

Emmanuel Collins Asante - Factors that
Account for Growth or Non-Growth

**NAIROBI EVANGELICAL GRADUATE SCHOOL OF
THEOLOGY**

FACTORS THAT ACCOUNT FOR GROWTH OR NON-GROWTH

**A Study on the Growth and Development of the Eastleigh
(Section 3) Pentecostal Assemblies of God in the Bahati Region - Nairobi**

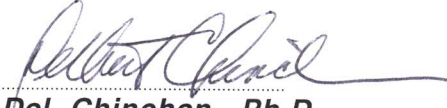
by

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

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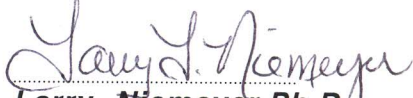
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ABSTRACT

It was in the urban context that the Eastleigh Pentecostal Assemblies of God church was born in 1975. In that early setting it struggled, thrived and grew. Today, the Eastleigh Pentecostal Assemblies of God has plateaued. The Eastleigh church today cannot be said to be an excellent model of harmony and effectiveness. It seems to be minced in mediocrity.

To attempt to enhance a glorious resurrection from its urban grave, the researcher engaged in an investigation of the malady of this church. This study, therefore, is concerned with describing and analysing the growth and development of the Eastleigh PAG church by identifying the factors which made for growth or non-growth. The grave situation is that the church does not express herself as an urban church. The church has not been contextualized from an earlier ruralism, in her mentality, nor does she even exist as a reaction against the urban psyche. However, this researcher demonstrates that there is a departure from the ideals which made the church grow. These ideals include: Bible study, corporate prayer, oneness and evangelism. Also to be revealed is the frequent transfer of pastors and the tribal factor which have had a negative effect on the growth of the church.

For the study, the descriptive method was used as the research design. In one aspect of carrying out the research, the Eastleigh church was diagrammed and in another the researcher quantified the population earmarked for the research. The tools employed to procure data were questionnaires (both structured and unstructured for four different kinds of respondents) personal interviews, the researcher's personal case history (having participated in the church for the past six years) and library resources.

The observed causes of blocked growth are diagnosed and principles that will enhance growth are suggested. While calling the church to return to the ideals of Bible study, corporate prayer and evangelism, the researcher also suggests the "Integrative Multifarious Principle" which is a contextualized form of McGavran's Homogeneous Unit Principle as a method of carrying out evangelism and planting churches. This should enable pastors and the members to evangelize cross-culturally.

Dedication

This work is dedicated to my late father:

RICHARD EDWIN ASANTE

from whom I parted for the purpose of studies in Kenya,
Nairobi, but who was never to wait for my return;

and

to my dear loving wife:

SYLVIA GIFTY ASANTE

who has been an inspiration and an encouragement,
labouring alongside me to make this thesis possible.

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ABBREVIATION

CED	-	Christian Education Department
PAG	-	Pentecostal Assemblies of God
PAOC	-	Pentecostal Assemblies of Canada
PBC	-	Pentecostal Bible College
PACC	-	Pan Africa Christian College
EPH	-	Evangel Publishing House
HUP	-	Homogeneous Unit Principle
AGR	-	Annual Growth Rate
AAGR	-	Average Annual Growth Rate
DGR	-	Decadal Growth Rate
NEGST-		Nairobi Evangelical Graduate School of Theology

CHAPTER ONE

INTRODUCTION

Enquiries and criticisms of the mission of the contemporary Church are not readily accepted. Such criticisms strike too close home for comfort. The modern age may deem it unseemly and out of proportion yet, the fundamental truth of church malfunction cannot be denied. Recent findings extrapolate this anomaly in reference. In the words of James Means, "*not many churches are excellent models of harmony and effectiveness in ministry. More than a few are deeply troubled or minced in mediocrity*" (Means 1989, 30). But if it was in the urban context that the historical church was born, struggled, thrived and grew, why should not the Eastleigh PAG church established in 1975 in Nairobi also grow in the urban context? It is the opinion of the researcher that the church that is built in the city has certain peculiarities that determine its firm establishment and subsequent growth or spell its doom. Cities, due to the magnitude of their populations, the complexity of their problems, the centrality of political and economic power provide unique opportunities for ministry.

The people in the city are there in their plurality of cultures seeking either to satisfy a curiosity or meet a need. In most cases, these people are disillusioned. The dream of a city flowing with milk and honey, they learn too late, belongs only to a privileged few. Interestingly, however, the call and obligation to responsiveness to the desperation and despondency of these innocent but ignorant and plightful people's care is the church's mandate.

Never should city dwellers be considered by the Church as amoral or a nuisance, but rather, they should be looked upon as an opportunity and challenge for ministry.

Our dedicated and unwavering response to these opportunities in the urban context is crucial. It is in light of this that this study makes an effort to analyze and describe the growth and development of the Eastleigh Section (3) PAG church in Nairobi region by identifying the factors which made for the growth or non-growth for the period of her history in Nairobi between 1952 and the present, 1995. The rationale for this is, should it be confirmed that the church is stagnating, then the leaders will have to evaluate their own activities so as to enhance growth. To come to this conclusion, the researcher made an inquest into the history of the PAG church from Nyang'ori - its first establishment, until its set-up in the city of Nairobi in 1952. The purpose here was to note by this enquiry, the factors contributing to the growth of the church. The most crucial need, however, was the consideration of the contemporary growth reflecting upon present urban nostalgic trends, the theology of urbanization, healthy growth and New Testament principles that have caused growth or non-growth is verified and evaluated. Suggestions are also given to help realize growth. For all these, Jesus' statement "*I will build my church and the gates of hell shall not prevail against it*" (Matthew 16:18), is our motivation. The church need not be nominal. Her mandate in Matt. 28:17 is to make disciples.

Purpose of Study

The purpose of this study is to describe and analyze the growth and development of the Eastleigh Pentecostal Assemblies of God (Section Three) in the Bahati Region, Nairobi, by identifying the factors which made for the growth or non-growth, for the period between 1952 to the present (1995).

Research Questions

- (1) What is the history of the establishment of the PAG church in Nairobi from 1952 to 1995?
- (2) What are the factors which made for growth or non-growth?
- (3) What is the dominant tribe in the church today? Why?
- (4) What method and/or principle has the church adopted in its missionizing so far and what has been its effect?

Hypotheses

For this study, the researcher will not formulate hypotheses. He will use the logical methods of inductive-deductive reasoning to arrive at generalizations. (See descriptive method in Chapter Three).

Significance of the Study

A description and analysis of the factors which made for growth or lack of it in the Pentecostal Assemblies of God, Eastleigh Section Three (3) church, should reveal growth trends in the church. This should be beneficial to the PAG denomination in re-evaluating their activities in order to enhance healthy biblical growth for its urban churches.

The missiological interest would be to suggest a sound church growth theory for urban life, especially in the city of Nairobi with its kaleidoscope of cultures, because people prefer to form groups of their kind. Sound church growth theory can only be built on solid case studies conducted among people in different countries and different urban centres. Since this is a church

growth case study in Nairobi, Kenya, it is the researcher's hope that this case study will make a contribution to church growth theory and help to develop a definitive statement concerning urbanization and church growth.

Due to his more than five years active involvement in work with the PAG church, especially at Eastleigh, and his interest in a revived PAG church, this study has also a real personal value for the researcher.

Goals

An urban church, in its peculiar context, needs principles akin to its peculiarity in order to thrive. The researcher's goal in this study is to verify factors that make for growth or lack of it. These factors are evaluated. The ones which enhance growth are retained, while any that block growth are discarded.

Delimitation

This study would concentrate on describing and analysing factors that make for growth or lack of it in the Eastleigh PAG church Section Three (3).

Definition of Key Terms

The following key terms would be defined as they are related to their usage in this project.

Numerical Growth. This is the membership reproduction experienced by the church through the proclamation and living witness of the Gospel and incorporation of those who respond to the fellowship of the local congregation. Members who are gained through births, transfers etc.

should all be verified as having first acknowledged Jesus as Lord and Saviour.

H.U.P. (Homogeneous Unit Principle). According to McGavran (1970, 198), it is a section of society in which all members have some characteristics in common. The common characteristics might be political, geographical, cultural, linguistic, tribal or other.

Decadal Growth Rate (DGR) is determining the rates of growth across a period of more than one year (Waymire and Wagner 1980, 16).

Bahati Region. This would not necessarily be churches in Bahati geographical area but churches that form half of the total Nairobi region with a total of forty-seven churches as demarcated by the PAG executive. The other half is the Kibera region.

Integrative Multifarious Principle. The functional definition of this term is its heterogeneity. The integrative Multiplural Principle integrates people of all tribes, economic classes, social status and multi-racial identities into the church. It is a principle of urbanism that takes the urban complex situation serious, keeping abreast with the public wavelength as opposed to the H.U.P.

Dependent and Independent Variables

Variables are generally the conditions or characteristics that the experimenter manipulates, controls or observes. The independent variables are the characteristics manipulated in the experimenter's bid to ascertain their relationship to observed phenomena, while the dependent variables are the conditions that appear, disappear or change as independent variables are introduced, removed or changed (Best 1981, 59-60).

For the study of analysing and describing factors that account for growth in the Eastleigh PAG church the following variables are observed:

1. The types and positions of the various respondents (national executive, pastor, layleaders and parishioners).
2. The level of Christian maturity of respondents.
3. Membership experience or number of years respondents have stayed in the church.
4. Respondents involvement or commitment in the church.
5. Level of education of respondents.
6. Spiritual growth of the church.
7. Tribalism (Respondents are made up of different tribal groups).
8. Nature of the church (The general make up of the personality of the church)
9. Size of the church.
10. Tribal population surrounding the church.
11. The influence of urbanization.
12. The effect of leadership (styles, personalities).

CHAPTER TWO

LITERATURE REVIEW

An analysis of our study elucidates at least twelve major areas of review that relate to the investigation: the history of the PAG Nairobi's sociological and anthropological outlook at the time of planting and after the planting of the church, the leadership needed so as to gain the right perspective to contextualize the Gospel; the methodological quest; church growth theories; church growth principles for urban life and Biblical and Theological principles of church growth. Also considered are church growth strategies; urban and rural social structures; urbanization and church growth; the role of the behavioural sciences and communication of the gospel cross-culturally, cross-cultural evangelism and indigenization.

Literature on the History of the PAG Urban Church From 1909 to 1995

The history of the PAG mission will be reviewed under three main headings as: the history of the establishment of the PAG church in Nyang'ori, Western Kenya from 1909 to 1939; the spread of the church to Nairobi and the establishment of the Bahati church (1939 to 1975); the birth and growth of the Eastleigh PAG church from Bahati (1975 to 1995).

Gloria Kulbeck (1958) has a major treatise on the *History of the Pentecostal Assemblies of Canada: What God has Wrought*. The one chapter entitled "On Safari for God's Glory" reveals how the parent body of the PAG

mission traces its history from the time Otto Keller purchased land in the name of PAOC for mission work in Western Kenya in 1913. This history that has only a spatial reference to the city of Nairobi is related to our study in that it gives us the background knowledge of the PAG mission. However, it also tells us very little of the work done in Nairobi.

Ezekiel Kasiera, writing along the same lines, discusses the "Development of Pentecostal Christianity in Western Kenya between 1909 and 1942." Kasiera fills in the missing pages in Kulbeck's history by crediting the beginning of the PAG mission to one Joseph Miller and not Keller. In so doing, Kasiera distances himself from the panegyricism¹ of Kulbeck's writing. But Kasiera's work, though profound, gives us only the Nyang'ori (in Western Kenya) history referring to the Maragoli and Tiriki.

History of the PAG Church in Western Kenya and Its Spread to Nairobi

We would here attempt briefly to show how the Pentecostal Assemblies of Canada (PAOC) began its mission in Western Kenya, leading to the establishment of churches in Nairobi. Before and after independence, Kenya has proven to be a viable and propitious climate for tourists and some hunters alike. Among these were men and women with a passion for the lost. These, filled with God's purpose, were to change the perceived intentions of missionaries visiting Kenya from one of sight-seeing to "fishing" species of their kind for God's glory.

¹ More than ever before, missionary historiographies need an irenic and analytical study. This is due to its tendency to strike the chord of popular imagination.

Early history of the mission

The two known historians writing about the early history of the PAG mission differ as to who founded the mission. Ezekiel Kasiera credits the founding of the mission to Joseph Miller. Miller is said to have worked with and through Africans in harmony. Kasiera's observation is that *"For fifteen years before any other person, he opened the field, broke the grounds and sowed the gospel seed"* (Kasiera 1981, 313). The policy and principle he developed saw to it that the Africans reaped the harvest. This policy and principle according to Kasiera *"puts Miller ahead of his contemporaries"* (Kasiera 1981², 313). He observes, *"what other missionaries preferred was missionary directorship, initiative and execution of power in a master-servant relationship"* (Kasiera 1981, 313). Kasiera makes his point by re-echoing what Mrs. O.C. Keller, wife of O.C. Keller, once intimated; *"Although a native teacher does his very best, yet he must be superintended by the white man"* (Ibid).

Miller's character, principles and work contrasted with that of the other missionaries. If what Kasiera says is a fact, then Miller's seeming dislike for and lack of recognition accorded him¹ by the other missionaries might have stemmed from these.

Gloria Kulbeck, on the other hand, holds that it was Rev. and Mrs. Karl Wittick and Mr. Clarence Grothoaws who first set foot on Kenya soil in 1913 to pioneer the PAOC church mission in Kenya (Kulbeck 1958, 259). But like the ordeal that these early missionaries went through, death lurked at their doors claiming the two men in the early days of their work. Mrs. Wittick was not to be discouraged. She continued and prevailed even during the great

² Kasiera has endeavoured to construct Miller's period of work between 1909-1924. Even though the PAG mission seems to have sprouted from this root, some deliberately credit O.C. Keller with the founding of the mission.

war of 1914-1918, but she had to leave Africa for home when the wars intensified. She, however, returned in 1918 and was privileged to marry Keller, with whom she worked fervently.

Kulbeck's report has it that Keller, with personal funds was able to purchase 100 acres of land eight miles from Kisumu (Kulbeck 1958, 289). It was on this plot that structures were erected for the mission in Kenya. This was affiliated with the Pentecostal Assemblies of Canada in 1924. The most obvious question begging to be asked is, who was the legitimate pioneer missionary of the Nyang'ori mission in Western Kenya?

For Kasiera, there is none other than the man the natives preferred calling '*Bwana Meli*' (Kasiera 1981, 211). Making reference to notes the Kellers themselves made, Kasiera reveals, the Kellers writing eight years later said, "*Here is a field ripe for the gospel. The ground had been broken; the seed sown and now we were to see the beginning of the harvest*" (Kasiera 1981, 313).

The Kellers' reference here, arguably is to the pioneering of the mission as it was carried out by Miller through home visitations, missions at market places, through indigenous singing and Bible studies at the centre. Undoubtedly, Miller's concern at the inception of the mission was to teach how to read and study the Bible. This he did and interspersed it with preaching and soliciting of responses for the salvation of the souls. Miller was able to house the many men and women who were rejected because of their new faith. Yet, before any significant harvest could be reaped, trouble brewed.

Miller sold the plot of land to Keller so that he (Miller) could return to the States. Keller the close associate of Miller, employed the services of other

missionaries³ including Miller himself. Miller is reported to have given up and later went back to the States. It is on record that the cooperative work of these men paid off. Kulbeck reports:

The tears that had watered the sowing of the first gospel seed in Kenya were not in vain. In 1930, a revival penetrated various tribes at Nyang'ori. Those affected by the awakening were the Maragolis, the Luos, the Bunyores, the Tirikis and Nyang'oris (Kulbeck 1958, 291).

With this awakening, the once hostile tribes of Tiriki and Maragoli, Luo and Bunyore began working together and praying for the salvation of their fellow men and women. The revival resulted in a demand for the services of more missionaries. The John Kitts who became associated with PAOC joined the wagon and worked among the Kikuyu and Kisii. The incredible feat they achieved was to translate portions of the Bible into the Kisii language. The McBrides were also to invest in the "Macedonian call" in Kenya. McBride became the Chairman of the Kenya conference and he was obligated to be responsive to the Nairobi churches. When the death bells tolled for Keller in 1943, the Morrises from the Pentecostal Assemblies in Windsor (Southern Ontario) stepped in and took charge.

³ Visiting missionaries fell out of love with Miller for the way he treated and worked with the Africans. The traditional master-servant model was absent. However, Miller is said to have committed the unpardonable sin. The saying goes that when he learnt that his wife had been lured into marrying another while she was on holiday in the States, he opted to marry an African lady. But a white-black relationship at that time was unthinkable. These were the beginning of sorrows for 'Bwana Meli'. His white brethren disdained him and some of the blacks equally gave him up. Miller is said to have compounded his problems and incurred the wrath of the black people even more when he opted to engage in a building for the in-laws. It is not customary to climb to the roof of the in-laws being a stranger. It was a taboo.

To make matters worse, Miller introduced the loud praying and weeping when he returned from one holiday trip to the States. Today this same phenomena can be seen among the 'very old brigadiers' of the PAG church.

Urban Sociology and Anthropology

Popular readings see the nature of the city as a place of transitory, impersonal relations, secularization and anomie. The assertion and theorizing has its roots from Louis Wirth associated with the Chicago School of Sociology (Wirth 1938). The article appears in the *American Journal of Sociology*, as "Urbanism as a way of life."

More than the ecological and demographic aspects of urbanism which we prefer, he was interested in social and urban properties. Contrary to Wirth's held beliefs, the researcher thinks man's behaviour warrants that the Gospel be preached in cities.

Jacques Ellul in trying to set forth a theological understanding of the city in 1970 concurs with Wirth. For him, the city was created by fallen man, and thus makes the point that there is no need to win the city for Christ. Contrary to this view, the researcher agrees with McGavran that more attention be paid to the city. With the influx of people to the city today for a variety of reasons, no one needs to tell us that the city should be our focus for missionizing.

Harvey Conn's *A Clarified Vision For Urban Mission (1987)* helps dispel the dark clouds Ellul and like-minded friends put around the city. This excellent work combines social science and biblical theology in establishing the point. Conn helps us to see that we have a real and possible mission in the city, and that the harmful effects that the city is suggested as having on its fellows is not totally true.

The Church in the African City (1991) by Aylward Shorter makes reference to the city of Nairobi. The researcher agrees with Shorter when he observes that urban issues are not temporal, so what is needed is strategic attention to combat the ills.

Robert Linthicum's *The City of God, City of Satan* (1991) makes us understand the spiritual state of cities and the warfare that awaits one in the city. He singles out the economic, religious and political issues that one must grapple with when ministering in the city.

Stanley Mutunga in "Contextualized Leadership Development for the Church: an investigation into the rural-urban immigration" 1993, Chapter 5, reiterates the issues that constitute urban complexities as: economic, educational, employment opportunities, access to better facilities, prostitution and physiographic factors and ethnicity. Given these factors, it takes strategic plans coupled with concerted efforts to meaningfully impact the city of Nairobi.

Kenneth Little's book, *Urbanization as a Social Process* (1974) focuses on the social changes that African urbanities undergo. Little maintains that strong clan or ethnic associations are formed in most African cities and these provide the much needed support especially in times of crises.

Claude Fisher (1982) in writing *To Dwell Among Friends: Personal Network in Town and City*, challenges the old urban view that urbanities are individualistic persons who always experience anomie. Basing his theory on field research, his claim was that contrary to a thinking of anomie, urbanites maintain a network of friends (which he designates as sub-culture) to exist in the city. These sub-cultures rather than allowing them to grow on their own should be made to integrate with each other in the church.

From all these and many more, one readily sees that without an understanding of the urban dynamics and a sincere call to measure up to expectation, it would be difficult for the pastors mandated to care for the sheep in Nairobi to face these urban eventualities.

Actually, L. Niemeyer et al, in their *Summary of the Nairobi Church Survey* (1989) give us very little cause for joy. According to the survey, less

than one percent of Nairobi pastors are trained for urban ministry. The authors call to the church is to develop leaders who understand the urban dynamics. Yet, without leaders modeled after the servanthood criteria, still, very little can be achieved. Who are these leaders? Our next review touches on that.

Leadership - the Servanthood Criteria

There is a call for better leadership to impact the unpleasant and discouraging elements in our contemporary church and society with all the trained ministers we have today. The reasons vary from context to context. Unresponsiveness of leadership caused by the adoption of worldly models of leadership and the departure from the biblical model of servanthood has created the gap required to be filled in our contemporary world.

There is the problem of motivation for leadership and ministry and there is the problem of desiring to lead out of role rather than being. For Clinton (1988, 55) "ministry flows out of being."

It is in this light, that, we endeavour to discuss responsiveness of leadership through the servanthood criteria with the hope that full expression of the servanthood pattern would be encouraged in our churches to enhance growth in all facets of church life which includes the social.

The servant pattern consists of living, leading by influence and acting on behalf of others. In the biblical sense, servants turn away from demanding that their needs be met and rather seek ways of meeting the needs of others. The servant pattern refuses to manipulate, coerce, or force. The Central purpose of servant leadership remains the benefit of the served.

Pre-requisites and motivation for servant leadership

Servant leadership only has meaning in the context of the Lordship of Christ. If a leader does not know Christ as Lord and Saviour, his motivation would be one of pleasing self and not the one who has called him and asked him to go and bear fruits and let those fruits abide here in.

Three pre-requisites for all leaders, whether elected or not, are considered. Osei-Mensah lists three pre-requisites for servant leaders as conversion, a renewed mind and exemplary obedience (1990, 24-32). It may be surprising to learn that some of our churches are filled with unconverted leaders; yet they are the ones leading the churches, the people of God. It is difficult to know such, for like Osei-Mensah remarks; *"they have all the trappings of a religious upbringing but they have no life - changing personal experience of the saving power of Jesus Christ. They have a form of religion but lack the power thereof"* (1990, 24). Would it therefore, be surprising if such leaders end up not having the real conception of serving others? Or if they promote themselves and lord it over those in their trust? For the offices that they occupy, Osei-Mensah says, *"They ought not be where they are. They have no credentials to be leaders among the people of God. They are there by default"* (1990, 25).

Knowing Christ as a Saviour and Lord will compel one to submit to His pleading day by day. The same would be controlled and guided by the Holy Spirit and not one's own ideas. Paul has described his motivation for service in these words:

The love of Christ compels us, because we are convinced that one died for all, and therefore all died, and he died for all, that those who live should no longer live for themselves but for him who died for them and was raised again (2 Cor. 5:14-15).

What this calls for is prayer for them to turn around and be true servant leaders.

Osei-Mensah's second pre-requisite is a renewed mind. Within the church some people from time to time have been tempted to be - little the mind as unspiritual. Quoting 1 Cor 1:19 (I shall destroy the wisdom of the wise ...) they have compared the mind to faith and declared it as unspiritual. There is a problem of exegesis and interpretation in that regard, for not the God-given mind would God destroy but the philosophy of the unliberated minds. As a man thinks so he lives. We need to be adults in our thinking and not children (1 Cor 14:20). But above all, *"a servant-leader must make sure that God implanted longings are nursed and constantly satisfied by the spirit through the word of God, so that, he can serve effectively in loving obedience to his Lord"* (Osei-Mensah 1990, 31). Practising what we preach in exemplary obedience is the third pre-requisite. The years of *"do what I say and not what I do"* would not promote the church further than the doldrums of criticism that she find herself.

Even as this would suffice for all Christians, servant-leaders must experience a divine call for not all are called to ministry. Their motivation should be genuine and God-given if their ministries are to have any positive impact for God's glory.

The divine call

Anybody called to ministry should be able to adduce definite proof of a call from 'above.' The call must come from God and not men. It must be an appeal to the soul, "son, go work today in the vineyard". To make sure of the call, Griffith Thomas says:

When these five characteristics exist, desire to enter the ministry, providential circumstances pointing in that direction, some evidence of qualifications, the approving judgement of those whom we trust and some experience of Christian work,

we may assuredly gather that God is calling us to preach the gospel (1974, 94-95).

Thomas continues:

a true call to the ministry will always be accompanied by a definite conviction, wide sympathies and genuine spirituality. When these meet and blend in reality and proportions we have the true minister as contemplated by the Holy Scriptures (1974, 96-97).

