

**INFLUENCE OF EMERGING INDEPENDENT PENTECOSTAL  
CHURCHES PRACTICES ON THE MEMBERSHIP OF METHODIST  
CHURCH IN KENYA: A CASE OF KAAGA SYNOD, MERU, KENYA.**

**BY**

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**DECLARATION**

This research project is my original work and has not been presented to any university or institutions of higher learning for a degree or any other award.

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## **DEDICATION**

I dedicate this study to my wife Purity, children: Tunje, Mugambi, Mwiti, Kimathi, Mutugi and Victor who encouraged me even when times were difficult.

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## ABSTRACT

This research project sought to assess the influence of emerging independent Pentecostal churches on the membership of Methodist Church, Kaaga Synod, Kenya. Methodist church having been established in Meru in 1912 by Rev. Worthington should be leading in numerical strength in Meru region owing to the fact that it was established that early. However, this is not the case. The trend of membership for the last ten years from 2001 to 2010 shows a decline. The study sought to determine the extent to which leadership structure in Independent Pentecostal Churches (IPC) influences membership numerical growth or decline in the MCK Kaaga Synod, determine the extent to which youth ministry in the IPC influences membership numerical growth or decline in MCK Kaaga Synod and to investigate the extent to which mode of worship in the Independent Pentecostal Churches (IPC) influences membership numerical growth or decline in MCK Kaaga Synod. The study focused on Methodist Church Kaaga, Synod and particularly the Churches within Meru Municipality. Necessary literature review was done on the area of study. Such areas are leadership structure, youth ministry and mode of worship. The study employed descriptive survey design. The target population was 2400 members which included Churches within Meru town, 384 members of FGK church, 436 members of Redeemed Church, 436 members of Deliverance Church, 184 members of Winners Chapel, 276 members of Great Gospel Visioners (GGV), 184 members of EAPC, 184 members of KAG and 276 members of Jesus House of Praise Church. The sample size was 240 members which was 10% of the target population. Data collection was done through questionnaires. Data collected was analyzed using SPSS and presented through frequency tables. The findings of the study showed that the Methodist Church enrollment of members has declined due to its leadership structure. The leaders have stood to the rules governing the church and at this moment of time there is transformation in all sectors of this world. This has made especially the youth to run away to other churches in a bid to exercise what they feel is their own way of expression. The mode of worship in the Methodist church is old fashioned, the kind of hymns and mode of worship are done in local language and they practice only hymnal singing. This cannot be compared to what is going on in IPC as they practice contemporary singing and dancing that match the current day trends and practice the Western kind of fashion with them matching the global trends. The youth ministry in IPC is very effective whereas in Methodist Church is not much composed. They try their level best though they have been outdone by the IPC where you can't compare their ways of doing things. This makes them run where they feel free to express their feelings and emotions. From the study the following recommendations were made; that the church should have a leadership structure that encompasses everyone and more to that include the youth leadership and listen to their grievances. They should shift to the global trends making sure to protect the values of the church to compete with NRM, the church should adopt to the changing times and ensure that the mode of worship is one that attracts everyone and use new songs, song and dance to match the current trends and move with the technological changes and that the church should strengthen its youth ministry and help them to stay instead of leaving. They should organize fellowships, seminars and trainings for the youth. They should try to engage the youth even during the times they are on holiday.

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## **LIST OF ABBREVIATIONS AND ACRONYMS**

<b>AIC</b>	African Inland Church
<b>BEA</b>	British East Africa
<b>CA</b>	Catholic Anglican
<b>CC</b>	Charismatic Churches
<b>CITAM</b>	Christ is the Answer Ministry
<b>CM</b>	Church membership
<b>EAPC</b>	East African Pentecostal Church
<b>FGCK</b>	Full Gospel Churches of Kenya
<b>GGV</b>	Great Gospel Visioners
<b>IPC</b>	Independent Pentecostal Churches
<b>JCC</b>	Jubilee Christian Centre
<b>JIAM</b>	Jesus is Alive Ministry
<b>KAG</b>	Kenya Assembly's of God
<b>M.C.K. K S.</b>	Methodist Church of Kenya at Kaaga Synod
<b>MC</b>	Methodist church
<b>MCK</b>	Methodist Church of Kenya
<b>NRM</b>	New Religious Movement
<b>MMC</b>	Maximum Miracle Centre
<b>PC</b>	Presbyterian church
<b>PM</b>	Pentecostal Movements

