage, their social life will be influenced for the better and as they continue to grow spiritually, they will inevitably be drawn into ministry. Stubblefield (1986, 211) alludes to men being able to mentor younger men once they view themselves as successful in their own marriages.

Bellah (in Warren 2002) suggests there are two characteristics of the mature male's adult life. They are the passive life of contemplation and the active life of involvement in world transformation. These manifest when adults are exposed to learning approaches that allow for discussion, reflection and interaction with the materials. Adult men should constantly be in a state of *becoming*. "To those who believed in him he gave the power to become the children of God" (John 1:12 NKJV).

It is in a systematic Christian Education that men will get the true nature of God and mission of the church. This will lead them to know that God has made them

priests in the home and in the church (1 Peter 2: 5-9 NKJV). God has given the Great Commission that declares, "Go ye into the world and preach the gospel" (Matthew 28:19 NKJV). This is an indication that God has not created men to come into the sanctuary and just sit and not do anything apart from listening to the Sunday service. The call to salvation for men is really a call to service in the body of Christ. Whitesel (in Knowles 1980, 89) lists the following ministry options for men if generational ministry growth is to be realized. These are:

- Visitation ministry for the sick, elderly, disabled in homes, and follow-up of new members of the men's ministry
- Youth events, mentoring the youth and inviting them to participate in men's ministry.
- Fund-raising events for special projects of the church by sponsoring a golf-tournament
- Mission and Outreach events such as car-care clinic offered by men who are qualified motor-mechanics and incorporating the service offered as an opportunity for evangelism
- Fellowship events that include a men's breakfast, lunch or dinner
- Sporting events such as men's football, rugby, golf or participating in other sports together
- Music events in the form of Christian concerts and having "jam sessions" worshipping and celebrating together
- Sponsoring outreach events like men's dramas and skits
- Technical / media/ communications: Creating a men's ministry website and marketing their professional skills as a way of reaching out to them
- Training/educational ministries by starting a men's Bible study or attending

men's club conferences

- Family-building events like sponsoring a couple's night-out with dinner where men, their wives and their families could share ideas and get to know each other better.

The challenge of an effective Christian education program for men is to help them cultivate lifestyles shaped by Biblical values and grounded in a continual faith in Christ. The resultant spiritual growth becomes the cement that brings to the forefront a vibrant God-centered church where men give themselves freely to the work of God (Waren 2002, 166). Warren, Rick believes "Tailoring the men's events, learning opportunities, and service projects to meet generational needs allows men to build relationships and tap into resources that would otherwise be unavailable in a single generation as one age-group" (page 166, std, ibid)This is because each generation represents a whole range of tastes, values, beliefs and stages of life issues so it is essential to elect men from each generation that others can trust and identify with and make them leaders over each generation for continuity.

One of the most controversial aspects of men's issues is money management. This calls for good financial stewardship. Stubblefield (1986, 191) stresses that periodic seminars and teaching programs have proved very helpful in creating a balance and stability in family finances. Societal norms require men to mentor younger men to develop stronger and better families particularly concerning financial management and other matters too. A man who leads a successful family life is likely to have a liberal heart for the work of ministry. Consequently, retired men can also bring their wisdom, gifting and experience into the ministry because they have more time on their hands. The Bible says "they are planted in the house of our God. They still bring fourth fruit in old age" (Psalm 92:13-14 NKJV). Retirement therefore, does

not necessarily bar men from serving God. On the contrary, it opens up a new horizon for men to join and be active in ministry and to mentor younger men in the process.

Cultural and Social Influences

Culturally, African men are known to favor solitude and are not naturally sociable; unlike gregarious African women. Educators believe that men's personal ego is a major factor behind their non-sociability (Levinson 1990, 35). Most men desire their "self" standing; hence their desire to excel in profession, farming, sports or business in their capacity as individuals. Women on the other hand, easily socialize and get drawn together to participate in activities that include church ministries. Men's indifference to ministry in the church lays a heavy burden on the Pastors who, on their own, have to exercise leadership roles and tend the flock, yet with men's participation in ministry; many people could be touched by the love of Christ.

In the same way that men's participation in Church activities is slow or difficult, so is their total submission to Christ's authority and salvation. In any Christian gathering, more women get saved compared to men because women tend to be emotional and are more readily convicted (Stott 2003, 62). In the same vein, men tend to be cautious about engaging in anything new, be it a new job, marriage, purchasing a residential house or investments.

Financial Implications

All Church ministries are run on a volunteer basis as there is no financial remuneration attached to any such activity. Could men be viewing this as a deterrent to ministry? Women do not see the same as a hindrance. Gangel and Warren S. Benson (1997, 15) sees the church both as an organization and as an organism thus

making men's response to ministry more complex. The issue of NPC being a mega church, where the sense of belonging is lost in the sheer numbers of members, has worked to drive men from ministry. In such a large church of over 10,000 people, men could indeed feel lonely and left out and perceive that due to the "unfriendliness" of the members, they need not participate in any ministry. Yet even in the mega church, the philosophy of the "small group" ministry is what brings a sense of belonging to the members.

Effective Christian Teaching

Christian "ministry" or "service" is often mistaken for evangelization limited to ordained clergy (Stott 2003, 211). This myth could be one of the hindrances to effective men's ministry in church. The first importance of ministry is that others may know Christ as Savior and Lord (2 Peter 3:9 NKJV). The neighbor's material and social welfare ought to be a primary concern, a teaching learnt from the story of the Good Samaritan. There is need to balance evangelism and social action. Ministry is determined by particular gifts and callings of the men and women ministering. They serve based on their gifting and prayers, while evangelism is specifically directed at feeding the soul in order to win someone over for Christ. All evangelism is ministry but not all church ministry consists of evangelism. Ministry goes beyond evangelism to encompass other forms of service: visitation in sickness, death, and anniversaries, and rejoicing over children's successes as in weddings, graduation and other occasions that call for assistance.

Contravention of God's Law

The first Christians, in Acts 2 as explained by Paul in Ephesians 4, lived a life

summarized by the Great Commandment and the Great Commission of Matthew 28:19-20 (NKJV). These are; "Love God with all your heart and love your neighbor as yourself". Then, "Go make disciples and baptize them in the name of the Triune God, and teach them to do all things you have heard and seen". This implies that God expects man to pass on what he knows to others (2 Timothy 2: 2 NKJV). This he cannot do outside of ministry in the church. When men serve God, they become God pleasers. Christ is pleased with them (Warren 2002, 78). Men were created to give glory to God. By failing to serve in ministry, men fall into the position that "All have sinned and fall short of the glory of God" (Romans 3: 23 NKJV). Men bring glory to God by worshipping Him, loving other believers, becoming like Christ, giving to others and by telling others about Him (Warren 2002, 55). This therefore defines the need for men to be involved in ministry in Church to fulfill the purpose for which they were created.

Throughout the history of the Church, the home was the primary institution of instruction. The mother was the first Christian contact of the child. In the contemporary home, the house-girl, the television and the internet have taken over the teaching role of the mother leaving many boys and girls deprived of a teacher or model. Could this same trend be influencing this generation within the church setting where people feel too shy to engage in church activities? They are shy of ministry in the home too. The case of absentee fathers has robbed ministry in the home of any meaningful existence. In the church, men hear of God the Father. In the home, they do not see their human fathers who come back late at night and leave for work very early. Could it be that the picture the human father portrays scares young men? Is there any relationship between the breakdown of father-son intimacy and men's reluctance to consider commitment to God the Father?

Modern Influences

Broken homes can contribute to lack of men's readiness to activity in Church. Could it be that men look for role models of fathers at home in order to extend the same to the church setting? Man was created to be part of God's family for fellowship (Warren 2002, 117). Few men ever want to be involved in fellowship in Church yet it is this fellowship that eventually leads into ministry.