All the work we do - its success and failure would depend on the call and our motivation. If my calling is to be a seminary professor to teach, I would not join the ministry unless I have that dual gift. An evangelist should never be made to settle as a pastor unless he has that dual gift.

Should one defile this rule, he would become a square peg in a round hole. A prophet without a pastoral heart is more likely to do more damage in scattering the flock of God than the pastor without a call.

Motivation

Motivation, as the researcher would like to see it, should be to serve our generation. Greenleaf defining the servant-leadership model says:

The servant leader is a servant first ... it begins with the natural feeling that one wants to serve, to serve first. The conscious choice brings one to aspire to lead. That person is sharply different from one who is a leader first (Greenleaf 1977, 13).

The motivational emphasis of service is what Osei-Mensah re-echoes:

In both the Old and New Testaments those who are qualified for appointment as leaders among the people of God are always appointed to serve. Whether appointed as prophets, priests, or kings, they are not to lord it over God's people but to serve them (Osei-Mensah 1990, 9).

Sincere service, rendered in a servanthood criteria is not easy neither is it light. No matter where one finds himself - pastorate, teaching or elsewhere, there would be plenty of work to do and a lot of sacrifice to make. Apart from being separated unto God to hear his voice and will for the people, one needs to mend his relationship with God in prayer and study of the word. These are personal things but what of the broken hearts in the church to mend? The backsliding to restore, prayer and counselling for the youth and new believers both before and after marriage? To be a responsive servant leader, one may be tired in the work but he ought not to be tired of it. God's grace and guidance may lead to shared responsibility with an understanding flock. There is no service in all the earth in which there is so much deep gladness. A faithful complying minister will thus enjoy a satisfactory service.

The fact that not all enjoy the service hinges on their motivation; to some, the flowery nature of the ministry in monetary terms motivates them. It is money and not the sacrifice and risk that fills these leaders' minds.

Charles Jefferson has cautioned:

When church leaders begin to lose the vision of the Good shepherd, they at the same time begin to drift away from the New Testament ideal ministerial service. Little by little they magnify their office in ways not sanctioned by the Good Shepherd of the sheep. They become priests offering a bloodless sacrifice and appointing to themselves riches (1973, 21).

Going into the ministry with the love of gain and power, covetousness and ambition, inordinate desire to possess for personal advancement does not lead one far. Such people, the Bible would refer to as hirelings. Their deepest motive is gain, always counting up their profits. There is nothing like contentment in these people's vocabulary, even if all their basic needs are met. Gehazi in 2 Kings 5:20-24 would be recalled as an example. He came

to make capital of Naaman. That tells us that a man engaged in the prophetic office is not immune from temptations. Gehazi had a commercial bargaining spirit. He together with the likes of Ananias, Saphira and Judas (to mention a few) had spirits intoxicated with aggrandizement. Ralph Turnbull in considering the Gehazi issue remarks:

That Gehazi went out leprous was but a fitting expression of his inner self. He was contaminated within. What a dunce a man would be to go into the ministry for the sake of making money (Turnbull n.d., 32).

At this point, James Carter's admonition is appropriate, "let us refuse to let money get bigger than God, for whatever gets your attention gets you" (Carter 1972, 97).

The researcher does not think that we are working with the old mentality that the pastor must be kept poor so as to make him humble. He agrees with Turnbull in saying that there is nothing wrong in possessing material things or handling the coinage of this world, but the spirit of acquisitiveness will wreck the finest life (Turnbull n.d., 32).

The love of money may be one; ambition another, yet pride, egotism, jealousy, popularity, infallibility and indispensability, which Oswald Sanders in his book *Spiritual Leadership*, lists under leadership pitfalls, all tell us that we need to mature in our inner life, for "*ministry flows out of being*" (Clinton 1988, 55). If there are any people wanted today in the ministry, they are those who can control their emotions, tongues and those who manage issues effectively.

The Expression of Servant Pattern Leadership

This section investigated how the servant pattern can and should be expressed in church leadership. The idea is that authoritative, manipulative and leader-dominated patterns are not biblical. Headship involves service not dominance or control.

Relationship rather than position

The servant pattern conceives of leadership as based on relationship rather than position. Biblical headship of a pastor or church leader turns away from authoritarian patterns that coerce the relational patterns that lead for the benefit of the one guided.

Lawrence Richards and Clyde Hoeldtke in the book, *A Theology of Church Leadership* agree that "leadership involves our giving ourselves up for those we serve. If there is any basis for human leaders to claim such a control or command in the church, it must be found somewhere other than in the New Testament presentation of headship" (Richards and Hoeldtke 1980, 22). Means is to explain the power or authority that is considered legitimate; it is the power that conveys the Spirit of Christ to others (Means 1989, 109). We are in authority as long as we are exercising God's authority and not ours. His is the church, we the vessels.

Equipping rather than performing

Servant leadership recognizes that equipping rather than performing leads to maximum effectiveness. Paul's message to church leaders in Eph 4:13 indicates that church leaders are given for the purpose of equipping God's people for the work of the ministry to the end of building up the body

of Christ. At the end of the day, it is the people whom you have equipped that matters.

For Osei-Mensah, "no member is too insignificant to count in the body and none is so self-sufficient as to be independent of the others" (1990, 40-41). Only the know-it-all and self-sufficient will try to do the work alone. Such often break down or burn out with time. Yongi-Cho in a television broadcast relays how he experienced this stress in his early ministry, while Kumuyi of Deeper Life Ministry (the largest church in Africa) talks of his ordeal when he did all the work alone in a church service attended by the researcher in Nigeria.

Osei-Mensah's admonition to leaders who fail to equip the young ones for ministry is:

The only place where there is no initiative is in the cemetery, where the occupants stay peacefully in their quiet 'hotel rooms.' We should not make our churches function like cemeteries...We must encourage the breaking out of these new initiatives so that the church can benefit from them.

He continues:

The church today needs leaders who are able to disciple younger leaders and prepare them, not just as leaders of tomorrow, but as God's servants to serve him today. Young leaders do not want to be flattered that they are the leaders of tomorrow (Osei-Mensah, 44).

If the young and all capable people would be equipped and mobilized for ministry, church work would not be burdensome but a delight and joy.

The Biblical Model of Leadership

From Ebbie Smith's book, *Balanced Church Growth* (1984), the nature of the servant pattern is best understood by an investigation of the biblical

model. The creation of God's special people, Israel, pictures the concept of servanthood. According to Smith, "*Abraham and his people were called, not in order to become a great nation, but rather to become a blessing. The promise of blessing to the nation (Gen. 12:1-3) and greatness were steps to enable Israel to become the 'servant',*" (1984, 166). Smith observes that from the book of Jonah, one could allude to Israel's loss of the servant pattern. She has forgotten her mission as a channel of God's blessings to other nations (people). Jonah's anger at God's forgiving Nineveh and the turning of his wrath is symbolic of the loss of Israel's servant attitude, (Ibid). Churches, missions, denominations and church leaders not forgetting Christian institutions today, fall into the sin of Israel during Jonah's time. Smith comments that "the eclipse of the servant pattern leads Christians and Christian institutions to loose compassion and ministry (Smith 1984, 166).

The book of Isaiah pictures the model of a servant pattern of ministry. The servant lived not for the servant's benefit but in meeting the needs of others. (See Is. 42:1-4; 49:5-6). The lack of this attitude is destroying the church of God. Consider also the servant motif of Isaiah 53:4-6:

Surely our griefs he Himself bore, and our sorrows he carried.
 Yet we ourselves esteemed Him stricken, smitten of God, and afflicted. But He was pierced through for our transgressions. He was crushed for our iniquities. The chastening of our well being fell upon Him, and by His scourging we are healed. All of us like sheep have gone astray; Each of us has turned to his own way; But the Lord has caused the iniquity of us all to fall on Him (Is. 53:4-6 NASB).

Jesus Himself pointed to the 'servant' as the model of his mission (Lk. 4:1-4). The wonder of the self-emptying of Christ for the purpose of serving is pictured in the beautiful hymn in Phil. 2:5-11. The Lord declared his way to be the way of servanthood: "*For even the son of man did not come to be*

served, but to serve and to give His life a ransom for many" (Mk. 10:45 NASB).

Jim Plueddemann has observed:

Jesus was a compelling leader because of His example. He taught servant leadership, not by giving a lecture on history and theology of servanthood, but washing the feet of his disciples (Plueddemann 1990, 72).

Jesus by this example showed his followers how to serve. Ted Engstrom's assertion on the same is:

Jesus teaches all leaders for all times that greatness is not found in rank or position but in service. He makes it clear that true leadership is grounded in love which must issue in service, (1976, 37-38)

Jesus as Lord serves His subordinates, and not his subordinates serving Him. This is the example He left for leaders to follow. Mark records Him saying, "*...whoever wants to become great among you must be your servant, and whoever wants to be first must be slave of all*" (Mk. 10:43-44). The servant pattern is based on self-denial and commitment to others suffering (Lk. 9:23-27). The major impact of dying to self as it relates to servanthood is well stated by L.H. Marshall who says that:

Jesus makes self-denial the first condition of discipleship. '*If any man wishes to come after me, let him deny himself*' (Matt. 16:24). Here the reference is not to petty acts of what is commonly called 'self-denial,' but to something far more drastic. The axe is to be laid at the very root of the tree of evil, namely, excessive love of self. Life is no longer to revolve around the self as its centre, but round the love of God and the love of man; self is to be torn from life's theme, and God and neighbour are to be put in its place, ... This idea of 'self-denial' was something new in Ethics, and self-sacrifice for the sake of others, as a means of social good, is the central ideal of Christian morality (1956, 35).

To be fruitful in ministry is to deny self, for success will depend on the degree of 'dying to self' on the minister's part (Jn. 12:20-28).

Peter and the rest of the ten disciples as well as Paul having graduated from the school of Jesus Christ expressed the servant pattern of leadership. If we would agree, this development takes place over a person's life time (Clinton 1988, 167), that is why the apostles, especially Peter, could not say they attained it all. He was rebuked in Matt. 16:23 as well as in Gal. 2:11, and yet Peter counsels the elders of the church to follow the servant leadership model (1Pet. 5:1-7).

Contemporary Application of the Servant Criteria

In the contemporary world, the term "servant" has a very low connotation, but that was not so as Jesus used it. Indeed, He elevated it, equating it with greatness, and that was certainly a revolutionary concept.

Daniel Walker puts it succinctly:

In the everlasting kingdom of Christ, low is high, down is up, weak is strong, service is power. The ministry of power functions through the ministry of the towel (Walker 1960, 228).

Service means saying no to power games of modern society. In addition to this model of service, we would also recommend the active role of the Holy Spirit today as it was yesterday.

Youngi Cho says the secret to his success lies in his communication with the Holy Spirit. "I am careful not to appear in the podium alone. In every meeting I ask the Holy Spirit to go with me for He is my senior partner" (Kennedy 1960, 193). In dealing with the problem of indispensability, Walker's caution is worth noting: *"nothing is more dangerous than leaders*

accountability to no one. Power is just too dangerous a thing for me to face alone," (1960, 240).

Power corrupts and absolute power corrupts absolutely. To be forewarned is to be fore-armed. In our modern time one excellent principle that we can adopt is what the Jehovah's witnesses and Mormons do with the laity.

T.L. Osborne comments:

The 'Jehovah Witness' organization is the fastest growing religious body in the world today. Why? Because they have captured the vital secret of the church; they require every convert to be a 'witness.' Each member is trained, skilled, equipped and sent out on the streets, door-to-door witnessing and they succeed (Osborne 1967, 46-47).

Green Abbot is also quoted by T.L. Osborne in this matter and he says:

However one may disagree with the 'Jehovah's Witnesses' or the 'Mormons,' he must admire the dedication and sense of mission that takes them from door to door in the face of ridicule and abuse, (Ibid).

Upon a closer observation on the Jehovah Witness Organization, it is evident that it does not suffer adversely in terms of leadership. A servant will lead the whole church into servanthood service. Are we there yet? What about our ministerial training? Traces of our departing from the biblical model is evident. There is very small emphasis put into the devotional and ministerial practicality in the training curriculum of any of our theological institutions to help the young ministers to set spiritual character goals rather than knowledge and personal power goals.

The tragedy of absence of the servanthood pattern is the result of ministry done for personal recognition, material gain status and prestige. God's people are driven rather than led. The pattern of Jesus is replaced by the way of the world and God's work is blocked by mankind's misguided

ambition. The adaptation of the servant model on the other hand basically seeks to equip in order to serve. When confrontation looms, the leader is not outraged at opposition and insists on agreement to his plans, but rather listens and makes worthy judgements.

The servanthood method puts people first in that it recognizes that all were created by God. The servant pattern promotes authentic growth in that it serves all the similitude of Christ.

Church Growth Theories

From Olando Costas, 1974, *The Church and its Mission: A Shattering Critique from the Third World*, we learn that the Institute of Church Growth founded in 1960 by McGavran at Eugene, Oregon became part of the School of World Mission of Fuller Theological Seminary. Their missiological thought gave rise to the church growth movement. Behind this movement lies a missionary theory begotten from McGavran and Waskom Pickett's experience with people movement in India. This missionary theory interprets the mission by analysing and setting the principles governing it and then strategizing for missionary action.

The essential elements of this theory in their writings include the following four theories: the Homogeneous Unit Principle, People Movement, Discipling and Perfecting and Indigenization.

The theory of the homogeneous unit principle

The HUP⁴ is undoubtedly the most controversial principle⁵ to emerge from the church growth movement. However, it stands as one of the most

⁴ For the origin and history of the HUP, see *Exploring Church Growth*, Ed by Wilbert Shenk 1983, pp 79-85, also Roy Pointer 1984 — *How Do Churches Grow*, pp. 181-184.

important contributions that the church growth school of thought has made to missiology in that it gives us fresh insight into conversation, evangelism and the church (Orlando Costas 1974, 127).

McGavran's assertion has been that, if there is one thing that world wide research in church growth continues to confirm, it is that churches grow best when they concentrate on only one homogeneous unit. He, therefore, coined the phraseology that "*men like to become Christians without crossing racial, linguistic or class barriers*" (1970, 198). McGavran made remarkable impact while in India and Indonesia with this method. In a non-receptive area like that many would appreciate McGavran's principle as a means to an end. Yet the crucial question that most critics like Rene Padilla in his book, *Mission between the Times* (1985) ask is whether church planting should be carried out using this format. Padilla explains:

The issue in this evaluation is not, whether we should employ principles that can help in the expansion of the church nor do we need verification that the growth of the church takes place in specific social and cultural context and that people generally prefer to become Christian without having to cross the barriers between one context and another. The real issue is whether the principle is in fact essential for the spread of the gospel (1985, 165).

Padilla accepts that quantitative growth of churches from a biblical perspective is a legitimate concern in the Christian mission. He also approves of the use of anthropological and sociological insights to get to "would be" converts. His concern, however, is enunciated in the five reasons set below. In the early church, the gospel was proclaimed to all people whether Jew or Gentiles, slaves or free, rich or poor without partiality. The

⁵ Dr. Peter Cotterell states unequivocally that he does not believe in the principle ... see *Church Alive*, p. 111.

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

The Church not only grew, but it grew up across social barriers. The New Testament contains no example of a local church with membership that had been taken by the apostles from a single homogeneous unit, unless the term homogenous unit means no more than a group of people with a common language. Each church was meant to portray the oneness of its members regardless of their racial, cultural or social differences. There may have been times when the believers were accused of traitorously abandoning their own culture in order to form another culture but there is no indication that the apostles approved of adjustments made merely in order to avoid that change (Padilla 1985, 166-168).

Opposed to this view, Terr Cornett and Robert Edwards in an article, "When is a homogeneous church legitimate?" argue that the "Homogeneous Unit Principle" is not only conducive to healthy church life but is biblically and sociologically defensible if applied to any of these primary cultural components - cognitive process, a common language or geographical proximity (1984, 23). But from Acts 6 and 15, Padilla brings out the problem that existed between the Hellenistic and Armean Jews. There was no separation advocated for the gospel to be preached better. The truth is that the results of the proclamation of the gospel is seen as devastating. Jesus said, "*I come not to bring peace...*" (Luke 14:28). Response to the gospel can set families at variance with each other.

It should be borne in mind, however, that the purpose is not to destroy culture or family units. The gospel is best proclaimed in cultural thought forms.

Peter Wagner's affirmation to that is "cultural integrity is part and parcel of human identity, and any system of thought or behaviour that denies

cultural integrity is dehumanizing (1979, 97)." Unfortunately uncertain people prescribe severing cultural ties in order to become Christian. To such Alan Tippett in *Church Growth and the Word of God* would say "if our missionary methods extract converts from our society and leave them as social isolates or misfits, there is something wrong with out missionizing" (1970, 34).

The fact is no one single indigenous society can claim to be supra-cultural. The Bible alone is and it is through the Bible that God gets to man in his own culture. God is above culture, but works through culture.

However, not everything in culture is good and not everything is evil, so the Bible should be allowed to speak to our culture accommodating and rejecting elements within it which do not benefit us.

Some of the arguments against the HUP have to do in part with its elastic definition and function in a pluralistic society with its kaleidoscope of cultures and the assumption that it is biblical. For McGavran the proponent, *"the HUP is simply a section of society in which all the members have some characteristics in common. The common characteristics might be political, geographical, cultural, linguistic, tribal or other."* He notes, *"The homogeneous unit is an elastic concept, its meaning depending on the context in which it is used"* (1970, 95).

The difficulty of defining a homogeneous unit has been pointed out by J. Robertson McQuilkin and there is no doubt his sentiments are shared by many others including this researcher. Wagner, the foremost apostle of the concept, claims that *"an ethnic group should not be confused with a homogeneous unit, that it is but one of the several considerations necessary in describing a group of people as Homogeneous Unit (Wagner 1979, 39). His exhortation is that "the HUP should not be pushed to any ridiculous extreme*

or defined narrowly. The HUP is to be used or discarded as it either helps or hinders the completion of the task" (Wagner 1980, 26).

For church growth theorists, the mission of the church is preeminently oriented to the world and the church's basic task has to do with evangelism.

Evangelism and the HUP

By evangelism, McGavran's definition would be "*seeking and saving sinners...grafting of wild olive branches into the Divine tree*" (McGavran 1972, 59). But how is this to be done in a multi-ethnic society? The evangelism model has to do with E1, E2, E3; E1 is reaching people of the same cultural background. The E2 evangelism has to do with reaching people of slightly different cultures and E3 deals with reaching people of greatly different cultures.

Many church growth proponents believe, as well as Wagner, that evangelism is set forth as a priority in our missionizing. Wagner remarks,

Although the total mission of the church includes many facets such as social services, witness, unity of the body of Christ and perhaps others, of all the facets of the mission of the church, evangelism is primary. Evangelism is the central thrust of the HUP (Wagner 1981, 167-8).

Wagner explains, "*the HUP relates to discipling (i.e. evangelism) not perfecting.*⁶ *It is a principle of evangelism, not Christian nurture*" (Wagner 1979, 33). So when McGavran states that people like to become Christian without crossing the various barriers - the men or women in question are unbelievers. They are not in the kingdom of God. That is why the central thrust is evangelism.

⁶ In church growth theory, "discipling" basically refers to evangelism and "perfecting" to follow-up.

Wagner later mentions a vivacious, well-groomed, cultured, enthusiastic, active Christian, a surgeon's wife who attended a church of a lower socio-economic level. Because of socio-cultural differences, she and the women could not relate to one another as peers, and she eventually moved to another church composed of "her kind" of people. She was comfortable. She could relate to the people on a peer level and be fulfilled in her Christian ministry, (Wagner 1981, 167-168).

In the same vein Wagner argues that "*she would not hear what is proposed if they were not 'her kind' of people*" (Wagner 1976, 119). If the individual rejects the community he may not hear but rather be resistant to the gospel. Wagner's insistence again is that mixing homogeneous units kills evangelism potential and should be done with a careful conscious evaluation of the consequences. He argues:

Bringing Christians from diverse cultures into a local fellowship will not be an easy job because it will require a degree of cultural circumcision on both sides. [Furthermore] the resulting church will in all probability find itself almost impotent as a base for effective evangelism in the future (Wagner 1976, 118).

Wagner's preference is "persuasive" evangelism as opposed to "presence" and "proclamation" evangelism styles to bring in the harvest. However, John Stott and others⁷ (Greenway included) have reacted against Wagner's evangelism style saying evangelism must not be defined in terms of results. For Stott... "*evangelism is the announcement of the good news, irrespective of the results*" (Stott 1975, 38). He adds, "*to make the persuasion of men a part of our definition of evangelism is to confuse the activity itself with its goals*" (Ibid, 56). While agreeing with Stott that evangelism should not be defined in terms of result, it could be argued that without persuasion, proclamation is ineffective and may end up being a "search" theology or one

⁷ Greenway warns that "in Wagner's eagerness, he overstates his case and falls dangerously close to Plagianism," (Greenway "Review" p. 373).

of "presence". People irrespective of tribe, nationality or clan have to be compelled to come into the Kingdom (Luke 14:23).

This means a balance is needed in growing churches. Churches need not restrict membership only to those of their kind but to all who are saved and feel comfortable with wherever they worship. After all, the highest meaningful identification that anyone has is that with Christ (1 Peter 2:9). For those obsessed with the HUP methodology of ministry, Smith says:

... the homogeneous unit concept is not the ultimate strategy. The ultimate expression of the kingdom of God is a classless, casteless society of brotherhood. Plurality may remain but fellowship will be unbroken. The HUP strategy is one step on the way to the development of the final church (1984, 54).

The best analysis for the HUP is that it is pragmatic, yet it should be seen as a penultimate strategy rather than an ultimate one. Pointer on his part says *"it is unbiblical and unethical"* (Pointer 1984, 181). The unbiblical character is that *"its advocates have taken as their starting point, a sociological observation and developed a missionary strategy; only then, a posteriori, have they made the attempt to find biblical support"* (Padilla 1983, 301).

Pointer would add that "it contradicts the essential unity of the new humanity created in Christ, the classic statements which are found in Ephesians 2:11-22 and Galatians 3:26-28" (1984, 182).

Pointer's second criticism is that it is unethical to maintain barriers. Converts must be prepared to cross cultural boundaries if necessary. They must come to see that part of the cost of discipleship is to love those they normally hate and accept those they once rejected. The church must be a model of reconciliation. The HUP allows race and class prejudice to exist in the church, which is unthinkable. Some critics even maintain that churches found using this principle cannot be genuine churches (Pointer 1984 182).

Thinking through the pros and cons of the Homogeneous Unit Principle (HUP), one questions the legitimacy of the use of the principle on two grounds; first is whether it should be accepted as a principle as principles are absolutes; they stand for what should be everywhere at all times. The second ground is whether it is appropriate for an urban church like the PAG. McGavran calls for an exception to the use of the HUP in urban centres. The PAG church can use this theory only if it will enhance her growth.

People movement

The second theory to come from the church growth movement is "people movement". By people movements, we are talking about a kind of evangelism which involves mass movements or group conversions. A time comes when people come to Christ not as individuals but as groups. McGavran has estimated that two-thirds of all converts in Asia, Africa and Oceania have come to Christ through people movements. He describes the phenomena as multi-individual decisions (McGavran 1980, 341).

The phraseology - multi-individual conversion, was actually conceived by anthropologist Homer Barnett for Alan Tippett (1970, 31) to incorporate into his formulations, when McGavran was faced with an explanation of what he called "people mind" in conversion. McGavran's observation is intriguing, for he comes to that conclusion by the phenomenal growth in Africa. This cannot be taken for granted.

However, the key question here is, are these conversions genuine? It is easy to see from Constantine's era that they may not be. When Constantine liberalized Christianity in a then persecuted Roman environment, many people came to Christianity. While the toleration had its avenues of good, it also brought into its train many evils. Hypocritical seekers after gain rushed

into the communion for other social or political influence. The moral tone of Christianity in power fell far below that which had existed. The forms and ceremonies of paganism gradually crept into the worship and all these were baptised for Christian worship.

