

THE INFLUENCE OF THE MINISTRY OF THE LAITY ON THE NUMERICAL
GROWTH OF THE PENTECOSTAL ASSEMBLIES OF GOD CHURCH (KENYA)
IN KABETE DISTRICT.

BY
OYANDO ERASTUS ABEDNEGO

A THESIS SUBMITTED TO OFFICE OF GRADUATE SCHOOL IN PARTIAL
FULFILMENT OF THE REQUIREMENTS FOR THE AWARD OF THE DEGREE
OF MASTERS IN ARTS IN LEADERSHIP OF
PAN AFRICA CHRISTIAN UNIVERSITY

OCTOBER, 2017.

DECLARATION

This is my original work and has not been presented for a degree or any other award in any other university.

.....

Date.....

Oyando Erastus Abednego

MAL/0814/15

This thesis has been submitted for examination with my approval as the supervisor.

.....

Date.....

Professor Joshua Obuhatsa PhD

Pan Africa Christian University

DEDICATION

This thesis is dedicated to the glory of God for His guidance and enablement throughout the entire process. Secondly, my wife Isabel Rose and our daughters Daisy and Daphne for their support through prayers and encouragement.

ACKNOWLEDGEMENTS

My acknowledgement goes to the Lord Jesus Christ who saved and called me into full time ministry. I am also grateful to my supervisor Proffesor Joshua Obuhatsa (PhD), for guiding me throughout the process. I am also grateful to the following for their very kind support: Dr.Truphena Oduolthe head of department MALD, Pan Africa Christian University, Pastor Erick Elkia secretary Kabete District PAG Churches, Rev John Busali the Kabete PAG District overseer and Pastor Everlyn Shiale for her assistance in logistics. I also appreciate the leadership of Christ is the Answer Ministries for financial support towards Pastoral development and allowing me to pursue further studies. I am also grateful to my father and mother, Rev. Jeremiah Oyando and DedanVugutsa for their spiritual impact upon my life and their encouragement in my response to the calling of God.

TABLE OF CONTENTS

DECLARATION.....	ii
DEDICATION	iii
ACKNOWLEDGEMENTS	iv
LIST OF TABLES	viii
LIST OF FIGURES	ix
OPERATIONAL DEFINITION OF TERMS.....	x
LIST OF ABBREVIATIONS AND ACRONYMS	xii
ABSTRACT	xiii
CHAPTER ONE.....	1
INTRODUCTION AND BACKGROUND TO THE STUDY	1
Introduction.....	1
The Background of the Study	2
Involvement of Laity and Growth of the Church.....	5
Statement of the Problem.....	6
The Purpose of the Study.....	7
The Objectives of the Study.....	8
The Research Questions.....	8
The Study Justification	8
The Significance of the Study.....	9
The Scope of the Study.....	10
The Limitations of the Study	11
The Assumptions of the Study	11
CHAPTER TWO.....	12
LITERATURE REVIEW	12
Introduction.....	12
Biblical Foundation of the Laity Ministry	12
The Development Process of the Laity Ministry	14
The Development of the Laity Ministry Structures.....	15
<i>Recruitment of the Laity</i>	17
<i>The Training of the laity</i>	17
Engagement and Sustainability of the Laity in the Local Church	19
The Influence of the Laity Ministry on the Local Church Growth	21
The Theoretical Framework.....	22

The Conceptual Framework.....	25
Summary of Literature Review	26
CHAPTER THREE	28
RESEARCH METHODOLOGY	28
Introduction.....	28
Research Design	28
Target Population	28
Sampling Technique and Sample Size	29
Research Instruments.....	29
Validity of the Instrument	30
Reliability of Research Instruments	31
Data Collection.....	31
Data Analysis	32
Logistical and Ethical Consideration.....	32
CHAPTER FOUR	34
RESULTS AND DISCUSSIONS	34
Introduction.....	34
Response Rate	34
Demographical Data Analysis.....	35
Gender of Respondents.....	35
Age of Respondents.....	36
Level of Education of Respondents.....	37
Leadership Role.....	37
Church Membership	39
Church Attendance	41
Extent of Laity Involvement in Ministry on Numerical Growth	42
Church Growth Trends	44
Influence of Church Leadership on Laity Involvement in Ministry	45
Laity Involvement in the Ministry.....	47
Relationship Between Church Leadership and Laity Involvement in Ministry.	50
Influence of Laity Involvement in the Ministry on New Church Growth.....	51
Chapter Summary.....	53

CHAPTER FIVE	54
SUMMARY OF FINDINGS, IMPLICATIONS, CONCLUSIONS, RECOMMENDATIONS, AND AREAS FOR FURTHER RESEARCH	54
Summary of Findings	54
Implications.....	55
Conclusions	55
Recommendations	56
Areas for Further Research	57
REFERENCES.....	58
APPENDICES.....	61
APPENDIX I: QUESTIONNAIRE.....	61
APPENDIX II: INTRODUCTION LETTER	65
APPENDIX III: RESEARCH PERMIT (NACOSTI).....	66

LIST OF TABLES

Table 1 Response rate	35
Table 2 Distribution of respondents by gender	35
Table 3 Distribution of respondents by age bracket	36
Table 4 Respondents' highest level of education	37
Table 5 Extent of laity involvement in church ministry	43
Table 6 Comparison of mean number of new branches by laity involvement	53

LIST OF FIGURES

Figure 1 Theoretical Framework.....	25
Figure 2 Conceptual Framework.....	26
Figure 3 Whether respondent is serving in formal leadership role	38
Figure 4 Distribution of respondents by leadership role	39
Figure 5 Whether respondent is a registered member	40
Figure 6 Years of church membership.....	41
Figure 7 Frequency of church attendance	42
Figure 8 Church growth trends.....	45
Figure 9 Respondents' views on church leadership and laity involvement in ministry	47
Figure 10 Respondents' involvement in ministry service	48
Figure 11 Ministry service respondent is involved in	48
Figure 12 Whether involvement in ministry service has added value to church growth	50
Figure 13 Church leadership and laity involvement in the ministry service	51
Figure 14 New church branches respondents' assembly has planted in the last five years.....	52
Figure 15 Respondents' suggestions for increasing church membership.....	52

OPERATIONAL DEFINITION OF TERMS

Assembly	A branch of the Pentecostal Assemblies of God where members meet for worship and fellowship.
Church	A congregation that gathers to worship the Lord in a specific location or a fellowship of Christians gathering to worship God.
Church members	The congregation of members of the Pentecostal Assemblies of God.
Cell groups	Smaller cluster of members of a local assembly meeting regularly for mid week Bible study, fellowship and prayer.
Discipleship	Mentorship, nurturing, and equipping new believers for spiritual formation, character development and effective service.
District	A fellowship cluster of believers in Pentecostal Assemblies of God or a region comprising between 20 and 50 PAG assemblies
District overseer	The Pastor in Charge of designated assemblies in a District, who supervises the assembly pastors within the District.
Geographical growth	An increase in assemblies through the establishment of new branches
General supretendent	The National leader of the Pentecostal assemblies of God churches in Kenya.

Laity	Members of the Church who have not been theologically educated and appointed to be priests or clergy, also called the congregation.
Ministries	Various departments established in the local assembly through which the clergy and laity serve the Lord in the assembly.
Numerical growth	An increase in the membership of the local assembly in numbers.
Service	The members' practical engagement in the work of God in the local assembly.

LIST OF ABBREVIATIONS AND ACRONYMS

CITAM	Christ is the Answer Ministries
NACOSTI	National Commission for Science, Technology and Innovation.
PAG	Pentecostal Assemblies of God
PAOC	Pentecostal Assemblies of Canada
PBC	Pentecostal Bible College
PEFA	Pentecostal Evangelistic Fellowship of Africa
SPSS	Statistical Package for Social Sciences

ABSTRACT

This study investigated the influence of the ministry by laity on the numerical growth of PAG Churches in Kabete District in Nairobi Kenya. Descriptive research design was used. Data was collected using questionnaire administered to a sample of 200 respondents in 5 assemblies. The data was analyzed and presented in tables, percentages and figures. The SPSS tool was used for data analysis. The major findings showed that in terms of influence of laity involvement in numerical Church growth, most of the respondents were serving in various ministries of the Church which resulted in numerical growth as observed in the last five years. The result also indicate a high level of willingness of the respondents to continue serving. However, there was little impact in the number of new churches established in terms of laity involvement in ministry. It was concluded that laity involvement in ministry influenced membership growth to a large extent. Church leadership also influenced laity involvement and Church growth to a large extent. It was recommended that the Church leadership should tap into the latent human resource it has among the laity who are willing to serve by deliberately identifying and nurturing the different gifts for works of service. The laity who are willing to serve are merely waiting for directions from the leadership to carry on the mission of God. Ministries that have direct impact on the propagation of the gospel such as Evangelism, need to be better organised to encourage the participation of the laity who are not yet engaged in ministry. The Church should also come up with mentoring programmes to equip and empower the laity to be more actively involved in new Church growth and intentionally establish new branches to give the laity more opportunities for service.

CHAPTER ONE

INTRODUCTION AND BACKGROUND TO THE STUDY

Introduction

Random House Dictionary of the English (1966) defines the laity as the body of religious worshippers as distinguished from the clergy. This comprises all born again believers who gather to worship the Lord and may actively support the clergy in ministerial services like counseling, visitations, teaching, evangelism among other ministries structured in the local church. Believers are not only called to wait for the second advent of Christ, but also to obey the great commission and engage in Christian service. On commissioning his disciples, Jesus gave them the mandate to make disciples of all nations baptizing them and teaching them to obey all his commands (Matt 28:18-20). He had been with them but now he was going back to the father and needed the continuity of the ministry on the same pattern. This therefore explains that the strategic pattern in fulfilling the great commission is through the participation of all believers which all churches should emulate.

The role of the laity involvement in ministry is therefore paramount for any visionary leader who wishes to take his followers to the destination of God. To achieve this, leaders should intentionally develop, disciple and engage the laity in ministry. Kadalie (2006) highlights Garry Will's definition of leadership which states that "leadership is mobilizing others towards a goal shared by the leader and followers". In this case the leaders remain focused on the goal, but understand that they cannot accomplish the mission of God alone unless others are intentionally involved. They therefore engage the laity to serve based on their spiritual giftings.

Lwesya (2008) observes that the only way pastors and ministry leaders can accomplish their mission or vision is through others. This affirms the great need to develop and engage the laity in the ministry if leaders wish to effectively achieve their ministerial goals as they grow their churches.

The Background of the Study

The history of the Pentecostal Assemblies of God (PAG) is traced back to 1927, as a Pentecostal Assemblies of Canada (PAOC) missionary venture in Africa. It was registered as the Pentecostal Assemblies of East Africa (PAFA) with Reverend Keller as its first general overseer. This was later registered as PAG Kenya with its mission station at Nyang'ori in Western Kenya and handed over to indigenous leaders who have seen its expansion countrywide. The expansion resulted in regionalization for easy administration in various Districts including Kabete which is the focus of this study.

Kabete PAG District started in 1987 under the leadership of Reverend Elkana Salamba who became the first District overseer. His successors were Benson Buhasio, Edward Jumba and the current presiding overseer Reverend John Busali. The District overseer is responsible for the administrative duties of all the assemblies within his District, which include opening new branches, receiving tithe reports and in turn, submitting the same to the General Superintendent. He also chairs pastors meetings, organizes for trainings, seminars among other ministerial functions within his District.

Kabete District is one of the Nairobi PAG Districts within Nairobi County. Other Districts within the county include Bahati, Kibera, Kariobangi, Kawangware and Eastleigh. Each District is headed by a District overseer, who reports to the

General Supretendent, the national leader based at Nyang'ori PAG headquarters. Kabete PAG District begun as one assembly called Kangemi PAG, being an expansion branch of PAG Kibera District, with an aim to meet the spiritual needs of members who were travelling from Kangemi to Kibera, and also with an objective of meeting the spiritual needs of the Nairobi region as a PAG church expansion strategy. Its growth led to the starting up of more assemblies through cell groups and as a result, fifty assemblies have come up which are the focus of this study. As per the current PAG records (2016) the population of the fifty assemblies within the District counts to approximately five thousand adult members, from the age of 18 years and above. Kabete District is located off Waiyaki Way North West of Nairobi which is about 15 kilometres from the city Centre, adjacent to the Kenya Sugar Board headquarters after Westlands and Kangemi shopping centres respectively. The District covers approximately 1100 square kilometres covering Kangemi, Limuru, Gachie and Runda with the fifty assemblies scattered, the furthest being in Limuru near St. Paul's University.

The PAG assemblies within Kabete District are not autonomous, but are under the national leadership headed by the General Supretendent based at Nyang'ori. PAG churches function on a congregational leadership style with each assembly having a board of deacons who assist the clergy in planning and running ministerial and administrative functions of the Church. PAG churches were established on biblical theological foundations by the founder missionaries from Canada (PAOC) together with an establishment of the Pentecostal Bible College (PBC) aimed to train and empower PAG Pastors, for effective ministry, based on the Authentic New Testament Apostolic Charismatic Pentecostal Theology which recognizes the power and the role of the Holy Spirit in the believers' lives.