Many men are engrossed in the pursuit of a career and profession, "that is until something happens at the work place and they get sacked, demoted, or retrenched. The above misfortunes can lead to a fall in living standards and sometimes the wife may decide to leave. When a man realizes that God is all he has got; it dawns on him that God is all he needs (Warren 2002, 94). God then uses the trials in his life for good. God's purpose for man's life is that man grows to become like His son, Jesus Christ. Man can only do this if he is engaged in service in the ministry of the church.

Men's Key Responsibilities

According to the National Coalition of Men's Ministries, the greatest needs men face are; a moral and spiritual reformation of society, a discipleship reformation of the church, a reformation of the Christian Family and marriage and a reformation of Biblical manhood and womanhood. One of the greatest thinkers, Hugh O. McClellan says "The greatest need for men in America is to reach men" This, he adds, can be made possible mainly through ministry in church (www.promisekeepers.com 2006).

Gichinga lists three areas in men's lives that cause them much work-related dissatisfactions. These are; dissatisfaction with work and their professional achievements, fear of having wasted the best of their years on employers and finally

fear of not having enough to live on after retirement (2004, 87). A dissatisfied worker is unlikely to be active in any ministry in church as they tend to spend much time sulking over their misfortunes.

Men do not wholeheartedly embrace Christ because of the cautious way Kenyan men tackle things. However, according to Gangel, "for men to be effective in ministry they must become committed followers of Christ" (Gangel and Warren S. Benson 1997, 8). Jesus is men's role model because all that He taught on servant leadership and about serving others, He lived it practically. Gangel and Warren S.Benson (1997) quoting Abraham Zaleznik brings forth the individualistic view of humans which states that in order to change the organization; you begin by changing the people that make up those organizations. If men are to be involved in effective ministry, they need to undergo a personal metamorphosis; they need a "paradigm shift" in their thinking. The theoretical constructs above will prove futile unless leaders in Christian organizations including NPC Valley Road realize the gravity of the situation and begin to seek practical solutions for the problems. The state of men being absent in ministry is apparently not unique to NPC Valley Road. Other churches appear to be undergoing the same concerns over men's lack of involvement in ministry.

Leaders as Role Models

Lack of trained leadership has been and remains a factor that has beleagued Kenyan society and particularly the Kenyan church. This has to be contended with before a breakthrough manifests itself. By careful planning and heeding God's vision and mission for the Church, men's indifferent attitude to ministry within the Church could be minimized. It is also important to take into account the cultural inhibitions of

men because entering into active participation could be calling for men to join women in serving God. Some men may detest serving together with women in the same ministry.

Christian Education for Men

Christian education for men amounts to educating adults. This calls for the need to evaluate the educational programs of the church as to whether their content and structure have any influence on men's retention of what is taught. What direct bearing does this long term teaching have in attracting men into ministry? Knowles acknowledges that evaluation is an integral and essential part of the process of administering adult programs.

> Every intelligent administrator constantly makes value judgments about the things and the results he seems to get... Too often he relies on snap judgments based upon limited evidence; so systematic procedure is used and no references to goals or objectives are made (1980, 199).

In the case of men, a deliberate effort has to be made to ensure that a systematic procedure is not only put in place, but followed, to ensure men get what they need in terms of adult education that can make them effective not only in society but also in Church.

Gangel, Kenneth believes that in order to effectively address adult education matters in the church, educators have to focus on men's universal needs that touch on their emotions, perceptions, fears, anxieties and challenges in their daily lives. He concluded that God has given a divine mandate for each adult, that of biblical perfection or spiritual maturity that can be achieved only by addressing the above listed needs in adult life. Men are part of this adult group (Gangel and Warren S. Benson 1997, 132).

For men to face challenges successfully, they have to be exposed to a

stimulating learning experience that has the practical application potential where men will draw parallels to their own life situations and adjust accordingly. A knowledgeable man is easier to induct into ministry than one who abides under the umbrella of ignorance; despite his knowledge of Christ as Lord and Savior. One of the ways of delivering men from ignorance is through a Bible study program deliberately designed to transform adult learners' minds into Christ-likeness. If this is to be effective it has to be planned and given by men for the men themselves. The men will have the added benefit of learning from one another thus bringing a reinforcement of the studied materials.

Zuck introduces the subject of church membership classes in adult education. He says such a plan might include six-successive one hour sessions to small groups of maximum 15 members with a Pastor or church leader serving as educator. The group would be given weekly reading assignments in a permissive atmosphere and open to discussions with refreshments. Zuck lists specific topics that can help adults with effective learning. These include: the meaning of salvation, the work of the Holy Spirit, guidance regarding materials for an effective daily devotional life, the local church programs, the importance of stewardship and information about opportunities for Christian service.

> The adult who is exposed to the above teachings has the opportunity to develop a prayer life, deepen their understanding of the church and its programs and conceive a challenge to service within the church (1984, 161).

This to him is one way of making adults develop a hands-on approach to ministry with men forming part of the adult group.

The church could also develop guided reading for adults by providing a Bible and Christian literature like periodicals in a public church library, or provide extension classes in the evenings that may include a Radio Bible class. Under such

circumstances, counseling will provide an added avenue for learning because the individual will learn about himself especially those suffering low self esteem. Once they rediscover themselves, they will take on other church activities with gusto because the light of the Holy Spirit will have shone in their hearts with the result of driving away confusion, guilt or any other serious growth hindrance.

In Africa, there is a general lack of leadership training. NPC Valley Road is not an exception to this dilemma in the African society. A training program for adult workers might expose men to essential knowledge about church ministry with the result of increased commitment and dedication to God's work in the church. One of the ways of carrying out the above is to conduct it as a conference in outdoor location where the adults are not bogged down with the affairs of their homes or offices in which case a one night out could prove to be of immense value compared to lessons taken in the church location that is usually susceptible to other interferences.

The male adult faces various challenges in his life. A small group discussion in the form of a Bible study but designed for providing a forum for sorting out individual issues facing men as leaders in their homes or work-places. These could then proceed for recreational activities so as to allow the adult to relax the mind sufficiently for the following day, week or month.

The Lay Ministry in the Church

It is not possible that every person in the church becomes a pastor. But a majority of the men can be trained to become lay preachers. Zuck quoted Daniel D. Walker, a Methodist clergyman who stated,

> There is a revolution in the church, and all of us should be aware of it. Creeds are crumbling and ecclesiastic systems are falling apart. What then is the layman to do? He must react to the revolution by becoming a revolutionist! If reform is in order then he, like Luther, should be a

> reformer. If the organized church is too stuffy and traditional-bound to appeal to modern man, then like Wesley, the Christian layman should lead the exodus and head for the streets or the open fields. If the temple needs cleansing, the churchman's place is beside the Christ who upset tables of tradition and drove out those who made the church indistinguishable from society around it (1984, 169)

If the church is to arise and take its rightful place in society, then men in the church must take the challenge and lead and become actively involved. This they can only do if they are enlightened enough to see what is going on around them in the social, physical economic and spiritual arena of their lives. The church is an instrument designed by God to serve the needs of the people and this onus falls squarely on the shoulders of the men who as God-ordained leaders have the task of championing the way. An ugly picture rears its head in that there are more women doing mission outside their home areas than men. Warren (2002) quoting Mattson calls it a shame to men in particular that missionary concern should be largely shouldered by and identified with women groups! He says some successes can be noted under creative leadership, but many men's groups could be described as a small gathering of discouraged men lamenting the absence of so many. This presents stark evidence that men's ministries the world over have encountered problems of growth and revitalization. Hauerwas quoting D. Elton Trueblood states "Many of us are dedicated, but we do not know what to do to implement our dedication..." (2003, 63).

Jesus said, Go... and teach (Matthew 28:19 NKJV). Paul in his letter to Timothy encouraged him to be a witness to Christ by teaching others by saying "And the things you have heard of me among many witnesses, the same commit to faithful men, who shall be able to teach others also" (2 Timothy 2:2 NKJV). This was put in layman's language by Lois LeBar thus as quoted by Zuck thus, "Our talent or ability is God's gift to us; the skillful use of that ability is our gift to Him. We will never know the thrill of fulfilling the purpose for which we were born until we have

developed our gift" (1984, 180).