Without much elaboration, it would be observed again that Charlemagne also "converted" the bulk of the pagan Saxons in the 8th Century by the threat of the sword. This means of conversion, in the researcher's opinion is not acceptable, yet it adds to the whole complex mechanism of how churches grow. It can be observed that people movement conversions are sometimes contracted for political or social reasons. Yet, McGavran defends its validity for church growth. His penetrating illustration is:

... In one of the Indonesian islands recently, twenty Moslem communities decided to accept Christ and turn their mosques into churches. This very grave decision entailed participation by each person concerned. Each was saved, not by going along with the crowd, but by his participation in the decision. Multi-individual conversion is not a light matter. It, too, can result in persecution or death. Feared fetishes or remaining Moslem might make a terrible revenge. Participating in such a decision required genuine personal faith (1980, 342).

The basic problem critics have against this kind of conversion is the seeming appearance of wholesale additions of masses of the unconverted into the churches. But Ebbie Smith is to explain; *"this term speaks of a conversion pattern of many individual decisions being expressed mutually ... In the multi-individual decision pattern each person comes to an individual choice and commitment. Salvation comes only through personal commitment to Christ"* (1984, 68).

Yet the dilemma is, are mutual interdependent decisions, decisions based on another's decision or individual decisions expressed

simultaneously? Whatever it is, McGavran's assertion is *"it is not only natural, it is moral. Indeed it is immoral, as a rule to decide what one is going to do regardless of what others do"* (McGavran 1980, 340). This issue under discussion is not easily determined. People movements have its pros and cons. The Constantine and Charlemagne examples, on one end, and McGavran's success among the Indonesians and Indian castes tell us that we cannot get solutions by looking for a straight forward answer.

The argument some people bring against "people movement" can be seen by way of expressing only the western individualistic cult. Where she insists always and only on a personal decision or an "alone decision". This kind of ethnocentrism is a problem as George Peters observes: *"There is an ethnic, a group, a people approach in evangelism which has been either overlooked or ignored by the Western, not because it is not in the Bible, but because of his mentality of individualism"* (1970, 173-174). We cannot agree less with Peters since the principle can be verified in Cornelius' house and elsewhere in Acts. Here it was the Holy Spirit convicting men and bringing them to salvation.

In Africa, the phenomena of people movements is very common. McGavran's observation that almost two-thirds of the people in Africa came to Jesus in this manner may not be far from the truth. Since relational groupings are apparent in many levels among many groups of people, the people movement theory applies to our study in the urban setting. In Nairobi and in the Eastleigh PAG church the key may be to identify the groupings which may be the youth, women, businessmen and work among them.

Discipling and perfecting

McGavran also employs the discipling then perfecting strategy to enhance growth. The first step to conversion he calls discipling. This is where an unbeliever is evangelized by the gospel. The second stage is for the disciples to continue to perfection. In this way he is guided to spiritual growth and development (McGavran 1980, 364-366). The complexity of the problem here is viewed in the light of African society and in the PAG church. To some, salvation is viewed as being gradual. The complexity is further enhanced with Engel's church growth conversion scale (-7 to +3). We cannot here tell when a person is in the state of conversion and when he is actually converted before he presses on towards the high mark of his calling (maturing).

"Critics have charged the distinction of the one salvation into discipling and perfecting with creating a dualism, a bifurcation in a biblical wholism that uses a term like disciple in more than a second stage sense" (Newbegin 1978, 152-154). But Wagner's response to the critics is that, "the statement is descriptive, not normative, phenomenological, not theological" (1981, 67). Wagner's answer fails to satisfy all. A wedge is seen as having been driven between the one experience of salvation and this boils down to nothing else than cheap grace. Since our study deals with conversions among others, the church growth theory in discipling and perfecting is relevant to us. However, the discipling then perfecting strategy if intended to manipulate people into church membership by disguising Christianity's full demands, then it will not be a theory to advocate considering the difficulties the theory brought to the church after 313 AD. Since we cannot ascertain that all who come to Christ through this method are genuinely saved we can only say the method best serves those who have known Christ's saving power via his grace but

lack full understanding of their salvation. Such could be groomed into maturity.

Indigenization

The indigenous unit strategy is another means by which churches grow. Traditionally, an indigenous church must have sufficient numerical strength to support, govern and propagate herself (Hodges 1953, 22, 42, 74). This then is sometimes equated with nationalization and the call to moratorium was in effect to authenticate this. However, William A. Smalley sees something more that relates to the indigenous church. His definition of an indigenous church is *"a group of believers who live out their lives, including their socialized Christian activity, in the patterns of the local society, and for whom any transformation of that society comes out of their felt needs under the guidance of the Holy Spirit and the Scriptures"* (Smalley 1958, 54). It is not one of only making the church African. Yes, that may be, but the desire is to see to it that it is more Christian with or without foreigners. What is important, however, is that the theology propounded and the worship encouraged should arise and relate more meaningfully with the African perception and contextualization of issues. The African world view should be the core where matters of confrontation between culture and religion are discussed.

The marks of an indigenous church as Alan Tippett points out include: self-image, self-functioning, self-determining, self-support, self-propagation and self-giving. His analysis show that a church should be able to declare to some extent that she is self-reliant. She does things that she deems suitable for her people. In line with that, she should be able to support herself in many if not all of her ventures, propagate herself and govern herself. It is sad that missionary support in some areas to churches has resulted into their

dictating how churches should run or who should form the administration. It is in this regard that African theologians who call for moratorium demand to know what impact aid in personnel, expertise and material resources from older churches offer the younger churches? *"To them it is nothing less than crippling ties of dependence"* (Appiah-Kubi 1978, 36). That is why African theologians do not see the indigenization of the church leadership alone as making her self-reliant, self-ministering and self-supporting. Without the call to moratorium, P.M. Kalilombe sees the church as being only *"'carbon copy self-reliant' which leaves the Africans as chronic and professional beggars"* (Appiah-Kubi 1979, 41). As to whether moratorium is possible, the Catholic bishop's answer is that partnership between the older and younger churches could strike the deal. But P.M. Kalilombe does not see any worth in that. He argued from the fact that the western affluent churches or boards cannot sit and talk with the African on an equal footing since their responsibilities are not the same. But that may be true only if the advancement of God's kingdom is not the prime motive and focus of our brothers and sisters from the west. God has blessed them financially and materially to be a blessing also to the less fortunate ones.

In being a blessing by way of giving to the poor African churches, the mandate of dictatorship was not included. However, inquiries and requests on how monies sent was disbursed should not be frowned upon and taken as poking one's nose unnecessarily into another's affairs. Often church leaders, like state ministers have not proven themselves credible. Ralph Winter, in discussing mission church relationships sets forth four stages of development. He discusses partnership alluded to earlier in his third stage but thinks the final stage of relationship should be a participant one, where a fully mature church assumes leadership with expatriates participating only by invitation and not even as equal partners (Winter 1981, 171). Winter's proposal is that *"as long as the mission remains, it should use its gifts to*

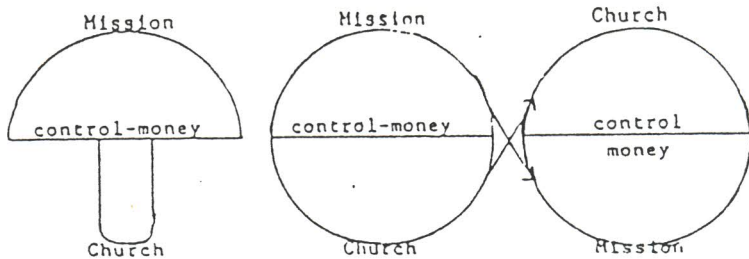
strengthen the church to meet the original objectives of Matthew 28:19-20" (Ibid). (The Pentecostal Assemblies of Canada have come to this stage of operation with the local PAG mission. But why is there still very little growth in the church? (See the diagram next page on the PAOC and PAG relationship). That means calling for autonomy and doing things our way alone may not be the best. What the researcher advocates is learning and borrowing from each other what is relevant to our particular situations and contexts. It is only by this means that our beliefs and theologies can be held critically. Being independent of the west limits our theology in the sense that it will lack the necessary interaction which is healthy in shaping our theology. If not, all forms of syncretism and heresies in the name of "good culture" would be encouraged, while the voice of any prophet outside our domain would not be heeded.

The local indigenized church that the continent of Africa must look for: *"must be one that can take care of itself, is a church for others and relevant to the cultural situation"* (Wagner 1971, 163-164). If foreign missionaries and local pastors could work openly and sympathetically towards God-given goals trusting the Holy Spirit to guide the whole process, success can be attained. Indigenous strategies lead to more rapid numerical growth and a more culturally relevant growth because church services are in cultural forms, natural and recognizable. Indigenous strategies encourage natural witness by the entire body of Christians.

An appraisal of church growth theory

Orlando Costas (1974) has perhaps given the most articulate critique of the weaknesses of the church growth movement and the theories propounded. He praises the church growth movement for the positive role it has played in its challenge to the missionary enterprise, in its insight into

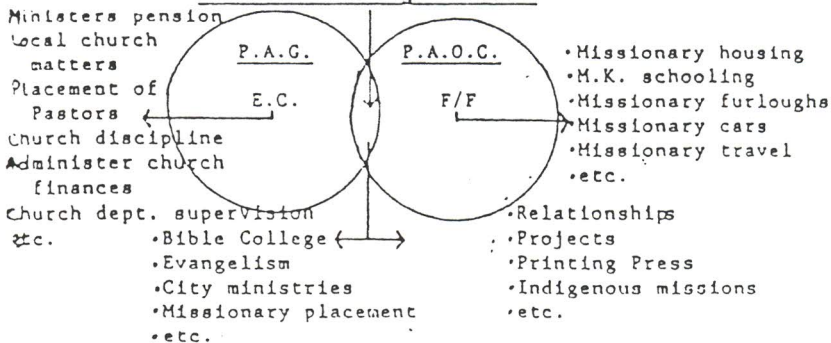
CHURCH - MISSIONS RELATIONSHIPS



PIONEER and PARENTALISM

The PIONEER stage is self-explanatory in that the missionary initiates by means of evangelism the infant church, and PATERMALISM has to parent the infant church. Very IMPORTANT however is the timing of the transfer of LEADERSHIP. Too early or too late can have damaging effects on church-mission relationships

The Joint Working Committee



PARTNERSHIP

PARTNERSHIP - this method has proven very successful but does have its limitations. When the infant church grows beyond the 'pioneer' - 'parentalism' stages and is able to self propagate, self support and self govern, partnerships can be a reality the mission must be aware there is another stage.

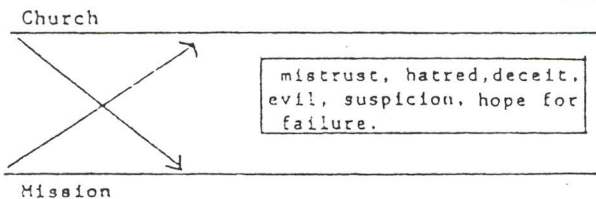
PARTICIPATION

PARTICIPATION - fits into the relationship of the mission and the INDIGENIZED church, the church that has grown from being a receiving church to a sending church. The above stages have led to the PARTICIPATION stage where mission involvement is based totally upon NEED and WANT; does the church need or want the mission involvement? There are two areas of participation for the mission personnel.

- a) as leaders -- only by request of the church
- b) as followers -- only by 'church' assignment

If the mission is unwilling or unable to fit into these rolls, it is better to withdraw.

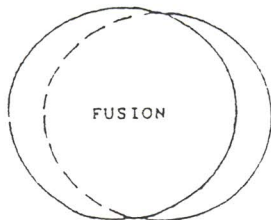
RELATIONSHIPS THAT ARE OFTEN UNSUCCESSFUL



PARALLELISM

PARALLELISM is usually the result of the mission being unaware of the growth, strength and maturity of the church. The result is the two entities work side by side but totally independent of each other. A garden of evils grows up between the two independent bodies.

FUSION



FUSION by dictionary definition; it is a union by melting; a merging of diverse elements into a unified whole. Using the term in the context of church/mission relationships it usually means the mission (parent) comes under the jurisdiction and control of the church (mature church). The identity of the mission is absorbed. A number of groups have tried this method usually resulting in con-fusion.

conversion, evangelism, and church growth, and in its stimulation of the study of mission. However, he faults it for basically one reason, its imbalance. In demonstrating this, he examines critically what he feels is its limitation in its principles of interpretation, its view of mission, its view of man, and its methodology as well as its theology. Basic to this critique is what he calls a "questionable theological *locus*." This *locus* is a church-centred theology. This is questionable, Costas feels, because the *locus* of a biblical theology should focus on Christ, His kingdom, and His redemptive work in the world. It should not make the church an end within itself, as he feels church growth theology tends to do.

Our purpose in analysing these various church growth theories is to ascertain and procure a suitable theory on which to build the Eastleigh PAG church in the city. This should help in either encouraging or discouraging what currently exists in the church looking at the churches growth gains.

Diagnosing the health of your church

Discussing other theories in operation, C. Peter Wagner in *Leading your Church to Growth*, (1986), sets forth theories that can help one diagnose the health of the church. If a church is not growing, Wagner suggests she might be suffering from any of the growth-inhibiting diseases.

Ethnikitis: Ethnikitis has to do with a changing community where the members have to commute to the worship service from the outlying communities. The church in this case has not built ministry bridges to the new community.

Old Age: Old age is mostly a rural disease while ethnikitis is mostly urban. Old age is also due to a disintegrating community.

People Blindness: This occurs when churches do not recognize the importance of cultural difference which glue large social groups together and which can become barriers to the communication of the Good News.

Wagner has observed that the notion that *"our church can win anybody is rhetoric, but poor church growth thinking."*

Hyper-cooperativism: Hyper-cooperativism is the disease of thinking that if the local church should join a cooperative evangelistic programme with other churches, her growth problem would be solved.

Koinonitis: This happens when Christians develop Koinonitis or fellowship to an exaggerated extent that all their attention and energies are being absorbed by other Christians to the exclusion of outsiders or those not saved and needing the gospel.

Sociological Strangulation: This disease only afflicts growing churches. It occurs when the physical facilities of the church can no longer accommodate the peopleflow.

Arrested Spiritual Development: Occurrence of the disease is often found among churches which are not well fed with the word of God. In some cases many members are not even born again.

Saint John's Syndrome: This is named after the apostle John who wrote the Book of Revelation and described the seven churches of Asia Minor. The problem here is lukewarmness and nominalism when new members are not added to the church.

In the light of these theories the researcher would evaluate the growth of the Eastleigh Pentecostal Church. Getting to know the growth-inhabiting factors should help us make the necessary amendments for growth.

The Church Growth Principle for The Urban Life

General urban methods

The researcher would first consider works that deal with the general urban methods for growth and then works which have biblical or theological perspectives. Studies in church growth have been rendered urgent if not appetizing by the school of World Mission of the Fuller Theological Seminary, Pasadena, California, and it was Donald McGavran in June 1965, who urged a group of missionaries to pay more attention to the city.

In McGavran's book, *Understanding Church Growth*, the chapter entitled 'Disciplining Urban Populations' (278-95), he sets forth eight keys for urban church growth. The first two keys he proposes are emphasizing house churches and developing unpaid lay leaders appeal to us as good principles for church growth. Other keys like recognizing resistant homogeneous units, multiplying tribal and language churches are set aside because they do not do very well in urban centres. McGavran's own autopsy of the city dares him to call for an urban exception in adopting his general principles enumerated as basic for church growth. In that he confesses: "*No one yet knows what modes of mission promise most for communicating the Christian faith to urban man,*" (McGavran 1970, 285).

Roger Greenway's *Guidelines for Urban Church Planting*, 1976, illustrates missionary methods of McGavran's 'eight keys to church growth in the cities' listed in *Understanding Church Growth* in his introductory chapter and filters them through his own experience. However, it is his section on the Assemblies of God, Kenya that both bears relevance to our discussion and challenges us. Deliberately and consciously the city is targeted and the new converts are immediately trained to be witnesses. In summary, what the Assemblies of God church does is clearly stated as a good strategy by Greenway: "Our strategy, as always, is to get these converts immediately into

a training programme and a witnessing campaign of their own" (Greenway 1976, 39). The researcher feels following a method of this kind would get the laity involved in bringing many other new converts into the church.

The *Complete Book of Church Growth* by Elmer C. Towns, John N. Vaughan, David J. Seifer 1981 also deals with the methodological issue of church growth in the section 'Church growth methods.' Towns sets forth ten methods of church growth. Among these, the authors considered methods of research and scientific analysis, prayer, and the Holy Spirit, aggressive leadership and social action as means that will enhance growth of churches. In urban centres this researcher feels these methods are also applicable in helping to bring about growth. To add to these, John Adeniji has devoted a thesis on the subject, "The Laity being Maximized for Effectiveness in church growth in Nyamira District of Western Kenya" of the PAG church, July 1993 at Nairobi Evangelical Graduate School of Theology. Here, Adeniji investigates the dynamics of the pastors impact on the laity, how the pastors as enablers and leaders have equipped the members for the growth of their assemblies. His focus on the use of the laity for effectiveness is significant to our study since it contributes to church growth in the city as well. The importance of lay leaders being empowered for task has been proposed by Paul Cho among others. In Cho's church, the laity form the basis of his ministry. He tells the laity how important they are to the ministry; he motivates them to work, recognizes them and praises them (Paul Cho 1984, 12).

Of all the writings on the PAG church in Kenya including the ones cited, what would have been most significant to our study is Francis Tate's "Principles for Church Growth in Nairobi," 1970 M.A. Thesis, Fuller Theological Seminary. But rather appallingly, he remarks, "*Out of 100 questionnaires sent to the PAG Eastleigh church, not a single one was*

returned." Whatever the problem was, we hope we shall not incur the same discomfort. In his thesis, however, Tate still makes his point that in the city of Nairobi, churches grow best in homogeneous units. This researcher found out that this is contrary to today's Nairobi. The theory of the HUP which Tate re-echoes is discussed under the church growth theories.

The researcher acknowledges that these methods which he will rightly call principles will work anywhere including the Eastleigh PAG church.

The *Church Growth Bulletin* features some helpful articles on urban church growth, especially the September 1975 and 1976 issues. In the 1975 issue, Howard A. Snyder encourages local churches to grow-by-division which we think is helpful, while the July 1976 edition featuring Virgil Gerber's article 'A new tool for winning the city,' gives us the pragmatic methodology of equipping the church members to evangelize which we have alluded to earlier.

Much as some of these materials perused deal indirectly with the urban church growth, their approaches do not address the urban sociology and anthropology as they relate to historical and contemporary church growth and decline. The researcher's interest is also an urban interpretation as to how this urban reality has influenced church growth.

Biblical and theological perspectives for church growth

It is pertinent to note that church growth in itself is a biblical concept before looking for its theological and biblical basis. For Alan Tippett, "*the evidence from Scripture is declarative, implicative, precedential or cumulative*" (1970, 9). By this he means that church growth is decreed by God. It is implied in Scripture. God has shown his approval of it and evidence in Scripture supports it. Yet what we pick from Tippett's work,

Church Growth and the Word of God, 1970, is his insistence that numbering has biblical support and that it is good. We, therefore, need to be obedient and responsive to it. In Matt. 16:18 Jesus said: "I will build my church..." God builds his church spiritually but a spiritual atmosphere will also see the church grow numerically.

Numerically, growth has long been a topic of debate. Does God really care about numbers, or is personal maturity the only concern of the Holy Spirit? In Sam Sasser's article "Church Growth: Is it right to count the sheep?" Sasser says "our God is a counting God" (Mahoney 1990). The researcher takes this position to measure the numerical growth of the Eastleigh PAG church.

Turning to Harvey M. Conn's edited work, *Theological Perspectives On Church Growth*, 1976, we observe that it deals more with church methodology and principles than theology except his chapter on 'God's plan for Church Growth: An Overview,' which gives us general church growth principles from Scripture.

In more recent times, church growth has found a new "ally" in the behavioural sciences in which it thrives. Theologically, the church growth movement and the behavioural sciences would be evaluated looking at Richard R. Ridders article entitled 'The Old Testament Roots of Missions,' and Frederick Norris' article 'Strategy for Mission in the New Testament' both in *Exploring Church Growth*, edited by Wilbert Shenk in 1983. Ridder's thorough analysis of the Old Testament from Genesis through Abraham to the prophets makes it certain that the good news can neither be understood nor preached unless it be understood in the perspective of the Old Testament witness concerning God and the creation, created beings and their relationship to God, as well as their place in creation and the course of history. Frederick Norris on his part considers and evaluates the sociological

character and phenomenon of church growth. We gain support from him as he sees the New Testament communities as heterogeneous units and their heterogeneity was by theological-ethical design.

G. Edwin Bontragen and Nathan D. Shwalter also give us a New Testament type of methodology in growing the church in cities. The major consideration in their work, *It can Happen Today*, 1986, taken from an analysis of the Book of Acts is "the power needed to grow the church". Churches now more than before need not only mechanics but the power of the Holy Spirit to help the churches grow? The researcher would look at the paradigm that the disciples used and would advocate it strongly, for when no method is as succinct as the one employed by the apostles, no one needs to tell us that this is the only one appropriate for our day. (In doing this we would not forget the fact that the Book of Acts is basically historical and not theological, yet we accept the fact that God can use the same means to bless his church today.)

Writing along the same lines, Craig W. Ellison draws up some useful principles from the Book of Acts which are pertinent to our study in his article 'Growing Urban Churches Biblically' in *Urban Missions*, November 1988 issue. Among others, we would zero in on highlights like contextualization, commitment and cell group principles. Equally useful for our study is Francis Dubose's Summary of Principles' in his 1978 publication of *How Churches Grow in an Urban World*.

Dubose considers how the Church has grown in the past and the role of the city in the Bible before constructing a comprehensive strategy which is theologically balanced for the contemporary church. His work though primarily from a North American perspective, has some bearing for the Nairobi churches of the Pentecostal Assemblies of God. Fusing urban

methods for church growth and a biblically sound and theologically appropriate strategies, realistic church growth can be realised.

Church Growth Principles

Francis Dubose in *How churches grow in an Urban World*, 1978, gives us a comprehensive approach to strategy in Chap. 4, of his book. The first and most significant one is "the spiritual base principle." His point is that there is no substitute for an adequate spiritual foundation for growth. This is fundamental, and without it all other principles are in vain.

The "theological principle" is mentioned second. For him the method is inherent in the message. Evangelism grows out of the evangel. Pragmatism, though an urban characteristic, is under the judgement of the gospel. All methods no matter how effective, are judged by the standards of biblical principles.

The "Holy Spirit principle" is mentioned third. Church growth should be seen supremely as the work of God and healthy growth is the work of the Holy Spirit. We cannot reduce to a science that which is fundamentally the work of the Holy Spirit.

The "leadership principle" is next. From every source of understanding behind the reason for growth, one thing always emerges as significant-leadership. Next to the spiritual resources themselves, no principle is more important.

The "people principle" is fifth. God's method is a man and not methods or money. People therefore, need not be mere statistical abstractions.

The sixth principle is the "balanced principle". Healthy growth is balanced growth.

The principle of "impact-penetration balance" is seventh. In an urban society, mass communication is needed for impact, and small group

communication is needed for penetration. These are complimentary and are therefore, needed in the balance for both mass and personal needs for urban man.

The eighth principle is "presence-proclamation balance". The incarnational witness of a healing presence balanced by the proclamation of God's message was the method of Jesus and the early church.

The "indigenous principle" is ninth. Churches should grow as nearly as possible in a way which is natural, normative, and non-alien to their general and local urban context.

Principle ten is "flexibility". In keeping with urban patterns of mobility and change, church growth methods should always be flexible. Openness to the Holy Spirit's leadership demands it.

The "homogeneous unit principle" is eleventh, because homogeneity is the pattern of primary groups within the city, the homogeneous unit principle has a value. However, it should not be used primarily as a manipulative pragmatic principle.

"Integrative multifarious principle": In urban societies where heterogeneity is the social pattern of public life, the church's operation should be that which takes account of the massive and complex dimensions of the people and social structures if there is to be effective and lasting growth. The integrative multifarious principle integrates people of all kinds irrespective of tribe or class into one church.

The "love principle" is next. Agape love is the "law" of urban church growth, for whatever group, love is able to win its way to hearts and homes.