The Kabete District PAG Churches are registered under PAG Kenya and are guided by a constitution which was established by the founding PAOC missionaries. Unlike other Churches like CITAM which give emphasis on the ministry of the laity constitutionally, the researcher's review of the PAG constitution showed that it does not have any clause on the ministry of the laity. Instead it only emphasizes on leadership roles of the deacons, women and youth leaders who are elected through balloting. This therefore raises the question of why the laity are not given emphasis in the constitution for involvement in the ministries of the church as it was originally in the New Testament church. The PAG constitution therefore seems to lack this important aspect which may be the cause of lack of emphasis about the laity participation to its members affecting numerical growth. This raised the curiosity of the researcher, prompting this investigation. The main purpose of this study is to find out whether and how the laity are involved in the church ministries in the Kabete District PAG churches and what their influence on the numerical church growth is.

Kabete District PAG Churches are governed by a centralized constitution which guards against the pastors manipulating the congregation for personal gains. The Churches therefore have a good public image and are viewed as Churches which can make a great impact in the society and bring spiritual transformation, if they engage more in the mission of God. However the involvement of the laity in these Churches may have been reduced to a few leaders whose input may not meet the needs of members and lead to numerical growth.

The popularity of the Church is based on its Authentic New Testament Apostolic Charismatic Pentecostal Theology and a centralized administrative structure. However, the researcher noted that the critical challenge facing Kabete PAG District Churches is that some of the assemblies operate in temporarily rented

structures which has affected the stability of their members. As observed, such assemblies keep on relocating to new sites, a move that has a negative effect on members.

The researcher did not find any evidence of previously done research to evaluate the way ministry is done in Kabete PAG District Churches. However the model of the laity involvement in ministry worked well in the New Testament Churches where Jesus empowered teams and sent them to the mission fields (Luke 10:1-20).

Involvement of Laity and Growth of the Church

The Jesus' model for ministry leaves no doubt that God's vision can only be achieved through the involvement of others. This was well articulated in his great commission statement to his disciples in Matthew 28:18-22. This is therefore a mandatory duty for all believers. Church leaders have a major role to equip the laity for works of service according to apostle Paul's advice to the Ephesian congregation (Eph. 4:11-13). It is important to note that when laity are thoroughly equipped, they may engage effectively in serving God. Their contributions to ministry may increase the church numerically resulting in the enhancement of geographical expansion. Rumley (2012) observes that Church growth is a movement that is part of the mission of God and all inclusive. Just like the disciples of Jesus engaged in ministry after being equipped, which resulted in a great revival that has transformed the world today, Church leaders must emulate the same pattern for greater impact. The laity in church therefore have the power to act on behalf of Jesus in continuation of his ministry, which can be achieved through active participation. Baraza (2011) observes that PAG churches are known for not practicing partnership and learning from others but they

believe the Holy Spirit is the only one to give leadership guidance and direction. This attitude therefore may have contributed to the stagnation of the churches affecting numerical growth.

Statement of the Problem

The biblical strategy for growing Churches is through the empowerment of the laity(Eph. 4:11-13). Failure to engage the laity in ministry is a violation against the mission of God. This began with Moses in the appointment of the seventy elders as his supportive team through the advice of Jethro (Exodus 18:11-26). This principle was carried on through the ministry of Jesus in equipping and delegating responsibility to his disciples, which was further carried on by the apostles in the establishment of the early Church.

Atoyebe (2010) conducted a research on Church growth in Kenya and concluded that the Church in Kenya has been on the decline in numerical growth since the 21st century with Protestant churches such as PAG being the worst hit. He recommended that the Church needed godly leaders with capability to influence others for life in order to achieve the mission of God. Young (2009) also observes that the current leadership style no longer matches the desired Church growth. He attributes this to a leadership that does not have structures that will allow the development and involvement of the laity. This research evaluates the influence of the laity ministry on numerical Church growth in PAG Churches in Kabete District. Its aim is to determine whether PAG churches in the District recognize and develop the potential of its laity for involvement in ministry, and its impact on numerical growth of the Church. A study done by Parsitau (1997) on the quantitative Church growth in Deliverance Church Nakuru reveals that the Church growth in numbers and branches

is influenced by mobilizing and encouraging the laity to serve in ministry, a fulfilment of their Christian mandate. He recommends that leaders need to recognize the spiritual gifts of the laity and involve them in ministry. A similar study done by Heiderbrecht (1990) in America alludes to this problem that seems to be global. The study concluded that more than 75 percent of the churches were experiencing a decline in membership. One of the reasons he alluded to this is lack of intentional development and involvement of the laity in ministry.

In order for any Church to grow numerically and geographically, there must be effective and consistent participation of the laity in the ministry as opposed to the common perception that ministry is exclusively for the clergy. Easum and Cornelius (2006) affirm that central to Church structure is when pastors lead their members to put hands on ministry.

There is need to understand that God has imparted spiritual gifts to believers for service(1Cor 12:1-11). The synergy and diverse gifts enable the rapid growth and expansion of the Church. Lwesya (2007) points out that people process is the most important strategy in implementing growth because people are the most important assets for organizational growth. This involves recruiting, training and engaging the laity to actively participate in achieving ministerial goals.

The Purpose of the Study

The general objective of this study is to determine the influence of the laity involvement in ministry on the numerical Church growth of PAG churches in Kabete District in Kenya.

The Objectives of the Study

- i. To examine the extent to which laity involvement in ministry service influences membership growth in the PAG assemblies in Kabete.
- ii. To assess the extent to which Kabete PAG Church leadership structure influences the laity involvement in ministry for Church growth
- iii. To examine the extent to which laity involvement in the ministry influences new church growth in PAG assemblies in Kabete District.

The Research Questions

- i. To what extent does laity involvement in church ministry influence membership growth in PAG church Kabete?
- ii. To what extent does Church leadership structures influence laity involvement and growth in the PAG assemblies in Kabete?
- iii. To what extent does laity involvement in ministry influence new church growth in PAG assemblies in Kabete?

The Study Justification

A review of the existing literature has revealed that there is a gap that needs to be filled as far as the laity ministry in churches is concerned. The same is emphasized in the bible by the Lord Jesus, challenging his disciples to pray asking the Lord of harvest to send workers for the harvest is plenty yet the workers are few (Matt. 9:35). This therefore poses a challenge to the contemporary Church to raise up workers to engage in his mission.

Rumley (2012) emphasizes that church growth can be achieved when there is an intentional participation of all, and not just a few. This study therefore seeks to

establish whether PAG assemblies in Kabete District in Nairobi are engaging their laity in ministry and the influence of their participation on the numerical Church growth. This will help other researchers who may want to do a study in the same area. The results will also help the church realize the need for educating the laity to serve effectively in church ministries and intentionally develop and engage them in service. The need to study PAG assemblies in Kabete District in Nairobi is based on the fact that PAG churches were started as a result of the Pentecostal movement with the emphasis on the role of the Holy Spirit in the believer's life. The Holy Spirit is the main character as far as church growth is concerned. The presence of the Holy Spirit enhances transformation in the believer's life leading to effective ministry as it was on the day of Pentecost (Acts 2) which saw the tremendous growth of the early church especially when the laity were involved. Secondly, from its inception, PAG has been among the churches founded on the Authentic new Testament Apostolic Charismatic Pentecostal Theology with emphasis on training its own pastors, a situation that saw a national expansion network in the current counties, and therefore the Church has the capacity for growth and national transformation. It is important to note that any church that recognizes the transforming power of the Holy Spirit must teach members on the same, emphasizing that the empowerment motive is for service that leads to church growth.

The Significance of the Study

Based on the research findings, the recommendations will help PAG assemblies to engage more lay ministers in various ministries of the church to enhance numerical growth which will result in further geographical growth. This will enhance effective discipleship and mentoring of others who may be loyal to the

church, thus becoming active members ready to evangelise to the unchurched. In return, this may increase the attendance and create the need for starting up of more PAG assemblies within the District and beyond.

There will also be motivation among the laity who will be sent out to start more assemblies based on the discovery and utilization of their spiritual gifts. Jesus called the disciples to be with him, and be equipped so that he might send them out to preach (Mark 3:14). This research report may also be adopted both locally and nationally to enhance intentional and effective structures to develop and involve the laity in ministry in PAG Churches. The findings of this study may also guide in the implementation or improvement of structures that may intentionally engage the majority of the laity in ministry in response to the calling of God based on their spiritual gifts. The findings may also help Pan Africa Christian University to realize the need for developing laity ministry curriculum in the department of Theology for equipping Church leaders.

There will be a realization that the Kabete PAG assemblies need to engage more laity for rapid numerical and geographical church growth. However, based on the empirical evidence the research may support or dispute the thesis that numerical Church growth is a direct result of the laity involvement in ministry in PAG Kabete District which will in turn open a way for further research.

The Scope of the Study

The study generally considered Church members, both men and women from the age of 18 years and above within the Pentecostal Assemblies of God (PAG) Kabete District which has fifty assemblies with a total population of approximately five thousand members. The study was confined to three objectives that sought to

evaluate the extent to which the laity involvement in ministry influences numerical growth, the extent to which leadership structure influence the laity involvement for numerical growth and the impact of the laity involvement on new Church branches.

The Limitations of the Study

The limitations encountered in this study was language barrier where some repondents were not very fluent in English but translation was done in Kiswahili by the reasercher's trained assistants. Another limitation encountered was change of the scheduled date for the data collection, since the Kabete PAG District assemblies were conducting water baptism ordinance on the scheduled date. This led to a readjustment to a latter date that delayed the data collection for one more week. Lastly, though there was a successful return of 80% filled questionnaire that was sufficient for data analysis, the 20% unreturned making up to forty respondents was still a significant number. However the researcher was confident to work with the 80% as it was a sufficient representation according to Rubin and Babie (2010), which is a sufficient number to yield reliable results in research.

The Assumptions of the Study

This study was confined to the involvement of the laity in ministry in Kabete PAG District Churches. It was based on the assumptions that the participation of the laity in ministry increases the number of members and enhances the establishment of more church branches through evangelism and retention of members in the local assemblies in fulfilling the mission of God. The data collected assumed that the laity being involved in ministry have an influence on numerical Church growth in the PAG assemblies in Kabete District.

CHAPTER TWO

LITERATURE REVIEW

Introduction

This chapter first reviews literature relevant to the subject of the study analyzing the biblical perspectives on the laity ministry, the education of the laity in the Church today, their engagement, sustainability and their influence on church growth. Secondly, it reviews the theoretical and empirical literature relevant to the research area. Thirdly, it provides the theoretical and conceptual frameworks guiding the researcher on the project and finally addresses the empirical work that is relevant to the issues being discussed in the study. The chapter generally reviews the significance of laity ministry in fulfilling the mission of God, challenging Church leaders to be intentional in giving direction to the subject matter.

Biblical Foundation of the Laity Ministry

Right from the leadership of Moses, we find that he appointed the seventy elders to assist him when work became enormous to him (Exodus 18:11-26). Whereas this was the wisdom of his father in law Jethro, it was necessary for a healthy continuity of his ministry. Nehemiah again followed the same pattern of all inclusive when he mobilized the twelve tribes of Israel to rebuild the walls of Jerusalem (Nehemiah 3). In the New Testament, Jesus developed teams demonstrating leadership principles that would carry on the mission of his father to posterity. According to Satrape (2007), there is great need to get back to the Jesus ministry of the twelve. He affirms that the twelve followed him to the end and others followed the

twelve to him. Team work is essential in numerical growth where Church leaders should engage the laity to serve. According to Wilkes (1998) effective leadership can only be achieved when the leader involve the followers in all that he or she does.

The early Church leadership recognized the gifts of others and appointed the seven deacons to take care of the needs of the members while the apostles concentrated on the ministry of studying, teaching and prayer (Acts 6: 1-8).

McGavran (1976) affirms that there is an agreement among the Christians that a real Church is made up of committed Christians engaged with the passion to fulfil the bigger vision of God. This is a missiological principle in Pauline ministry to the Ephesian congregation that gives a clear roadmap to involve the laity in ministry (Eph 4:11-13). Equipping of the saints for the works of service according to this scripture is developing the laity to actively engage in ministry. This enhances both spiritual and numerical growth in the Church. In this case the Church will have many hands on the plough with diversity of skills and gifts for service. Nein (1977) notes that much of the work in the early Church was done by the laity including the establishment of more churches. We also observe the manifestation of different spiritual gifts in the Church at Antioch that led to the release of Paul and Barnabas for more work in the mission field (Acts 13). Whereas the Holy Spirit was and still is the fueling power for the Church growth, it must be realized that He was working among the believers who were responding to the conviction and call of God. The Holy Spirit always convicts the believers to serve but many never respond to the call, causing a stagnation to the intended numerical and geographical church growth.

Paul uses an analogy of the body and its various parts that function differently complementing one another for the function of the whole, to clarify the need and importance of the laity to the Corinthian church in fulfilling the mission of God (1Cor

12:12-31). Based on this premise, it must be noted that effective leaders articulate the vision affirming the significance of every member that they are interdependent on one another for Church growth. This is what Lwesya (2008) affirms that all members are important in any given team for they contribute to the purpose of the organization and this does not depend on intellectual capability but their giftedness.

The Development Process of the Laity Ministry

On servanthood leadership, Greenleaf (2011) associates it with participative style of leadership which nurtures and considers others to serve through delegation. In this case, healthy Churches, mobilize the laity, discover and develop their spiritual gifts for growth. Getting the laity involved in ministry is intentional and should be taken seriously by Church leaders. This calls for the identification of various gifts among the laity and nurturing them for application in ministry.