The Spirit of God has endowed every believer with a gifting. This is one clear reason why nobody should sit on the pews and do nothing and claim that he is unable to do anything: the more reason why men should arise and possess that which is already God-given.

Jesus Christ gave out a practical answer for harnessing the gifting from individual believers. He zeroed in on small groups of single sexes whenever he taught. He knew that they learn better when they are taught separately and that is why he took a small group of 12 disciples and poured himself into them in teaching and actions. This still bears witness to the art and science of Christian education to the present time. It became a role model method for Christian education. What Jesus taught, he lived practically to the delight of the disciples! Jesus did not leave out the opposite gender either (Acts 16:13 NKJV). There were a number of women who were discipled by the Master but separately; and no wonder the ministry was so powerful.

Ministry to adults must be value-driven, goal-directed, handicap-aware, developmental, role modeling and equipping to the adult learners. In adults "Success is better measured in the depth of impact and amount of change in a few individuals, rather than in the number of individuals attending a learning event" (Anthony 1998, 180).

Men of the church fall in this category so adult teachers for men have to abide by these requirements in order to be productive in nurturing the men. Only then will they help transform men as a way of creating impact in society. The use of men in church ministry must lie in the needs of the society because the church exists to impact society. If the men's ministry is to be strong it must target basic needs of the men first which should then spill into the needs of the society. The society is bleeding

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in several areas key among which are evangelism, children's groups leadership, service projects in the locality and far flung areas and home-building that relies heavily on family up-bringing from a Godly perspective. Men will be unable to accomplish all these without guidance from the church starting with leadership training.

The Man in the Home

The multifaceted role of a man as a son, a husband, a father and a worker does from time to time present serious challenge to his manhood. Young boys desire to see their fathers take a proactive role in their interests and upbringing yet the peer group has a more dominant influence on the life of an adolescent male than any other group; only next to the influence of a father. Christian men have not taken the responsibility of becoming heroes or role models to the younger boys in the home, in church and society. Men's active participation in ministry could tilt the scales towards accomplishing this noble task of mentoring the youth towards a better society because practical mentoring is more effective than book-knowledge mentoring.

Buconyori (1993, 106-109) lists the needs of men at various periods of life. In middle ages, adult men strive for greater accomplishment in terms of financial stability, economic responsibility, educational and leadership responsibility. At this time, the man begins to adjust to many things including loneliness due to loss of spouse or age-mates, handling of their teen-agers. In middle age men undergo both biological and social changes that include less strength in the body, diminishing sexual power, impairment of vision and or hearing, ill health begins setting in, loss of job or retirement and the fear of death.

In men's small group forum, he could get godly counsel and guidance on how

to deal with the physiological and social changes he is experiencing as well as balance the different roles in his life during discussions over such needs. Topics difficult to handle in church could be brought to the small group for discussion and with good leadership, men would leave the meeting with better and clearer understanding of the issues at hand.

Conclusion

Interesting themes and issues have emerged from the literature review. These key issues to be addressed in order to inspire males into ministry include: Relevant Christian teachings for spiritual growth, effective leadership training that may include training for lay ministry in church for men, addressing modern influences that may cause unstable marriages, forming small groups where men may grow to appreciate their God-given responsibilities. Finally there is need for men to become committed followers of Jesus Christ for them to actively participate in ministries of the church.

CHAPTER THREE

RESEARCH METHODOLOGY

Design and Research Strategy

The choice of a design is usually determined by time, material and financial resources available to the researcher, as well as manpower. The proposed study adopted a cross-sectional study design that was both descriptive and explanatory. This design allows for a one-off data collection. The researcher believes that this proposed non-experimental study design is least susceptible to history and is likely to generate more reliable results to the research questions in order to meet the study objectives.

Study Location and Population

CITAM has eight branches with five in Nairobi, one in Ngong' town, an assembly at Kiserian that takes care of street children and another branch in Kisumu - Western Kenya. NPC Valley Road is considered as the mother church that has the largest membership of all NPC churches. The study sample was drawn largely from the Valley Road and Woodley branches that have over 4000 males as a representation of CITAM.

Sampling Method

The researcher undertook a population-proportionate to size (PPS) method to ensure respondents were drawn from among the Youth, the Young Adults, Men's

Ministry and from other male groups in proportionate numbers. The register of church membership was used as a sampling frame from which the researcher used systematic random sampling in the selection of individual groups.

The researcher was aware the church membership register gets updated once every three months with the new intake. Some members were not available on the particular Sunday of the data collection exercise; so the number was not realized. Because of this, the researcher topped the list from the Woodley branch. This is referred to as an accidental sampling method.

Sample size

The researcher used a large sample of respondents of 262 males representing slightly below a tenth of the males. The sample size of 400 males was an estimate. In determining the sample size, the researcher considered the total population of the registered men of the church. The sample size was determined using the following formula:

n = z squared x pq divided by d squared

where

n = the desired sample size when the population from which the sample will be drawn is larger than 10,000
z = the standard normal deviate is 2.0
p = the proportion in the target population estimated to have a particular Characteristic if there is no reasonable estimate = 0.5
q = 1.0 minus p
d = degree of accuracy desired usually set at .05

Therefore

n = 2.0 x0.5 x 1.0 – 0.5) divide by 0.5 squared
n = 2.0 squared x 0.5 x 0.5 divide by 0.5
n = 4 x 0.5 x 0.5
n = 1 over 0.25 x 100
n = 400

The actual sample size was 262 respondents.

This sample size enabled the researcher to cross-tabulate the variables as has been discussed elsewhere in this study. In the process, the researcher ensured that males in all age-groups were proportionately represented to include views of the Youth of age 18-25, the Young Adults of 26-35 years, Adults of age 36- 49 years and the Senior Citizens aged 50 years and above. These are recognized membership groups in the church. Age was therefore an important background variable in this study which gave a representative sample of the males of this institution.

Data Collection Procedures

A combination of structured questionnaire and focus group discussion guide was used along with personal in-depth interview. The questionnaire was structured into three parts which were not necessarily in order:

The first part (questions 1-11) collected information about bio-data like age, education and church attendance. This helped in designing a profile for the respondents. The second part (questions 12-22) focused on their knowledge: whether they knew what was expected of them in the church – a measure of the impact of Christian education on men's spiritual growth. The third part (questions 23-31) looked at the personal issues that hinder men from ministry participation that included attitudes, culture and lifestyles, and whether these issues could be transformed by a vigorous Christian education program. Open ended questions in the questionnaire were used to collect qualitative data used to fill gaps and to complement the quantitative data responses.

The researcher involved the Pastor in charge of Men's Ministry which is locally known as Men at Work, Elders, Deacons as well as other heads of departments as opinion leaders in a focus discussion group numbering eight. In this first focus

discussion group, the researcher, who is one of the church elders, conducted discussions with the above mentioned church leaders using a three-question focus group discussion (FGD) guide. He also observed these leaders' reaction in the process of the discussions.

In the third part of the study, two church leaders were interviewed to add value to the qualitative data. The two included Bishop of CITAM and the Senior Pastor of NPC Valley Road, but each was interviewed individually. There were three probing questions for the in-depth interview which the researcher used to determine the type of ministry that interests the men of this church. These two; the focus group discussion and the in-depth interview formed the basis for collecting qualitative data that was used to fill in the gaps left after analyzing the quantitative data for this study.

Some respondents' own verbatim answers were also used in this regard because they were found to be relevant. None of the individuals who participated in the FGDs and the in-depth interviews was involved in the questionnaire interviews although they were part of the total sample. The researcher utilized the services of three research assistants in the data collection process through the structured questionnaire. They were given a thorough training on the structure of the questionnaire and the interview techniques.