<b>SHP</b>	Jesus House of Praise
<b>SPSS</b>	Statistical Package for Social Sciences
<b>TV</b>	Television

# CHAPTER ONE

## INTRODUCTION

### 1.1 Background to the Study

Christianity in Africa was founded on the missionary work in the 19<sup>th</sup> century (Nthamburi, 1982). Following discovery of African continent and its potential in minerals and slave trade and other interests, it created a lot of ambition in Europe that led to scramble and partition of Africa. In 1884 – 85 a resolution of Berlin Conference, Europeans agreed on their territories and each country was required to show effective occupation. Methodist Church in Britain came in Kenya as one of the missionary establishment together with others. That time Kenya was under the British Colony. Methodism has its origin in the 19th century in England. It was begun by John Wesley a priest of the Church of England. It started as a revival group within the Church of England, and did later devolve into denomination of protestant church.

Independent Pentecostal Church is contemporary Christianity which is a modern and urban movement catering for the upwardly mobile youth (Studia Historic ecclesiastical 2010). Since the 1970's there has been an explosion of Pentecostalism, both globally and especially, in the countries of the global south, notably Africa, Asia and Latin America. This new wave of Pentecostalism is referred to as charismatic Christianity. In Kenya Pentecostal and charismatic Christianity has become a prominent feature of the countries religion and political landscape and now command, massive following especially in urban Kenya. However, recently Independent Pentecostal Church has begun to penetrate the rural

areas and villages. Pentecostalism achieves this quite easily owing to its apparent flexibility and ability to adapt to changing cultural and social environments.

(Nthamburi 1982) further points out that Methodist church in Kenya began in 1844 when the first missionary arrived with gospel in Kenya. Johnnie Ludwing Kraft of the London based church missionary society arrived in port of Mombasa, in 1844, and began his missionary work in British East Africa under auspices of the church missionary society in London, after Kraft established a mission station at Ribe in 1844. That marked the dawn of modern Christianity in East Africa after previous attempts by Portuguese failed curtesy of Arab hostility. The Methodist church was established along the coast region by that group of missionaries and later European missionaries together with African converts. The Methodist Meru mission which grew to Kaaga Synod began at the time when other missionary groups were attempting to reach the up country. The PCEA (formerly of the Church of Scotland Mission) had established mission centre at kikuyu in 1889. The Anglican (formerly the Church Missionary had moved to Nairobi immediately after the railway reached there in early 1900. The African inland mission created a base in Kijabe in 1895, whereas the Consolata mission settled at Nyeri in 1902. In 1910 Methodist missionaries traveled from Ribe to Meru covering 500 miles, for initial survey of the mission. This was followed by official opening of the mission at Kaaga Meru, in 1912. The Methodist has recorded a considerable growth since it gained autonomy from the British conference in January 1967, and more than 100 years after opening of the Meru mission.

Some Christians may join Independent Pentecostal Churches because they feel that in them there is an answer to their thirst for scripture reading, singing, dancing, emotional

satisfaction, and concrete and clear answers. Independent Pentecostal Churches arise out of the need to overcome apparent pastoral weaknesses in the mainstream Churches. There could be some weaknesses in the pastoral ministry and the life of Christian beliefs which the independent Pentecostal churches exploit.

## **1.2 Problem Statement**

The Methodist church is considered one of the mainstream churches, after Roman Catholic and Presbyterian churches. Methodist church having been established in Meru in 1912 by Rev. Worthington should be leading in numerical strength in Meru region owing to the fact that it was established that early. However, this is not the case. The trend of membership for the last ten years from 2001 to 2010 shows a decline as indicated.

Table 1.1. The independent Pentecostal Churches have come up and most have a large number of members. According to Ndegwa (2007), the registrars general office was overwhelmed by increasing demands for registration of new religious movement and the then Kenya's attorney general Hon. Amos Wako, was in record of having admitted in Church leaders' workshop that his office was overwhelmed by the increasing demand for registration of these independent Pentecostal Churches.

The increase of these independent Pentecostal Churches and the decline in Membership of the Methodist Church motivated me to carry out this study.