Bellon (2011) observes the need for participative leadership where leaders encourage the participation and contribution of members. It is from this perspective that church members will have a sense of belonging and get committed with hands on ministry because there is an opportunity for service.

Snyder (1983) argues that the shortage of effective lay ministers results from a failure of leaders to develop them for service today. This means the effectiveness and growth of Churches will be determined by the recognition and development of the laity. Paul challenged the congregation at Philippi to practice what they had learned from him (Phil 4:9). This is the application of the knowledge and experiences gained in ministry to equally serve others.

Church leaders who desire to grow their Churches must intentionally establish different ministries in their Churches, recruit the laity based on their spiritual gifts, train and empower them based on their different Spiritual gifts and position them accordingly.

The Development of the Laity Ministry Structures

Having a clear understanding that people are the most important assets on organizational growth, leaders intentionally mobilize their congregations to identify their areas of calling and position them in their respective areas of ministry service. Apostle Paul gives clarity of diversity of gifts in ministry for the same purpose (1 Cor 12:4-8). Recognition of various gifts in the church strengthens the church and its mission. Easum and Cornelius (2006) raise a question to pastors who keep asking volunteer members to engage in ministry, yet they have not established structures for such engagements. This argument supports the theory of the laity being involved therefore the need to create opportunities for them to service. Paul discovered the potential in Timothy and Titus and intentionally mentored and developed them for the continuity of the future ministry.

Leaders need to set up different ministries in Church like counseling, visitation, care and encouragement among others to meet for the various needs of their Church members. As members are ministered to, they become loyal to the Church enhancing membership retention and attraction of more to join the church leading to numerical growth. One of the reasons for the high turnover of members may be as a result of the Church not engaging the laity to care for those who go through discouragements.

Nurturing ministry through Christian education is also another important ministry in the Church. It enhances Spiritual growth and Christian maturity to those who come to Church. Ikenye(2010) defines church growth as a balanced increase in quantity (membership) and quality (spiritual) growth of the members. If the Church does not have such programmes, that care for these needs, it may lose members resulting in numerical decline. Members who are mature spiritually are never shaken by the storms of life but those who are immature because of inadequate teachings may easily slip back to the patterns of this world or join other Churches with popular prosperity gospel.

Missions and outreach is another important ministry to be developed. The mission of Christ in the great commission and empowerment motive (Matt 28:18-20, Act 1:7-8) clearly calls for more labourers since the mission cannot be accomplished by a few clergy. Stedman (1976) gives us a challenge that no Christian or group can do the task alone. This therefore calls for all believers to engage in evangelism as a Christian mandate. Global evangelization is through corporate efforts and passion for ministry in fulfilment of the mission of God.

Children and youth ministry structures also enhances proper discipleship for their spiritual growth, nurturing them to engage in ministry. With the current population growth, technology, post modernism and pedantic religions among others, Churches can not afford to ignore the reality on the ground. However if there are no strong children and youth ministry structures to attract and retain them, parents shift from one church to another and some end up in confusion. Membership may grow when Churches have such programmes that will nurture and mentor the children and youth, empowering them for future ministry. Many churches have lost the youth and declined in numbers because they lacked focus on the youth development

programmes. Nikkel (2003) affirms that there has been a general decline in Church attendance citing Canada where only 15% of the youth attend church. This sounds an alarm because the absence of the youth affects numerical increase because the youth especially in Kenya are the majority where they form 75% of the population, based on the statistics of the National Population and Housing report by the National Bureau of statistics.

Other essential ministries include hospitality which offers warm welcome to those who visit to feel that they have found a home Church. This enhances numerical growth building fellowship and affinity ministries through embracing one another where bonding and relationships develop. According to Casidy(2013), popular churches in the community are likely to have more committed members and will not suffer from huge turnover of members. Church popularity is earned by how new members are received in the church fellowship and how they are handled afterwards.

Recruitment of the Laity

Having developed such ministries based on the current needs, the church leaders will have created opportunities for service to involve the laity. This is followed by the need to mobilize and recruit the laity to engage in these ministries based on their spiritual gifts for service to God, in fulfilment of His mission. This is affirmed by Wright (2009) that the recruitment of volunteers is mission driven and this mission determines what to be done, guiding the leaders on the staffing of the volunteers.

The Training of the laity

Effective laity ministry requires training. Scripture provides principles to guide leadership training in all areas of ministry. Paul instructs leaders, “And the things you have heard me say in the presence of many witnesses entrust to reliable

men who will also be qualified to teach others.” (2 Timothy 2:2). Scripture also provides numerous examples of trainers and those in training such as Jethro, Moses, Jesus, Paul, Timothy, Aquila and Priscilla, and Apollos. According to Kirimi and Minja (2014), leaders must equip their followers through competence and resources for effectiveness. This affirms that successful ministries are the ones which recognizes the significance of the laity and empowers them for service through training. Based on this, Church leaders should intentionally organize for intensive trainings of the laity after the recruitment, and position them in their respective ministries of service. This requires other mature and experienced Christians who will nurture and empower the newly recruited laity in their respective areas of service. This comes in agreement with Wright’s (2009) affirmation that leaders should identify the training needs of every follower and offer the necessary relevant training for the growth of their ministries. According to Mark 3:14, Jesus called the disciples to himself to be with them so as to send them. He was with them for three years discipling them for spiritual formation, character development and human capital equipment for service in the New Testament Church. In contrasting between transformational leadership and servant leadership, Lowder (2009) observes that the essence of servant leadership hinges on greater mutual power and influence, emphasizing that collaborative follower participation that promotes high level of follower learning and emphasizes on the significance of follower empowerment.

Great leaders understand that teams are essential for continuity of the organization. “But good teams donot just happen; they are carefully planned and developed over a considerable period of time, whether they are athletic teams or work team” (Page, 2014, p. 234). This calls for leaders to enhance intentional trainings and development of the laity for effectiveness. Lwesya (2008) asserts that the

responsibility of preparing and training the people of God for the ministry entails stewardship of the gifts and their calling into ministry.

Engagement and Sustainability of the Laity in the Local Church

Christian service is not an exclusive duty for the clergy but a mandate for all believers. Snyder (1983) observes that every believer is a minister and a priest having access to God to fulfil one's ministry to others and the world. This affirms that service to God is not an option but a Christian obligation thus saved for service. This calls for leadership that will shepherd and nurture their followers towards fulfilling the mission of God as they grow their churches. Their success will be enhanced through applying shepherding leadership style. To sustain this the leader must be a motivator. "This man or woman loves team members so deeply, nurtures them so gently, supported them so consistently, listens to them so patiently, and prays for them so diligently that the mission of the team gets achieved" (Kirimi, 2008, p. 101).

Warren (2002) observes that Christians are not saved by service but saved for service, and a call to salvation is an inclusive package with service. This affirms that once saved, one is bound to the service of God. The promise for the empowerment of the disciples at Pentecost (Acts 1:7-8), was an intentional missional strategy of God for world transformation. This gave a clear road map for the disciples gathered at Jerusalem to intentionally engage in reaching out geographically. This resulted in rapid numerical growth in the local assembly and extended the ministry beyond Jerusalem to the ends of the world. This is in line with what Getz (1987) affirms that the greatest impact in evangelism in the book of Acts was as a result of the synergy of both individual and corporate efforts. The individuals in this case are those in the office of the clergy while the corporate is the inclusiveness of the laity.

According to Cook and Goodel (2006), believers must have the knowledge of Christ and use it to bring others to where they are thus knowing God and making Him known. According to this statement, the laity in Church are not meant to sit and listen to sermons Sunday after Sunday, but are to engage in making disciples based on the knowledge of God they have. Packer (2008) observes that having the knowledge of God and seeking to understand His will enhances effective leadership example laid by Jesus which will enhance effective ministry. Ministry is about the laity making God known through their experiential encounter with Him, that is executed through service to him, which enhances numerical growth.

Kadalie (2006) observes that what will sustain any business, Church or organization for a longer time is not just facilities and material equipment but deliberate efforts to invest and develop available people. Kadalie's affirmation supports the concept that a growing Church is one whose leadership intentionally empowers and engages the laity for service. According to Satrape (2007) many Christians come to Church as a restaurant where they are fed and served and they go home rather than engaging in service to God.

Having engaged the laity in ministry, the Church leadership needs to sustain them and keep up with the culture. Lwesya (2007) suggests that the most important way to do this is to affirm them within their respective ministries of service. This calls for the clergy to be an equipper, coach and mentor. At times the laity may feel challenged in their personal lives and need to be encouraged by the relevant clergy through visits and prayers in order to make them keep on serving in the midst of the present storms of life. Since the laity are not paid by the Church, leaders need to set a high motivational strategy that will sustain them while serving. This demands a strong team building strategy that brings both short and long term results. Wright (2009)

affirms that leaders need to take the relationship with volunteers seriously, serving them as they serve the mission. Such healthy relationships sustain and retain the laity in ministry service, resulting in great achievements as far as church growth is concerned.

The Influence of the Laity Ministry on the Local Church Growth

Great achievements in ministry will be as a result of the laity engagement. When the laity join hands with the clergy, together in response to the calling of God, they may achieve the corporate goals set by the leader. The leader's burden becomes lighter as many hands join together to achieve more. Wright (2009) affirms that Leadership is a relational dependency on the followers to achieve their goals. The more the laity are involved in ministry, the more they grow to maturity and understand their calling to reach out and draw many people to God, increasing church membership.

The multiplication factor through evangelism again is a reality that when you send out two disciples to evangelize and win just one convert each, the number doubles and the new converts if well disciplined, will replicate the discipleship process that enhances the numerical growth. When the Church grows beyond its capacity, it may result in new Church branches, hence sending the developed laity to start new churches. This is a great impact as far as numerical growth is concerned as was the paradigm of the Antioch church (Acts 13). Kotter (2012) affirms that leaders give a clear road map for the future, aligning people with the vision and inspire them to make it happen despite the obstacles.

The Theoretical Framework

A theological biblical framework based on Ephesians 4:11-13 where the leadership has the mandate to equip and involve the laity in ministry is the basis of this study. The theoretical issues involved in this study therefore, raise the questions of how best to spread the message of the gospel beyond the local Church within the PAG assemblies in Kabete District. The question is whether the involvement of the laity by the leadership could achieve this objective. The Issues involved may even be more complex than appears on the surface.

This study uses the shared Leadership theory adopted from the Mennonite Church, which states, “Leadership responsibilities are distributed within a team, and that members influence each other” (Mennonite Church, Church growth theory, 1991, p 102-113). This minimizes the distinction between the clergy and the laity, but emphasizes the participation of all in ministry. This theory further states that in Church growth, leaders strongly affirm the involvement of the congregation in ministry. That leadership in the New Testament Churches was multiple rather than single (Acts 6), and the decentralization of ministry allowed each to serve according to spiritual giftedness (Eph. 4:11-13). The reason for choosing the shared leadership theory is because of its relevancy to the study in fulfilling the mission of God to all nations. It guides Church leaders to apply the model of the early Church and the biblical theology of leadership which enhances tremendous Church growth.

Easum and Cornelius (2006) State that the most effective structure is when pastors lead people to actively participate in the ministry. This is based on the early Church growth model, as recorded in the book of Acts 6 where the appointment and involvement of the laity in ministry was fundamental in numerical Church growth.

This basis is again affirmed by Paul (Eph4:11-13) where the decentralization of ministry from the clergy to the laity allows each to serve according to his or her spiritual giftings.

Shared leadership theory therefore considers others in the process making them feel part of the ministry and that they are key agents in the mission of Christ. Natogma (2007) links the shared leadership theory with transformational theory that shares the same concept of empowering others for ministry. He observes that the participation of others will determine whether and to what extent it contributes to Church growth. This ties the three objectives of this study that seek to determine the extent to which Kabete PAG Churches can grow when leaders involve the laity in various ministries of the church for service.

A review on McGavran (1970) indicates that Church growth is as a result of people engaging in the mission of God to evangelize the world. It could be difficult for the clergy to reach out and grow their congregations numerically without the input of the laity. He defined Church Growth as “effective evangelism”, and emphasized the importance of the great Commission of Jesus Christ. McGavran’s students, like Peter Wagner, and Tom Rainer followed the same theory where Peter Wagner emphasized Church growth movement where the focus of Church growth moved from the mission fields back to the local Churches.

The church growth agents had a major concern to analyze the causes of the growth or decline of the Church. The researcher again chose this theory because ministry can never grow with pastors handling it single handedly, in this fast growing world population. The Church has a great and urgent missions mandate and must move very fast to fulfil the mission of God.

The laity's involvement may cause a rapid spread that causes many new members to join the church who may in turn be disciplined and empowered through training for engagement in the mission of God, thus planting more churches and reaching out to many. The smaller number of disciples grew when they were empowered on the day of Pentecost (Acts 2) for engagement in global missions. However this theory seems to directly appeal to Authentic New Testament Apostolic Pentecostal Churches which are guided by the Holy Spirit. Its assumption is based on the fact that numerical growth may only come through the empowerment of the Holy Spirit. This means that it may not favor the so called liberal evangelical churches.

The theoretical framework illustrated in figure 1 below explains the shared leadership theory in discussion where the leaders play a major role in numerical growth of the Church through the laity involvement. The centre indicates that growth is necessitated by intentional recruitment, training, engaging and sustaining the laity shown by bold arrows. When the local assembly experiences numerical growth to full capacity, it naturally establishes new branches through sending some of the members to pioneer and the same is replicated in the new assemblies expanding the scope geographically, as shown by the thin arrows. The involvement of the laity therefore enhances tremendous numerical growth which spontaneously multiplies churches leading to geographical growth. This calls for Church leaders to intentionally involve the laity to achieve their corporate goals.