The researcher carried out pilot testing for establishing the accuracy and efficiency of the questionnaire. The research assistants were involved in the pilot testing as part of their training. In this exercise, the applicability of the questionnaire was tested. Through this, all questions in the questionnaire were thoroughly scrutinized, for spelling and other errors and no major errors were found.

The pilot testing of the data tools was intended to bring out the following:

- suitability, clarity and relevance of the questions to both respondents and participants
- spell checking
- question comprehension
- establishing the extent to which questions measured what they were meant for

There were no major amendments, so a re-testing was not carried out.

The questionnaire interview took a maximum time of one hour after a Sunday service. The focus group discussion took an average of one hour. Focus group discussions and the in-depth interviews were conducted on the subsequent Sunday of the stipulated two weeks which minimized fatigue on the four assisting interview personnel. The respondents were busy people so optimal use of their time was of paramount importance to the reliability of the data given the timing of the study. The respondents and participants had no obligation to answer these questions. They were doing the researcher a favor so they had to be treated well.

The researcher adhered to the research ethics. Respondents did not write their names on the questionnaire to ensure confidentiality.

Data Analysis

This study had one structured questionnaire, one focus group discussion and the individual in-depth interview. A descriptive as well as statistical framework was used to analyze both qualitative and quantitative data obtained from the study. For example, the study obtained information about respondents' level of education and occupation in order to find out how they could be involved in the ministry activities of the church.

A coding scheme was used where appropriate to establish that there were no missing responses in the study for ease of follow-up and retrieval. The data was categorized to establish the central tendency for example, the mean, mode and median and other differences within the data like the range and standard deviation.

The researcher measured the statistical significance of the dependent variable (DV) and independent variable (IV) which was set at the 0.05 level. The data was coded and entered into a computer. Then researcher used the Statistical Package for Social Sciences (SPSS) computer program to analyse the data because of its efficiency in analytical processes and in particular, its competence in cross-tabulating two or three variables regardless of the size of the sample.

The researcher undertook firstly the univariate analysis. This refers to the analysis of every single variable at a time. The next step was bivariate analysis during which the researcher cross-tabulated two variables at a time to determine whether or not there was a significant relationship. Firstly, the researcher took selected background variables by each of the independent variables and the dependent variables' indicators. Secondly, he took each independent variable by the dependent variable. These were measured under three types of variables which are nominal, ordinal and interval variable. The researcher used Cramer's' V to measure relationships between nominal variables, Gamma to measure ordinal and Pearson's V for measuring interval variables.

Residence was an example of ordinal variable that had little bearing in men's participation in ministry. Where a man lives, whether in Westlands or Kayole, may have little or no influence in his degree of ministry participation. Because a nominal measurement is weak, little statistical manipulations are possible from it. We can use it to calculate a percentage distribution but not a mean. For example, we cannot speak

of the mean of the men's attitudes because it is not possible to establish the distances between the categories since distances between strongly agree, agree and disagree is not known. Ordinal variances have rank orderings of their categories, but the distance between the categories is not necessarily equal (Mugenda and Mugenda 1999).

The researcher used the measurement to Cramer's V, a statistic derived from Chi square value to measure the relationship between nominal variables and visually presented the findings through tables and graphs.

Data Measurement

The researcher measured the data using the measures of central tendency. A sample of how the data was measured is shown in table 3:1.

Table 3: 1 Central Tendency

Variable	Interval	Ordinal Variable	Nominal Variable
Section A Section B	Q1,4,6,5,7,8,	Q12,15,16,17,18,19,20	Q2,5,11,25,26
Section C	Q3,10	Q14,21,22,23,24	

Key Q = Question

The researcher used Likert scales to measure attitudes where responses comprised a measure of three scale continuum. Independent variables were measured by questions 8-14, 16, 20-24 and 27. Culture and knowledge, for example, were measured by questions 14, 16, 23 and 24; discipleship by 20 and 27.Dependent variables were measured by questions 12-13, 17, 19, 21-22, 25 and 26. The dependent variables of men's involvement were measured by questions 25 and 27.

Validation and Verification Strategies

According to Ingule, Rono and Ndambuki (1996, 143), validity simply means a test has the ability to measure what it purports to measure. The researcher avoided *spill over effect* to which the study could have been susceptible, by carrying out a pre-test study at a different branch church far removed from the Valley Road branch.

The spill over could have been possible because some members of *CITAM* occasionally choose to attend worship services in any branch and share information. However, the researcher controlled this as well as the threat of history effect by ensuring that the information did not leak before carrying out the actual interviews at the NPC Valley Road. The researcher ensured that data collection was not unnecessarily prolonged. The accuracy of the research was determined by allowing no more than 5% degree of error in the 262 respondents' sample.

CHAPTER FOUR

RESEARCH FINDINGS AND DISCUSSIONS

Introduction

This chapter highlights the findings and discussions of the study presented to the researcher by the respondents. It is divided into two sections. The first one presents the results from the analysis of the quantitative data derived from the structured questionnaire and the qualitative data generated through in-depth interviews. It also presents the Focus Group Discussion findings. In the second section the researcher interprets and discusses the results.

What are the responsibilities of the church to its males? The church indeed exists to serve God by making its attendants better Christians. If people grow into mature Christians, they are likely to get involved in ministries and serve God better and more effectively. Christ Is The Answer Ministries (CITAM), the umbrella organization under which Nairobi Pentecostal Church Valley Road falls, has a challenge with male participation. The problem under research focus is that there is little participation by a majority of adult males in the numerous Christian ministries set up by the church.

The results presented in this section provide the necessary information needed for answering the research questions stated in the first chapter. The results are presented in three main forms. The first is the description of the respondents' and the participants' views. The second presentation is done in the form of tables indicating percentages and sum totals by category. The final form is a graphical presentation of

respondents' views and statements..In summary, the purpose of this study is to explore ways of enhancing men's active participation in ministries of the church

Section one: Results

Characteristics of the Study Population

This description begins with a focus on the characteristics of the 262 male respondents of CITAM members from whom the data was collected. The study population comprised registered and non-registered members who are either regular or irregular attendants of the church. This section draws a demographic profile of the study population by age, length of church membership, attendance and regularity, leadership and ministry activity, education and vocation.

Respondents by Age

The study was controlled for all males of 18 years and above. The respondents' age ranged from 19 to 69 years and had a mean of 35.72 years and a standard deviation 13.23. A significant proportion (66%) of the males was over 30 years of age indicating that slightly over two thirds of the respondents were mature adults. Table 4.1 gives the age in groups of five years and as is observed, the largest group (23.8%) is in the 25-29 years age range, while the smallest (10.4%) is in the youngest age-group.

Table 4. 1 Church Respondents By 5-Year Age-Groups

Age Groups	%
24 years or younger	10.4
25-29 years	23.8
30-34 years	18.1
35-39 years	16.5
40-44 years	12.7
45 years or older	18.5
Total	**100.0**

The study population was drawn from the church attendants of Nairobi Pentecostal Church, Valley Road and Nairobi Pentecostal Church Woodley both members of CITAM. The church attendants' register was used to sample the respondents of the study. Any male aged eighteen or more years qualified to participate. A fairly large proportion of non-registered, but regular attendants (40%) were included in the study because they form a crucial part of the assembly. Excluding them could have locked out important information from this study. This proportion of those not registered is significant and causes concern to the leadership. They are the church because the church is not just a building. Apart from praying, the non-registered attendants also give their resources and time to the church as well the ministry of presence.

Two thirds of the respondents are married as highlighted in table 4.2.

Table 4. 2 Marital status

Marital Status	%
Single	37.6
Married	61.2
Separated/widowed	1.2
Total	**100.0**

Relationship with the church

Three fifths (61%) of the respondents were registered members while an overwhelming majority (94%) were regular attendants. This shows that over two thirds of the respondents were committed and attended church regularly.

Table 4. 3 Leadership Role and Age

Age group	Leadership Involvement %
Youth	11.1
Young Adults	34.7
Adults	30.6
Senior Citizens	23.6
Total	**100.0**

Church Membership and Attendance

Two thirds of respondents (60%) had been attending church for between 0-10 years, an indication that the church grows by attracting many new people and is stable.