◀ Peter Wagner on his part has listed three (3) principles that must be followed if churches are to grow in Elmer L. Towns', *The Complete Book of Church Growth*, Chap. 36.

Wagner's first principle is *a dedicated pastor* who will lead his church into growth. For him, when you identify a growing church, you will also identify a hard working pastor. That pastor should be willing to share leadership and at the same time will recruit and train others gifted for the task. The second principle is *a congregation motivated for growth* and willing to pay the price. The congregation are willing to honour, love and follow the leader God has given them. The third principle is that a church must **understand where it is** and where it is growing. All the principles stated need to be examined by the Eastleigh Pentecostal Assemblies of God. Once a church has an accurate picture of its health and growth opportunities, it should set specific measurable goals for growth.

Strategies of Church Growth

Towards the 21st Century in Christian Mission edited by James Phillips and Robert Coote, 1993, tells what strategies prevailed in the apostolic period. In the early apostolic period, one is at a loss to find concrete strategic methods that enhanced church growth. Alan Kreider, subsequently has observed that there was no grand strategy. Even though the people witnessed everywhere after the persecution, the New Testament does not instruct the church concerning strategy and tactics (Kreider 1990). An implicit ecclesial strategy, however, can be found in Acts 11:19-26 and 13:1-3. Here, we see strategies arise out of a pneumatically empowered ecclesiology.

Looking at the church in society by the fourth century revealed that the position of the church had undergone important changes. For example, during the period of Charlemagne his strategy was dictated by the military model. This has continued to exert pervasive influence as strategic thinking in Christendom. Today, strategies abound.

From Eddie Gibbs book, *I believe in Church Growth*, 1981, Chapter 7, there is an argument for appropriate and extendable structures to facilitate growth. Churches with a regular attendance of more than sixty must develop primary and small group structures. Congregations of more than 150 must pay close attention to the need for secondary in addition to primary groupings. Either agreeing to plant new churches or to subdivide existing congregations into several worship, educational and fellowship groups with each member learning and exercising his gifts in one of them. If the structures we set up do not reflect the faces and shape of our fellowship some members will only attend in semi-anonymity and that does not help the growth of the church.

From "Mission Frontiers," (November-December 1995) issue, another strategy to adopt for church growth is what has been called Joshua Project 2000. Joshua Project 2000 is a strategy that seeks to obey the great commission and the commandment of Jesus to His followers by going to make disciples of all nations (Matt. 8:19). Joshua Project 2000 with its focus on the least evangelized people of the world may not be conducive to the urban setting as a strategy for bringing people to faith considering the kaleidoscope of cultures in the city. However, in the case of the Eastleigh Pentecostal church they could use the strategy to win the thousands of Somalis who have now made the Eastleigh area their home.

"Mission Frontiers" March-April 1996 suggests Gospel Recording on tapes for those who have not heard the gospel message as another strategy. This could prove decisive to bring closed communities or families even in the city to the Lord. A Muslim for instance who desires to be saved and nourished can use the tape system with an ear-phone to get saved and grounded while the parents think he is listening to music.

Urbanization and Church Growth

It is true that much growth theory has been developed and implemented among tribal and rural peoples of the nations (Smith 1984, 149). But if the consideration that between 1980 and 2000 church growth will take place increasingly, though not exclusively, in strategic urban space, then there is need to develop patterns for urban church ministry. According to Rose and Hadaway in their book, *The Urban Challenge*, 1982 by AD 2000, 55 percent of the world's expected 6.3 billion people will live in cities (1982, 16). This means 2.8 million rural people will remain unreached. Still, church growth must look to the staggering populations, the concentrated political-economic power, the frightening problems, and perceive the unlimited possibilities for church ministry that exist in urban areas.

With the massive changes brought about by urbanization and the need for churches to respond with innovative approaches, churches will also need ministers with unique training. Seminaries will need increasingly to review and revise their curricula and add programmes, courses and laboratory-type experience that will relate the dynamics of urban life.

Francis Dubose, 1978, *How Churches Grow in an Urban World* adds that we would need a theology well defined to be able to deal with the massiveness, anonymity, heterogeneity, mobility, conflict, secularization and change that urbanization brings. The New Testament Church as a spiritual community moved relevantly in its urban context. It resisted its evil, coped with its conflict, accepted its paradox, accented its good, seized its opportunities, and grew. It is essential that Eastleigh PAG church considers the urbanization process since it could affect her growth directly or indirectly.

Social Structure and Church Growth

Donald McGavran in his book *Understanding Church Growth*, Part 4 Chap. 11 (1980) discusses the importance of social structures for church growth. He affirms that it is innovations and social change operating in particular structures which determine the direction, speed and size of the Christian church.

Among others, he discusses the following as social involvements which need consideration for church growth.

Marriage customs: Where men get married tells us where their intimates are - wives, in-laws, uncles and this will determine where his loyalty will be to share the gospel.

The Elite or power men: The men whose voices are heard or are influential are able to bring their relations also to Christ.

People Consciousness: People think of themselves as a separate tribe, caste or class. These resist the gospel primarily because they love their brethren and do not want to "join other people". Whenever becoming a Christian is considered a racial rather than religious decision, there is no growth. The solution is to let them to be Christian while still in castes or tribes. The issue is a social one not theological.

Where the people are: Planting the church where the people are helps it to grow.

Language: The language aspect of social structure is important since communication must be relevant to the hearers.

Without crossing barriers: Men and women prefer being in their homogeneous units without crossing barriers to become Christians.

Growth is a complex process: Not all is known, so the Holy Spirit should be employed to help.

The influence of social structure on church growth is great. It can hardly be overestimated. Yet in the urban centre, McGavran has called for an exception. This is enough caution in that the principles he enumerates should be evaluated if it works also in the urban setting. Where McGavran has tested and proved his theories are in the rural areas. However, the researcher will look for social structures akin to the urban situation through which the PAG church can do her missionizing.

Some Urban Factors Which Affect Church Growth

More than any group of people or churches, Pentecostal churches all over the world are said to be growing. The growth began at the start of the 20th Century. Peter Wagner estimates that there are 160 million Pentecostal groups world wide. The estimated growth in Africa is in 1900 - 8.7 million; 1988 - 218.4 million. The Pentecostal movement can be said to have contributed much of the growth in Africa.

According to J. Akao, Pentecostalism as a Christian body, is undoubtedly comparatively young, but it has grown with such phenomenal rapidity that it can almost be said to have spread its tentacles into every known denomination of the church and is sparking off revolution in the churches (Akao 1991).

Continually, it would be emphasized that we need the right methods for the urban ministry to see the church grow. Rural-urban migration poses a serious problem for the church to review, if she is to minister effectively to the urbanites. Again, issues like geography, education, sub-cultures, occupation and friendship which affect church growth in urban centres, cannot be left unattended to if growth is to be realized. Five of such critical issues are examined.

Geography

More than language, other factors play significant roles in either causing the church to grow or hindering it. Nairobi is made up of the inner city and outer city. However, housing problems have made some to settle in the outer while working in the inner city, some people claim they travel between 5-10 miles to come to work in the city. Those in the inner city who are not well to do settle for the slums or shanty places.

This scenario of settlement also depicts the way people go to or attend church. How does that affect the Pentecostal Assemblies of God, Eastleigh? This would be examined later in the study.

In towns, the distance to one's own denomination may cause serious problems. It is a fact undeniable that even in the city some Christian's desire most of all to worship with people of their kind. This means that if the church of this tribe is not situated near his house, he would have to travel miles to get to church. And when that individual has no money for Sunday's offering, transport and food, then there would be no church for him.

Lack of fellowship makes an individual to yield to temptations easily while fellowship would have strengthened and edified them. The appropriate methodology that could help those friends out may be the "house fellowships." But that might not be suitable, if churches insist on fellowshipping with people of their kind who do not live in clusters. It is then obvious that spiritual growth may not take place.

Educational factors

Education touches various facets of urban church growth. Growth is complex in that while in some cases the highly educated would not find it

convenient to attend church unless he is sick or has a deep-seated problem, the uneducated will equally not go to church for fear of mixing with the elite.

From our observation, both the 'elite' and uneducated find themselves in the commercial town of Nairobi. Interestingly, some of the educated are not happy sitting in churches where the English language is "butchered." Our question is who is sent to minister in the highly industrious, civilized city of Nairobi? Charles Hurlburt (the visionary president of AIM) when sending missionaries to East Africa was convinced that, there were no Mars hills with its philosophers, no Ephesus with its learning; but only sin, darkness, ignorance, and barbarism. To meet these, men need not so much specified scholastic and theological knowledge, but wisdom, energy, zeal, devotion and close walk with God... (Hurlburt and McConkey 1896a, 3).

Commenting on the same, Hinchcliff cynically reiterated that "most of the missionaries who left Britain for service overseas in the first half of the nineteenth century were hardly figures to hit the headlines" (quoted in Conn 1984, 77). It is intriguing to learn that among the missionaries sent by the London Missionary Society to East Africa, one was encouraged to continue his studies in spelling (Conn 1984, 77). However, the Eastleigh PAG church cannot afford to overlook the educational issue if she is to grow.

Sub-cultures

Sub-culture networks are by far the most frequent and largest networks in the city. People who do not necessarily participate in ethnic issues can be found to associate in this healthy heterogeneous group because of class status. Claude Fisher (1982) who first used sub-culture as a conceptual tool defines sub-cultures as "*a set of people having overlapping personal networks and sharing a common culture* (1982, 6). If one is sensitive to the urban situation

he would observe that urbanites shift their ties from kin to sub-culture. These people are not detribalized in any sense of the word but this is how they would like to operate in their newly found environment. Sub-cultures are by interests and choices. Fisher's articulation of the theory is:

Urbanism does shape social life... not, however, by destroying social groups as determinism suggests but instead by strengthening them. The most significant social effect of community size is to promote diverse sub-culture (culturally distinctive groups, such as musicians, college students Chinese-Americans.) Like the compositional theory, subcultural theory maintains that intimate social circles persist in the urban environment. But, like determinism, it maintains that ecology significantly changes communities, precisely by supporting the emergence and vitality of distinctive sub-culture.

Louis Wirth (1938) discussing determinism as an urban condition argued that urbanites were bound to be lonely and individualistic as opposed to the interdependent life experienced in the rural areas. But this view is refuted by Claude Fisher (1982) *To Dwell Among Friends: Personal Networks in Towns and Cities*.

The compositional theory states that the dynamics of social life depend on the non-ecological factors of one's social class, ethnicity and stage in the life cycle. People's behaviour is determined by their marital and family status. Sub-cultures can be seen in occupational ventures, friendship and some social endeavours. These are crucial to growth considering Africa's community life.

Occupational

Occupational factors can be of significant importance for church growth. It can either help accelerate growth or retard it. As seen from this discussion since it is easy for people of the same educational standard or class to engage

in a rapport more than any other, these people can be of use in bringing others of their class in their places of work to Christ. Be they lawyers, doctors, watchmen or commercial sex workers. One's testimony of God's salvation is possible to make others follow suit.

Friendship factor

The friendship factor like class aids church growth. It should be realized that certain churches organize evangelism on the friendship basis. Friendship here is not necessarily because you belong to my clan, that is easy to establish, friends can be made through interests and choices. When we plant ourselves in these groups, we can make converts.

The Relationship of Theology and the Behavioural Sciences in the Communication of the Gospel Cross-culturally

If ever a debate has raged on in missiological circles without a solution in sight, then, it is the relationship of the behavioural sciences to theology. It is not uncommon to see both schools of thought put forth strong arguments for their position while criticizing their counterpart's theory or position as inadequate. Some theologians accuse missiologists of eis-exegesis and the missiologists tell the theologians that their methodology is too static. It does not yield results. McGavran in confirmation declares:

Unfortunately the doctrine of the church has usually been framed to correct errors and misunderstandings which were current at the time (Time of Reformation). They have not been framed to bring billions to faith and obedience (McGavran and Glasser 1983, 127).

To this, Leslie Newbegin adds "*History in like manner discusses the quarrels of the church stand not how the gospel triumphed*" (Ibid). For McGavran, since God has revealed the gospel to bring the *panta ta ethne* to

faith and obedience (Rom. 16:25-26), it is imperative that doctrines be made missionarily effective and biblically correct.

There is truth in both sides of the argument. Alan Tippett for one confesses: "Our specialized training is in the social sciences. As theologians, we are laymen. We come to the Bible as individuals out of the human situation for whom the Bible is a marking tool - a 'norm for faith and practice'... Our approach is problem oriented and the answers we find have to work effectively out there in the cross-cultural world (Tippett 1987,62).

But the theologians opposed to Tippett, McGavran and the church growth movement, would argue that, the issue is not necessarily the kind of methodology that is suitable for effective missions as it is to verify the present trend approaches that have deviated from the traditional approaches and are heavily reliant, almost to the point of intoxication, on the behavioural sciences and the communication model.

On our part, do we declare an "anathema" to the behavioural sciences to be counted among those with a truly founded theological stand? Not yet. Jim Speer in the 1994 issue of *Trinity World Forum*, warned over the danger in taking such an approach. To this we agree. But someone may ask, if really the gospel is powerful, (and it is powerful) why do we need to defend it or use methods of science and communication to drive it home? Enquire from Martin Luther what he did to cause all the trouble in Germany and he would answer :

I simply taught, preached and wrote God's word; otherwise I did nothing. And while I slept...the word so greatly weakened the papacy that no prince or emperor ever inflicted such losses upon it. I did nothing, the word did everything, (Dyrness 1983, 19).

The issue then is, should we say the gospel is like a lion, it needs no defense or that we need not encode and decode it in a language and culture

that is easily communicable? And that in any form we proclaim it, would it do its work?

From history we learn that the behavioural sciences have been instrumental in catalysing the missionary endeavours in many places considering peoples' cultures. Since our goal is specifically to discuss the relationship of theology and the sciences, we would emphasize the important position occupied by culture but the central place of the Scriptures.

The supra-cultural validity of the Gospel

The truth of the gospel takes Jesus Christ as its centre and starting point. For Christ is the centre of Revelation and also the key to its understanding. The basis and source of faith should be the Bible. When this is granted anything at all that is proposed in doing our mission could then be brought under the judgement of the world, for it is inerrant and historically verifiable. Scripture's inspiration, authenticity and integrity makes it authoritative.

It is this gospel which spoke to thousands of different nationalities in Acts 2:5-13 on the day of Pentecost. God's revealed plan starting with Abraham and the Jews was later to reach Samaritans (Acts 8:4-8), Romans (Acts 10) and Greeks (Acts 11:19-21). In this particular instance, the cultural trappings in which the word was couched was not violated. This was to demonstrate the miracle of God in informing all people that the gospel message was for all nations or the *panta ta ethne*, hence it broke through cultural barriers.

Even though most people in their situations are likely to uphold the validity of the gospel message: "*there has been considerable difference of*

opinion as to the sphere or extent to which the elements of the gospel are valid cross-culturally" (Hesselgrave and Rommen 1989, 172).

This is true in that all people across culture do not come to the gospel empty-minded. They are conditioned by their cultures and pre-understandings. How do we then assume the gospel's validity across cultures?

Hesselgrave and Rommen set out two types of validity which maintains faithfulness to Scripture:

- (a) Categorical validity
- (b) Principal validity.

According to Hesselgrave and Rommen categorical validity can be ascribed to those aspects of the Christian message which are absolutely non-negotiable, (Hesselgrave and Rommen 1989, 172). This includes truth necessary for justification by grace such as the sacrificial death of Christ, faith, repentance, and conversion in the first category and a second category would include form and symbolism. These cannot be altered without losing its meaning.

In illustrating the first, we realize that many have posed as Jesus Christ and have given their lives as an atonement for their nations. The Ashanti tribe to which the researcher belongs, would for long remember the heroic death of Tweneboa-kodua who gave himself to die for the Ashanti nation. Do we regard him, therefore, as the Christ? Truths of the Scripture have to be put into cultural terms but, however presented, the sacrificial death of Christ must be shown to be a vicarious death which is the sole source of salvation within any culture. Jesus work as creator and saviour is maintained. We cannot therefore, agree to a black Jesus' to be born for the black man. When

such is encouraged as par with the biblical text, we blur its true efficacy and erode its very evangelical foundations.

In our second illustration, we realize that in baptism the use of water cannot be replaced by, say, the use of sand since it is likely to change its meaning.

Strawberry and yam on the other hand could be used in the Lord's supper where the original elements are not only not available but are not associated with concepts or practices which would trivialize or violate the gospel (Hesselgrave and Rommen 1969, 173). The idea is, sometimes in the target culture the use of a form would have something sacred about it which renders its meaning in another context completely absolute.

Principal validity can be ascribed to those aspects of revealed truth which grew out of the implication of new life in Christ. By this, Hesselgrave and Rommen refer to elements of the truth of the gospel which are explicitly stated and are logically necessary implications for godly living, walking worthy of our calling, separation from the world, and keeping the moral law (Ibid, 174). Let us consider for a moment, black theology or liberation theology which is a theology developed out of necessity of which we cannot deny but which fosters hatred of the rich or the oppressor.

Such a theology we would realize is in direct violation of Matthew 5:44 - love your enemies... Nothing should be taught or changed to undermine the basic moral and ethical implications of the gospel. Rather, practices that do not contradict or take away the basic thrust of the Christian message even though practised more strongly or effectively by non-Christian should be upheld. For example, Muslims' hospitality and giving of alms⁸ would be adopted or practised meaningfully. But someone may ask, what of the aspects

⁸ James Nkansah an alumni of N.E.G.S.T. states that, had it not been a Muslim friend who paid his airfare, he would not have made it to N.E.G.S.T. Other Christian friends were not interested.

of the gospel truths which are not explicitly stated? To this, we would suggest a carefully thought through exegesis of the biblical text and channel it through a culturally relevant path. Talking of worship and the way and manner it ought to be formalized, Muslim practices, such as sitting on the floor, removing one's shoes in the place of worship, and bowing prostrate when praying can be advocated (Hesselgrave and Rommen 1989, 174).

The value of the behavioural sciences

McGavran has pointed out that God wants us to use knowledge in other disciplines in line with biblical principles. He makes the observation that the only way that any individual could be well ministered to is to consider him from his setting, beliefs and culture. Eugene Nida compliments this and says:

...effective missionaries has not only been aware of human needs but have also recognized the different approaches to meeting life's needs in different cultures. Furthermore, the more effective missionaries have immersed themselves both in a knowledge of the culture they serve and in a meaningful relationship with people of the culture (Eugene Nida 1954, p. xi-xii).

Concerning the missionary's need to use the insights of sociology and anthropology, the Roman Catholic missionary anthropologist Louis J. Luzbetak writes:

...Missionary effectiveness has always gone hand in hand with immersion in local culture... Today...to rely on anything less than science of culture would be as foolish as to rely on anything less than a science of medicine...cultural anthropology is indeed a "missionary science" par excellence (Louis J. Luzbetak 1970, 3-4).

Convictions of this sort led Alan R. Tippett also to declare anthropology as "a necessity" not a "luxury" for church missions.

The behavioural sciences it would be observed contributes to Christian missions in at least three basic ways:

- (1) *Providing Cultural Understanding:* Mankind is distinctively a cultural being and to minister effectively to him one must seek to understand and identify with his culture. For Smith a missionary without cultural understanding resembles the teacher without access to educational methods (Smith 1984, 99). If a missionary has a cultural understanding, it would aid him to recognize, respect and accept cultural differentiation. Thus, the missionary would avoid two of the chief barriers to genuine identification - prejudice and ethnocentrism (my group is superior.) This aids in the development of missionary strategy, for it is imperative for effectiveness.
- (2) *Aiding Communication Process:* The behavioural sciences, accepting and recognizing culture and also identifying with culture has aided the communication process. Eugene Nida sees cultural anthropology contributing to missionary science in the provision of an effective communication process (Nida 1959, 310). Cultural understanding contributes both to verbal and non-verbal communication patterns. Communication according to the communication theory is receptor-oriented. If our message is not directed towards the felt needs of the people in a culture, it would either be rejected or misinterpreted. Beekman attributes the rapid growth of the gospel among the Chol Indians of Mexico to a culturally relevant witness that showed how the gospel met the people's needs for freedom of fear of the witch doctors and the relief of the dread of sickness caused by sorcery (Beekman 1957, 83-88).
- (3) *Dealing with Personal adjustment:* When a man is unfamiliar in a new culture it could lead to stress and rejection. A cross-cultural

communicator must learn to bend strategy and lifestyle to culture thereby enhancing their ministry. These may produce frustration and perplexities and a missionary or communicator would wonder why his words or actions were misunderstood. Cultural overhangs (insisting that other cultures deny their set rules and adopt that of the missionary) as well as cultural shocks can be avoided. Peter Wagner calls cultural overhangs an example of a missionary "creator complex" that is the desire to make a people over in the missionary image (Wagner 1971, 97).

The behavioural sciences provide the tools for reaching the basic cultural understanding that is imperative both for missionary strategy and effectiveness. Pastors and communicators should make full use of the insights and teachings of cultural anthropology and sociology which are important tools for all engaged in cross-cultural evangelism and church ministry.

CHAPTER THREE

METHODOLOGY

This chapter deals with the methodology adopted by the researcher to collect relevant and helpful information. This is a field-based research using a descriptive method of study to investigate the factors that account for growth or lack of it.

The study attempts to describe and analyse the various factors that account for growth or lack of it in a bid to suggest their elimination or approval for use depending on their suitability for the Eastleigh PAG church. The chapter covers the rationale for measuring quantitative as well as the qualitative growth of the church. This is followed by a description of the research designed. The rationale for the selection of the population, the tools of the research are also stated before describing the Bahati region which embodies the Eastleigh PAG church.

Also stated in the chapter is the instrumentation and procedure for data collection. Information was gathered by using the tools of the research and the findings are presented under the following headings: case study, personal case history, personal interviews, self-administered questionnaire and data analysis.

Measuring Quantitative and Qualitative Growth

The researcher has undertaken to measure the wholistic growth of the Eastleigh Section (Three) Pentecostal Assemblies of God in a study which emphasizes the numerical growth of the church. For him, quantity is not enough without corresponding quality. The intent or the will of God is that the lost be saved and made into disciples, worshipping the King, (Luke 19:10; John 3:16). It is never God's will that *'any should perish but that all should come to repentance'* (2 Peter 3:9). If that mandate is taken seriously, churches will experience numerical growth.

Many have objected to numbers in an attempt to avoid superficiality in Christian commitment. The researcher is like-wise not interested in Christians who profess faith in Christ but do not demonstrate it in their lives. He is interested in lost men and women coming to know Jesus as Lord and Saviour, spirit-filled and who will bear His name to others everywhere they go.

Another interesting debate hinges on the fact of whether God really cares about numbers. Is personal maturity the only concern of the Holy Spirit? The Scriptures tell us in Acts 2:41 that when Peter preached under the power of the Holy Spirit, three thousand souls were added to the church (Acts 2:41). This addition and multiplication is explicitly stated in Acts 5:14; 11:24; 6:1; 9:31. In Matt. 18: 12-16, we see that a good shepherd will know the exact number of those he is tending. We are called not only to feed the sheep but to tend them.

In Ps. 147:4, David says God tells the number of the stars. In Matt. 10:29, He knows the sparrow that falls to the ground. Job says God numbers every step that he takes (Job 14:16) and Matthew would add that the hairs on our head are numbered (Matt. 10:30). Nonetheless, it is not the majority that he leans on to do his work, (Deut. 7:7-8, 1 Sam. 14:6). That which only seems

problematic, however, is God judging David for counting in 1 Chr. 21. The researcher's response is that from the series of military victories, David's ego was nurtured by his gains in warfare. David was here provoked by Satan to number which he did only of the fighting men. This was wrong in that the victory was in God's name. What was actually wrong here was not a method but a motive. Satan wanted David to rely on the false security of men. In Numbers 1:19, God wanted the number of Israel counted on Sinai and again in Numbers 2:22-34, so that none would be lost in the wilderness. This shows that our God is a counting God. This is the reason for dealing with facts and figures.

Descriptive Method

For this study, the descriptive method was employed as the research design. According to John W. Best:

descriptive research is concerned with hypothesis formulation and testing, the analysis of the relationships between nonmanipulated variables, and the development of generalizations. In descriptive research variables that exist or have already occurred are selected and observed. It employs careful sampling procedures so that generalizations may be extended to other individuals, groups, times or settings (Best 1981, 25).