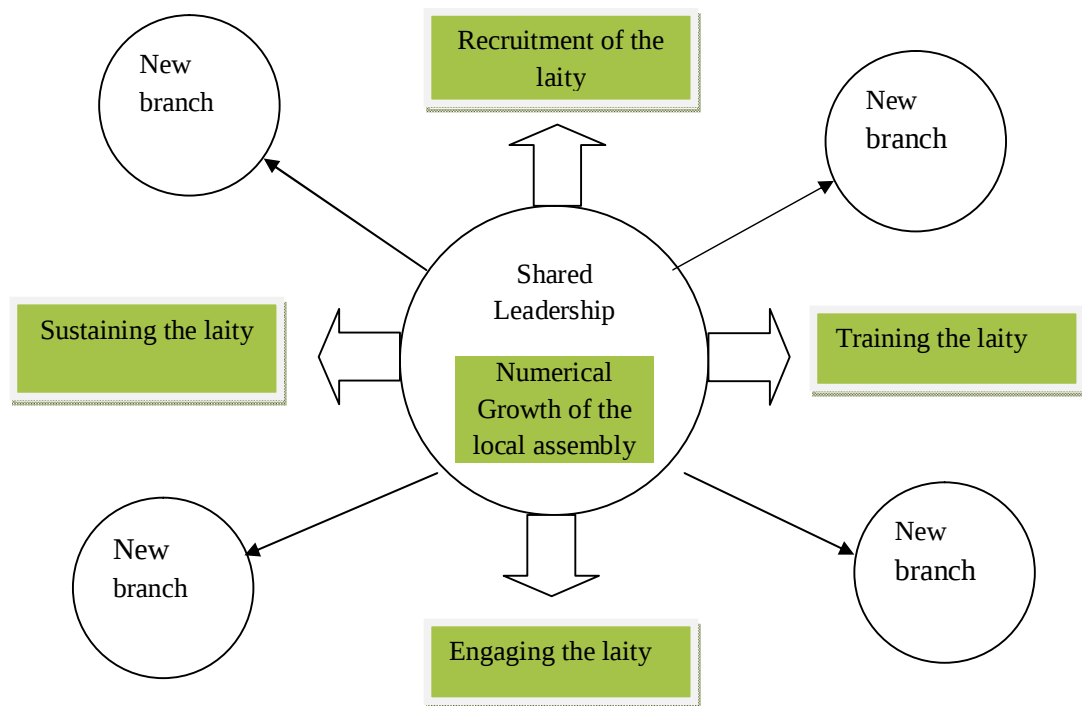


Figure 1Theoretical Framework

Source: Researcher

The Conceptual Framework

The conceptual framework illustrated in figure 2 below is used to show the relationship between the independent and dependent variables as demonstrated through the direction of the arrows. The conceptualization shows that the participation of the laity in the ministry influences Church growth numerically, and geographically through enhancing different ministries for service in church. However the independent and dependent variables are determined by intervening factors from the leadership and the community partnership through the process of recruiting, training and positioning the laity for service. The result of this preparation enhances community outreaches through evangelism, that draws more people to the Lord Jesus

Christenhancing numerical growth. In this case leadership plays a fundamental role in initiating and implementing the concept for meaningful results.

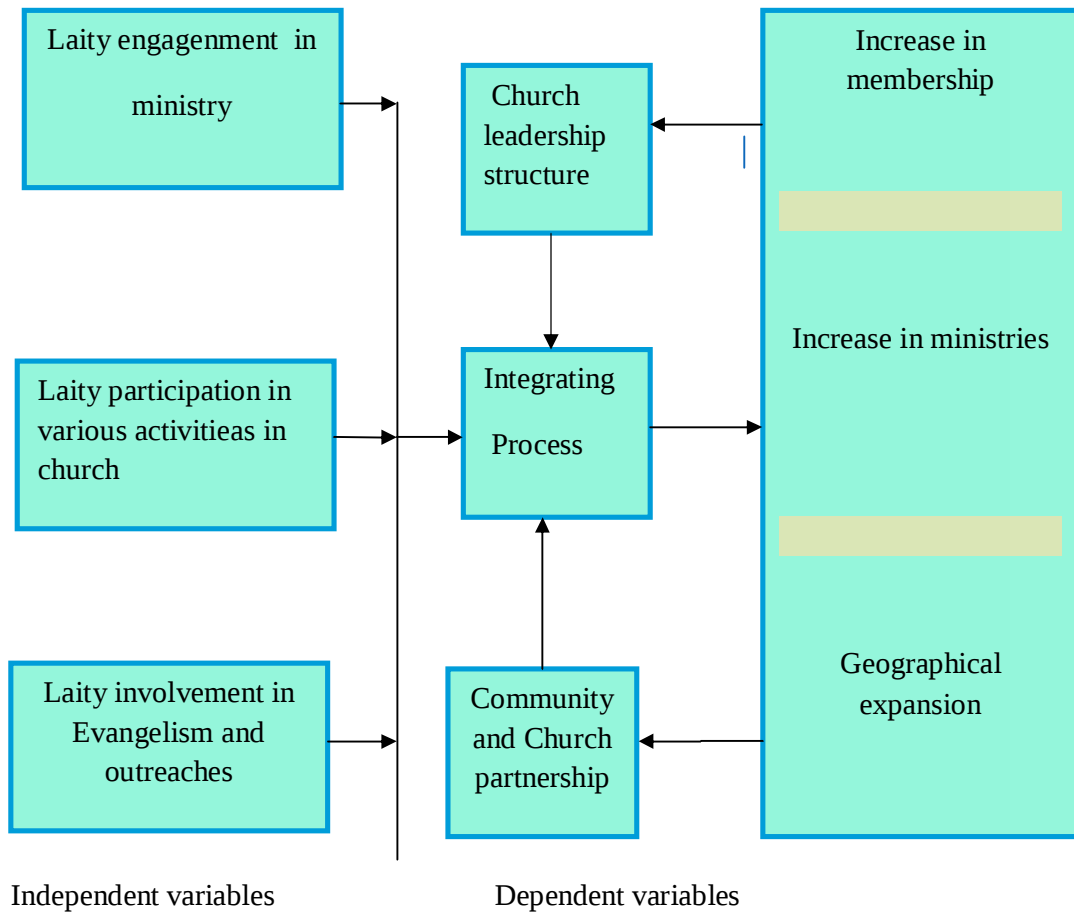


Figure 2 Conceptual Framework

Souce: Researcher

Summary of Literature Review

The literature review has critically expressed and affirmed the theoretical and empirical guidance between the laity involvement in ministry and Church growth. From the review, it is very clear that even though there could be other factors that influence church growth, the laity play an important role in the same and cannot be ignored. When leaders engage the members and empower them to get involved in

ministry, much is achieved through shared responsibility. This gives Church leaders a guideline for growing church membership in the twenty first century. It also informs the laity that God's intent for His mission, was for all to be involved and therefore calls them to seriously engage in ministry to fulfil His mission. This is in the light of what Wright (2009) observes that teams with the vision of growth will develop others until those in the pews are positively influenced towards the vision and mission as their lifestyle.

CHAPTER THREE

RESEARCH METHODOLOGY

Introduction

A research methodology gives the procedures and guidelines on conducting the study. According to Mugenda and Mugenda (2003) the techniques of data collection and analysis are developed to test a hypothesis as methodology provides details of the location of the study, the population and sampling design, data collection methods, ethical and logistical considerations and the data analysis method.

Research Design

The research design provides a framework for data collection and its analysis. In this study the researcher used a descriptive approach to collect data. According to Kothari (2008), descriptive research focuses on the what, where and how of the phenomenon. This was the preferred method that is suitable for this study because it ensures complete description of the situation with certainty of minimal biases in data collected. According to Mugenda and Mugenda (2003), it gives a clear picture of the opinions, attitudes, behavior, values and characteristics of the respondents.

Target Population

Begi (2009) defines a population as a group of people, institutions, or areas with a need or problem to be investigated. The target sample for this study was fifty assemblies of the congregation of PAG in Kabete District with a total population of approximately five thousand adult church members which comprises men and women from the age of 18 years and above.

Sampling Technique and Sample Size

The researcher used systematic sampling technique in this study. A sample of two hundred respondents was selected as a representation of the target population from five select assemblies. The researcher selected the five assemblies by writing on pieces of paper number one to fifty, folded and mixed them, then put them in a container. One representative from each of the fifty assemblies picked one piece of paper from the container. The ones who picked number one to five were the ones whose assemblies were sampled. A total of two hundred questionnaires were distributed to the tenth person entering each of the five select assemblies, with gender balance considered. The sample included two leaders and 38 adult members from the age of 18 years and above from each of the select assemblies. The choice of this sample was based on the fact that from the age of 18 years members are mature enough to understand the vision and mission of their Church, and ministry service is all inclusive whether young or older.

Research Instruments

A questionnaire was used as a tool for data collection. According to Mugenda and Mugenda (2003), the researcher needs to develop an instrument to be used to collect data information. In this study the researcher developed standard questionnaire based on the objectives which the respondents answered on hard copies in three sections. Section one covered general information of the respondents seeking to understand who they are in ministry. The second section was to determine their participation in ministry and the third was to evaluate leadership action in preparation and involvement of the laity in ministry. The researcher's choice of this instrument was based on the fact that it is easier to administer. The questionnaire was administered

to the sampled population and collected for data analysis. The researcher explained the purpose of the research and guaranteed confidentiality to the respondents. The researcher explained the entire process of the questionnaire in both English and Kiswahili to the respondents before filling and finally the instrument was collected for analysis and interpretation.

Validity of the Instrument

The instrument for data collection must be tested to determine its validity. Quinlan (2011) observes that validity is logical, truthful, robust, sound, reasonable, meaningful and useful the research in question is. Validity ensures that the accuracy of the information obtained from data collected reflects the intent of the study. Mugenda and Mugenda (2003) assert that the research must produce accurate data as a representation of the variables of the study and if it is a true reflection then the data will be accurate. To ensure the validity of the instrument, the researcher conducted a pretest of the instrument to a smaller selected sample, in another PAG congregation, outside the actual respondents for the final data collection. This helped the researcher to determine the clarity of the instrument in achieving the research objectives. Mugenda and Mugenda (2003) suggest that the questionnaire should be pre tested to a selected sample to determine its validity. In the pre test, the researcher encouraged the respondents to give their comments and suggestions concerning the study questions. This helped the researcher to refine the instrument before using it in the final data collection. This ensures that the items in the instruments are related to the study and covers all the important areas and objectives of the study. The same procedure the researcher used in the pretest was similar to the one used in the final data collection.

Reliability of Research Instruments

Mugenda & Mugenda (2003) describes reliability as a measure of the degree to which research instrument yields consistent results or data after repeated trials. The instrument having been validated, it was proven to be dependable and trustworthy. “Instruments should give the same results when administered again on the sample” (Begi, 2009, p. 52). The researcher was confident that it was reliable for the study, even when used by another researcher to conduct the same study latter. “Reliability is the dependability of the research to the degree to which the research can be repeated while obtaining constant results” (Guinlan, 2011, p. 42).

Data Collection

The data was collected through drop and pick method. This entails the researcher visiting the selected five assemblies and distributing the research instruments through systematic random sampling by the assistance of a select team of the trained research assistants. The sample churches opened only one entrance door during this exercise to ensure that all the members entered through one door. The research instrument was distributed in hard copies of the questionnaire to the selected sample of the five assemblies. The researcher did a head count of nine members entering the church then issued the questionnaire to the tenth person. This method was repeated till all the questionnaires for each assembly were completed. The target population was 38 members and 2 leaders from each of the five assemblies. As the service begun, an announcement was done that those who had received the questionnaires to remain behind after the service, for further instructions on how to fill them. The selected respondents were then instructed on the procedures, their

confidentiality and intent of the research before filling and necessary questions were addressed. The respondents finally completed and submitted the questionnaires immediately. The questionnaires were then collected the same day to ensure security and confidentiality, for further process.

Data Analysis

Mugenda and Mugenda (2003) assert that raw data from the field must be cleaned, coded, key-punched into the computer and analysed. In order to interpret the data collected in this study, the researcher analyzed it using descriptive statistical techniques through computation of percentages, frequencies, and mean score of the datasets. The presentation was done in graphs, charts and percentages using the Statistical Package for the Social Sciences (SPSS) and Microsoft Excel program.

Logistical and Ethical Consideration

Upon obtaining a letter to conduct the study from the Pan Africa Christian University (PACU), the researcher approached the District overseer Kabete PAG Churches for permission to conduct the study, who then called all the pastors from the fifty assemblies for a special meeting to inform them about the researcher's intention. The researcher was then introduced to the team of pastors who accepted the idea. The researcher also obtained the National Commission for Science, technology, and Innovation (NACOSTI) permit which he presented a copy to the District overseer and his assistants, permitting him to collect data. Mugenda and Mugenda (2003) observe that the researcher must obtain authority to conduct research from the office of the president. The researcher finally sought for permission of the respondents and assured them of strict confidentiality and use of the data only for the purposes of the research.

According to Quinlan (2011) the researcher gives a guarantee to the participants that their contribution to the research project will be kept confidential.