Table 4. 4 Church Membership And Attendance

Number of Years Attended	% Registered Members
Below 5 years	29.8
6-10 years	30.5
11-20 years	23.1
Over 21 years	16.6
Total	**100.0**

Attendance and Church Participation

Regular attendants totaled 94% of the respondents which includes both registered and non-registered males. It is encouraging to note that an overwhelming majority of the respondents attend church regularly.

Educational Levels of the Respondents

The respondents exhibited other characteristics, namely that they had spent a number of years in school as shown in table 4.5.

Table 4. 5 Years of Formal Schooling

Highest Level of Schooling	**%**
Primary	1.6
Secondary	16.0
College	35.9
University	46.5
Total	**100.0**

A univariate analysis of the study population shows that a majority of the respondents have been to school for between 13-16 years (36%) an indication that most of the respondents had gone beyond secondary school education. Those with education of 17 years and above (47 %) were university graduates. College graduates accounted for over half of those in leadership positions in the church (Table 4.6). This may indicate a strong relationship between leadership and academic achievement.

Table 4. 6: Leadership Role and Level of Schooling

Years of schooling grouped	Leadership role in church %
12 through lowest	14.3
13-16 years	33.3
17 years or more	52.4
Total	**100.0**

Ministries and Respondents' Involvement

The most crucial question of the research study concerned ministry involvement and participation. Anyone whose attendance is irregular is unlikely to serve in any ministry effectively. However, 55% reported they were involved in ministry. From a sample of 257 respondents, 140 were involved in ministry while 117 were not. Those involved were scattered in various ministries namely Children's ministry 6%, Youth ministry 9%, Bible Study ministry 9% and others that were not mentioned.

Half of the respondents were not involved in any ministry. Even the men's own church ministry known as Men at Work registered only 14% respondents' attendance. This is the crux of the matter-why are males not participating in a ministry meant for them? Out of the half involved, nearly one third (31%) were involved in one ministry while only 19% were involved in two or more.

When respondents were asked to indicate reasons for joining specific ministries, interesting themes emerged. For example, "It is God's calling on my life". Others saw ministry as a means of serving God. Of the 130 respondents that

participated in ministry, 50% stated it was God's calling on their lives, nearly a third (32%) saw it as service to God's Kingdom while 18% joined ministry for purpose of spiritual growth.

Ministry Impact

The ministries that have impacted men's spiritual growth most are listed in table 4.7. Sunday preaching, pulpit ministry and Bible Study as well as Bible Exposition were the highest rated respectively. These too, fall under the teaching ministries of the church.

Table 4. 7: Ministry Involvement

Ministry	Participants	%
Children	15	5.7
Youth	23	8.8
Bible Study	51	19.5
Visitation	20	7.6
Counseling	35	13.4
Ushering	3	1.1
Welcome	3	1.1
Security	8	3.1
Preaching	8	3.1
Men @ Work	36	13.7

NB: These are multiple responses not necessarily adding up to 100 percent.

Reasons for Non-involvement in Church Ministries

Males are the breadwinners in their families. Retirees and those who have been retrenched face a challenge as they have no gainful employment, and therefore no income. The expenses for school fees, college fees, health and car insurance, rent or mortgage payments are a great burden to those without regular income.

Consequently they suffer a fall in their standard of living. Such male adults are likely to have serious emotional needs that call for Biblical counseling. The only option open for them is to seek counseling in church. This group would form the bulk

of the non-involved population in the congregation. They are hurting and so are likely to shun ministry activity that would expose them to the public in church or in society. Inevitably, a few of such men may not open up to state the true reasons why they do not participate in ministry. Instead, they may hide behind some of the reasons listed in Table 4.8.

Most respondents were emphatic that they would be able to make informed decision if the church exposes them to relevant teachings. In the focus group discussions and in-depth interviews, some participants had this to say; "Men prefer a low-key approach to service, usually in an area of their gifting". Often most people are ignorant; hence not aware of their responsibilities in terms offering their services in church.

The church leadership has much work in publicizing ministry activity. "Men prefer tasks where they can see progress and success e.g. construction and other action-oriented tasks" as brought up in the Literature Review in chapter two.

Another respondent remarked, 'Ignorance and sometimes, blatant resistance is the main factor that denies Christians informed decisions on the issue of ministry involvement, so they spend many years warming the pews'.

Table 4. 8: Reasons for Non-involvement in Ministry

Reasons for non-involvement	Participants	%
Lack of time	54	20.6
Knowledge of the Bible	4	1.5
Non church membership	28	10.7
Has not been requested	10	3.8
Does not know the ministries	10	3.8
Area of ministry not in church	1	0.4
No interest	4	1.5
Unsure of gifting	23	8.6

NB: These are multiple responses that do not necessarily add up to 100 percent.

The respondents who are not involved in church ministry cited various reasons for non-involvement. For example, lack of time (21%) was the most commonly cited reason, poor knowledge of the Bible (2%), non-membership (11%), have not been requested 4%, does not know Church ministries 4%, area of ministry not in church 4%, no interest 2%, and uncertain of my gifting 9% as listed in table 4.8.

Other reasons given for non-involvement by the respondents who participated in the questionnaire interviews included,

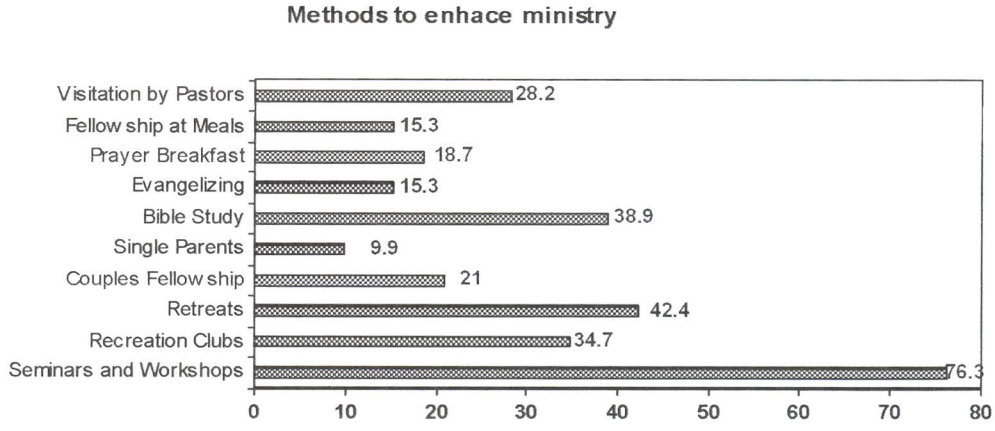
- being away from Nairobi
- time and or day of meeting not convenient
- men need projects to attract them
- men are busy
- flexible meeting times required to suit men

- men not aware of the importance of ministry participation
- lack of involvement by top church leadership in meetings of the men
- preference for weekends and lack of motivation and
- lack encouragement from church leadership

Enhancement of Men's Ministry

The respondents were asked in the questionnaire, "Can enhanced teaching by the Educational ministries of the church result in improved men's participation?" A majority (57%) responded in the affirmative. Through the in-depth interviews, it was established that some had no advice regarding how male participation could be enhanced, although some of the sentiments shared were not related to the questions at all.

Chart 4. 1: Methods to enhance ministry



Interesting results emerged on how to enhance ministry involvement. Among the most highly suggested methods were: Seminars and Workshops (76%), Retreats (42%), Bible study (39%) as shown in chart 4.1.

During an in-depth interview with the Bishop of Christ is the Answer Ministries (CITAM), Rev. Bonifes E. Adoyo over Men's Ministry participation, he stated,

> "Men are time-conscious and require quantifiable projects that they can do and see accomplished because they always want to make a difference. Men need to have their inner needs met by the ministries they are required to serve in as this will tend to enhance their participation in church. Remember, men are always searching for answers. They need answers to these needs. Minister to these needs and you have men on your side".