For this study, however, the researcher will not formulate hypothesis, rather, he will use the logical methods of inductive-deductive reasoning to arrive at generalizations. As indicated, in one aspect of the research, the Bahati region is dissected revealing the Eastleigh PAG and in another, the researcher classified and quantified the population ear-marked for the research. Not only leaders, but also church members in this church in the region were contacted as respondents to the questionnaires (see population

below). Also persons who are well informed as far as the 1950's history of the church goes were contacted to update our historical data on the establishment and spread of the PAG church in the city of Nairobi especially the Bahati region from 1950-1995. The researcher on a personal pilgrimage to Nyang'ori, the headquarters of the PAG Mission had the following persons suggested to him as resource persons for the historical evolvement of the PAG church in Nairobi. They include:

- (1) Rev. Ainea Odoni, the first posted pastor to Nairobi region.
- (2) Rev. Jothan Mativa, the Bahati Regional Superintendent and long serving member of the Executive.

For a more comprehensive picture and understanding of the Eastleigh PAG church situation and how it has developed, the national executive, the sole governing body of the PAG churches in Kenya and based in Nyang'ori, were interviewed by means of questionnaire; so was the pastor of the church, together with lay leaders (CED director, women's leader, deacon, and secretary). All members of the Eastleigh congregation or parishioners numbering about 100 were respondents to the questionnaires. Also, the principal and dean (the only group not to receive a questionnaire) were involved in personal interviews. This team, therefore, formed a comprehensive whole from whom to procure credible data. Four different sets of questionnaires were used for this purpose. The questionnaires were designed to procure information on the church's history, factors that caused growth or blocked growth and method of missionizing from four sets of people as stated in the population (see population).

Rationale for Selection of Population

The rationale for selection hinged on a number of factors. Firstly, the Eastleigh church chosen would be considered healthy, (see Peter Wagner's description of a healthy church in *Your Church can be Healthy*). It is one of the four district headquarters making up the Bahati Region. Secondly, the different economic and social classes of the people in the area where the church is situated together with its dense population should augur well for growth. Thirdly, factors like no church building, one dominant tribe area or sparsely populated area could be easily delineated. Fourthly, the Eastleigh church has a long history and the researcher would want to find out what transpired in terms of growth in the early years. Fifthly, there is total representativeness in terms of age, sex and tribes for all to give their input.

The Population Selected

In the local church ear-marked for the members to respond to the questionnaires, the pastors as well as his secretary, Christian education director, women's leader and head deacon were contacted. In addition, the Nairobi regional superintendent and two members of the national executives were interviewed by means of a questionnaire to authenticate our findings. Also, one hundred questionnaires were distributed to the parishioners among whom were men, women, and the youth. Also interviewed were the principal and dean of the PAG Bible school. This brought the total number of respondents to one hundred and eleven. The findings are presented under the following headings: case study, personal case history, personal interviews; self-administered questionnaire and data analysis.

Tools of Research

For the research, the tools employed to procure data were:

- (1) Questionnaires - (see Section under population).
- (2) Personal case history.
- (3) Library sources.
- (4) Personal oral interviews.

Description of the Bahati Region

The Bahati region and the Kibera region constitute the Nairobi province. Four districts in turn make up the Bahati region. They are Eastleigh, Ruiru, Bahati and Kariobangi. These district head churches have about twelve local assemblies each under them, (see appendix (E) for full list.) The researcher used the Eastleigh district head church as the local assembly in the Bahati region to administer the questionnaire.

Case Study

The case study is a way of organizing social data for the purpose of viewing social reality. It examines a social unit as a whole (Best 1981, 108). In our particular case, the Eastleigh PAG church as a unit is studied. The purpose is to understand the growth trends in the church considering factors that are in operation.

Best outlines the variety of methods of data collection as including:

- (1) observation by the researcher or his or her informants,
- (2) interviews with the subject(s),
- (3) questionnaires, opinionnaires, psychological tests and inventories,



MAP SHOWING EASTLEIGH SECTION THREE



Participation took place in Nyang'ori, the citadel of the national executive and site for the Bible school. It was in the form of informal interactions with students, lecturers, the dean and principal. In addition, various churches belonging to the PAG denominations, both in the countryside and the city, were visited. During these visits, time was made for interactions with the pastors, leaders and parishioners after preaching. The researcher was also asked to speak in a district pastors conference organized in Eastleigh in 1993 as one of the two main speakers. The researcher's active participation in group activities such as writing and directing drama for the Eastleigh church to present at Nyang'ori (national headquarters) and Bahati (regional headquarters) in competitions reserved for the youth, helped him make a number of observations.

Self-Administered Questionnaire

Questionnaires which were designed for four different respondents took the structured and unstructured form — open-ended (Best 1981, 165). These questionnaires specifically designed to procure information from the field gave us insight that are recorded in Chapter 4 entitled data analysis.

Designing the Instruments

To collect data, the researcher developed two main types of questions arising from the research's review of the literature and personal case history. The questions posed therefore, come from the researcher's assumptions considering the literature review and his observation of the PAG church. The questions were structured and unstructured. Both types of questions had elements of disguised and undisguised questions that helped the researcher get to the root of issues. Samples of the questionnaires are in the appendix.

Pilot Testing

To ensure validity and clarity of the interview questions, a pilot survey in the form of pre-testing was taken in two local churches within the region that the sampling procedure did not nominate for interview. At this inquest, modifications were made where it was called for, before administering the instrument to the selected group.

Entry Procedure

The researcher, having been with the Eastleigh PAG church for about five years, is known to the pastors within the Bahati region. The researcher also had the opportunity of ministering in the 1993 Pastors District Conference held at Eastleigh, as one of the two speakers. However, to make the research more formalized, a letter from the regional superintendent introducing the researcher to others was sought. A formal letter of introduction to the regional superintendent was presented.

Research Design

The information needed was collected with the help of four research assistants⁹ using the researcher's designed instrument. The unstructured questions were administered to the policy makers of the PAG church including the officers while the structured was attempted by the pastor and lay-leaders of the congregation ear-marked for the interview.

Due to the small number of the population in the Eastleigh PAG church, the researcher did not use the more frequent mode of:

⁹ All questions in the interview are in English and Kiswahili. The research assistants who are Kenyans would help where there is language barrier.

- (1) sample survey but rather the;
- (2) census enumeration method of data enumeration.

In census, every individual in a population is enumerated. In the Eastleigh PAG church, the total population of hundred members in the church were interviewed by means of the research questionnaire. Also, the pastor and the lay leaders totalling four in number were given separate questionnaires but of the kind that was structured like the parishioners'. Questionnaires that were unstructured or open-ended were administered to the national executive. In addition personal oral interviews were conducted.

Personal Interviews

Face-to-face interviews were also conducted orally to confirm or buttress the written interviews. This time the population included the pastor, the layleaders, the dean and principle of the Bible School, one executive member, two teachers and three students picked at random.

Data Analysis

Since most of the items in the questionnaires were close-ended, the responses were tallied showing the frequencies and percentages of items causing growth or blocked growth. The open-ended questionnaire helped buttress the structured ones and to give more insights on some of the close-ended questions. The statistical findings of both the open and close-ended questions are fully elaborated in chapter four.

CHAPTER FOUR

DATA ANALYSIS AND INTERPRETATION

The purpose of the study was to analyze and describe the various factors which account for qualitative and quantitative growth at the Eastleigh PAG church, Nairobi, with the intention of making recommendations that will enhance sustainable growth. By means of a questionnaire, and personal interviews, and personal case history, the researcher was able to procure relevant data. The findings which are analyzed and described are reported in this chapter. Data analysis could be summarised as being a process by which voluminous data on a large number of characteristics called variables are brought into concise or tabular forms to facilitate a good grasping of the situation under study (Best 1981, 204).

The two main sets of data analysed in this section include quantitative growth and qualitative growth. In the final analysis, the quantitative is measured against the qualitative to determine, holistically, the biblically prescribed pattern. Sixty percent of the composite members responded to the questionnaire. Our findings are tabulated in graphs and charts. The essence of this venture is based on Bob Waymire and Peter Wagner's judgement that *"graphs of growth are excellent tools for understanding how the church is doing"* (Waymire and Wagner 1990, 67). We would say that even though graphs may not tell it all, it helps the church know where it is in its work.

History of the establishment of the church: in research Q.1. respondents were asked to relate the history of the establishment of the PAG church in Nairobi from 1952 to 1995.

Findings to Research Q.1: Though item 13 on the interview questions to the national executive dealt with this issue, it was the two resource persons - Rev. Mativa and Rev. A. Odondi and a few laymen and pastors personally interviewed as well as our literature review which helped the researcher to deal with this issue. The history of the Eastleigh PAG church can be traced way back to 1909 when PAG churches were established and developed in Nyang'ori, Western Kenya. From there it was to spread to Nairobi in 1952 when the Bahati church was formed. Eastleigh was born out of Bahati in 1975. It is observed from the literature reviewed that both foreign and local missionaries were involved in the church's establishment and spread from 1909. It is to God's glory, however, that the church's work force was not abated when the Mau-Mau atrocities came up. Congratulations to the dedicated and unwavering missionaries who were aflame for Christ and purposed to see Christ's cause materialize.

How the PAG Church Spread to Nairobi

From its rural base and beginning in Western Kenya the PAG church emerged in the social context of urban Nairobi with its sophisticated and complex cultures daring to assume the complexion of an urban institution, through a vital flexibility to relate to its dynamic urban context. However, it was Joash Ondego, a long serving member of the PAG church right from Nyang'ori who led the way and set the tone for the PAG urban mission. He was employed in Nairobi with East African Railways and Harbours

(Muthurwa)¹⁰. But since he did not want to relinquish his PAG membership while in Nairobi, he gathered a few faithfuls for a fellowship in 1939. This was the beginning of the great missionary enterprise which eventuated in the planting of PAG churches in the Nairobi metropolis.

Joash Ondego was not alone in this work. The white pioneer missionaries were in touch and on realizing the need for a trained person to handle the group, sent the treasurer of the group, Ainea Odondi (who had passed Rev. John Kitt's exam brought from Nyang'ori) to train at the Bible School. After the course, Odondi was posted to Nairobi as pastor, to cover Mombasa, Thika, Embu, Machakos, Kajiado, Meru and Nanyuki. As the local chairman of the church, he appointed leaders on his behalf at all these centres. The Bahati church was started with a total of 42 people.

According to Kulbeck, *"the Bahati church in Nairobi was erected amid the Mau-Mau uprising which burst into flames on October 20, 1952. It was instituted to extinguish all the white missionaries in Kenya"* (Kulbeck 1958, 300). That stance, however, might have been due to a mistaken identity of the white missionaries. During those times, colonialism was equated to all white endeavours in the land. If the white man was hated, his accomplice, whether black or white, was not better off. Black allies of the white man were considered traitors.

Kulbeck captures one such ordeal that locals had to go through. *"At the scene of a Mau-Mau bloodbath, the limbs of a local chief had been severed from his body leaving the skull which had also been opened up like a coconut shell"* (Kulbeck 1958, 301). This, faithfuls with a nationalistic adherence, only saw as a crusade against evil, and the white man's ideology. Incredible as it might be *"it was in 1952 at the height of the Mau-Mau reign of*

¹⁰ The church at Muthurwa was closed down for security reasons and moved to Kariokor in 1940. The railway security was always posing a threat to the enhancement of the church. While at Kariokor another branch was opened at Shauri Moyo. On assembly days, the two churches met at Nairobi Bible opposite Pumwani Maternity.

terror, that steps were taken to build the first Pentecostal church in Nairobi" (Kulbeck 1958, 301). Thanks is to be attributed to the good gesture of the Nairobi City Council who had leased a plot of land at Bahati to the PAOC representatives. This was the land utilized by the men and women who were sold out for the cause of Christ. Today's missionary and the men and women preparing for tomorrow's mission need to listen to John McBride, the former young soldier from Pembroke, Ontario, who managed to proceed to Kenya when divine intervention secured his release from the army when his help was needed. He comments on PAG church history thus:

The government had divided Nairobi into different zones and locations in order to segregate all the rebels, and to protect the loyal tribes from further and more savage attacks. Bahati was the location chosen for the Kikuyu, Embu and Meru tribes. The Pentecostal church was to be built in the most terrorized part of Nairobi! (Kulbeck 1958, 301).

Further, the Mau-Mau atrocities were said to have escalated causing a police post to be put up opposite the Pentecostal church. Even with that it took the bravest of the brave to attend church, for people could be robbed or shot in broad daylight. While the scene in Nairobi seemed unpleasant, in Nyang'ori in 1952, Evangel Press had begun publication. In 1955, the Arnold Bowles prompted by the Spirit came in to assist the Morrisons at the press and it provided literature that was worthy of reading as opposed to the vile, diabolic anti-Christian leaflets circulating in Nairobi distributed by some communists (Kulbeck 1958, 302).

As already intimated, Bible study formed one of the focal points of the strength of the ministry. The trend in Nyang'ori was carried over to Nairobi. The importance of the Bible study instruction can hardly be overestimated. In Nairobi, about 95 percent of children enrolled in the African schools were Kikuyus. The policy of the school was clear. Weekdays for school and on Sundays further instructions were required to be carried out in the worship

services. The white inhabitants of 10,000 people were not exempted from the crusading by the McBrides. The church at this juncture considered every person a potential soul for the Kingdom of God.

Kulbeck even recalls a six-week all race Tent Campaign in which 200 Hindus gave their lives to Christ (Kulbeck 1958, 304). After the Cantelon-Garr campaign John Kitt who that same year became Chairman of the Kenya Conference of Pentecostal Assemblies of East Africa, also moved to Nairobi in 1955. That same year, a revival broke out in which neighbouring Uganda and Tanganyika benefited. If the church braved the stormy situation existing then to come this far, what of now? Has it grown? The data reveals that the usual door-to-door evangelism which was not motivated by colour, race, tribe or age has ceased. What is evident is a ministry that now only waits for tribesmen¹¹ or people who belonged to the church while in the country-side to populate the church.

Eastleigh PAG Church is born

The basic consideration of the researcher here is the discussion of factors that have contributed to growth and the ones which have hindered growth. The interest is to examine whether a lack of growth verification is theological or sociological or both. This would enable suggestions on other factors that will help the growth of the church.

Circumstances which led to the birth of the Eastleigh PAG church can be traced as far back as 1974 when the PAG Kibera assembly wanted a plot to build a church. They were allocated a plot in Eastleigh by the City Commission. Around the same time, Ainea Odondi, was organizing prayer and fellowship meetings near the Eastleigh Moi Air Force Base under a big

¹¹ The paradigm shift in Luhya domination of PAG churches in Nairobi (Bahati) will be looked into, when the HUP is analyzed.

tree with about ten people. When the plot was given, they claimed it for a church building. Some of the Kibera brethren joined in since they all belonged to the same denomination.

The modalities of building the physical structure took this form: Rev. Dunkan, a Canadian PAG Missionary who had wanted to construct this building was diagnosed with cancer and had to be flown to Canada. He left a will, however, for the church to be built. So after his death, all the monies that were collected from contributions to his funeral were used to build the church. The church, which now stands in a memorial of Rev. Dunkan, is situated at Eastleigh Section Three (3), on the eastern side of Nairobi city and is adjacent to the Moi Air Force Base. It stands as one of the few permanent structures the PAG churches have in the city.

As if by design, the church is situated in a densely populated area. The net population is a total mix of people who include: Kambas, Luhyas, Kikuyus, Kalenjins, Luos, Kisiis, Taitas, Somalis and others. The total percentage of each group could not be established since neither the Kenya Board of Statistics nor the Administrative office had such information.

Eastleigh Section Three covers an estimated area of about 500 sq. metres. It is basically a residential area with one primary school belonging to the Nairobi City Council and a few nursery schools governed by churches. Except for small scale entrepreneurs and traders, it has no major industries. Other church groups and cults are located in this area. They include:

- (a) Legio Maria with a membership of about 40 people, mostly Luos;
- (b) Israel-Nineveh with about 200 people basically Luos and Luhyas;
- (c) Nomiya - 100 people;
- (d) Catholics - about 70 people, mostly Kikuyus;
- (e) Redeemed Gospel - 200 people mixed;
- (f) Muslims, and

(g) Hindus.

(*Personal survey by researcher, 1995*).

From Odondi and the other respondents a summary of the factors that led to growth include:

- (a) It was an all-race church.
- (b) The church was actively involved in evangelism (e.g. person to person, mass evangelism, literature distribution and market visitations with songs).
- (c) There was corporate prayer and Bible study.
- (d) Unity and fellowship reigned among the brethren.
- (e) There was Sunday school, both for adults and children.

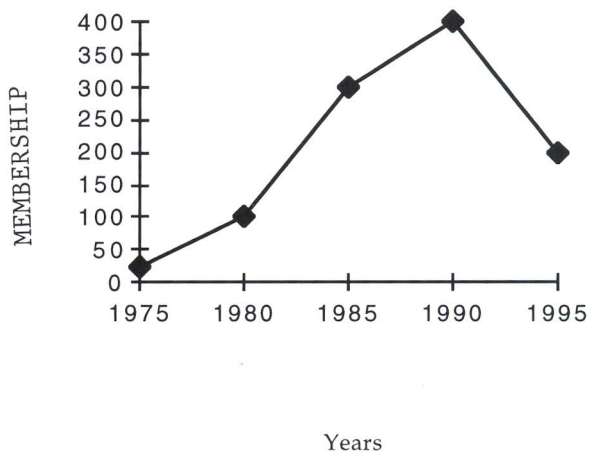


Figure 1: History of the PAG church in Nairobi (1975 - 1995).

Figure 1 reveals the growth history of the Eastleigh PAG church from its inception in 1975 to 1995. The membership indicated here is the total membership in approximation as given by the church deacon, Wilson Luseno. Pastor Muhevi, Aineah Mukhovi, George Adamba and Aluga, all worked from 1975 to 1982. Odondi took over and pastored for 8 years. From

1990 to 1995, four (4) pastors have taken turns to pastor the church at Eastleigh. The period between 1990 - 1995 is given a separate treatment in this same chapter for its peculiarity and availability of more data.

Discussion of Findings of Research Q.1

The data collected tells the means by which the church thrived from 1952 to 1995. From 20 members, the congregation grew to 400 members in 1990. A downward trend was observed only from 1990 to 1995, but even here, there were growth spurts in 1993 and 1995. The initial history showed that there was ministry to all tribes. This gave them a broad audience to reach in their evangelistic effort which was conducted on a person-to-person level through mass evangelism, by literature distribution and market visitations. The data given also reveals that the church, from its beginning, was not only interested in making converts but also disciples. This could be gathered from the corporate prayer and Bible study, unity and fellowship they enjoyed. The adults and children had to go through instruction at Sunday schools. The church grew because she practised the principles of unity and fellowship, Bible study and corporate prayer and evangelism. But did the same trend continue after independence, especially when the church was indigenized?

From Figure 1 the growth trends from the inception of the church in 1975 to 1995, at intervals of five years can be verified. The deacon explained that the original history which stipulated the growth trend of the church by looking at each pastor's performance, that is to say, the time he came in, the number of souls that were present and the membership when he left on transfer or retirement, were lost through church wrangles in 1993. What is now written is what they recall as taking place between 1975 and 1982; Pastor Muhevi (a Kisii), the first pastor, Aineah Mukhovi, George Adamba and Aluga, who worked closely with deacon Mahangilo, started with 20 members

and ended up with 300 members. From 1982 to 1985, the membership remained constant when Aineah Odondi took over and pastored until 1985. Odondi's initial focus was said to be grounding members and strategizing. His tenure of office saw growth from 1985 to 1990, when membership grew from 300 to 400. Unfortunately, a downward trend was to set in when four other succeeding pastors took office. From 400, the membership dropped to about 200, with only 75-100 active members.

Aineah Odondi and the new deacon of the church, Wilson Luseno, told the researcher that the factors that caused the growth during that successful period were the door-to-door evangelism, co-ordination and unity, prayer and Bible studies which involved all members. Deacon Luseno was to confess that all the members were not all saved people. Some of them knew PAG just as a religion for Luhyas, so when they happened to be in Nairobi, they looked for one to join, no matter the distance of the church from their residence. Luseno continued, *"This effect of tribalism has been there since the days of the missionaries. The only reason it was not felt was the inclusion of other tribesmen by the missionaries who were in control of affairs. But when the church was indigenized in 1968, the 'religionist syndrome' emerged and has continued to date"* (Luseno, Interview, 1994).

The researcher's argument has to do with the few churches and cults found in Eastleigh's densely populated area yet the PAG church has realized only few members. Also, compared to the Redeemed Gospel church which is barely a year in that area, their 200 membership is twice that of the Eastleigh PAG church which has been in existence for the past twenty years. The Eastleigh church is known to have experienced a tremendous growth and then a decline. From 1975 it grew from a membership of 20 to 400 in 1990. However, from 1990 to 1995 the composite membership dropped from 400 to 100.

When asked to explain the cause of the decline in membership from 1990 to date, Deacon Luseno attributed the problem to lack of unity, random transfers of pastors, lack of evangelism, people not getting saved because it is their 'religion', and the love of money by some pastors and leaders. He asked, *"Will you believe me if I tell you that sometimes the church offertory is shared among leaders without official approval or reference to the constitution? And again, if monies had to go to the national headquarters, some get lost mysteriously on the way. Also, we gather monies from "harambees" but before it could be used for its purpose, it is lost or mismanaged."* In 1992, the church lost Ksh. 20,000/=, collected from "harambee" meant for church renovation and the building of the pastor's house. According to him, these factors caused some members to lose interest and confidence in the church leadership.

The researcher relying on his participation with the church accepts these findings as true. The mention of lack of unity and random transfers along with the rest of the factors are issues which should be looked into by the national executive, if growth is to be realised. Pastors need time to plan and execute their plans. Odondi planned for three years before realizing the growth from 300 to 400 members between 1982 and 1990. From 1990 to 1995, interesting growth results emerged. These can be seen in the decadal and annual growth rates shown in tables A and B.

Table A: Decadal growth rates

No. of years	No. of members		D.G.R.	Remarks
1975-85	20	300	1400%	Excessive growth
1985-95	300	200	-33%	Negative growth

Table A shows the decadal growth rates. 1400 percent decadal growth rate is excessive growth for the period 1975 to 1985, while -33 percent is negative growth between 1985 to 1995.

Table B: The average annual growth rate of 1993 and 1995

No. of years	No. of members		D.G.R.	Remarks
1993	100	150	50%	Fair growth
1995	75	100	33.3%	Marginal growth

Table B shows the Average Annual Growth Rate of 1993 and 1995. The researcher highlights these two periods as they are very significant to the history of the Eastleigh Church.

It seemed that the early pastors of the Eastleigh PAG Church followed the paths of the early missionaries in enforcing the practices of evangelism, Bible study, and corporate prayer to experience growth. It also appears that there were some administrative lapses, especially when it came to finance, which led to some members quitting the church. Again, when evangelism stopped, there was no other means to get people into the church. But the Eastleigh PAG church had their own way of not evangelizing, yet trying to get people into the church. That method was waiting for people of their tribal language to visit or come and fellowship with them.

Conclusion of Findings to Research Q.1

From the foregoing discussion, the researcher observes that when the early pastors of the Eastleigh PAG church in section three (3) followed the set up of the early missionaries, the church experienced growth. Some of these methods are reviewed in the literature under urban methods and strategies.

This proves that factors critical for church growth include Bible study, prayer, evangelism, unity and fellowship. Even though there may be others, these seem to be the most significant.

The authentication of the factors which make for growth is verified in the next research question. However, it is strongly suggested that the history of the church revealed the pattern of growth because it was an all race church involved in evangelism to all. Whether by door-to-door, mass or literature evangelism, all were called upon to celebrate Jesus.

Factors that account for growth or non-growth: in Research Q.2: respondents were asked to enumerate the factors that account for growth or non-growth.

Findings to Research Q.2: Question 7 (lay leaders), 11, 12(a) and (b), parishioners on the questionnaire dealt with this issue:

Table C1: Findings of lay leaders as to the causes of blocked growth.