CHAPTER FOUR

RESULTS AND DISCUSSIONS

Introduction

This chapter presents the analysis and discussion of research findings. The chapter begins with a descriptive analysis of the respondents' demographic information. The chapter then presents, interprets and discusses the findings in line with the study objectives. The analysis is presented in three sections based on the study objectives. The first part analyzes the extent to which laity involvement in ministry service influence membership growth. The second part presents the findings on the extent to which church leadership structure influences laity involvement and growth. The third part presents the analysis of the extent to which laity involvement in ministry influences new church growth (Geographical expansion).

Response Rate

Two hundred questionnaires were administered to the target sample. Out of this, 160 questionnaires were successfully filled and returned. This yielded a return rate of 80% as shown in Table 1. This compares favourably with the rate accepted in research as being very adequate for analysis as indicated by Rubin and Babbie (2010). Given this high response rate, the researcher was confident that the statistical estimates reported would be reliable.

Table 1 Response Rate

Category	Frequency	Percent
Responded	160	80%
Did not respond	40	20%
Total	200	100%

Demographical Data Analysis

This section presents descriptive findings on respondents' gender, age, level of education, leadership role, church membership, years of membership and frequency of church attendance.

Gender of Respondents

The distribution of respondents by gender is shown in Table 2. The table shows that female respondents accounted for 53.8% of the sample whereas male respondents were 46.3%. The results suggest that there was adequate gender representation in the study. Therefore, Church Leaders need to target both gender because both the male and female are gifted for service in ministry and can equally play significant roles in fulfilling the mission of the Church as far as numerical growth is concerned.

Table 2 Distribution of Respondents by Gender

Gender	Frequency	Percent
Male	74	46.3%
Female	86	53.7%
Total	160	100.0%

Age of Respondents

Respondents were asked to indicate their age bracket. As per the results in Table 3, majority of the respondents were in the age bracket of 18-30 years, accounting for about half (49.4%) of the sample. This was followed by those in the age bracket of 31-40 years at 29.6%, then respondents aged 41-50 years at 11.9%. Respondents aged over 51 years and above were the fewest at 10.1% of the sample. The finding suggests that the attendance of the PAG churches was dominated by the youth. This finding contradicts the results of a study undertaken in Canada where Nikkel (2003) reported that only 15% of the youth attended Church. This difference may be explained by demographic disparity in the population structure of both countries since unlike Canada which has a higher ageing population, in Kenya, the youth account for the highest proportion of the country's population according to National Population and Housing report by the National Bureau of statistics.

Table 3 Distribution of Respondents by Age Bracket

Age bracket	Frequency	Percent
18-30 years	77	49.4%
31-40 years	48	29.6%
41-50 years	19	11.9%
Over 51 years	16	10.1%
Total	160	100.0%

Level of Education of Respondents

The study sought to establish respondents' highest level of education. Table 4 shows that 37.1% of the respondents had secondary level education, 30.8% attained college level education and 9.4% attained university level education. However, 22.6% of the respondents attained primary level education. The results suggest that the literacy level of the study participants was high. This indicates that the Church has many potential and resourceful members who can add value by contributing better ideas for further growth. This therefore offers an opportunity for the Church to involve a highly literate laity in ministry service.

Table 4 Respondents' Highest Level of Education

Highest level of education	Frequency	Percent
Primary	36	22.6%
Secondary	60	37.1%
College Education	49	30.8%
University Level Education	15	9.4%
Total	160	100.0%

Leadership Role

The study sought to establish whether respondent had any formal leadership role in the church. These roles included serving as heads of different ministries as well as committee members. As per Figure 3, 53% of the respondents were serving in a leadership role and 47% were not. The results suggest that the respondents serving in leadership positions in the Church were higher than those that were not. This

implies that there was active engagement of Church members in various leadership roles for ministry work. Therefore there is willingness and potential leaders who can be used to influence and empower those not serving for greater work as far as growth is concerned.

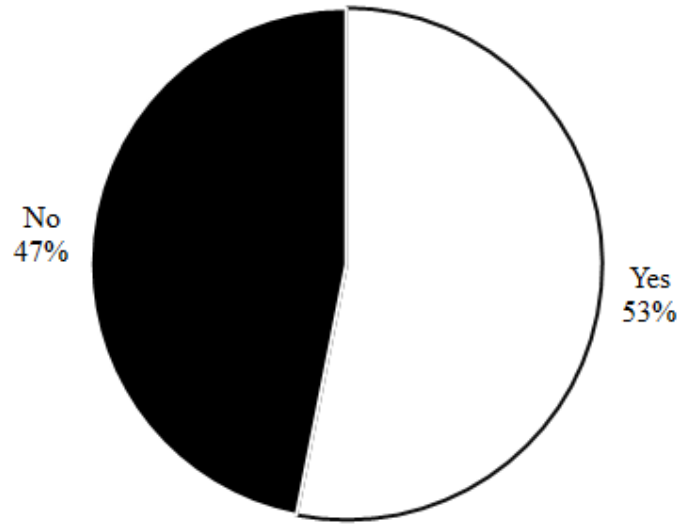


Figure 3 Whether Respondent is Serving in Formal Leadership Role

Figure 4 further breaks down the distribution of respondents in leadership by role played. The figure shows that 13.2% of the respondents were pastors, 11.0% served as youth leaders, 9.3% were elders, 7.1% were women leaders and deacons were 6.0%. However, 6.6% of the respondents served in other leadership roles such as members of various committees. Even though each assembly has two pastors each, the laity who serve as evangelists, ministry heads, and executive committees are identified with the title of a pastor. From the finding, it can be inferred that there was an active youth leadership ministry service since respondents playing a leadership role as a youth leader accounted for the second highest proportion after the role of a pastor. As Jesus had the twelve disciples to mentor others, this indicates a high level of leaders who can mentor and disciple others for service in ministry that may

enhance numerical growth. It also indicates a great potential for geographical expansion by sending those identified as pastors to start up new branches.

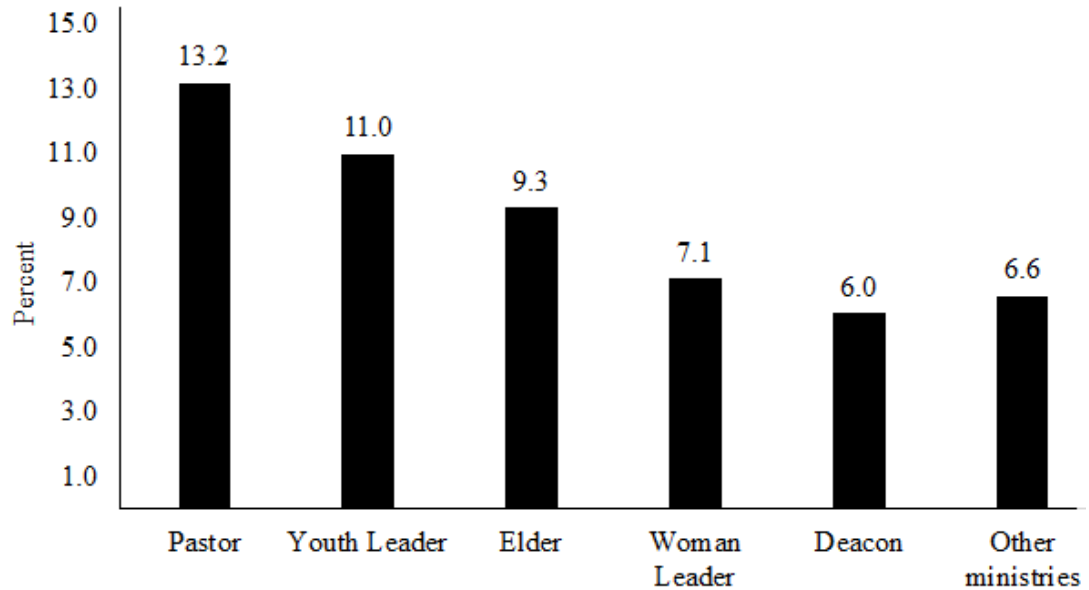


Figure 4 Distribution of Respondents by Leadership Role

Church Membership

The study sought to establish whether respondents were registered members of the Church. Figure 5 shows that 92% of the respondents were registered Church members while 8% were not. Therefore, a very high majority of the respondents were registered members of their respective local churches. This indicates a high level of commitment and loyalty to the Church leadership. This again indicates church ownership by members (laity) who can carry on the vision and mission of the Church through active participation and involvement in ministry.

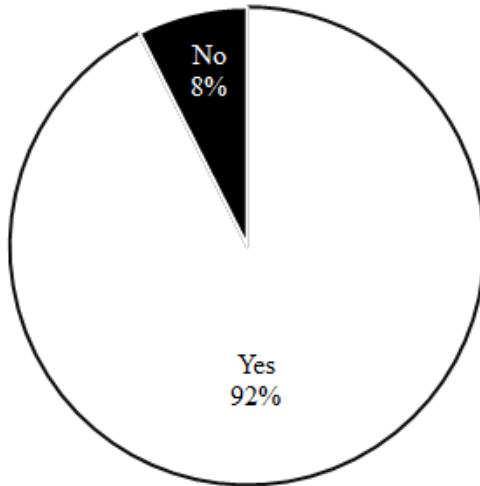


Figure 5 Whether Respondent is a Registered Member

Respondents were further probed on how long they had been registered members of the church. The findings are presented in Figure 6, which shows that most of the respondents (30.6%) had been members for over 10 years, 27.4% had been church members for 4-10 years, 25.5% had been members for 1-2 years and 16.6% of the respondents had been members for less than 1 year. Therefore, most of the respondents had been church members from 4 to 10 years which indicates a health Church with a promising future as far as numerical growth is concerned.

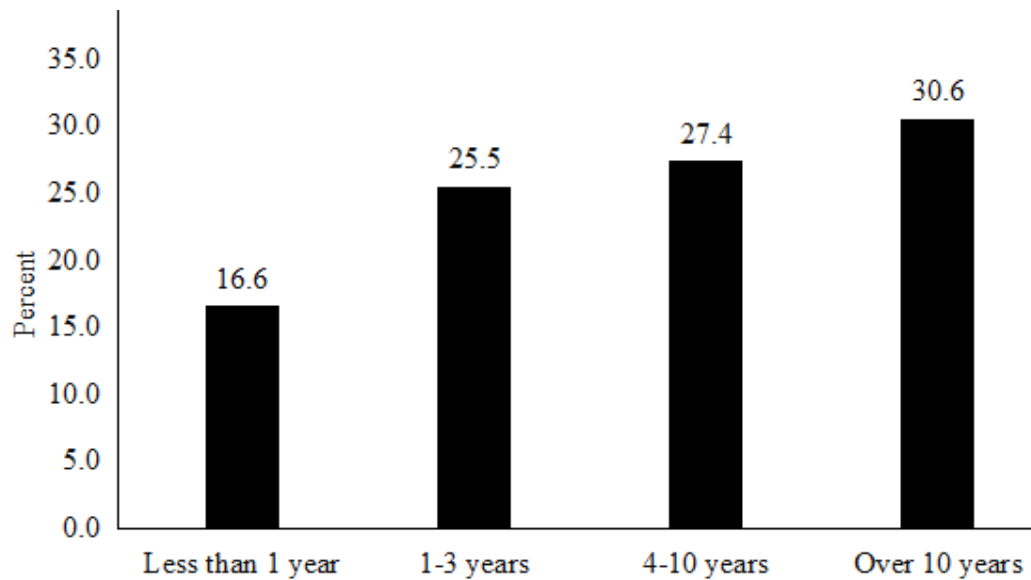


Figure 6 Years of Church Membership

Church Attendance

Respondents were asked how often they attended church. According to Figure 7, respondents who attended church weekly were the majority at 78.8%. However, some 12.2% attended church monthly and 5.8% did so occasionally. Those who only attended church during special occasions were 3.2%. Therefore, most of the respondents were regular church members. This is another indication of a high level of commitment to the church by church members, and again potential members who can be relied on since they are available to serve in ministry and grow their church numerically and geographically.