According to the Bishop, God gave men a leadership role right from the time of creation. Therefore every thing should be done to have men take their God-given roles in the church in particular, and in society in general because the church is the conscience of society. Men should therefore be active in all ministries of the church. He emphasized the importance of prayer as the foundation of all things.

Education and Increased One-on-One Involvement

Some participants responded to the concern over non-involvement in ministry by stating that people need to know more about Men's Ministry as well as all other ministries because this is a large church with too many things going on, therefore time for pulpit announcements for ministry programs is always limited. The church needs to allocate time to promote the awareness of the ministries' objectives, plans, strategies and achievements so that males can seize opportunities for serving God in church. The small group in the ministries comes in handy to help males interact on a one to one basis.

The Senior Pastor at Nairobi Pentecostal Church Valley Road, Rev. David Oginde during an interview over the issue of men's involvement said,

> "The church has done a lot to inspire men into ministry not only of the men but into all ministries. Some are indeed involved in more than one ministry already and therefore find it hard to cope. It is true that men are project oriented and need challenging assignments from which they can evaluate and assess their progress over time. The church has gone along way in enhancing men's ministry involvement by restructuring the ministry and renaming it *Men at Work* in the year 2006, but I must hasten to add that there is always room for improvement as indeed, many ministries are still looking forward to more participation from all church members particularly the men."

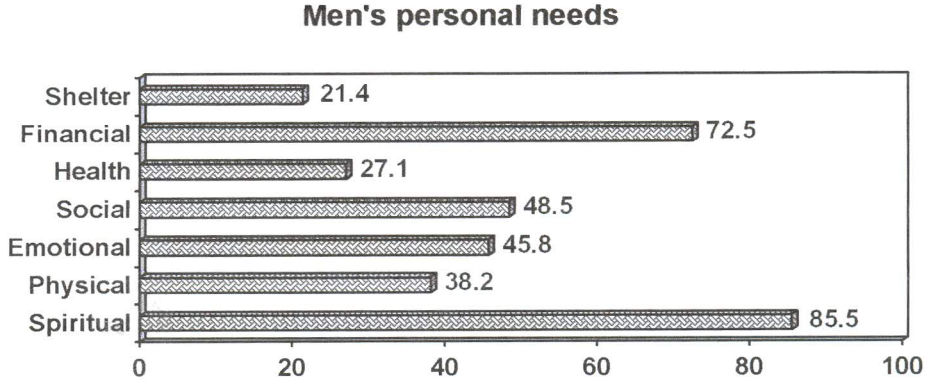
He stated that the church was open to any suggestions that could enhance men's participation in ministry. "In response to the Great Commission, God has not called men to sit in the pews and then go home after each service. God has called everyone to be actively involved in ministry if the church is to fulfill its mandate in the family, society, the nation and the rest of the world," he concluded.

Respondents' Perceptions Regarding Ministry Participation

The respondents would like to see Pastors and other church leaders actively participating in ministries especially the ministry of the men. Men need role models out of their leaders. If the church leaders themselves are too busy to attend ministry meetings then the men will tend to stand on the fence and wait for church leaders to have a hands-on-approach to ministry first. The respondents stated that there is need for regular communication of ministry activities and updates by Pastors. They added that Pastors ought to publicly announce to men to attend ministry activities.

Male Personal Needs in the Church

Chart 4. 2: Men's personal needs



Another question asked what they would like the church to do to inspire and encourage men to be actively involved in ministry and the one theme that stood out was that men needed to have their personal needs met by the church. Such needs included financial and relational needs that most men are usually shy to talk about. Subsequently, the church may not be meeting their needs at the moment. Perhaps the church may not even know these needs so it may be necessary to establish how to find out what these needs actually are. Most men tend to keep their issues close to their chests (table 4.10).

The same sentiments were echoed by the response from the Focus Group Discussion where majority of the participants affirmed the need to be taught about ministries of the church. To quote a few, "Involve men aggressively by teaching them their God-given roles".

Another reported, "There is need to create a network that can meet the social, emotional and spiritual needs of men. Critical issues affecting men should be addressed e.g. marriage, single hood, joblessness among others.

Christian education was an important variable in this study. It encompasses all educational and teaching ministries of the church that include Bible study, discipleship, counseling and Bible exposition among others. The need to enhance these teaching ministries of the church as a way of impacting males for spiritual growth came out very strongly.

A respondent came up with a very interesting angle to addressing male social needs especially by the teaching ministries of the church. He affirmed that focus on teaching relevant Christian Education programs would enlighten men because we 'know that many male adults go to social places not because of what is done there, but because of the need to belong and to be with friends' quoting one respondent.

Table 4. 9 Men's Needs

Needs of men in %: Spiritual 85.5, Physical 38.2, Emotional 45.8
Social 48.5, Financial 72.5, Shelter 21.4, Health 27.1

The above data indicates that male needs featured prominently as the area to be addressed if male members of the church are to be inspired into active ministry involvement.

Communication about Ministry Issues

Some respondents articulated their concern by saying that people need to know more about Men's Ministry as well as all other ministries of the church because the church is a large church and with too many things going on, time to popularize individual ministries is always limited.

Education as a Way of Reaching out to Men

Some respondents reported lack of education as the main reason why men do not get involved in ministry. "I would like the church to create awareness of the existing ministries and to let men beware that there is importance of the Lord being the first priority in their lives and not the time they are lacking," said a respondent.

Others saw home Bible study as the main vehicle of reaching the men of the church for participating in other ministries. Some proposed that the Men at Work ministry ought to be used to reach out to other males by teaching them to identify and utilize their ministry gifting effectively.

Ministry Structure

The church cannot schedule meetings at a time that will be convenient to all members. It is therefore difficult to create harmony for all ministry workers. For some, when the ministry meeting is scheduled is when they are on official duties at their places of work, while for others, the meetings ought to be switched to weekends; especially Saturday afternoons when even those who work on Saturdays will have closed their offices and businesses. These were some of the structural adjustments

participants proposed for the Men's ministry in order to attract men's active participation.

Hypothesis Testing

This study was guided by the following two hypotheses:

- **Null:** Attention to personal issues of the males of NPC Valley Road has no relationship with their involvement in church ministries.
- **Null:** Male perceptions have no relationship to their ministry involvement especially regarding social action, mentoring and active leadership roles.

The researcher used the Statistical Package for Social Scientists (SPSS) computer program, not only to undertake the univariate and bivariate analysis of the quantitative data, but also to test the extent to which there was an association between:

a) the male respondents' personal issues (independent variables) and their involvement in the church ministries (dependent variable); and
b) their perceptions (independent variable) and involvement in church ministries (dependent variable)

Null Hypothesis 1: Attention to personal issues of the males of NPC Valley Road has no relationship with their involvement in church ministries.

'Attention to' refers to efforts that the respondent has made with regard to personal issues (independent variables). These include church registration (an indicator that one has deliberately committed one's life to the Lord Jesus Christ), duration of church attendance and its regularity. The ministry involvement (dependent variable) on the other hand is measured by multiple responses to the question, 'In which of the following [10] church ministries are you involved?'

The researcher however uses composite index variable 'Respondents involved in a church ministry' measured by two categories only-yes or no.

The following table highlights only the independent and dependent variables that have a significant association.

	Independent variable	Dependent variable	Pearson Chi square (p), degree/s of freedom (df) and levels of	
a)	Registered membership	Ministry involvement	• P = 37.321 • 1df • <.0.01 level	Null hypothesis rejected.
b)	Regularity of church attendance		• P= 13.646 • 1df • <.01	Null hypothesis rejected.
c)	Leadership positions in church		• = 70.521 • 1df • 0.01	Null hypothesis rejected.
d)				

Null Hypothesis 2:

There is no relationship between respondent perceptions on male roles (independent variable) and their involvement in church ministries (dependent variable). The former refers to the respondents' perceived usefulness of various church ministries, while the dependent variable is the same as earlier-involvement or non-involvement in church ministry.