**Table 1.1 Membership enrollment in MCK Churches around Meru town area**

<b>Church</b>	<b>2001</b>	<b>2002</b>	<b>2003</b>	<b>2004</b>	<b>2005</b>	<b>2006</b>	<b>2007</b>	<b>2008</b>	<b>2009</b>	<b>2010</b>
St. Paul's MCK	211	169	167	202	237	248	285	290	310	318
All Saints Kinoru MCK	200	192	182	170	165	157	147	138	131	126
Gachanka MCK	24	31	27	32	34	35	33	30	37	37
Gakoromone MCK	111	121	136	149	154	166	171	175	180	192
Mwiteria MCK	312	262	252	257	264	264	264	271	271	273
Kaaga MCK	342	345	337	340	352	349	350	353	357	355
Mwirine MCK	212	192	182	179	166	161	171	165	175	180
MCK Nkouné	243	234	238	253	253	249	257	253	256	256

**Source, MCK Kaaga Synod Church Registers**

### **1.3 Purpose of the Study**

The purpose of the study was to determine the influence of emerging independent Pentecostal Churches Practices on the Membership of Methodist Church in Kenya. A case of Kaaga Synod, Meru, Kenya.

### **1.4 Research Objectives**

The study aimed to achieve three objectives:

1. To determine the extent to which leadership structure in Independent Pentecostal Churches (IPC) influences membership numerical growth or decline in the MCK Kaaga Synod.



2. To determine the extent to which youth ministry in the IPC influences membership numerical growth or decline in MCK Kaaga Synod.
3. To investigate the extent to which mode of worship in the Independent Pentecostal Churches (IPC) influences membership numerical growth or decline in MCK Kaaga Synod.

### **1.5 Research Questions**

The study was guided by the following research questions:

1. To what extent does leadership structure in IPC influence membership numerical growth or decline in MCK Kaaga Synod?
2. To what extent does youth ministry in IPC influence membership numerical growth or decline in MCK Kaaga Synod?
3. To what extent does mode of worship in IPC influence membership numerical growth or decline in MCK Kaaga Synod?

### **1.6 Significance of the Study**

This will be a motivation which justify why youth would choose Methodist church for the spiritual enrichment and enhance membership. The study will benefit the youth in identifying weaknesses and help them tackle weaknesses within their churches so as to remain there and not move to other churches.

The findings in this research will be beneficial in that it will add knowledge to the existing literature in synod libraries on the history of the Methodist church Kaaga Synod. The people who will read this research/work could help the synod to come up

with right policies that respond appropriately in this changed social political and economic situations in Meru region and elsewhere.

### **1.7. Limitation of Study**

The researcher had a tight schedule to go to all the sampled Churches and convince the respondents to answer all the questions provided by the questionnaire and finally all the questionnaires were filled and returned after much effort.

### **1.8. Delimitation of Study**

The study was limited only to Independent Pentecost Churches [IPC] in Meru town.

The researcher based the study on the three dependent variable leadership structure, youth ministry and mode of worship.

To check on the behaviour of the dependent variable (membership growth).

The respondent on the study were the members of independent Pentecost church listed in the study on target population.

## **1.9 Definition of Significant Terms as in the Study**

<b>MCK-Methodist Church in Kenya</b>	Is one of the protestant churches originated in England. It was established in Kenya through missionary work of twentieth century.
<b>MCK Kaaga Synod</b>	Kaaga Synod is an administrative organ of the Methodist Church. A Synod is a second level in authority.
<b>Membership enrolment</b>	Process of recruiting members into the fellowship of the Church in accordance to the teaching of the Holy Bible.
<b>Leadership Structure</b>	Governance structure of an established through which policies and decision affecting the organisation are made.
<b>Youth Ministry</b>	Refers to youth service and all that pertains church worship involving young people.
<b>Mode of Worship</b>	Order in which worship service is conducted in a given church.
<b>Independent Pentecostal Churches</b>	Establishment of Christian movements which are registered as independent churches (IPC) or fellowships.
<b>Emergency Pentecostal Churches' practices:</b>	Regarding church leadership, mode of worship and youth ministry (Youth services).