	Factors causing blocked growth	Frequency	Percentage
1	Lack of evangelism	4	100
2	Many are only religious but not saved	4	100
3	Lack of meaningful preaching and teaching	2	50
4	No interest in growth	4	100
5	Too many contributions expected from members	2	50
6	Personal affairs given first priority	1	25
7	There is no clear cut development agenda	2	50
8	Lack of training for would-be disciples	1	25
9	Lack of good leadership	3	75
10	Tribal sentiments are too strong	4	100
11	Imposing pastors on the congregation	1	25

Table C1: Find tabulated in Table C1 summary findings of factors causing lack of growth as indicated by all the four lay leaders of Eastleigh PAG Church.

According to Table C1, factors that are elucidated as causative for non-growth were, 1. lack of evangelism; 2. many being only religious but not saved; 3. tribal sentiments and; 4. no interest in growth as these were rated 100 percent (these the researcher designated as group 1).

The second group of factors in terms of priority is lack of good leadership as that rated at 75 percent. Lack of meaningful teaching and preaching, so many contributions expected of members, no clear-cut development agenda all scored 50 percent. (These fall under group 3.) Under group 4 with a score of 25 percent are: personal affairs given first priority, lack of training for "would- be" disciples, and imposing pastors on the congregation.

Table C2: Findings of parishioners as to the causes of lack of growth.

	Factors causing blocked growth	Frequency	Percentage
1	Too many contributions expected of members	32	53
2	Frequent transfers of pastors	51	85
3	Too often, the use of vernacular (Maragoli) as if we are all Maragolis	40	67
4	People mind their business more	10	17
5	Lack of evangelism	51	85
6	The church generally has no vision for growth	34	57
7	People are tribalistic	55	92
8	We have a problem with the women's leader	8	13
9	Most of the members commute from distant places to attend church	52	87
10	There is no interest in youth	22	37

As stated earlier, 60 percent of the questionnaires were returned. Table C2 shows the major causes of lack of growth and their frequency from the parishioners. In category (a), the researcher will rate the highest, that is, those rating above 80 percent, which are (1) tribalism - 92 percent, (2) distant

members have to travel to come to church - 87 percent, (3) lack of evangelism - 85 percent, (4) frequent transfers of pastors - 85 percent.

In category (b) are those rating next, that is, those above 50 percent but less than 80 percent. These are (5), the use of vernacular, especially Maragoli - 67 percent, (6) lack of vision for growth - 57 percent, (7) too many contributions expected from members - 53 percent. In category (c) are listed items like (8), lack of interest in youth - 37 percent, (9) people care more about themselves - 17 percent, (10) some have problems with the women's leader - 13 percent.

Discussion of Findings of R.Q.2

Table C1 clearly reveals that lack of evangelism, members being only religious but having not come to salvation in Christ, the church's lack of interest in growth and tribalism are major causes that can be blamed for lack of growth considering their highest frequency ratings. The lay leaders interpreted lack of good leadership as indicated in category (2) to mean lack of commitment on the part of the pastors to the spiritual affairs of the church (Interview with church leaders, 1995). Out of the 75 percent of those who made this assessment, 50 percent also indicated that there was no development agenda for the church and that the so many contributions expected of them were burdensome. In the words of the national treasurer, *"financial drives in the church were seen by members as 'government taxes' which no one recognizes as beneficial"* (Bowers Linanda interview, 1994). Lastly, the church would have desired to use the laity to enhance growth in the home cells, follow-ups, Bible studies and evangelism. However, due to lack of training, members often shy away from these God-given responsibilities.

Table C2 also shows that members' distant distribution, tribalism and lack of evangelism, and frequent transfers of pastors are directly responsible for lack of growth. The two tables C1 and C2 basically seem to agree on the factors responsible for blocked growth. The only addition is the frequent transfers of pastors as Table C2 reveals.

From our literature review many more negative factors can be identified for lack of growth and the comparatively static nature of churches. The list is inexhaustive. They include lack of prayer, lack of respect for biblical authority, lack of effective leadership, unmobilized membership, uneventful worship, lack of evangelism, lack of openness to change and unreleased resources (Pointer 1976, 58-88). Though the Eastleigh church identifies with some of these, others like tribalism and pastor transfers as stated above, are only peculiar to their situation. Deacon Luseno elaborating on the state of affairs in the church said that the factors enumerated could be there but they have their roots in tribalism. The church got structured this way after independence.

However, it is the researcher's view that Bible studies, evangelism and unity which have been discontinued in the Eastleigh PAG church should be returned. For the Bible which is the word of God is an instrument of the Holy Spirit for the growth of the church and Kingdom (Pointer 1976, 63). Also, Max Warren, former General Secretary of the Church Missionary Society has observed that to a far greater extent than is commonly realized, Africa has been evangelized by gossiping the Gospel (Warren 1976, 66). On unity Allan Redpath asserts that it is unity and community of the members that allows the body to function properly (Redpath 1960, 152).

Conclusion of Findings to R.O.2

From the researcher's point of view, it appears all the four groups of items listed as, first, in Tables C1 and C2 are inter-related. The basic problem may be lack of evangelism due to interest in their tribesmen alone. When people are not interested in the salvation of the souls of people in the church, the salvation of those outside will hardly mean anything. To put it another way, if the majority of the people in a church are not saved, it is not possible for that church to have an interest in evangelism. All these correspond with the assertion that there is lack of growth in the church.

The question then is, where does PAG Eastleigh church get its members? The respondents may be right in suggesting that the attraction of fellow tribesmen was the major avenue for getting people into the church. Frequent transfers of pastors is another issue which needs to be taken seriously. Pastor inefficiency may be due to this. In any church, if the leadership is not well settled, growth gains may not be realized. Pastors on the other hand, need to follow the servanthood criteria of leadership if they are to do their work in a manner that honours God and brings growth. The literature reviewed revealed that the tragedy of the absence of the servanthood pattern is the result of ministry done for personal recognition, material gain, status and prestige. The adoption of a servanthood model on the other hand will equip the laity to serve. In serving all, the servant pattern promotes authentic growth. Strong biblical leadership, that is, the kind who trusts the Holy Spirit to guide and lead, will achieve much.

To the problem of attracting only fellow tribesmen, the researcher would want to verify this by looking at the ethnic composition of the church, as well as the ethnic composition of the community in which the church is situated.

The Dominant Tribe in the Church: In Research Question 3

respondents were asked to state what the dominant tribe in PAG Eastleigh Church today was? and why?

Questionnaire No. 10 (Pastors), Parishioners (15), Lay leaders (14) on the interview question answered this.

Table D: Ethnic Composition of the Church.

Year	Church	Luhyas	Luos	Kikuyus	Kisiis	Kambas	Kalenjins
1995	E/leigh	75	8	10	4	2	1

Table E: Summary of what the respondents think about this domination and why some people left the church.

Respondents Assessment	Frequency	Percentage
1. Because everything is done on tribal basis, others have left the church for Luhyas	29	29
2. It is the church for Luhyas at home	42	42
3. It is not a national church	29	29

Findings to R.Q3

For Aineah Odoni, Luhyas somehow came to accept the fact that the PAG churches were Luhya churches, so anybody visiting from home came to join the church whether saved or not. This was contrary to what existed before. He said, *"We were engaged in door-to-door evangelism and prayer, calling upon people to attend the church, irrespective of their tribal or ethnic origin. Our model was the example left by the early missionaries from Scripture. Presently, interest in evangelism has abated among pastors in our churches. This is not the same with our sister church, Nairobi Pentecostal Church, where the pastors seem to be working hard and recording steady growth."* For Aineah Odoni, the truth of what he is saying could be verified

even today by looking at Nairobi Pentecostal Church and the indigenous PAG churches even into the city of Nairobi.

Discussion of Findings to R. Q. 3

Before the PAG Eastleigh church was established in Nairobi, the indigenization of the church had already taken place, so the researcher could not authenticate what Rev. Aineah Odondi was saying by looking at the figures. However, his reference to NPC with a membership of 10,000 which is multi-tribal gives a good evidence to the researcher. When Deacon Wilson Luseno was asked to comment on the Luhya domination in the church, he was lost for words. Being a Luhya himself, he confessed, "All I can say is that, this is one of our biggest problems in the PAG church." Then he added, "Do you know why there are frequent transfers of pastors? It is simply this. Some are not sincere being stewards of God's money." But Pastor Jumba, the Eastleigh Section Three current pastor, adding to the discussion, was to say emphatically that transfers are effected when you do not belong to the tribe of the "big man" or you do not dance to his tune. *"Since voting for the office is done by pastors and lay leaders, we are always at a risk of transfer if we incur his displeasure."* Other respondents from the national executive echoed in unison that it is the tribal and clan sentiments that are destroying the church. *"Again, tribal sentiments can be verified by the ethnic composition of the church and the distances people travel to church,"* said the deacon.

The impression the researcher gathers from the discussion is that all is not at peace in the Pentecostal Assemblies of God, from the national office to the local assembly member. This, of course, would not augur well for church growth. It appears that people of other tribes other than "the big man's tribe" may not support him in the delegates conference when elections are held. So, the more his tribesmen are in the church, the better it is for him to win

elections. For this same reason, he effects transfers by what the parishioners say.

However, the regional superintendent responded that he did not transfer pastors on malicious grounds. To defuse this trouble calls for evangelism to get people of all nationalities into the church. Pastor Hudson Jumba says, "this is exactly what I am doing."

Figure 2 shows membership distribution from the church. The distances members travel to church and the number of people in each category is listed. 70 percent of the people live between 2-10 miles while 30 percent live within a mile of the church precincts.

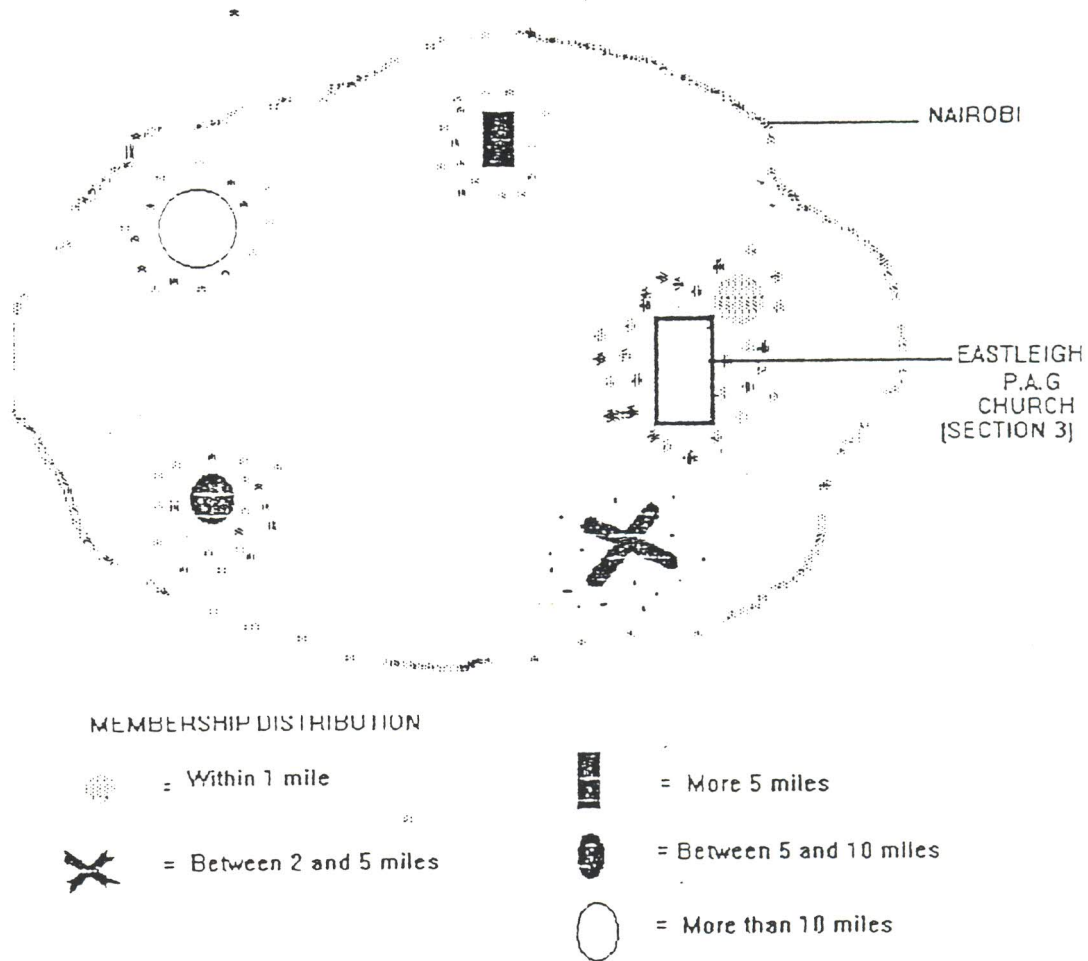


Figure 2: Membership distribution from the church

Key to understanding Figure 2

Places marked do not show areas members are coming from, but general localities.

Conclusion of Findings to Research Question 3

The distant distribution reveals that 70 percent of the people stay far away from the church, that is, between 2 - 10 miles, while 30 percent stay within a mile's radius from the church. This, however, could be blamed on what is commonly referred to as 'historical accident', but having to travel such long distances does not help the church to grow spiritually or numerically. The church does not grow spiritually because people do not attend evening Bible studies and prayer meetings due to Nairobi's insecurity at night, and numerically it does not grow because finances may deter someone travelling frequently to the church.

Research Question 4: Respondents were asked to state what method and/or principle the church has adopted in its missionizing so far and its effect?

This section is categorized in the following order:

1. Mission principles and focus of the PAG Executive.
2. (a) Pastor's perspective
 - (b) Lay leaders reservations.
 - (c) Parishioners' insights.

Items from questionnaires as indicated below show how each group dealt with the issue:

Executive	Lay leaders	Pastor	Parishioners
3-5, 7-10,12	4, 5, 7, 9-10	6-10	3-6, 9-12, 15, 16

Findings to R. Q.4

1. From the perspective of the National Executive, there is no specific methodology or principle known to be in operation among the PAG churches. They, however, agree that what is traditionally cultivated in the country-side, that is, the use of the vernacular alone and reaching

people not 'foreign' to them, but people of their own kind is what has been transported into the city. As such, the ministry is carried out without consideration to the socio-urban dynamics of the city. (This entails not respecting time, not considering urban delinquents, not targeting the elite in the society, and general mal-administration, that is, the manner of asking for food, alms and other necessities.)

2. The pastor(s) does not have any specific missionary goals to impact the city. Their ministries do not consider the urban situation of the church, neither its growth potential.
3. The lack of growth in these churches is as a result of not envisioning growth. If the church is to wait for those who come to the city to settle, or those who just visit on Sunday, then they cannot experience growth.
4. "We (the National Executive) have resolved to transform the church to look national, train leaders with the call in urban dynamics and post them to the cities to address current issues that make the Bible relevant."

The school authorities personally interviewed regretted that the few who seem capable to work in the urban centres were posted to the countryside. Tribal, clan and friendliness are yardsticks adopted for posting. Since most of these graduates do not have the language and acumen it takes to handle the young university graduates, the "big businessmen and women" and the urban complexities, they only settle comfortably for 'their kind' whose language and culture they understand. One respondent enquired, "*How far can we go with this?*" The church's crusading for souls or evangelism is summed up in Table F.

Table F shows evangelism type and the number of souls saved for the period 1994 - 1995. 15 souls were saved within the period.

Evangelism type	Mass	Friendship	Literature	Personal
No. of souls won	0	5	0	10

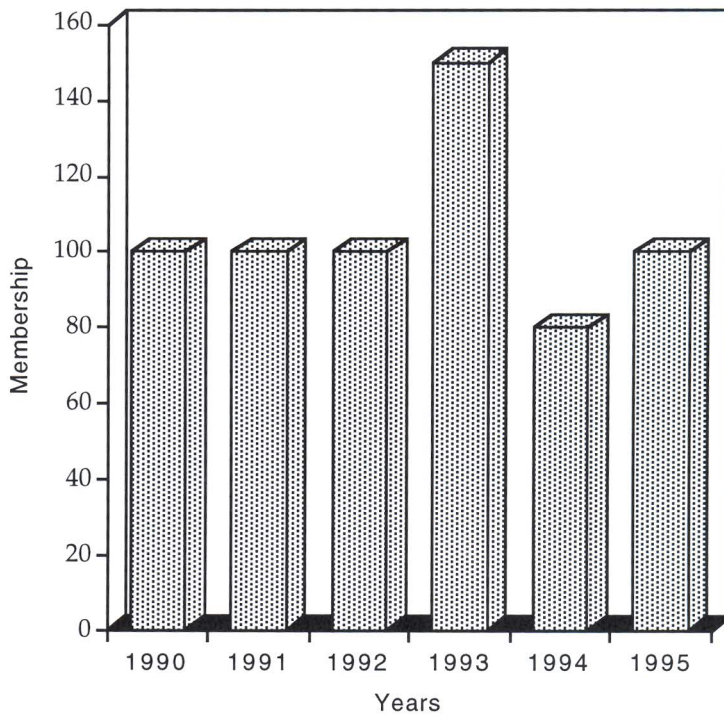


Figure 3: Composite membership for five years

Fig. 3: The diagnostic period shows the composite membership for each of the years from 1990 to 95. The figures in approximation (as given by the church deacon from the church records reveal a constant hundred members from 1990 to 1992. Membership rose to 150 in 1993, but fell to 75 before rising again to 100 members in 1995.

Table G - means through which members joined the church

Eastleigh	Total Respondents	Friends	Family members	Pastors	It's my church at home	Speak my language	Evangelism
Eastleigh	100%	8.3%	16.7%	16.7%	67%	67%	8.3%

Table G shows how all the members in the church today came to know or join the church. The total respondents to the questionnaire were 60 people. Out of these, 67 percent said they joined the church because it was their church at home or their language is used. 8.3 percent joined the church either through friends or personal evangelism. And, 16.7 percent were influenced by the pastor or family members.

Findings to R.Q.4

What the National Executive, the pastors and the parishioners concluded was that no specific conscious method exists in doing the PAG urban mission. But when asked what kind of evangelism they adopted as a way of reaching out, the pastor mentioned personal evangelism and friendship evangelism out of which 15 souls have been saved (see Table F).

However, the question as to how one joined the church revealed that 8.3 percent is by evangelism and 8.3 percent through friends, 16.7 percent - family members, the pastor influenced 16.7 percent, but 67 percent said, either it was their home church or their native language is used (see Table G).

From Table G, what the pastor(s) said they do, that is, evangelism, revealed a minimum percentage of 8.3 percent, coming to the church through that means. Pastor Jumba explained the situation this way. *"From 1993 when he took office, the membership rose to 150 but the membership was to drop to 75 because of church wrangles. The wrangles occurred in the wake of transferring the pastor. Now we have been able to get 15 more people and we hope to get more."* The composite membership of the church from 1990 - 1995 in approximation can be seen in Figure 3.

Discussion of findings to R.Q4

It may be that the pastors(s) envision growth contrary to the perception of the National Executive. However, the growth envisioned and style differed from pastor to pastor. Some employed evangelism while others did not. Going by the statistics where 67 percent are either in the church because of the common language they speak, or it is their church back home proves that the major method of getting people into the church is by immigrants from the rural areas.

The ethnic factor as a means of church growth has been emphasized severally by church growth proponents as a way par excellence for church growth. Tate has observed that even in Kenyan cities, the trend is the same. He claims: *"This is born out by the fact that in Nairobi our data shows that when men come to the city they usually join a congregation of their tribe. It is with their own people they feel most comfortable"* (Tate 1979, 99).

This insight of Tate is undisputable. Human nature always warrants one doing things that makes him comfortable. However, the real or critical question is whether that promotes growth? The Eastleigh PAG church reveals that this is far from the truth. Throughout our discussion one observes that the ethnic factor has not helped to grow the church. Tables A and B give the AAGR and DGR respectively in a densely populated area of about 10,000 people spotting very few churches (cf to the history of Eastleigh and see the growth gains). The researcher's view of the city and its churches for the past six years prove that it is not the mono-tribal churches that are growing but the multi-racial or multi-tribal. Examples could be cited from Nairobi Baptist church, Nairobi Chapel and even the Pentecostal Assemblies of God's own sister organization under one mission board - Nairobi Pentecostal church (NPC). The latter compares easily with a mega-church. A comparative study between Nairobi Pentecostal church and the Eastleigh

PAG church is beyond the scope of this paper, but when one considers the ethnic issue, one easily sees that it is a problem rather than a blessing for the PAG church. NPC has grown and is still growing, while the PAG church appears to be stagnating.

A consideration of Peter Wagner's (1982) six ways of comparing growth rates may tell us the category in which the Eastleigh PAG church falls with its growth average of 75 - 100 membership for 5 years. From Fig (1) the years between 1975-85 recorded an excessive growth, 1985-90 recorded a fair growth, (see Tables A and B for the excessive growth from 1975 to 90) and negative growth from 1990-94 and fair growth in 1995.

Peter Wagner and McGavran's ways of comparing church growth is outlined below:

25% church growth per decade is marginal.

50% church growth per decade is fair.

100% church growth per decade is good.

200% church growth per decade is excellent.

300% church growth per decade is outstanding

500% church growth per decade is incredible.

More than 1000 is excessive (McGavran and C. Peter Wagner 1982).

Actually, John Adeniji in his research in Nyamira District of Western Kenya reports that PAG churches grow best when a pastor stays between 1-3 years in a place (Adeniji 1993, 49). This researcher, however, has observed that the first years are periods that people from the PAG church origin fill any of their churches. After this time, the churches either stagnate or decrease.

So for McGavran to say that:

creating multi-racial congregation (churches) of all peoples
which pride themselves on being a foretaste of the time to come

when all men will have one language and one culture... are poor patterns (for) far from assisting the spread of the church into these races, tribes and castes, they prevent it, (McGavran 1970, 271).

is too biased an assertion which does not have universal dimension in time and space to it. In at least one of his publications, McGavran did notice the New Testament communities were more heterogeneous than a number of contemporary "successful" mission congregations. But he found that to be an exception¹² not the rule.

The real issue he has not considered seriously is the urban dynamics in black African cities¹³. The urban dynamics should take into consideration the rural-urban migration especially the ratio of youth migrants into the city, the language of people of the city, the social class, education and the culture of the city as a whole, including the use of time to do her missionizing as opposed to the dogmatic unfruitful re-planting of rural culture and ideologies in the city which has led to not reaping the desired fruits in our work in the city. Language in particular associated with tribalism has its effect on our communication of the gospel in the city. Its effect on our urban mission can be verified here.

In the streets of Kenya's capital, Nairobi, one easily runs into a multiplicity of tongues or languages. Some are tribal languages and the others, the official and national language of English and Kiswahili respectively. How do we do our missionizing in such a context that houses 51 percent of Kenya's urban population, 38 ethnic groups, 100,000 expatriates with a population of 1,886,164? (Niemeyer 1990,45).

Many who are associated with the church growth movement, (McGavran, Wagner, Tate and the like) would certainly argue for the use of

¹² McGavran even though he sees exceptions in the city does not recognize them (92-201).

¹³ Again the context where his ideology has proved successful is not the city (1970, 14-15)

the tribal language as opposed to the national. The reason being that newcomers to the city who have left family and friends need a feeling of belonging to a community -- a community that uses thought patterns, ideas and language that make them comfortable. Should they neglect that, they have to worship and listen to the national languages with which they may not be familiar. This undoubtedly would add to a feeling of insecurity. Tate's actual statement is, *"the people in Nairobi do not know Swahili well enough for it to be the best means of communicating the Gospel. Their Swahili vocabulary is quite small so freedom of thought is limited. The typical educated youth of today also knows English better than he does Kiswahili. At the same time, he knows the language of his mother better than either"* (Tate 1974, 102).

Tate, however, concedes that those confusing factors make the choice of language a real problem (Tate 1979, 71). However, he would add, the standard languages are not those of the heart. They just do not have the ability to touch the depth of a man's feelings as the language of his home can and to this McGavran in support says; the missionary who uses the national language and thinks it is just as good as the "heart language" as a vehicle for communicating the gospel is deceiving himself (1979, 72). Tate's conclusion on the matter is: *"it is my opinion that the church as a whole in Nairobi will grow more rapidly, numerically and will develop a greater spiritual depth and congregational loyalty where the vernacular languages are used"* (Tate 1979, 72).