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

Summary of the Results

The reasons for non-participation in church ministries can be classified in the following themes: Relevant Christian Education can lead to Christian maturity, Meeting of men's personal needs, change of ministry structure including timing, diversity of speakers at meetings, goals and objectives should enhance ministry participation. Finally, Role-modeling by Pastors and all Church leadership taking a leading role in church activities will act as an incentive to the non-involved. These formed the respondents' and participants' core recommendations for enhancing men's participation in the ministries of the church.

Section two: Discussions

Introduction

In this section the researcher interprets and discusses the results presented in the first section of this chapter. The discussions are derived from the analysis of the findings of the study in response to the two research questions. It was the intention of the researcher to undertake an analysis of data that would lead to an index variable portraying an overall knowledge of the study population and the corresponding responses. A vibrant male congregation is likely to translate into a vibrant church.

Discussions on Church Leadership's strengths and weaknesses concluded that leaders had an obligation to be fully involved in church matters as owners of the church and ought to be participating in ministries of the church. Both church membership and regular attendance often translates into active ministry participation. Male adults are expected to give back to the church through capacity building, counseling and being a voice of reason for church members. Some of the

opportunities lost by male adults' non-involvement include preparing males for roles in parenting, grand-parenting and training children in the ways of God. The Bible says "train up a child in the ways he should go and when he is old he will not depart from it" (Proverbs 22: 6 NKJV). The church leadership should explore ways of not only making specific ministries vibrant, but also how to sustain the vibrancy. The church membership has a responsibility to seek ways of sustaining the spiritual nurturing and growth activities in the ministries where they serve.

It is not possible for the church leadership to play the role of the male members of the congregation; neither can the latter assume the roles of the former as a means of enhancing and strengthening the church. The church needs to install suggestion boxes at strategic points in the church grounds to create better communication.

Respondents' Commitment to Church Ministries

The church has an obligation to carry out all the purposes for which it was established. This includes ministry to its members and to society. Similarly, the church is expected to address the needs of male adults. However, the church does not have the capacity to serve the whole male adult population in the congregation. In response, the adult males have an obligation to its leadership by being involved in the ministries of the church. The obligations of church leadership and the congregants are reciprocal. Neither can exist effectively on its own without the other.

The church has to put in place structures that inspire male adults into activity by establishing a conducive environment for ministry. Therefore, the church in its role of providing a conducive environment needs to open up all channels of communication of Christian ministries through regular meetings with heads of

departments, male adult ministry included. This is in agreement with what Creswell brought up in the Literature Review that is in chapter two.

From the researcher's view, the church has done its best to minister to male adults right from May 2006 when the male adults themselves were asked to form a committee to look into what ails the ministry of the men and how it could be revitalized and re-launched. Based on the proposals of the said committee the Men at Work ministry was born as a new outfit of the former Men's ministry.

The researcher wonders that, even after the re-launch of the Men at Work ministry, the males are still not involved in large numbers as expected. Perhaps it is about the process of elections of the Men at Work or even male perception of their role in church ministries that affects or negatively influences their involvement. The researcher is of the view that if the males are fully discipled, they will be in a position not only to get involved in ministry, but also disciple others.

Church's Teachings regarding Ministry Programs

The respondents were generally agreed that the church has not done enough to inspire men's ministry participation. While they confirmed that ministries have made them grow spiritually, they did not see this as promoting male participation. The respondents felt that a lot can still be done in publicizing the men's ministry as well other ministries to encourage men's involvement.

From the Men at Work ministry exercise, it is clear that despite the church doing much to encourage ministry participation, males have not conceived the challenge of their responsibility in service to God. A majority of the respondents called upon the church to teach about what is expected of them.

In the researcher's view Christian education will prepare members for leadership. Unless they serve, the culture of recycling ministry workers will continue where the few that are willing are the same found in several ministries, not because they like it, but because someone has to do the work. This tends to compromise the quality of their productivity because they are overworked.

Role Modeling

A proposal to have the church invite professionals to speak to male adults on professional matters as an encouragement and inspiration centered on their personal issues. Men have a desire to be taught programs that promote income generating activities especially for those not engaged in gainful employment. Respondents stated that Pastors and the church leadership's ministry involvement will be seen as a positive sign for all men to follow.

The respondents indicated a desire for Men's leadership to develop a schedule in advance for the men's ministry meetings; and that such dates be highly publicized to the whole church through pulpit announcements. Finally that discipleship programs should be used to put in place methods of mentoring by mature Christians who could help to mentor those that are still struggling. Lack of knowledge could continue being a hindrance to male participation in ministry.

In summary, specific issues have surfaced in the above discussions. Christian nurture remains the key element in solving the problem of low participation.

CHAPTER FIVE

CONCLUSION AND RECOMMENDATIONS

Conclusions

One of the objectives for carrying out this study was to provide Pastors, evangelists and the general church leadership with material that they would fall back on with the aim of enhancing male participation in ministries of the church. This objective may not be restricted to CITAM alone as the issue at hand presents a challenge to almost every Bible-believing church: not only here in Nairobi, but in Kenya and indeed the rest of the world. The wise men of old said, "It is only the wearer of the shoe who knows where it pinches!" Therefore it is the men themselves who are in a position to enlighten the church of what could be the underlying factors beneath their lack of active participation in ministries. That was the sole purpose of targeting the men and creating the study sample solely from them because some could have different opinions from others.

It is apparent that male participation in CITAM ministries is wanting and poses a challenge to church leadership. It has been established from the study results that a majority of the respondents are registered members who believe in Jesus Christ as personal Savoir of their lives. One qualifies to be registered as a member if he or she is born again and has attended the church for at least one continuous year. Therefore, all registered members are born again. Some of those who are believers but have not sought to be registered as members may be doing so as a way of avoiding ministry commitment. A large majority of the non-registered respondents may not indeed be

born again. This could be the reason why they are not involved in any ministry. The position above led to the following research observations: Being Christian does call on this majority to participate in church ministries and by doing so they would grow spiritually. These ministries are established by church leadership for fellowship and more importantly for spiritual growth. So one fails to understand the reasons behind the non-activity phenomenon.

- It is sad that male adults do not take advantage of joining these ministries so as to grow spiritually which is God's requirement for every Christian.
- The researcher is able to conclude that the church to a certain degree has responded effectively to the needs of adult male congregants. The church has succeeded in carrying out its responsibility of the establishment of various ministries to which adult males can belong. The response by the congregation for which the ministries are established is however wanting as shown by the relatively small proportion of males who participate in the ministries.
- It can therefore be concluded that church members are failing themselves and in the process likely to frustrate the efforts of church leadership in helping them develop spiritually. An example is the restructured Men at Work ministry that is virtually men's own, yet shortly after its re-launch, attendance and participation had grown at a lower pace than expected by church leadership.
- A ministry is a forum through which the members can articulate their needs openly to the church leadership. Specific ministries are a channel through which the church leadership can learn about the needs of the members.
- It is neither possible nor practical for pastors to provide pastoral care to every individual in the church. This can only be done through small groups as

provided for in ministries. A church that desires to see vibrancy in its activities has to go the 'small groups' way. The same goes for the adult male ministry. The study has helped unearth some basic truths about male adults and their attitudes, perceptions and beliefs. It is by knowing the underlying currents of male needs that the church can tackle ministry inactivity with any meaningful measure. Only then can progress be made in encouraging and inspiring males of all ages to take the challenge and join ministry for doing so is equally a way of worshipping God in service to Him as well as a path for spiritual growth.

The church can only influence Christians by first understanding pertinent issues touching on their personal needs. Low male participation in church ministries will continue to present a daunting task unless church leadership focus on finding practical solutions that could resolve this concern in a spiritually mature way. All pastors, evangelists and Church leaders must not only acquaint themselves with the knowledge of male issues, but also make a deliberate attempt to be part of their concerns. In a sense, all pastors and the church leadership need to be educated on all ministries of the church. Their understanding of the intricacies of what is required in every ministry will enable them to give godly counsel to male adults in the congregation so that the males could in turn make informed decisions towards ministry involvement and participation.