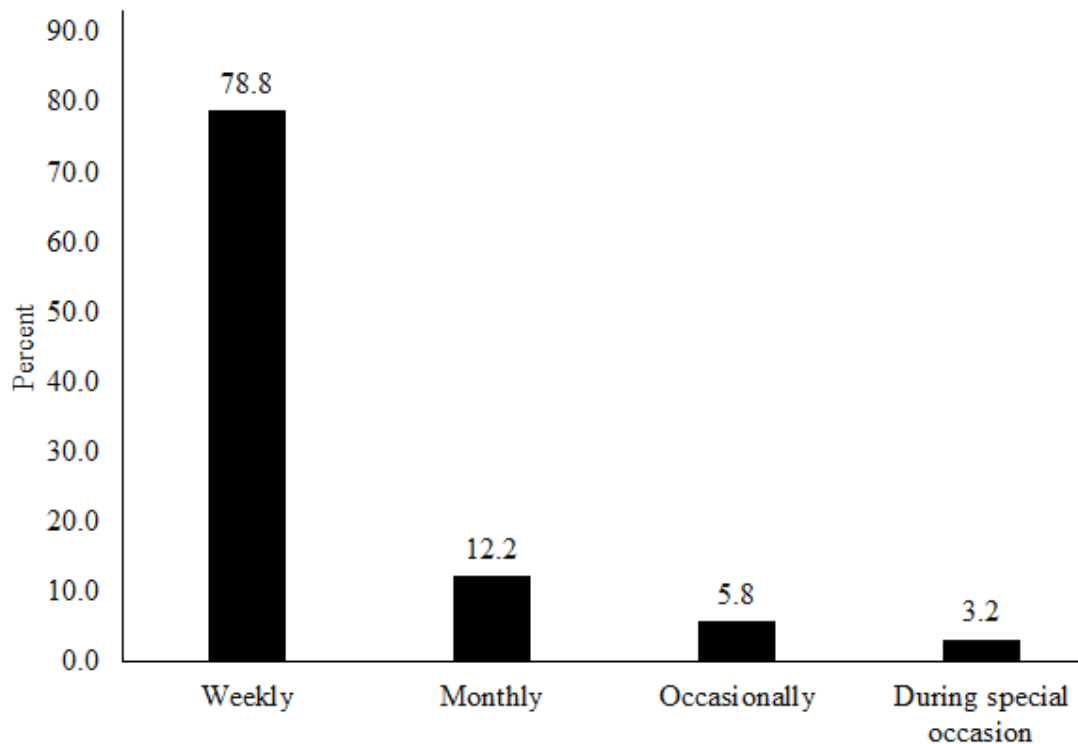


Figure 7 Frequency of Church Attendance

Extent of Laity Involvement in Ministry on Numerical Growth

This section analyzes the influence relationship between laity involvement and numerical church growth. Table 5 presents descriptive statistics on respondents score of their church involvement on a 5 point scale where 1= low and 5=high. The table shows that on utilization of spiritual gift to serve in church, a moderately high mean score was obtained ($M=3.20$, $SD=1.49$). This suggests most of the laity utilized their spiritual gifts to serve the church to a moderate extent. Therefore, the potential existed for church leadership to encourage the laity to maximize their spiritual gifts for ministry service.

With regards to knowledge of where and how to serve in the church, a moderate mean score was also obtained ($M=3.22$, $SD=1.46$). This means that although most of the laity were knowledgeable on where and how to serve, a segment

of the laity population were ignorant of where and how to serve in the church. Further, concerning respondent's availability to serve when called upon, a high mean score was obtained ($M=3.78$, $SD=1.34$), suggesting that respondents were available to serve.

With respect to whether respondent was always ready to serve but not given an opportunity, a moderate mean score was obtained ($M=2.94$, $SD=1.60$). This means that although the respondents were offering themselves for service, they were not fully involved in the ministry work posing a challenge to the church leadership.

In terms of whether respondents felt encouraged and challenged to serve, a moderate mean score was also obtained ($M=2.87$, $SD=1.60$). This suggests that the laity did not feel fully encouraged and challenged serve, which implies a gap in leadership practice in the PAG churches. This underscores the affirmation by Lwesya (2008) that all church members are important since they contribute to the purpose of the organization and this does not depend on intellectual capability but their giftedness.

Table 5 Extent of Laity Involvement in Church Ministry

Dimension of involvement	Mean	Std. Dev
I utilize my spiritual gifts for service in church	3.20	1.49
I do not know where and how to serve in church	3.22	1.46
I am always available to serve when called upon	3.78	1.34
I am always ready to serve but not given an opportunity	2.94	1.60
I am encouraged and challenged to serve	2.87	1.60

Church Growth Trends

The views of the respondents were sought on church growth trends in terms of number of members, those serving and those willing to serve. The findings are presented in Figure 8. The figure shows that 85.9% of the respondents observed that there had been an increase in the number of members in the last five years, 81.3% noted that the number of members willing to serve had increased too and 79.9% observed similarly increasing trends in the number of members serving in various ministries. The findings imply that the church had been growing numerically on the three dimensions of growth. This is a contradiction to the study by Atoyebi (2010) on church growth in Kenya which reported that many churches were declining and PAG was the most affected. This differences in findings can potentially be explained by the fact that there has been a significant time lapse since Atoyebi (2010) published his findings and concerted efforts may have been put in the subsequent years to revert the trends.

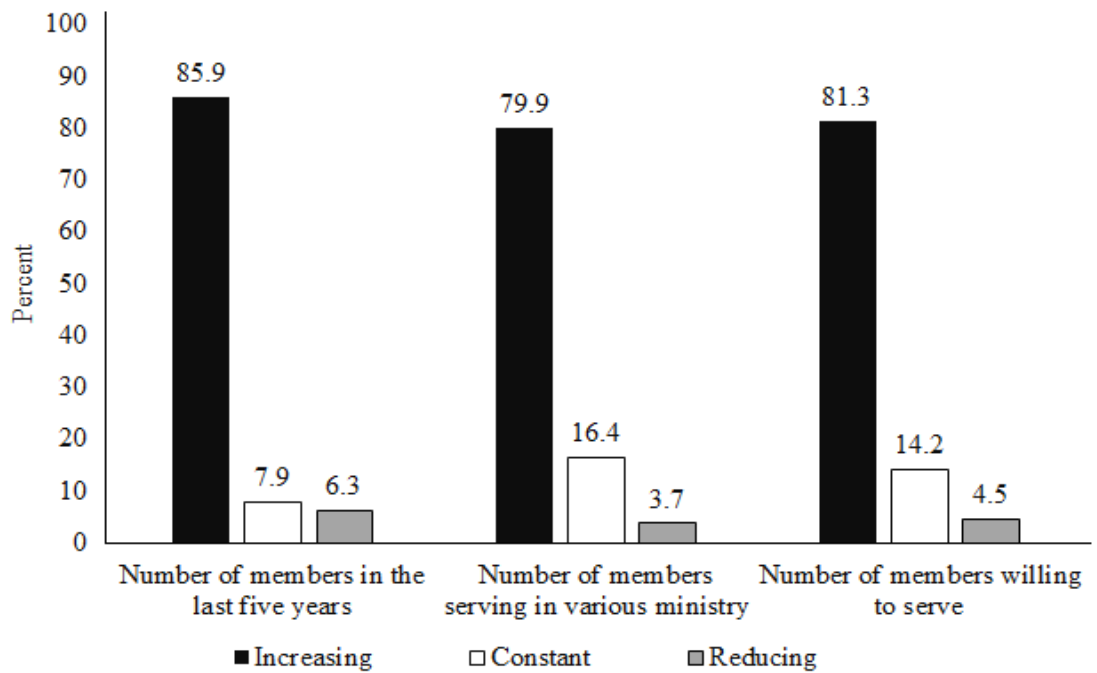


Figure 8 Church Growth Trends

Influence of Church Leadership on Laity Involvement in Ministry

This section presents respondents' opinion on Church leadership development of the laity for Church ministry. Figure 9 shows the findings on various dimensions of Church leadership. The figure shows that 93% of the respondents always felt part of the team whenever called to serve. This finding suggests that the call to serve by Church leaders was a significant source of influence to laity involvement in the ministry. This is in line with the views of Wilkes (1998) who argued that effective leadership can only be achieved when the leader includes the followers in ministry work.

Figure 9 also shows that 89% of the respondents said their leaders always trained them and encouraged them to serve and 81% said their Church had developed ministries for service. These results suggest that the leaders practiced participative

leadership. This agrees with Bellon (2011) who emphasises on the need for participative leadership where leaders encourage the participation and contribution of members.

The figure shows on the other hand that 43% of the respondents observed that only those in leadership positions serve in church. In other words, most of the respondents observed that ministry service was open to all members rather than just leaders. However, that significant proportion of the respondents perceived that only those in leadership positions served in the church, an indication that there was need for further sensitization of the laity to respond to the call to serve as a command from God. This is in line with the shared leadership theory which, according to Lwesya (2007) suggests that the most important way to do this is to affirm them within their respective ministries of service.

Figure 9 also shows that 36% of the respondents desired to serve but were never given an opportunity, and 28% thought ministry service was for the pastors and leaders. These results suggest that some of the laity were willing to serve and were waiting for a chance to do so while others perceived that ministry service was the preserve of leaders and pastors. The implication of this is that for the church to grow, there was need for the leadership to view members as human capital assets and demystify ministry service to all members and equip them with the requisite biblical truth about service to God. This is in line with Lwesya's (2007) view point that people process is the most important strategy in implementing growth because people are the most important assets for organizational growth. The finding also underscores the perspectives of Barine and Minja (2014) who asserted that leaders must equip their followers through competence and resources for effectiveness; thus associating growing ministries with the recognition and empowerment of the laity for service.

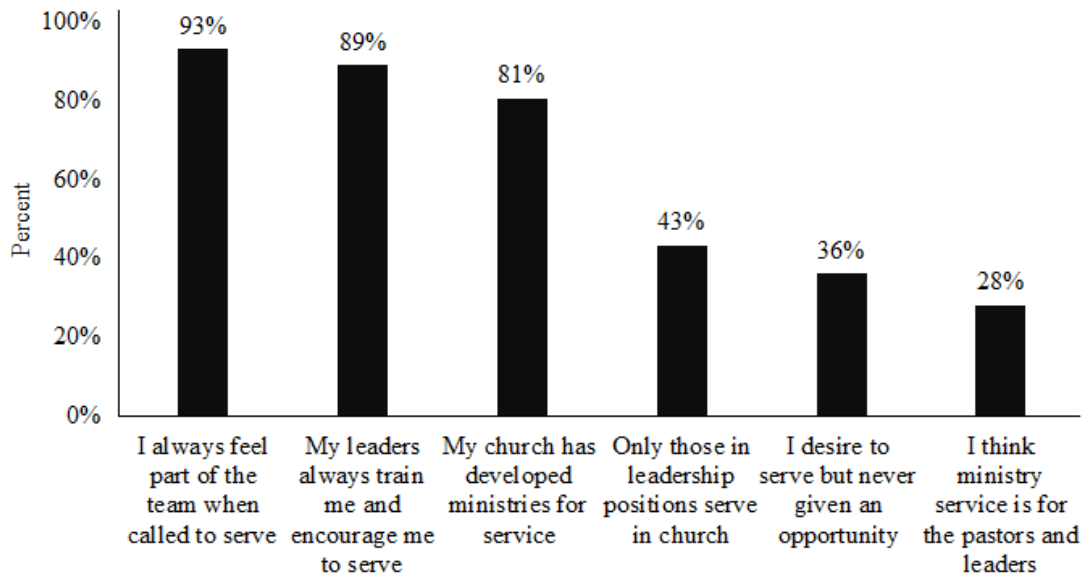


Figure 9 Respondents' Views on Church Leadership and Laity Involvement in Ministry

Laity Involvement in the Ministry

The study sought to establish whether respondents were involved in any ministry service in the church. Figure 10 shows that 67% of the respondents were involved and 33% were not. Therefore, majority of the respondents were involved in ministry service in church. Those who were not involved in any ministry service gave varied reasons including working on Sundays, lack of courage, not born again, and being still new in the church. The 33% not involved is a significant percentage that calls the leadership to pay attention and establish dynamic methods to nurture and develop them for service for those who work on Sundays and those who lack courage to serve.

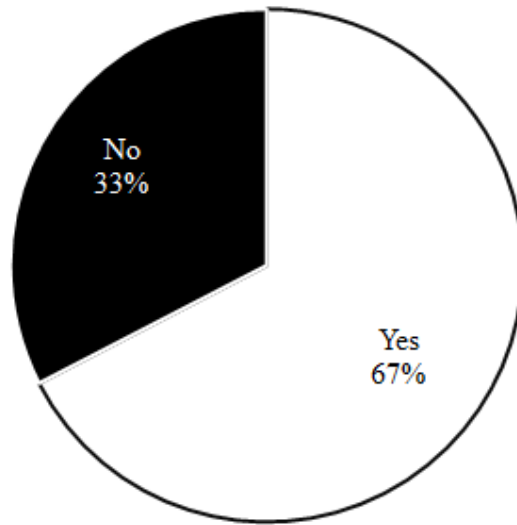


Figure 10 Respondents' Involvement in Ministry Service

Respondents were further asked to indicate the type of ministry they were involved in. Figure 11 shows that 37% of the respondents were involved in worship, 16.4% were participating in evangelism ministry, 15.9% were serving in counseling ministry and 15.8% were teaching. Therefore, most of the respondents were involved in worship ministry.

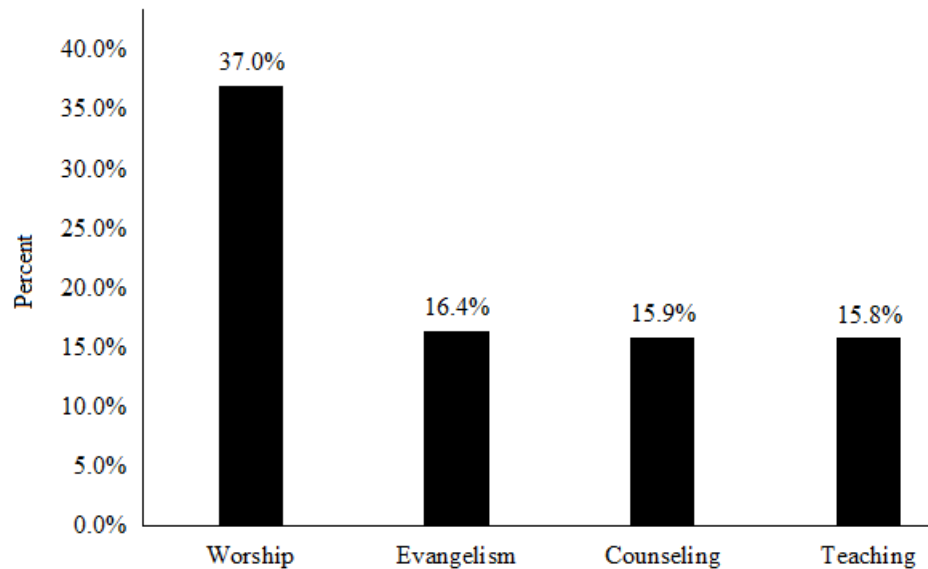


Figure 11 Ministry Service Respondents are Involved in.