The one reason why the researcher may support the use of the vernacular as a vehicle of communication is that it transmits the gospel message to its hearers meaningfully and enhances communication that is desired. It is so with any language the hearers admire. Charles Kraft underscores the fact that "... God's communicational activity is person-

oriented and focused on behavioural change..." (Kraft 1979, 198-202). In the vernacular some people see God in forms that are familiar to them. My personal experience with the PAG churches prove that some people prefer Luhya songs. Their faces ignite when the word is preached and expanded in the same. The vernacular brings them home and closer to God. Shaw, has therefore, remarked that; *"as long as individuals are dependent on other peoples languages for their knowledge about God, Christian development will be less dynamic"* (Shaw 1988, 254). People need to develop a relationship with God based on understanding Him in relation to themselves and their culturally determined needs.

This researcher, even though he is sympathetic to the use of the vernacular as inferred from his discussion, still argues that there appears to be an urban dynamic which pastors, leaders and missionaries who plant churches in the city are neglecting. Enforcing the vernacular as a law in the city is nothing other than transplanting a tradition and its value in the city. Should it be an ideo-culture, it might work. But the city has its own dynamics which has come about because of certain peculiarities. School goers, social leaders, government and private workers and all those born in the city mix up with those of the rural urban migrants and help shape or develop this new city. It is an individual's social class; level of education and institution attended; longevity of stay in the city; his culture.

Fig. 2 shows us the population distribution of the Eastleigh PAG church. Though it is not a Luhyaland, many (about 70 percent) travel for more than a mile to worship. Consideration of this tribal force to the neglect of the city dynamics has not helped to grow the church. It should be realized that the political language is not the heart language. So also is the economical and educational. International businesses sending people of all walks of life to the city should tell us that to be abreast with situation, events and time, is to

employ the language of the city. The sad thing is that people have been acculturated and there is little that can be done about that. The government, on the other hand, in safeguarding national unity encourages the use of the national language. The government's policy is to lift the citizens above tribal consciousness and weld them together as one nation. It is a symbol of unity and brotherhood of all men. It communicates after a fashion with people of a variety of ethnic units. In the same regard, the more multi-tribal a congregation is, the more necessary it becomes to use a language like English and Kiswahili. But even though 98 percent responded yes, they prefer worshipping with people from other tribes, the problem had been that the language of the heart was used by certain churches, leading to the defection of some of the members.

From the foregoing, there appears to be a real problem in the choice of language for the city. But this researcher settles for both English and Kiswahili and the mother tongue for the congregations. Let two services be organized - one in English or Kiswahili and the other in the mother tongue of the dominant tribe.

The researcher's personal experience with this experiment reveals that more people, especially the youth, attend the English services in the Eastleigh PAG compared to the vernacular. But the discussion need not dwell so much on the use of language as though it is the only means of growth, important as it may be. In communicating the gospel message, certain other factors come into play to make the receptor really get involved. Communication for results, is not as easy as only thinking of communicating in a heart language. The complexity in the communication process is what Nida surmises:

The major difficulties in communication result is largely from the fact that we take communication for granted. Whenever we hear someone speak, we tend to assume that what is meant is precisely what we understand by these words. But words do not

always mean what we think they mean even in our native tongue (Nida 1960, 1).

Essential, therefore, to a good communication process is a process of transculturating the gospel message that takes the hearer's perception seriously with the determination on the part of the communicator also to correct misconceptions should that occur. This can be done when we begin our communication where people actually are and not where we want them to be trusting the blessed Holy Spirit, the chief communicator to aide us.

Planting "Athens" in "Rome" is the cause of lack of impact that we make in the cities. Nyang'ori should never be planted in Nairobi since it would lead to further confusion over an already confused state of the use of language. One would have imagined that the clergy at Nyang'ori would be instructed in using the native language, but the contrary is what is observed.

Pastors at Nyang'ori either go through a 4 year diploma course taught in English or a 3 year certificate in Kiswahili. Interestingly, while preaching may go on in Kiswahili or English, other discussions take place in the heart language. One would have thought that in the city of Nairobi where pastors are posted, they are better disposed in using the language of their training to explain all those theological terms as opposed to "heart language" which they may be quick at, but nevertheless, less capable of using effectively. But it has not been so. The "heart language" here then can be seen to belong only to the informal social gatherings.

Unfortunately, sometimes, the pastors are overtaken by the rural setting ideology (tongue) while members of the other clans sit staring. This has led to some people quitting the church. The question is, why are such pastors not asked to remain in the countryside to exercise their gifts?

The rural oriented training has rendered the pastors incapable of urban ministry. In a research done in Nairobi city recently, the findings indicated

that less than one percent of the clergy serving in various churches had formal orientation to urban complexity and ministry (Niemeyer et al, 1989).

In a city like Nairobi one would consider building a church that makes references to the multi-ethnic groups in the society, with their socio-economic class differences. Also to be considered would be religious pluralism, the rural-urban migration with youth dominance as its centre and the city as the political arena where very important decisions take place. Also to be observed would be ministry to the poor, rich, youth delinquents, the despised like "commercial sex workers" and refugees. For Aylward Shorter anthropology of urbanization is worth understanding. Many churches do not meet needs of the people because this basic analysis for church planting has not been done (1991, 43).

When this is done, one can be sure of the sort of programmes to be carried out. Mutunga's observation is that one cannot minister effectively without a thorough understanding, of the multi-faceted philosophical, social, religious and cultural milieu in which Nairobians operate (Mutunga 1993, 129). The ball is in the court of the PAG pastors to evaluate this ethnic malaise and come out with viable solutions to the problem.

Conclusion to Findings to R.Q.4

From the researcher's point of view, it appears from evidence based on the drop in attendance from 1990 to 1994 that the Eastleigh PAG church is using the tribal factor as its means of evangelism or getting people to come to the church, but even here the method is not fully articulated. They only attract them as fellow tribesmen to come to church not by witnessing to them. It is not surprising to learn that most of them are not saved but only religious. In a church after every sermon the pastor, through altar calls, is able to bring one or two to the faith.

There are certain advantages in using tribes to grow the church like McGavran proves in the Homogenous Unit Principle, but this principle of adopting tribes as a homogenous unit has not been of help to the church. Rather, its effect has led to minimal growth. The cultural and inferiority overhangs which the members and pastor(s) wish to avoid are only producing negative growth results. (See Figures 1 and 3). The data from the bar graphs and tables showing the drop in membership was due to the entertainment of tribalism. Will the researcher then agree that churches grow best in homogenous units? The answer is no. In the section remaining the researcher will carry out a test on the causes of growth or lack of growth with the research questions and graphs, after which the health of the church will undergo a pathological diagnosis using Peter Wagner's eight fold theories as found in the literature review.

Testing the Causes of Growth or Lack of Growth Against the Research Questions, Graphs and Figures

From research question (1), the history of the church reveals in Figure 1 and 3, Tables A and B the growth trends. From 20 people in 1975, it grew to 400 in 1990, but dropped to 200 in the same year, with an average composite attendance ranging between 75 - 100. The causes for the growth as given were: evangelism, particularly door-to-door, proper co-ordination, unity, corporate prayer and Bible study. The causes for lack of growth were given as when these activities of Bible study, evangelism, and prayers were discontinued and when tribal interest reared its ugly head in the church, bringing no growth. Figure 1 and Tables A and B reflect the history of the church. It is here demonstrated that there has been growth but that has depreciated.

Research Question (2) looking for specific factors that have enhanced growth and that which made for non-growth can be seen in Tables C1 and C2. Rated 100 percent as factors responsible for lack of growth were lack of evangelism, many not saved, no interest in growth and tribal sentiments causing some to leave. Other factors mentioned can be seen from the same table. For factors that made for growth, respondents said that it was evangelism, nevertheless, there has not been a concerted effort toward it. It is observed from Fig. (1) that for the past decade, 1985-95, there has been a steady decline. Table G actually tells us how members joined the church. The mere 8.3 percent evangelism does not show any seriousness of growing the church through that means.

Research Question 3 looked for the dominant tribe in the church, while Table D revealed the ethnic composition of the same. Table E also summarized what the respondents thought of this domination and why some left.

From Table D, 75 percent are recorded as active Luhyas in the church. The table therefore authenticates the fact that the church is basically Luhya.

Figure 2 shows the distance distribution of the members - about 30 members live within a mile of the church precincts. Fifteen (15) are about 2-5 miles away; another 15 stay over 5 miles; 20 are about 5-10 miles away and the last group stay more than 10 miles away, (statistics are as given by the church deacon, Wilson Luseno from church records.)

Figure 2 shows that the majority of the members, about 70 percent, live quite some distance away from the church, yet they love to fellowship in this particular assembly. Again, of the 30 percent staying close to the church premises, not all are Luhyas. People from other tribes are among that lot. The conclusion of the researcher is that the most likely reason for them having to travel distances to come to the church is the tribal factor as seen in Figure 2.

On research question 4, Table G revealed that neither evangelism nor pastor(s) factor helped in growing the church. The pastor influenced only 16.7 percent, while evangelism brought 8.3 percent to the faith. Rather, tribalism played a key role in depreciating the growth rates for most of the time. Figure 3 shows the growth rate for five years and Table F, the evangelism type and the number of souls won through each means. However, Fig. 3 showing a growth experience from 75 members to 100 members between 1994 and 1995 are signs of a "resurrection" from stagnation. But will this continue? The researcher lists the causes of blocked growth and states the causes of growth referring to the history of the church for the Eastleigh PAG to either adopt or escape from that which snares her.

Diagnosing the Health of the Eastleigh PAG Church

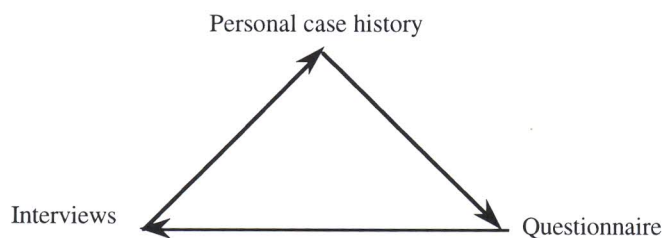
A pathological diagnosis of the Eastleigh PAG church is here appropriate, considering the fact that the researcher has been able to establish the causes of blocked growth. The diagnosis will use Peter Wagner's eight fold theories from his book, *Leading the Church to Growth*, 1986. The diagnosis should further tell us what the church is suffering from, so that the researcher can make valuable recommendations to alleviate them and suggest better means of growing the church. From our analysis, the church could be said to be suffering from a strange form of "Ethnikitis", not so much because there is a movement of members of the community to another, but more so because there is no relationship between the church and the community in which it is built. Our analysis from Fig. 2 tells us that 70 percent of the members travel between 2-10 miles to get to church. The church here needs to build a bridge to reach the people in their neighbourhood.

There is also "people blindness" since the church seems to look at only people from its own tribe or who speak her language. The "Integrative multi-farious principle" which allows for all men to be reached across the cultures is what the researcher advocates.

The next problem is that of "arrested spiritual development" which indicates that members of the church are not fed spiritually. There is no argument about this, in light of the fact that only 5 - 10 percent of the members attend prayer meetings and Bible studies in the course of the week. The Sunday meetings once a week as far as the researcher is concerned are not enough for spiritual growth, so the church could again be said to be suffering from "St. John's syndrome of lukewarmness".

Some other means of getting members to fellowship together is called for if Nairobi's night insecurity could be blamed for people not attending weekday activities. The most likely solution to the problem could be the use of the house fellowships as suggested in chapter six.

Cross Checking Findings with the Triangulation Method and the Literature Reviewed



The triangular method searches for convergence of information. The researcher used questionnaires, oral interviews and personal case history as stated in the research methodology in cross checking the findings to see whether there is corroboration.

- (a) The major causes of growth include: Bible study, unity, and evangelism (door-to-door).

- (b) The major causes of blocked growth are: tribalism (no reference to the city context), frequent transfers of pastors, lack of leadership integrity and credibility and many being religious but not saved.

Tribalism

Questionnaire: From the questionnaire, the questions asked on the tribal issue are "Please which is your tribe?" and "Pastor please give the ethnic composition of the church."

Answer: Out of the total respondents 67 per cent indicated that they belong to the Luhya tribe which the pastor's assessment confirmed.

Interview question: Which is the dominant tribe in the church?

Answer: Since the church originated from Luhya land, so you should expect Luhya to be the dominant tribe. Aineah Odoni, Wilson Luseno and pastor Hudson Jumba were of this opinion.

Personal case history: The researcher's personal observation authenticates the fact that the Luhya tribe in the Eastleigh PAG church is the dominant one. Their number is about 70 per cent of the total membership.

The triangulation method clearly authenticates the fact that tribalism is a factor leading to lack of growth in the church.

Frequent Transfers of Pastors

Questionnaire: The question was, does random transfers of pastors affect congregation growths and pastor efficiency? If this is true in the PAG church, how are you handling this ?

Answer: The general consensus was that transfers are effected and they affect pastor efficiency. But while two members of the executives attributed

this to tribal sentiments, one responded that he does that when the parishioners asked for a change.

Interview question: Why do you think there are frequent transfers of pastors?

Answer: 60 per cent of the respondents said it was because some of the pastors are not faithful in handling the church finances. Deacon Luseno is quoted as saying that the church has lost over 2,000/= through unfaithfulness on the part of some pastors. 40 per cent of the members however said, it was done on tribal lines.

Personal case history: The researcher's observation proves that there are frequent transfers of pastors in the Eastleigh church. There have been transfers of three pastors between 1990 and 1993. The fourth transfer to be effected in 1993 was responded to by a court action which the researcher witnessed.

Again, the triangulation method has proved that frequent transfers of pastors is not helping the church to grow.

Lack of leadership integrity and credibility

Research question: What kind of leadership do you think you have?

Answer: 60 per cent of the respondents marked dictators while 65 per cent said they were selfish ones.

Interview question: Will you say that your pastors lack integrity and credibility ?

Answer: The national executives who responded to the questionnaire were of the opinion that more than half of the pastors lacked credibility. This assertion is verified from the many complaints they receive.

Personal case history: As a general phenomena, the researcher cannot ascertain whether this is true in all the PAG churches, but he has observed the sharing of the Sunday offertory and the loss of 200,000/= collected for church renovation and the building of the pastor's house. Lack of leadership integrity and credibility is confirmed by the triangulation method as a factor leading to blocked growth.

Cross checking with the literature review: The tribal influence in Eastleigh PAG church is strong. Tate would suggest that even in Nairobi, churches do well in tribal units. The only problem with this assertion is that the researcher found out that this is contrary to today's Nairobi. On the issue of integrity and credibility it is Ralph Turnbull's observation that Gehazi went out leprous was but a fitting expression of his inner self. He was contaminated within. What a dunce a man would be to go into ministry for the sake of making money (Turnbull n.d., 32).

Bible study: Emil Brunner has called the Bible 'The soil from which all Christian faith grows'. It is the source of Christian doctrine and the manual of Church practice.

When the Bible is allowed to speak to the church, she is renewed and reformed. Mankind comes to faith in Christ in response to the Bible message and where people respond churches are planted. The Bible which is the word of God, is therefore, an instrument of the Holy Spirit for the growth of the church and kingdom (Pointer 1976, 63).

Evangelism: Evangelism, either through literature, friendship, mass or personal helps bring converts into the kingdom. Max Warren, former General Secretary of the Church Missionary Society has observed that "to a far greater extent than is commonly realized, Africa has been evangelized by gossiping the Gospel" (Warren 1976, 66). Win Arn of the Institute of American Church Growth has estimated that between 75

per cent to 90 per cent of all Christians in areas of rapid church growth has been brought to Christ through the witness and influence of friends or relatives (Pointer 1976, 78). Sub-cultures can be used to advantage in the city to evangelize.

Unity: Unity has always provided strength for the church. Unity and community of the members is what allows the body to function properly. Paul in 1Cor. 12 demonstrates in detail how the unity of man's physical body offers a model for the kind of unity that ought to be exemplified in Christ's spiritual body. Allan Redpath suggests that the kind of unity Paul insists on in this chapter is only possible as we recognize that within the church we have fellowship in our diversity, as we learn to love and to care for our brethren who are different, always recognizing the utter futility of identity (Redpath 1960, 152).

CHAPTER FIVE

CONCLUSION

In this study an investigation was done to find out what factors contribute to either growth or blocked growth in the Eastleigh PAG church. The descriptive method employed described and analysed these factors so that recommendations could be made to the pastor and elders of the church on one side and the national executives on the other, so that both leaders would evaluate their work in the light of the findings to realize sustainable growth in the PAG church.

In this chapter, the researcher presents the issues that prompted the study, the methodology employed, the concise summary of the major findings from the study, the conclusions arrived at and a suggested list of topics for further research.

Purpose of Study

The purpose of this study was to describe and analyse the growth and development of the Eastleigh Pentecostal Assemblies of God Section Three in the Bahati Region, Nairobi, by identifying the factors which made for growth or non-growth, for the period between 1950 and 1995.

Importance of the Study

Since the study reveals the growth trend of the Eastleigh PAG church in the city of Nairobi, the study becomes of value to the church to re-evaluate their activities in order to enhance healthy growth. The missiological importance is the advancement of the "Multifarious principle" as a church growth theory for the urban life. This helps make a definitive statement concerning urbanization and church growth. For the researcher, his personal interest is a revived PAG church which should be realized if the recommendations are taken into account.

Research Questions

The aim of the study was to identify, analyse and describe the factors that account for growth or non-growth in the Eastleigh PAG church. To gather the relevant information, four research questions were developed. The researcher attempts to answer these questions in the study that are listed below:

- R.Q. 1. What is the history of the establishment of the church from 1952 to 1995?
- R.Q. 2. What are the factors that made for growth or non-growth?
- R.Q. 3. What is the dominant tribe in the church today? ...why?
- R.Q. 4. What method(s) and or principle(s) has the church adopted in her missionizing so far and what has been its effect?

Design of the Instruments

Due to the small nature of the population for the study, no sample was drawn. The descriptive method was used as the research design. The

instrument that was used to gather data on the factors responsible for growth or blocked-growth was the census enumeration method. This helped collect data through questionnaires interview questions and the researcher's personal cases history. Four research assistants helped to administer the structured questions while the researcher administered the oral interviews and structured questions. The research questions to which answers were sought were developed based on the focus of the study, the literature reviewed, and interest.

Summary Findings on the Causes of Blocked Growth

From our discussion thus far, the causes of blocked growth could be attributed to a number of factors (see tables C1 and C2.). Major among them are,

- (1) lack of evangelism;
- (2) many being religious but not saved;
- (3) tribal sentiments;
- (4) no interest in growth; and,
- (5) frequent transfers of pastors.

For the researcher, all these causes of blocked growth relate to a rural mentality on the part of leaders and members. There has not been the realization that the city ministry is different from the rural. Louis Wirth enumerates three major sociological realities which characterize the city. 1) Numbers of population; 2) density of settlements; and, 3) heterogeneity or variety of inhabitants and group life. (Wirth 1938, 10-18). These ingredients necessitate certain urban patterns of social expression and thus create the urban lifestyle.

Unfortunately, a church like the Eastleigh Pentecostal Assemblies of God has taken all things to be equal and moved in the community orientation mentality of the rural setting rather than societal orientation. Again, while the city with its population density, heterogeneity, social stratification and segmentation awaits their involvement by way of evangelism, the members of the church have preferred social solidarity and integration with primary and personal relationships. This has robbed the church of its goal in evangelism. It is no wonder that the tribal sentiments as spoken of have not led to outreaches for growth. People that move into the church find it first of all as a social institution. If that is the idea, is it strange when people promote 'people movement' strategy through clan lineage or tribes? No, actually what is seen is people consciousness - people see themselves as a separate tribe who will prefer the use of their language, and are not willing to cross class or social barriers. How then does the church grow? McGavran (1970: 288) calls for an urban exception in the use of the HUP. This, the researcher agrees with for in offering ministry only to our kind, we may be surprised to learn that our tribesmen, our homogeneous unit and our sex mores may be the most unresponsive.

The description and analysis of the growth and development of the Eastleigh PAG church revealed such factors as Bible study, corporate prayer, evangelism, unity, the use of English and Kiswahili as opposed to the vernacular in aiding growth from the inception of the Church through its spread to Nairobi in the 1950's. Growth trends continued when the African pastors continued to pursue the original means (that is, adopting these aforementioned factors) to grow the church, even, when the church was indigenized. The church began its stagnation process in the 90's and the factors attributing to this is the discontinuation of evangelism, lack of active involvement in Bible study and prayer; the allowance of tribal interests and

also frequent transfers of pastors (which is also tribal) to dominate whatever is thought of and done in the PAG church life.

Without evangelism, where people are compelled through the power of the Holy Spirit to come to Christ for new life, a church can not be said to be reproducing. The researcher, being an active member of the Eastleigh PAG church, has observed that only 5-10 percent of members are engaged in spiritual activities like Bible study or prayer, but even here, they attend sporadically. It is worse to continue to allow tribal interests to rule the church or be the means by which the church now operates.

This assertion is supported by majority of the respondents and it can be verified from the graphs and figures in our data collection and analysis. The essence of the study was to reveal the pitfalls in the church so that something could be done to reverse the negative trends and encourage that which would enhance growth. In all the work of the Pentecostal Assemblies of God, a key observation has been the use of Homogeneous Unit Principle. The reliance on tribal sentiments sometimes consciously, and other times unconsciously to enhance growth has not worked to enhance growth.

Since this concept has proved unreliable in the city situation, the researcher suggests the use of the "Integrative Multifarious Principle", which is heterogeneous in its function, as an alternative to the HUP. The "Integrative Multifarious Principle" as defined (see key terms) is both an evangelistic method of bringing people to the Christian faith and nurturing them. It is not only a means to reach people like the HUP, it also serves to nurture them without a problem since its first premise is ministry to all people of all kinds. The researcher has observed that even though there may be homogeneous units in the city in the form of tribes, class and language, these units should not be made to grow by themselves without reference to the other units. The "Integrative Multifarious Principle" incorporates the

homogeneous units that exist in cities like friends and classes but encourages their growing together. It also advocates the preaching of the gospel or our evangelization cross-culturally. "Our kind" are all the people who dwell on the surface of the earth. The principle allows us to use Joshua 2000 (see literature review) and many other principles and strategies to enhance our evangelization skills. The principle is open to the ministration of the Holy Spirit, and it is firmly rooted in Scripture (not as looking for support, as the HUP does) but in its exegesis. That is why the principle allows meeting and fellowshiping with people of other tribes, tongues and nations. In short, it aids the church to grow biblically and the Christ-like life could be seen in the church.

Craig Ellison has observed that: *"where there is life, there is natural growth. Dead things don't normally grow - at least not in any positive sense. But people, plants and parishes naturally grow, if the life of Christ and the power of the Holy Spirit are pulsating through them, people and churches attract others and enlarge"* (Ellison 1988, 6).

Ellison proceeds to list eight principles from Acts which help grow the church. From our discussion of causes of growth and blocked growth, these factors in a refined form are necessary to help the church grow. They include: 1) Corporate prayer, (2) Contextualization, (3) Caring and compassion, (4) Commitment, (5) Courage, (6) Cell groups, (7) Conversion consciousness, (8) Celebration.

From the review of literature and some of Ellison's suggestions, some New Testament principles are suggested for the PAG church. It is the researcher's view that the application of these principles will alleviate the problem and help to grow the church both spiritually and numerically. These factors as listed, do not only promote evangelism, Bible study and eliminate tribalism which are problems facing the Eastleigh PAG church.

They also deal with some of the problems that are listed in the second and third categories as was revealed in our findings and conclusions on research question two (see also table C1 and C2).

- (1) Conversion-Consciousness: In growing urban churches pastors and members should regularly and clearly invite people to salvation in the Sunday services, cell groups, informal interactions and structured outreach efforts.

Pastors should equip and mobilize laity to live a lifestyle of sharing Jesus Christ naturally with their sphere of influence - family, friends, work and play partners, neighbours and people with whom they have same interactions. Rather than celebrate these homogeneous units or sub-cultures without conversions, the Eastleigh PAG church members if they are conversion conscious will approach all in their evangelism.