As highlighted in the literature review in the second chapter, Gangel believes that, "for men to be effective in ministry they must become committed followers of Jesus Christ" (Gangel 1999, 8)

Conclusions

The responsibilities are reciprocal. The congregation has a responsibility to help the church leaders to minister back to them. This can be done as adult males participate in ministry activities and let the Senior Pastor and the church leadership know their needs and concerns; being open to the leadership using laid down counseling channels of communication. Sadly this forum is grossly underutilized as a means of communication. Upon optimal use, ministry communication channels could form the bridge through which male needs and concerns will flow to the church leadership. Such information would include review of missed opportunities. The older adults could develop parenting and grand-parenting skills for use in creating a better society. It is apparently clear that the presence of a Pastor will make a difference to the general morale of the membership of any church ministry.

This study explored the various reasons that keep males away from active ministry in church. Upon identifying their personal needs as scoring high among the reasons, it concluded that it is essential to establish on-going methods of meeting these needs. CITAM will, with structured and relevant Christian education programs targeting male perceptions and attitudes, be able to help men grow towards spiritual maturity and in the process, inspire them into active church ministry. As more males grow spiritually, a larger number will develop interest in church ministries and begin to participate actively. In the process, pastoral staff will be released to have more time to spend in prayer and reading of the Word of God.

Recommendations

It is important that the church focuses on a theological vision and practice that is proactive in its preparedness to meet the needs of the members over matters of male

participation in ministry. The church should therefore seek to educate males on key issues of ministry participation. The researcher strongly feels this study has achieved the purpose for which it was carried out, the objectives for which the researcher was at pains of unearthing and the research questions were adequately answered.

The church should consider providing significant biblical knowledge on male ministry participation already in its domain if the church as a body is to remain strong and growth oriented. Only the biblical principles and concepts taught and fully understood have the capacity to touch inner needs of males in order to prepare them for ministry participation with the result of realigning their priorities towards effective church activity.

In life men are hurting and need care. Once taught male adults will rise up to the challenges of taking up God-given roles in the church. The church has to allocate time and promote knowledge about the ministries and equally speak about this knowledge to her members in a variety of forums if there is to be any meaningful positive change on the attitudes and perceptions to ministry involvement by the males.

The church needs to allocate time to promote the awareness of the ministries' objectives, strategies and achievements so that men can exploit all opportunities for serving God. A deliberate effort ought to be made to meet men's needs particularly in relationships and finances especially in the line of investments.

Areas for Further Research

The researcher appreciates that this study was conducted from male respondents only. An area for further research should be to explore ways of enhancing men's ministry participation by interviewing both male and female members of the church congregation. Married women, mothers and young ladies who are active in

church ministries relate to male adults in real life and could provide useful information with which to address low male participation in church.

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APPENDIX I

Questionnaire

Good morning/afternoon. My name is Winston Omenya, a master's Christian Studies student of Nairobi Evangelical Graduate School of Theology and I am carrying out a research study on the attitudes, perceptions and traditional values that men have towards active ministry in church.

I kindly request you to give a little of your time and take part in this study by filling in this questionnaire. If however, you are pressed for time, try to answer as many questions as you can. I thank you in advance for the information you will give before you leave. God bless you.

Please read the questions below and tick where applicable.

1. How long have you been attending NPC Valley Road?
   a) Below 5 years ( )
   b) 6 - 10 years ( )
   c) 11 - 20 years ( )
   d) Over 21 years ( )

2. Are you a registered member of NPC Valley Road? Yes ( ) No ( )

3. What is your residential location?

_____

4. How many years of formal schooling have you had?

_____

5. What was your highest level of schooling?
   a) None ( )
   b) Primary ( )
   c) Secondary ( )
   d) College ( )

e) University ( ) Other, specify_____

6. What is your occupation? _____

7. What is your marital status?

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

8. How old are you? _____

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

10. If yes, how many? _____

11. What are their ages? _____

12. How would you rate your attendance to church?

(a) Regular ( )
(b) Not regular ( )

13. If not regular, give reasons_____

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

15. In what ministries of the church do you participate?

(a) Children's ministry ( )
(b) Youth ministry ( )
(c) Bible Study ( )
(d) Visitation ministry ( )
(e) Counseling ministry ( )
(f) Ushering ministry ( )
(g) Welcome ministry ( )
(h) Security ministry ( )
(i) Preaching ( )
(j) Men at Work ( )
(k) Choir
(l) Other_____

16. Briefly give reason(s) for ministry preference_____

17. If you are not involved in any ministry, what hinders your participation? (Tick all that apply)

(a) Lack of time ( )
(b) Knowledge of the Bible ( )
(c) Non-membership ( )
(d) Have not been requested ( )
(e) Does not know the Church ministries ( )
(f) Area of ministry not in the Church ( )
(g) No interest ( )
(h) Uncertain of my gifting ( )
(i) Other reason, specify _____

18. What in your opinion should the church do to encourage men's ministry participation?

_____

19. In what ways have Christian education programs helped you?

_____

20. Which of these ministries do you consider most useful to your spiritual growth? (Tick all that apply)

(a) Sunday Service Preaching ( )
(b) Pulpit ministry ( )
(c) Bible exposition hour ( )
(d) Prayer meetings ( )
(e) Men at Work ministry ( )
(f) Joint Men and Women Ministry ( )
(g) Golden Edge Ministry ( )
(f) Other_____

21. Which of these methods should the church use to enhance your ability to be involved in ministry? (Tick all that apply).

(a) Seminars / workshops ( )
(b) Recreational Clubs ( )
(c) Retreats / conferences ( )
(d) Couples Fellowships ( )
(e) Single Parents Fellowship ( )
(f) Home Bible Study ( )
(g) Personal evangelism ( )
(h) Prayer breakfast ( )
(i) Fellowship at meals ( )
(k) Office Outreach ministry ( )
(l) Personal visitation by Pastors/ Elders/ Deacons ( )

22. How far do the above named ministries enhance your needs?

(a) High ( )
(b) Moderate ( )
(c) Low ( )

23. What is your age-group? (Tick as appropriate)

(a) Youth 18-25 ( )

(b) Young adults 26-35 ( )
(c) Adults 36- 49 ( )
(d) Senior Citizens 50 years and above ( )

24. What is your opinion on serving in ministry under a leader younger than you?

_____

_____

25. What is your opinion on serving in ministry led by a person of the opposite sex?

_____

_____

26. What are the most important needs for men of your age-group? (Tick all that apply).

(a) Spiritual needs ( )
(b) Physical needs ( )
(c) Emotional needs ( )
(d) Social needs ( )
(e) Health needs ( )
(f) Financial needs ( )
(g) Shelter needs ( )

27. Please state precisely how you expect the church to personally minister to you

_____

28. What other days of the week could be most appropriate for you to be attending church activities other than the Sunday Service?

_____

29. What time of the day could be suitable?

_____

30. Do you play any leadership role in the church? Yes ( ) No ( )

31. If yes, what position do you hold?

_____

32. Please suggest possible ways of enhancing men's ministry in this Church

_____

33. How can the church help you to get involved in ministry?

_____

APPENDIX II

Guide Questions for Discussion group

1) What are your views on methods that the church can use to inspire men to be actively involved in church ministry?

2) Do you agree or disagree that the Christian education programs in place are adequate to inspire men into active participation in ministry?

3) What changes do you recommend for use to attract men into and sustain them in active ministry activity?

APPENDIX III

Guide Questions for Use in In-Depth Interview

1) What are some of the key changes this church can be credited with that have helped in mentoring men into active ministry?

2) Do you see any thing that has not been addressed adequately that could enhance their ministry participation?

3) Any closing remarks?