The study sought respondents' opinion on their perception of impact of their involvement on Church growth. Figure 12 shows that 91% of the respondents believed that their involvement added value to Church growth whereas 9% perceived otherwise. Most of the respondents explained that the impact has manifested in spiritual development of members, more members joining the church and active fellowship. These are evident from the following verbatim excerpts;

“I have seen people come to church”.

“Increase in spiritual growth and other church members.”

“It has encouraged people to attend our church and people are increasing in number.”

“It has motivated many youths to join the church especially the worship ministry.”

“Many participate in group and leadership activities and matters concerning development and mentorship.”

“When I do evangelism God answers prayers. The church population increases.”

The verbatim comments underscores the fact that intentional participation by the laity in ministry service has a significant influence on Church growth. This agrees with the emphasis by Rumley (2012) that Church growth can be achieved when there is an intentional participation of all members of the body of Christ.

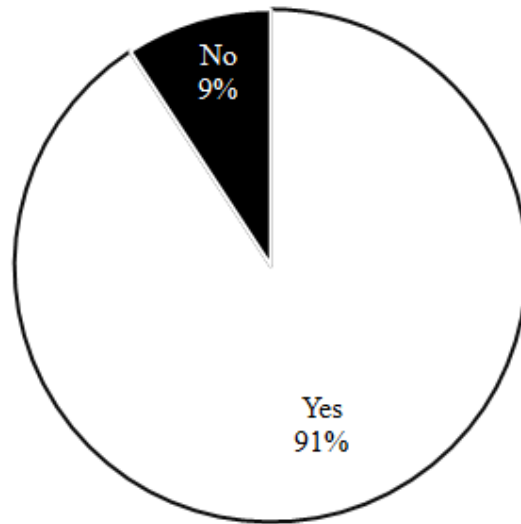


Figure 12 Whether Involvement in Ministry Service has added Value to Church Growth

Relationship Between Church Leadership and Laity Involvement in Ministry.

In order to test the relationship between church leadership and laity involvement in ministry service, respondents' involvement in ministry service was analyzed in terms of their perception of the role of church leadership on three dimensions: training, team spirit and development of ministries for service. Figure 13 shows that the proportion of respondents who were involved in ministry service was higher than those not involved in terms of their perception of leadership role on laity engagement in ministry through training, team spirit and development of ministries for service. This suggests that laity involvement in ministry service was potentially influenced by church leadership. This is consistent with a study done by Parsitau (1997) on Deliverance Church growth in Nakuru that found that Church growth in numbers was influenced by the involvement of the laity by mobilizing and encouraging them to serve and share the gospel of Christ with others.

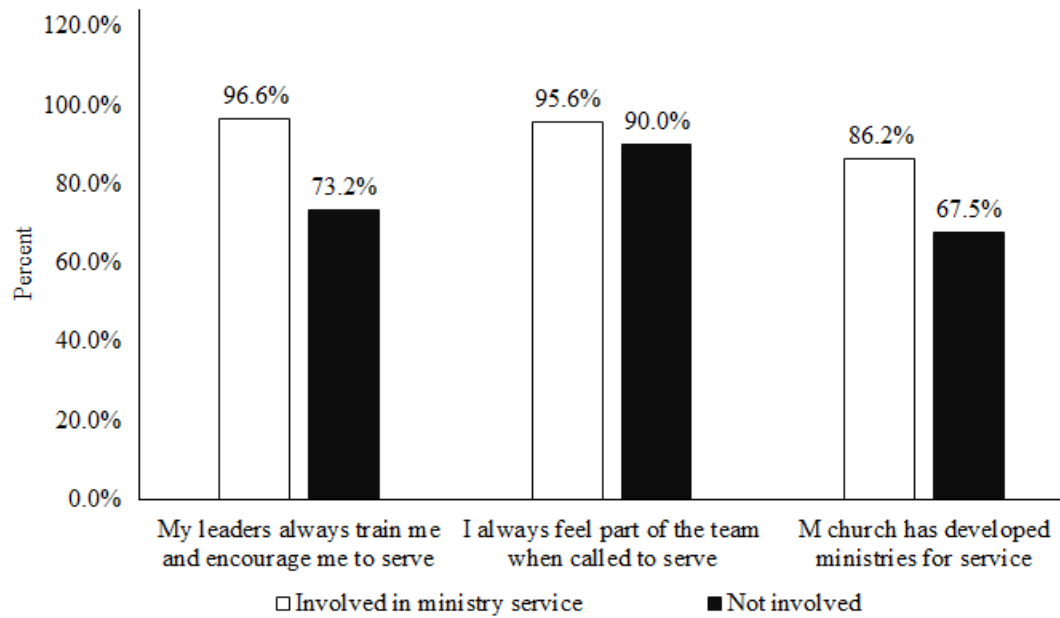


Figure 13 Church leadership and laity involvement in ministry service

Influence of Laity Involvement in the Ministry on New Church Growth

This section analyzes the influence of laity involvement in ministry service on new church growth. Respondents were asked to indicate how many branches their assembly planted in the last five years. Figure 14 shows the distribution of respondents by number of new church branches planted. The figure shows that the average number of new church branches planted by the assemblies was about 3 branches ($M=2.98$, $SD=1.915$). The figure shows that the median number of Church branches established were 2. This implies that for most of the assemblies, the number of new churches planted was below average. The results also showed that the minimum number of branches planted in the last five years was 1 while the maximum was 8.

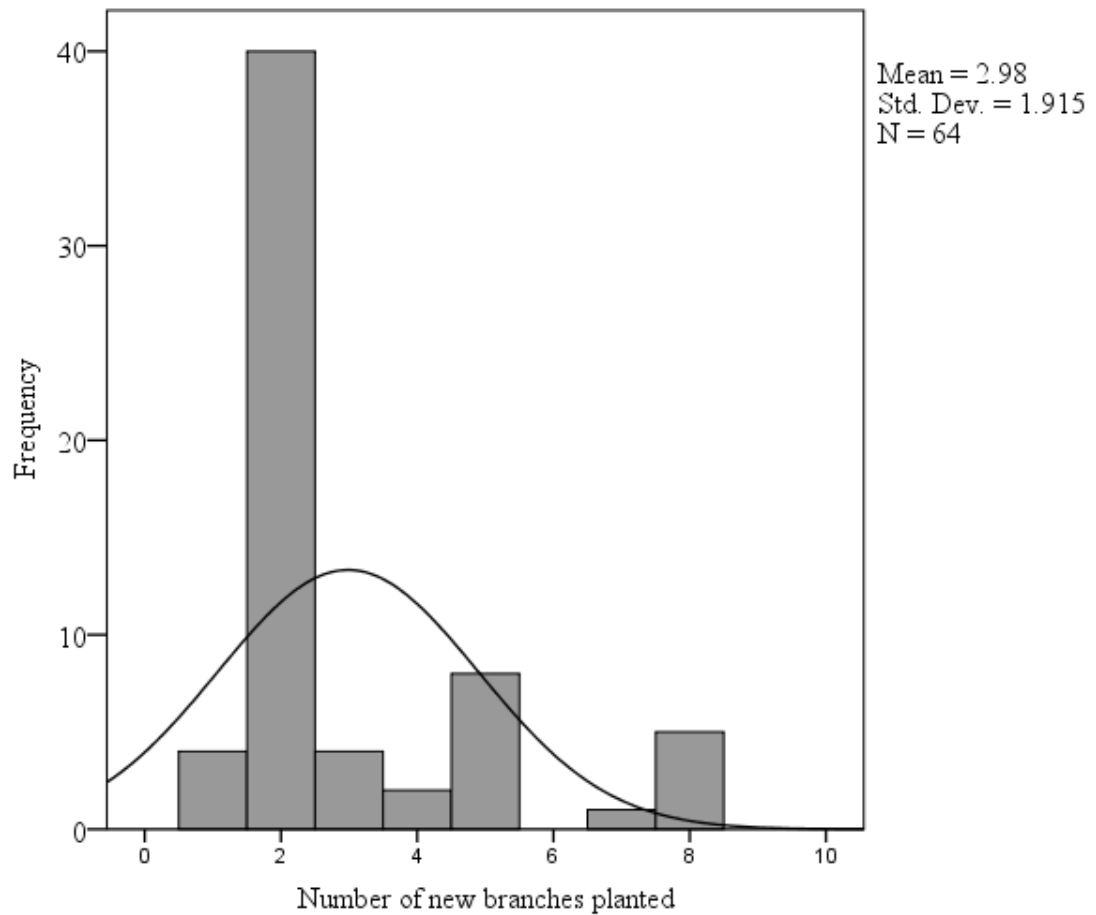


Figure 14 New Church Branches Respondents' Assembly has Planted in the last Five Years

In order to test the influence of laity involvement in ministry service and new church growth, a comparison was made between those who were involved in ministry and those who were not in terms of the number of new branches their assembly had planted in the last five years. Table 6 shows that the mean number of new branches planted by assemblies whose members were involved in ministry service was marginally higher ($M=2.97$, $SD=1.84$) than assemblies whose members were not involved in ministry work ($M=2.87$, $SD=2.10$). This implies that there was no significant difference in the number of new churches planted in terms of laity

involvement in ministry service. Therefore, laity involvement in ministry service did not influence new church growth.

Table 6 Comparison of Mean Number of New Branches by Laity Involvement

Are you involved in any		N	Mean	Std. Dev	Std. Error
ministry service in your					Mean
church					
How many					
church branches	Yes	107	2.97	1.84	.298
	No	53	2.87	2.10	.437
has your					
assembly planted					
in the last five					
years					

Chapter Summary

Chapter 4 has vividly presented the analysis and discussions of research findings on the Influence of the ministry of the laity on numerical growth of the PAG Churches in Kabete District in Kenya. Data has been analyzed based on the three objectives of the study giving implications of each item as per the response of the respondents. The analysis was done using descriptive statistical techniques through computation of percentages, frequencies, and mean score of the datasets. The presentation was done in graphs, charts and percentages using the Statistical Package for the Social Sciences (SPSS) and Microsoft Excel program.

CHAPTER FIVE

SUMMARY OF FINDINGS, IMPLICATIONS, CONCLUSIONS, RECOMMENDATIONS, AND AREAS FOR FURTHER RESEARCH

Summary of Findings

The major findings showed that, 67% of the respondents were involved in the ministry and 33% were not. 85.9% of the respondents observed that there had been an increase in the number of members in the last five years, 81.3% noted that the number of members willing to serve had increased too and 79.9% observed similarly increasing trends in the number of members serving in various ministries. In terms of influence of laity involvement in numerical church growth, 91% of the respondents believed that their involvement added value to numerical Church growth though this did not have a significant impact in establishing new branches. However, 9% perceived otherwise.

Further findings indicated that the proportion of respondents who were involved in ministry service was higher than those not involved in terms of their perception of leadership role on laity engagement in ministry through training, team spirit and development of ministries for service.

The average number of new church branches planted by the assemblies was about 3 branches ($M=2.98$, $SD=1.915$) and the median number of church branches planted were 2 which means that for most of the assemblies, the number of new churches planted was below average. The mean number of new branches planted by assemblies whose members were involved in ministry service was marginally higher ($M=2.97$, $SD=1.84$) than assemblies whose members were not involved in ministry

work ($M=2.87$, $SD=2.10$). This implies that there was no significant difference in the number of new churches planted in terms of laity involvement in ministry service.

Implications

The study findings have a number of implications. That laity involvement in the ministry was moderate yet there was a high readiness and availability to serve when called upon, which means that there was great potential in the laity to participate in the ministry. This has implications for Church leadership on the call to mobilize, equip and engage the laity for works of service towards increasing church membership.

From the findings, it was clear that church leadership practices had a positive influence on laity involvement with implications on Church growth. The deliberate role of Church leaders in recognizing, educating and providing a platform for the laity to exercise their gifts by creating a sense of inclusion was apparent. It was also apparent that among the laity existed individuals who desired to serve but lacked the opportunity to do so. The implication of this for Church growth is that there was a latent pool of workers that the Church could educate, and engage in the ministry if properly developed and empowered.

Conclusions

Based on the study findings, the following conclusions were made:

Based on the first objective that sought to establish the influence of the laity on numerical Church growth, It was concluded that the involvement of the laity in ministry influenced membership growth to a large extent. This manifested in the numerical growth of members, increase in members serving in various ministries and

those willing to serve. Generally, there was a high level of commitment and active participation of the laity in the church.

The second objective that sought to establish the leadership structures and initiative on laity involvement established that Church leadership influenced laity involvement and Church growth to a large extent. The analysis indicated that most of the laity always felt part of the team when called to serve. They were also empowered and encouraged to serve. The Church also developed ministries for their involvement. These initiatives by Church leaders created an environment conducive for laity involvement in the ministry which promoted Church growth.