## **1.10 Organization of the Study**

The study is organized into five chapters. Chapter one has covered introduction consisting of background of the study, statement of the problem, purpose of the study, research objectives and questions, significance of the study, delimitation, limitations of the study, assumptions of the study, definition of significant terms and finally organization of the study. Chapter two covers the literature review based on the research objective, the theoretical and conceptual framework. Chapter three explains the research methodology covering the introduction, research design, target population, sampling procedure, methods of data collection, validity and reliability, data analysis procedure and operational definition of variables. Chapter four deals with data analysis, presentation and interpretation while chapter five is the summing of the findings, discussion, conclusion, recommendation and suggestion for further studies.

## **CHAPTER TWO**

### **LITERATURE REVIEW**

#### **2.1 Introduction**

This chapter looks at the literature related to the emergence new religious movements [IPC] and membership enrolment and its effects on Methodist church. The first section deals with history of emergence new religious movements in general. Other sections then look at what the literature says regarding various variables and their possible or observed influences on the enrollment and membership in the Methodist church. The chapter ends with a conceptual framework that will give guidance towards the achievement of the set purpose.

#### **2.2 Emergence of New Pentecostal Churches**

Pentecostal churches have been growing since the inception at the beginning of the 20<sup>th</sup> century. This growth was at first unnoticed by the academic community or not thought to be a topic worthy of investigation. It was after 1950s that Pentecostalism attracted wider interests of academics. However growth factors were largely unexplored. From the beginning, the Pentecostal movement was characterized by an emphasis on evangelistic outreach. Pentecostal mission strategy placed evangelism as its highest priority where this meant to go out and reach the ‘lost’ for Christ in the power of the Holy Spirit; rather than being centered on the already existing membership.

Since the 1970’s Pentecostal movement has been growing, both globally and in sub-saharan Africa especially Kenya. This new wave of Pentecostalism has been dubbed “charismatic” or “neo Pentecostalism Christianity”. In Kenya new religious movement or rather ‘Pentecostalism and charismatic Christianity’ has become a prominent feature in the

country's religious and political landscape and now commands massive following in both Kenyan urban centres and rural areas. Parsitau (2010), said that even though for some time in Kenya Pentecostalism or these new religious movement has been a urban affair, recently the movements has been spreading its tentacles even to small towns and rural areas and the movement has not only been received with open hands by the residents of these areas but also with open hearts. This demonstrates the success and popularity of these churches and also shows how the movements have not only been able to survive but to thrive in this new globalised and modernized world.

It has been observed that this form of Christianity is thriving because of its ability to adapt to changing cultural and social environment contrary to the missionary inherited rigid Methodist super structure. Anderson (2005) argues that Pentecostalism inherent flexibility enables it to adapt even to the most rapidly changing environment. Cox (1996) asserts that Pentecostalism represents an especially effective response to the contemporary world which may be a pointer to forms of human spirituality and religious practice of the 21st century. Marshall (1998) said that these churches project a new vision of the world responding appropriately to modernity and modernization. This form of Pentecostalism has given birth to hundreds, perhaps thousands in Kenya, Meru region included.

### **2.3 Leadership Structure and Church Membership**

The greatest impediment to growth in MCK and Kaaga Synod is the expensive missionary structure that the Church adopted from the missionaries. This structure is too rigid, expensive and a tall bureaucracy in both decision making and implementation of Church policies. Such a leadership and administrative structure could make a church that is supposed to be walking to crawl. Contrary to the Methodist structure, deliverance church

one of these new Pentecostal churches thriving and surviving where most of mainline churches are finding themselves struggling to exist. It has a very simple structure that makes the church delight the youth and women. At the beginning to date deliverance church has focused her attention on youth, in schools colleges, and universities the very constituencies that are mostly ignored by the mainline churches (Parsitau et al 2010).

According to a study done by Parsitau, (2010) the emergence new religious movements [IPC] have immense growth and expansion of which is witnessed due to its highly decentralized form of church policy or governance. This gives regional leaders but also local church leaders free hand to decide what is best for church depending on what the situation on the ground dictates. Therefore local churches run TV programs, radio, ministries, hospitals schools, transport businesses. This is unlike the Methodist Church which is centralized and has to be controlled from its head office in Nairobi. For example, MCK Kaaga synod has a project (Meru children's home) which is located in Meru but has to be run by the Methodist conference office in Nairobi and the board overseeing the institution is still appointed by the church headquarters or the conference. Gifford, (1999) observes that the church should operate like new global industries for example banking, law, health, sports, science or universities. Each local church should operate autonomously, draw and operate its own programs. This freedom which is not availed to Methodist local churches enables them to explore and maximize its potential (Parsitau 2010).