- (2) Cell Groups: Cell groups provide a non-threatening natural setting for unbelieving friends regardless of their tribes, and can be a significant evangelistic aid. It provides an excellent place for sharing and meeting of various needs. Cell groups would be significant to the PAG churches if their members who stay far away from the churches are to grow spiritually. A church that would demand ethical living as example to others and the fellowship with the brethren is a must.

- (3) Commitment to Christ and Salvation: Now because of the people-movement method of conversion, many are the people who join the church but are not saved. It is a matter of truth that those who are not saved will not be committed to Christ's cause of evangelism. When talking about commitment, *The New American Dictionary* defines commitment as "people who are emotionally and intellectually bound up with a given course. They have a sense of purpose, they set goals for growth, they pray and

work toward growth." People today do not want to expend the energy necessary to reach out.

But Ellison would point out :

Dead churches are made up of people without the spiritual passion of commitment. They are people who are really quite uninvolved spiritually - what I call functional atheists - even though they may believe all things and attend church at all the right times (Ellison 1988, 13).

Our conclusion on research question two reveals the lack of commitment in the PAG church. The principle should help change the mind-set of some of the members so that they in turn can bring many of the other tribes to Christ.

- (4) Corporate Prayer: The problem created by Nairobi's insecurity has rendered corporate prayer in the PAG churches impossible. Without exception in the Book of Acts, assertive apostolic witness was preceded by concerted corporate prayer. Prayer led to filling and filling led to powerful witness, (Acts 1:14, 2:42, 4:24, 4:31, Acts 1:8, Acts 4:8). Before this time, the apostles fled when Jesus was arrested but when the spirit came in Acts 4 before the Sanhedrin, they spoke boldly and asked whether they were to obey men or God. The Full Gospel Church in Seoul is the fastest growing church in the world today; over 10,000 people gather every Wednesday night at the centre to pray. Thousands gather every morning to pray before 6 a.m and thousands spend protracted periods of time praying at the church's prayer mountain. Is it any wonder that it is a show piece today with over 500,000 in attendance? The Eastleigh PAG church if she should engage in evangelism to all people in her neighbourhood, could have people to meet with and pray despite Nairobi's insecurity at night.

- (5) Trans-denominationalism: The attitude of "our kind" certainly does not favour trans-denominationalism. But trans-denominationalism helps us gain ideas from fellow brothers and sisters as to what God is doing among them. If we remain only in our little church enclaves and think we have it all, we would wake-up tomorrow to see that we had nothing. Homogeneity will keep the Eastleigh PAG church in her enclaves, but the "Integrative Multifarious Principle" will help her to relate to all.
- (6) Lay leaders to be empowered for tasks: For David Cho, time is a limited commodity, and there are 1440 minutes in each day. Energy is another limited commodity; since there are only so many things a man can do before his body demands rest, he cannot do everything within limited time and energy, so the laity form the basis of his local ministry. To do this Cho teaches these four models or steps:
- (i) Teach them how important they are to the church as a whole.
 - (ii) Motivate them.
 - (iii) Recognize them.
 - (iv) Praise them, (Paul Cho and Whitney Manzano 1984, 12).

If our evangelism will teach us to disciple people and they in turn disciple others, we would live to have healthy believing people who are insistent and consistent members of the body. Lay training and involvement should be encouraged in the Eastleigh church to help realize growth.

The service the pastor and the lay-leaders could render to their members is equipping them to help serve along them. This will enhance the servant model we call for. (c.f. Literature Review on Mode of Leadership for the church.)

- (7) Faithfulness in Giving: Giving in the PAG churches is a very big problem. The national treasurer told this researcher that he felt "*the tax-collecting kind of giving should cease so as to make room for autonomous churches,*" (Interview, 1995). The call to give always comes from the churches, regional CED, women's leader and the national office burdens the church (see Table C1); giving is said to be one of the problems of the church. It makes it impossible to run the church but makes it possible for one person to take a whole Sunday offering for his "milk" because the pastors are not well paid. Should the churches be rendered autonomous it will help; but if that fails, the national executive should devise ways and means to pay the well trained pastors substantial incentive that merits their qualification rather than leaving the pastors as orphans (sometimes some get as low as 800 shillings per month and others 1000 shillings for a family with 5 children).
- (8) Contextualization: According to Ellison, contextualization means that you are so committed to winning and nurturing people in the faith that you place that goal above your own prejudices and preferences, if by way of change you can share the gospel more effectively. It means your comfort and security and status are less important than letting God work. Contextualization means flexibility. When tradition is enshrined we are in danger of idol worship. God, of course is never captured by our rituals, but he is often excluded by them. Contextualization means being willing to change your church scheduled style of music if you can bring more into the family of God. And out of our insecurities, He brings growth. For His is to bring faith out of risk not out of safety.

Paul states the idea in 1 Cor. 9:22-23 and in Acts 2:8-11 where we see Pentecost contextualized. This enabled the disciples to speak the wonders of

God in the heart languages of at least fifteen different people groups. The result of the much contextualized crusade was that about 3000 people accepted the message. But God further stretching the minds and pulverizing the prejudices of the Jewish Christians gave Peter the terrible troubling vision of a large sheet filled... (Acts 11:34-36).

The PAG churches need a contextualization from an earlier ruralism mentality that takes the context of the urban situation seriously. This will help build a better church than it is today. The Christ Church without this is only a dream.

A Contextualized principle of the McGavran's homogeneous unit which is integrative and multifarious could be called "The Integrative Multifarious Principle." That principle advocates for the proclamation of the gospel across cultures. Unlike the homogeneous unit principle, the multifarious system is a principle that integrates peoples of all tribes, economic classes, social status, and multi-racial identities into one church. A multifarious congregation is one that admits all individuals irrespective of who they are and where they come from. This is the kind of church that can unite all people and make them one in Christ, even as Jesus prayed in John 17:21.

What Africa needs is not a type of homogeneous church that may entrench the spirit of tribalism, but a multifarious church that shows the equality of human beings while at the same time embraces the qualities that characterize humanity. Oneness in the church of Christ involves an accommodation of all individuals and life-styles that conform to the demands of the Scripture. In the researcher's view, the multifarious church is best suited for that.

Examples of where these kinds of churches are practised include Deeper Life Bible church in Nigeria, Yoido Full Gospel church and the Nairobi

Pentecostal church (NPC) in Nairobi. In the case of the NPC, tribe, ethnicity, education, status or race do not determine a member's position in the church. These are the churches where the effectiveness of the multifarious church principle has been proven with excellent success.

A multifarious church does not only accommodate everyone but also contextualizes the gospel to the understanding of its many members. The problem with HUP, as has already been stated, is the softened stand to let "would be" disciples dictate their terms of discipleship.

The HUP, with all its benefits, - its sensitivity to the needs of the "unreached people groups;" its insistence that mono-cultural churches leads the minority culture to commit genocide and the majority culture imperialism; that cultural diversity is God's rich and wonderful creativity and human dignity and cultures should be respected, allows race and class prejudice and egotism to exist in our churches. Africa, as we all know, has gone through a lot of problems that are a direct result of tribal wars (for example, Burundi, Rwanda, Kenya's Rift Valley, and the Nanumbas and Kokombas of Northern Ghana). How does one perpetuate a church in these areas of Africa for that matter using such a principle? The researcher sees the need for an enlarged perspective on the part of the Eastleigh PAG church, taking advantage of the urban situation with its problems, difficulties and people so as to enable the church to grow.

SUMMARY RECOMMENDATIONS

Avoidance of Tribalism and Promotion of Cross-Cultural Growth

The study recommends that the church return to the biblical ideals of Bible study, corporate prayer, unity and evangelism across-cultures to realize growth. Also, the church should not allow tribalism to rule her. As it has

been observed, tribalism is doing more harm than good. This calls for the use of the "Integrative Multifarious Principle" in growing the churches in urban centres like Nairobi.

To enhance the "Integrative Multifarious Principle", seminars and conferences could be organized for the Nairobi pastors to develop "church growth eyes" taking the urban dynamics into consideration. The pastors should then be able to set goals for growth.

Integrity and Credibility

From the way financial and moral issues are handled in the church the researcher suggests that there be integrity and credibility exercised by the leadership. For the true worship of God should free the worshipper from the eager and erratic lust of money, other people's spouses, free from vain and disappointing hopes in the fatness of bank accounts, mansions and free from frothy and empty pleasure - the hallmark of unbelief. Ours is to prepare the people that God has given us for the final audit.

Posting and Transfer of Pastors should be Reviewed

Random transfers, blamed on tribalism, have been suggested as a reason for pastor inefficiency. Because of this, it is suggested that first, the tribal sentiments be abolished since it is Christ's Church and not one's own business that we are running. The pastor should not be transferred because of malice or ill-feeling. Pastors have to be transferred when we know that it would be to the good of the new assembly to which he has been posted.

Theological Training

There is need to investigate the type of theological training that is offered by the PAG church and its effect on church growth. Pastors posted to the city and urban centres should be well groomed to minister to all including the educated elite who are commonly found in urban centres. If possible, curriculum should also be developed to train others in the five-fold ministry which are evangelists, prophets, teachers and apostles.

Prophetic Leadership

The church now needs a "prophet" bold and courageous enough who will be able to effect changes as required. Pastors whose gifts are not slated for the city of Nairobi or other urban centres should be sent to minister in the context where they could utilize their gifts better.

Youth Programme

The church needs a comprehensive programme for youth care (see what respondents say about the youth in Table C2). The youth in the Eastleigh church form the core of the church.

Realization of Biblical Growth

When growth starts to be realized, it should not be seen in only one dimension. The qualities (spirituality, incarnation, faithfulness) should be measured against the dimension of growth (numerical, organic, mental, diaconal). Orlando Costas' view is that: when the qualities of growth are measured up against the dimensions of growth, not only do we get a quantitative comprehensive picture of the numerical, organic, conceptual,

and diaconal vitality of the church but a qualitative realistic assessment of the theological integrity of a church growth experience (W. Shenk 1984, 79-107).

Costas suggests this profile of a growing church.

Qualities of growth	Numerical	Dimensions of Growth		
		Organic	Mental	Diaconal
Incarnation				
Faithfulness				

Figure 4: The Profile of a Growing Church

This profile of a growing church measures the qualities of growth against the dimensions of growth for a qualitative realistic assessment of a growth experience.

The organic growth concerns the effective functioning of all the parts which make up her life system - her form of government, her financial structure, and patterns of leadership.

Conceptual growth involves the deepening of the church's self understanding and its knowledge of faith including its understanding of the Scriptures, the historical knowledge of faith including its understanding of the Scriptures, the historical development of Christian doctrine and the world in which it lives and ministers.

Diaconal relates to the service the church renders to the world as a concrete demonstration of God's redemptive love. Her reconciling ministry in the social environment should contribute to the effective alleviation of human pain and abrogation of the social conditions that keep people in poverty, powerlessness and oppression.

Growing the church with 'Integrative Multifarious Principle' will help her to realize wholistic growth. The Pentecostal Assemblies of God must look forward to measuring the dimensions of growth when they are realized

against the qualities of growth. Once the measurement analysis is completed then the suggestions in this paper can be implemented. Only then will sustainable growth be realized quantitatively and qualitatively.

Limitation of Study

This research has been conducted in only one of the several PAG churches in Nairobi. Had it been done in several of them considering the ethnic composition of some of the churches which are about 98 per cent Luhya and their geographical situations the responses might be different. Also the social classes of the people in the churches, their maturity, their involvement and their perspective of the urban church might have rendered the responses differently.

Recommendations for Further Research

Further study needs to be done in the following areas:

1. This type of study should be replicated among the other PAG churches in Nairobi to see whether the same type of results will be obtained.
2. History of the Pentecostal Assemblies of God Churches in Kenya from 1909 to 1995.
3. Whether culture has any influence on the PAG church in Western Kenya.

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APPENDICES

List of Appendices

- A = Questionnaire for Pastor
- B = Questionnaire for Top Executives
- C = Questionnaire for Lay-leaders
- D = Questionnaire for Parishioners
- E = Diagraming the Bahati Region

APPENDIX

A. QUESTIONNAIRES

Questionnaire for Pastors in the Bahai Region

Example: As we consider principles akin to the PAG situation in Nairobi, our purpose is to highlight seeming factors that have led to the growth or lack of growth in the church, with the intention of making valuable recommendations as to rejecting, modifying or approving these principles or factors to make the church what Christ said it should be.

Please answer the following sincerely to the best of your ability. Evidence received will be treated as confidential as possible.

1. What is the name of your local assembly? _____
2. Pastor, kindly give me your name (optional) _____
3. How old are you? (Check one)
____ less than 30 years
____ between 30-45 years
____ between 46-50 years
____ above 50 years
4. How long have you served in this Church?
____ less than 6 months
____ about 1 year
____ more than 2 years
5. State your pastoral training (Check one)
____ Diploma level
____ 2 years Certificate

- ____ 6 months training
- ____ Refresher Courses
- ____ none.

6. When was this church started? In 19 _____
7. As a church in the city, what is your missionary goal? (Please state the goal if you have any. If you don't have please indicate so.) _____

- 8a. What was your numerical strength when you came in? _____ and what is it now? _____
- 8b. For the past one year, can you tell me the numerical growth of the church for every 3 months? (Check one)
____ one and below
____ less than 5 people
____ more than 5 people
____ we don't keep records of that
____ none.
- 8c. Of the new converts, how many are still in the church?
 - i. Many (state number) _____
 - ii. None (they do not stay)
 - iii. Few (state number) _____
9. What kind of evangelism is your church engaged in?
____ mass
____ personal
____ literature
____ friendship
____ None.
- 9b. Please state figures of people saved through each means.
Mass _____ Personal _____ Literature _____

Friendships _____

10. Give the number of the main ethnic composition of your church. (Please check all that is applicable stating numbers, e.g. Lulyas 4, Kikuyu 2 etc.)

___ Lulyas ___ Kalenjins

___ Luos

___ Kikuyus

___ Kisii

___ Kambas

___ Others (please specify)

11 a/. In measuring faithfulness and commitment, would you say your people are faithful in giving generally towards church needs?

___ Yes

___ No, because _____

___ Very few do it

b/. Members faithfully attend

___ prayer meetings

___ Bible studies

___ Evangelistic meetings

___ Sunday school for adults

(Please mark X where members are not faithful in attending the above activities.)

Answer (c) *only if majority do not attend the above activities:*

c/. In your estimation, why don't they participate in such activities of the church? (Check as many as are applicable)

___ we don't have such programmes in the church

___ they only come to church on Sundays

___ I am alone and cannot do everything

12. Involvement in Christian work in my church. (Check one)

a/. a handful of people take part.

b/. more than half take part.

c/. almost nobody takes part.

13. In our church, visitation programmes are planned for

a/. the pastor b/. members.

14. Pastor, do you know the growth potential of your area? IF YES, what do you think it is?

15. Discuss your calling. (Please write on a separate sheet or below)

16. Would you say that each of your members is a potential minister, because of the graces of the Holy Spirit working through them to build the church? ___ Yes ___ No

___ this people do not manifest the Holy Spirit.

17. Which do you employ most in your ministry?

___ rest and wait for the Spirit to work.

___ when I work hard the Spirit moves.

___ if other (please state), _____

APPENDIX B

Questionnaire for Top Executive

Preamble: As we consider principles akin to the PAG situation in Nairobi, our purpose is to highlight seeming factors that have led to the growth or lack of growth in the church, with the intention of making valuable recommendations as to rejecting, modifying or approving these principles or factors to make the church what Christ said it should be.

Please answer the following sincerely to the best of your ability.

1. Please write your name (optional) _____
2. How long have you been in this position/office? _____
3. Have you any specific missionary goal in establishing the church in the city of Nairobi? _____
4. Would you say the churches have impacted the city? _____
5. For the next 5 years, what plans or strategies do you have for the churches in Nairobi in seeing to their qualitative and quantitative growth? _____
6. Random transfers affect congregation growths and pastor efficiency, will you say this is true in the PAG church? If YES, how are you handling these? _____
7. What important New Testament church aspects or principles do you think the churches in Nairobi needs to incorporate into their ministries? _____
8. Of the pastors slated for Nairobi, do they have training in running urban ministries? _____
9. The present system reveals that pastors no matter their status are paid not according to their educational status qualification and experience, but rather given 50% of the monthly tithes. Is this not a set back to advance studies and efficiency? _____
10. Apostolic power demonstrated by the likes of Kariguri in the functioning of the PAG church today is missing. Do you subscribe to that? If yes, why do you think it is so? _____

11. What patterns of church leadership is the mission committed to? From your supervision and reports you get from the local assemblies, would you say your pastors are committed to such a leadership pattern? _____

12a. Is there a specific methodology that you are adopting in doing your missioning in the city of Nairobi? _____

b/. If yes, can you please state what they are? _____

c/. How have you analyzed this methodology? That is, is it conducive for the work in the city? _____

d/. How do you explain your answer as in (c)? _____

e/. Please write on a separate sheet, any history of the church you know about. _____

(To Rev Mutiva exclusively)

13a. As a long serving member of the PAG church and also the Regional Superintendent, I presume you would know much of the history of the church in Nairobi. Please tell me how the church was born in the city of Nairobi. (Please use another sheet)

b/. How was the Bahari region formed? _____

c/. Name the foreign and local missions involved to date _____

APPENDIX C

Questionnaire for Deacons, CED Leaders, Women's Leader, other lay leaders.

Preamble: As we consider principles akin to the PAG situation in Nairobi, our purpose is to highlight seeming factors that have led to the growth or lack in the church, with the intention of making valuable recommendations as to rejecting, modifying or approving these principles or factors to make the church what Christ said it should be.

Please answer the following sincerely to the best of your ability.

1. What is the name of your local assembly? _____
2. Indicate which Office you hold in the church
____ Deacon ____ CED Leader ____ Women's leader ____ Others (please state)
3. Do you have a training programme for leaders that helps in maximizing efficiency?
____ Yes ____ No

(Question 4 is exclusively for Church Secretaries)

4. State the sort of records you keep as a departmental head, e.g. tithes, offertory, births, spiritual growth rates, numerical growth rates, transferred people, new converts, weekly church attendants _____

4b. Please give figures in appropriate situations over the last two years, i.e. 1994 to 1996.

5. Do you have any problems of different ethnic groups worshipping together? ____ Yes ____ No
State the reason for your answer _____

(Question 6 is exclusively for CED and women leaders)

6. Do you have a separate meeting other than Sunday for the group of which you are their leader? ____ Yes, (state which) _____
____ No. If your answer is NO, state why _____

7. What do you see as the reasons for the increase or decrease in membership of your local assembly? List as many factors or reasons as possible.

List increases here

List decrease or non-growth here

- a. _____ d. _____
b. _____ e. _____
c. _____ f. _____

8. The spiritual gifts in 1 Corinthians 12 and 14 are not in full manifestation in your church. I
you agree? ____ Yes ____ No

9. What methods, principles, strategies would you suggest for a more effective work in the church of Nairobi for the PAG church? _____

(Check all the ones applicable in the following)

10. In what language(s) do you conduct your services?
____ English ____ Kiswahili ____ Native, mother or heart tongue
____ All of the above.

11. How does it feel like to conduct worship only in the heart language or mother tongue?

_____ It is wonderful _____ It divides us.

_____ That is what I prefer

_____ I don't like it.

12. In the city of Nairobi, what would be your suggestion for church types as far as ethnicity is concerned?

_____ A church for every tribe _____ A multi-purpose church for all tribes.

13. In the city of Nairobi and elsewhere, how do people who attend the PAG church get saved?

a/. When father and/or mother are saved, all others in the family are automatically saved.

b/. Each person in the family makes his/her own decision to follow Christ personally.

14. At the inception of the church in Nairobi, there were Kikuyus, Embus, Merus and even ex-Hindus. Where are these people and why is the church predominantly Luhya today?

QUESTIONS TO PARISHIONERS

Preamble As we consider principles akin to the PAG situation in Nairobi, our purpose is to highlight seeming factors that have led to the growth or lack of growth in the church, with the intention of making valuable recommendations as to rejecting, modifying or approving these principles or factors to make the church what Christ said it should be.

Please answer the following sincerely to the best of your ability. Evidence received will be treated as confidential as possible.

1. Name of denomination _____
 - ___ less than 1 year
 - ___ about 2 years
 - ___ more than 3 years
 - ___ more than 5 years.
2. How long have you been in this church?
 - ___ less than 1 year
 - ___ about 2 years
 - ___ more than 3 years
 - ___ more than 5 years.
3. Who informed you to be a follower of this denomination?
 - i./ Friend ii./ Brother iii./ Parents iv./ Pastor
4. Why do you follow this denomination?
 - i/ Most of them speak my language
 - ii/ I like the preaching
 - iii/ It is near my home.
 - iv/ This is my church from home.
 - v/ Other (state) _____
5. Did you become a Christian in this church? Yes ___ No.
6. In the past year and this, have you led someone to be a Christian?
Yes (how many) _____ No.
7. What programmes of the church are you actively involved in?
___ choir ___ Adult Sunday school ___ Bible Studies ___ Prayer meetings
___ Sunday service.
8. Do you attend a House Fellowship or cell group? Yes ___ No

___ We do not have it in our church.

9. Which one do you prefer? (Check a or b)
 - (a) Worshipping with people of your mother-tongue.
 - (b) Worshipping with people of mixed nationality.
10. Do you have new members joining your church almost every Sunday?
___ Yes ___ No
11. In your particular situation, which of the following factors is helping the church grow? (mark as many as are applicable)
 - a./ Emphasis on healing and miracles.
 - b./ Emphasis on the Holy Spirit and prayer.
 - c./ Opportunity given to all to participate.
 - d./ Emphasis on church planting.
 - e./ None of the above.
12. (i) In what ways do you help the church grow? (check all applicable)
 - a/ I go out witnessing on my own.
 - b/ I go out with the evangelistic team of the church.
 - c/ I bring many new people to the house fellowship.
 - d/ I am sorry I don not do anything now but I will start doing something.(ii) List all the factors that cause growth or non growth.

13. Will you say the poor and needy in the church are helped by:
 - a./ the church
 - b./ individuals who feel concerned
 - c./ nobody helps them.
14. What kind of leadership do you think you have?
 - a/ Dynamic and inspiring-they always make us want to come to church.
 - b/ Dictators

c/. Selfish ones

15. Please which is your tribe? _____
16. How old are you? (optional) _____
17. What is your gender? Male _____ Female _____
18. How far is your house from the church?
a/. less than 1 km
b/. between 2 - 5 km
c/. more than 5 km away
19. Are you faithful in giving towards evangelism? ___ Yes ___ No.
20. Are you faithful in paying your tithes? ___ Yes ___ No.

CURRICULUM VITAE

Emmanuel Collins Asante started ministry as a missionary with the Ghana Evangelical Society, an interdenominational group based in Ghana. He was ordained as pastor by the Word of Life Christian Centre an Indigenous African Instituted Church also based in Ghana. He was born in 1957, the first child of the late Richard Edwin Asante and Mrs. Comfort Theodore Asante a trader in the Ghanaian Capital of Accra but who both hail from the Eastern Region of Ghana (Kwahu-Bepong).

He had his primary education at the Accra New Town (1) Primary School (1963-1969), and secondary education at Winneba Secondary School (1969-1976). Collins received Christ as his Lord and personal Saviour in 1979, and a call to full time service the same year. But it wasn't until 1984 that he was obedient to the "heavenly vision" abandoning his earlier dream to read Medicine in the University of Ghana-Legon. During this period he served as the Youth President in the Methodist Church for two years. As a pastor with the Word of Life Christian Centre, Collins held the office of:

- (1) Director of the Counselling Department
- (2) Director of the Home Cell groups

He joined Pan African Christian College (1990-1993) where he read Bible and Theology, when the Lord impressed upon him the need of such training. After serving with the Pentecostal Assemblies of God Eastleigh - Kenya for six months, he enrolled again at NAIROBI EVANGELICAL GRADUATE SCHOOL OF THEOLOGY in January 1994 - July 1996 for a Master of Arts in Missions. Collins and Sylvia (Hammond) were married on Nov. 11, 1989. They have no children.