The third object aimed to establish the impact of the laity involvement in ministry on establishment of new assemblies, concluded that the laity involvement did not have a significant influence on new assemblies planted as it reflected only one or two new churches. Furthermore, there was no difference between assemblies in terms of new church growth where the laity were involved in ministry service and those where the laity were not involved.

Recommendations

The Following recommendations were made:

The involvement of the laity in ministry play a very significant role on numerical Church growth and therefore the leadership should motivate and encourage those serving and also develop those who are not yet involved to serve in various ministries of the church.

Church leadership should continue to develop more ministries for service, mobilize, train empower and challenge more members to actively participate in

ministry service in order to fulfil the mission of Christ as recorded in Acts 1:8. This can be achieved through availing of resources, investing more in the members, nurturing of their spiritual gifts and giving them opportunities to exercise their gifts for service as this will enhance tremendous church growth numerically and geographically.

The leadership should identify the laity gifted in various ways, empower them more and facilitate them to start up new Church branches within the District and beyond. They should consider to have a focus on missions and Church plants so that the many members who are filling up the local assembly can have opportunity to serve in the new assemblies and expand geographically.

Areas for Further Research

The following areas for further research have been identified:

The scope of this research was limited to the role of laity ministry on numerical Church growth. Thus, the research did not exhaust all the possible factors influencing numerical Church growth of the PAG churches. Therefore, a further study could explore other factors potentially influencing numerical Church growth like Church structures, Church income, leadership and youth participation in ministry among others.

A similar study can also be done to other denominations both in the rural and urban to see whether the same results can be established. This will help in understanding whether churches are fulfilling the great commission, as their primary mandate for doing Church.

REFERENCES

- Atoyebi, P. (2010). *From Stagnation to Revitalization: A study of select turnaround churches in the urban context of Nairobi, Kenya*. Retrieved on May 10th, 2015 from dspace.mwu.ac.za/bitstream/handle/10394/4508/Atoyebi_PO.pdf?...2
- Baraza, P.W. (2011). *Drumming up Dialogue: The Dialogic Philosophies of Martin Buber, Fred Ikle and William Ury compared and applied to the Babukusu Community of Kenya*. Bloomington: Universe.
- Barine, K. & Minja, D. (2014). *Transformational Corporate Leadership*: USA. Integrity Publishers.
- Barine, A. K. (2008). *Transformational Leadership in The Local Church*: Nairobi. Evangel Publishing House.
- Begi, N. (2009) *Research, Monitoring and Evaluation*. Nairobi: Blesmo Research and Publications.
- Bellon, E. O. (2011). *Transforming Leaders through Value Based-training*. Nairobi. International Leadership Foundations Publishers.
- Bil, E. & Bil C. (2006). *Lead your Church to explosive growth*. Michigan: Abingdon Press Company.
- Casidy, R. (2013). How great thy brand: The Impact of church branding on perceived benefits. *International journal of nonprofit and voluntary sector marketing*, 18, 231-139.
- Flexner, F. B. (ED). (1976). *Random House Dictionary of English Language*, (2nd ed). USA.
- Gen, A. Getz. (1987). *Sharpening the Focus of the Church*. Victor Books: Scripture press.
- Gene, W. (1998). *Jesus on Leadership*. Tindale House Publishers.
- Graham, C. & Gary, G. (2006). *To do Church differently in the twenty first century*.
- Greenleaf, R. K. (2003). *Servant Leadership. A journey into the Nature of Legitimate*
- Greenleaf, R. (2011). *Greenleaf centre for servant leadership*. Retrieved May 10, 2017 From Greenleaf.org. *Power and Greatness*. Mahwah, N.J: Paulist press.
- Heidebrecht, V. (1990). *Affirming the Laity for ministry. Direct journal organization*. Vol 19 No 2. PP 43-52.
- Holy Bible. (1994). *New International Version*. Zondervan

- Johnson, R. & Kuby. (2011). *Elementary Statistics*. New York: Cengage Learning.
- Kadalie, D. (2011) *Leaders Resource Kit*: Nairobi: Evangel Publishing House.
- KNBS. (2010). *The 2009 Kenya housing and population census*. Kenya National Bureau of Statistics. Retrieved on 4th April 2017 from www.knbs.index.php?
- Kothari, C. R. (2004). *Research Methodology: Methodology and Techniques 2nd Ed.* New Delhi: New age International Limited.
- Kotter, J.P. (2012). *Leading Change*. USA: Harvard Business Review Press.
- Lowder, T.M. (2009). *A Paper on the Best Leadership Model for Organizations Change Management: Transformational vs Servant Leadership*. Retrieved on September 11th, 2017 from ssrn.com/abstract=1418796
- Lwesya, E. M. (2007). *Leading Christian Organizations*. Nairobi: Evangel Publishing House.
- Mennonite Church: *The Church Growth Theory*: Fall.1991.vol.no 2 pp.102-113. Retrieved on May 20th, 2017.
- McGavran, D. (1976). *Understanding Church Growth*. William B. Eedman Publishing.
- Mugenda, O.M. & Mugenda, A.G. (2003). *Research Methods: Quantitative and Qualitative Approaches*. Nairobi. Acts Press.
- Natogma, E. A. (2007). *Leadership Styles in Assemblies of God Bible Colleges in West Africa: A study of Perspectives of Alumini, Academic Deans and Presidents*. New York. Proquest.
- Nikkel, R. J. (1991). *Church Growth Leadership Theory and Mennonite Brethren Theology*. Winnipeg: Kindred productions.
- Normad, A. S. (1983). *Liberating the Church*. Intervarsity press.
- Page, D. (2014). *Effective Team Leadership: Learning to Lead Through Relationships*. Nairobi: Evangel Publishing House.
- Packer, J. I. (2008). *Knowing God: Downers Grove* USA: Intervarsity press.

- Parsitau, D. S. (1997). *Radical Christianity in Kenya*. Retrieved on 16th, May 2017 from <http://www.ignatius.com/promotions/cfe/documents/Disciples%20web20pages.pdf> Pentecostal Assemblies of God (2016). Pentecostal Assemblies of God membership records, Kabete District.
- Quinlan, C. (2001). *Business Research Methods*. UK: Cengage Learning.
- Ray, C. S. (1976). *The Church Comes Alive*. California: Regal Books Division.
Retrieved on 4th, February 2017 from www.directionjournal.org 20/2 church growth.
- Rubin, A. & Babbie, E. R. (2009). *Essential Research Methods for Social Work*. New York, NY: Cengage Learning.
- Rumley, D. (2012). *Transformational Leadership: The Senior Pastor's Impact on Church Effectiveness*. Raleigh: Lulu Publishing.
- Satrape, R. (2007). *Retooling the Church: Finding your Place in ministry*: Shipensburg: Destiny image.
- Stark, R. (2009). *Fourteen Theories of Church Growth From Seven Research Teams*. Retrieved from http://www.andyrowell.net/andy_rowell/2009/06/fourteen-theories-of-church-from-seven-research-teams.html.
- Warren, R. (2002). *Purpose Driven Life*. Michigan: Grand Rapids.
- Wright, C. W. (2009). *Relational Leadership*. USA: Intervarsity Press.
- Young, R. A. (2009). *How to Lead a Church to Reach People and Grow*. Maitland: Xulon press.

APPENDICES

APPENDIX I:QUESTIONNAIRE

Dear respondent,

I thank you in advance for your participation in this survey. This questionnaire contains three sections that will take a few minutes to be completed. Kindly tick appropriately or fill the blanks accurately. Kindly give your honest and independently view to each question.

Thank you.

SECTION A: GENERAL INFORMATION

1. Please indicate your gender

Male ☐ Female ☐

2. Which one of the following best describes your age bracket?

18-25 ☐ 26-30 ☐ 31-40 ☐ 41-50 ☐ Over 51 ☐

3. What is your highest level of education?

Primary ☐

Secondary Education ☐

College level ☐

University education ☐

Others _____

(Please specify)_____

4. Do you have any formal leadership role in the church?

Yes ☐ No ☐

5. If yes which one?

Pastor ☐ Deacon ☐ Elder ☐

Youth leader ☐ Women leader ☐

Other (Please specify) _____

6. Are you a registered member of your church?

Yes ☐ ☐

7. For how long have you been a registered member of the church?

Less than a year ☐ 1-3 years ☐ 4-10 years ☐ Over 10 years ☐

8. How often do you attend the church?

Weekly ☐ Monthly ☐ Occasionally ☐ During special occasion ☐

SECTION B: THE LAITY AND SERVICE

Kindly tick the one that reflects you and your church as an individual on the scale of 1-5 where 1 is the lowest score and 5 the highest (kindly be honest).

Factor	1	2	3	4	5
9. I utilize my spiritual gifts for serve in church					
10. I do not know where and how to serve in church					
11. I am always available to serve when called upon					
12. Am always ready to serve but not given an opportunity					
13. I am never encouraged and challenge me to serve					

14. In your view, how would you evaluate your church in terms of areas tabulated below?

Measure	Increasing	Constant	Reducing
Number of members in the last five years			
Number of members serving in ministry			
Number of members willing to serve			

SECTION C: LEADERSHIP AND LAITY ENGAGEMENT

16. Kindly tick what reflects you and service

Leadership role on the laity	YES	NO
My leaders always train me and encourage me to serve		
I always feel part of the team when called to serve		
Only those in leadership positions serve in church		
My church has developed ministries for service		
I desire to serve but never given an opportunity		
I think ministry service is for the pastors and leaders		

17. Are you involved in any ministry service in your church?

Yes ☐ No ☐

If yes which one

Evangelism ☐ Worship ☐ Teaching ☐ Counseling ☐

Others specify) _____

If not please give reason _____

18. If your answer to Q17 is yes, do you think your involvement has added any value

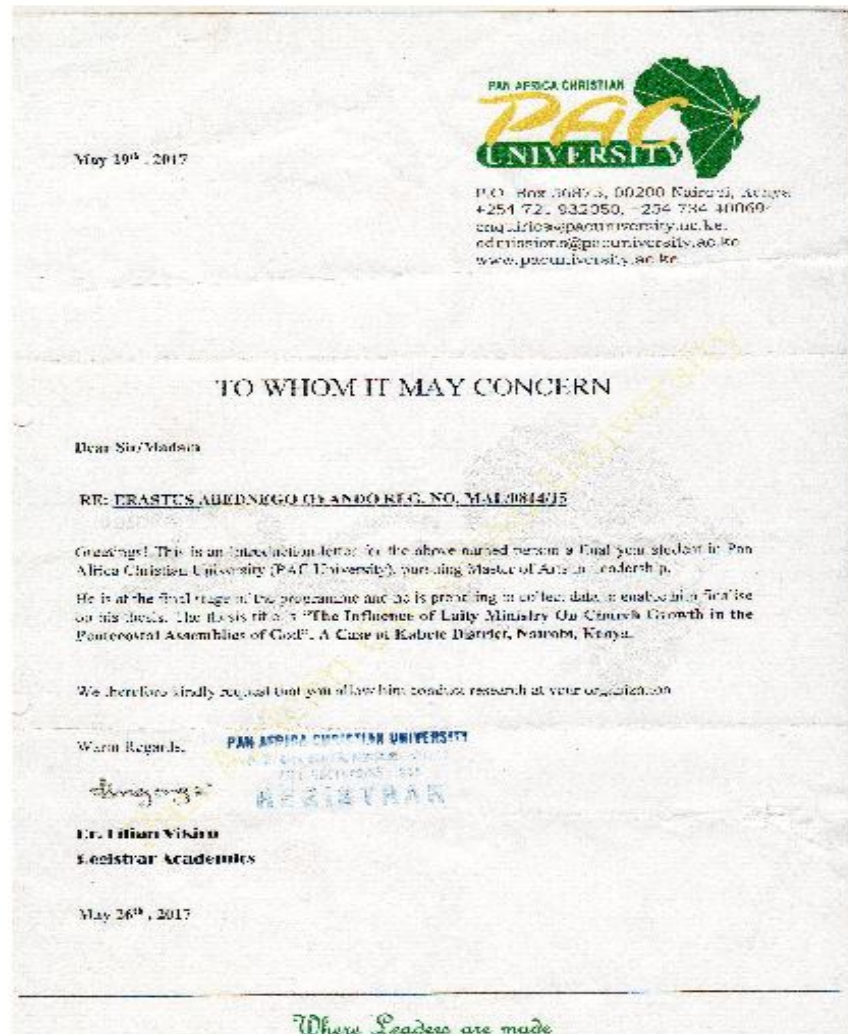
to the church? Yes ☐ No ☐

Briefly explain how _____

19. How many church branches has your assembly planted in the last five years? ____

20. Given leadership position, what strategy will you use to increase church membership? _____

APPENDIX II: INTRODUCTION LETTER



APPENDIX III: RESEARCH PERMIT (NACOSTI)

THIS IS TO CERTIFY THAT: **Permit No. : NACOSTI/P/17/25798/18766**

MR. ERASTUS ABEDNEGO OYANDO **Date Of Issue : 23rd August, 2017**

of PANAFRICA CHRISTIAN UNIVERSITY, **Fee Recieved :Ksh 1000**

0-100 NAIROBI, has been permitted to

conduct research in Nairobi County

on the topic: INFLUENCE OF LAITY

MINISTRY ON NUMERICAL CHURCH

GROWTH IN THE PENTECOSTAL

ASSEMBLIES OF GOD CHURCHES

(KABETE DISTRICT)

for the period ending:

22nd August, 2018

Applicant's Signature

Director General

National Commission for Science, Technology & Innovation