Appreciating the importance of leadership influence, alone, is not enough to achieve effective leadership. A leader's particular style of leadership will also have a critical

impact. Kinicki and Kreitner (2003) identify four styles of leadership: directive, supportive, participative and achievement-oriented. Directive leadership is providing guidance to employees about what should be done and how to do it, scheduling work, and maintaining standards of performance. Supportive leadership is showing concern for the well-being and needs of employees, being friendly and approachable, and treating workers as equals. Participative leadership is consulting with employees and seriously considering their ideas when making decisions. Achievement-oriented leadership is encouraging employees to perform at their highest level by setting challenging goals, emphasizing excellence, and demonstrating confidence in employee abilities.

Principle-Centered leadership is practiced from the inside out on four levels: personal, (my relationship with myself); interpersonal, (my relationships and interactions with others); managerial, (my responsibility to get a job done with others); and organizational (my need to organize people—to recruit them, train them, compensate them, build teams, solve problems, and create aligned structure, strategy, and systems) (Covey, 1991, p. 31).

Each of these levels will be relevant to this research, particularly organizational. Principle-Centered leaders are synergistic, continually learning, service oriented, radiate positive energy, believe in other people, lead balanced lives, see life as an adventure, and exercise for self-renewal (Covey, 1991).

Lussier and Achua (2004) define servant leadership as “leadership that transcends self-interest to serve the needs of others, by helping them grow professionally and emotionally” (p.362). Keena (2006) states the heart of servant-leadership is characterized by listening,



empathy, healing, awareness, persuasion, conceptualization, foresight, stewardship, commitment to the growth of people and community building. The servant-leader is servant first (Greenleaf, 1977; Lussier & Achua, 2004; Keena, 2006). Servant leadership begins with the natural feeling that one wants to serve and to serve first (Greenleaf, 1977). Lussier and Achua (2004) define servant leadership as “leadership that transcends self-interest to serve the needs of others, by helping them grow professionally and emotionally” (p.362).

Lussier and Achua, (2004) state “Transformational leaders are known for moving and changing things ‘in a big way’, by communicating to followers a special vision of the future, tapping into followers’ higher ideals and motives” (p. 355). Keena (2006) felt that transformational leadership provided a sense of inspiration, intellectual stimulation, and personal consideration. “The goal of transformational leadership is to ‘transform’ people and organizations in a literal sense-to change them in mind and heart; enlarge vision, insight, and understanding; clarify purpose; make behavior congruent with beliefs, principles, or values; and bring about changes that are permanent, self-perpetuating, and momentum building” (Covey, 1991, p. 287)

Quoting Pielstick, Keena (2006) pointed out, “Transformational leaders provoke heightened levels of commitment, self-sacrifice, motivation, and performance from followers. Transforming leaders instill a sense of pride, respect, and trust. Followers exhibit significantly higher levels of satisfaction under transforming leaders” (p. 13). Thus, followers will become leaders.

## **2.4 Youth Ministry and Church Membership**

Majority of the worshipers in deliverance church are young men and women, young people gravitates to this church because it offers them aversion of ministry that is not available in the mainline churches. The church addresses needs that are relevant to marginalized young people by coming up with programs tailored for venerable groups such as , youth camps, conferences, youth concerts , youth nights,; in these functions the young people are entertained, counseled , trained and for others it's an opportunity to meets their prospective spouses ( Parsitau & e tal 2010). This coupled with numerous camps, bashes all aimed at keeping youth, college students ,and school leavers busy and occupied it also provides members with life skills in additional to spiritual nourishments. Parsitau argues that there is something for everybody in the IPC churches. This coupled with comprehensive youth programs provides the youth with a religious space which is not normally availed in mainline churches, which tends to have structures that do not favour young people in the church (Parsitau e tal 2010). This structure that does not give young people much space is the major impediment to social political and economic well being of the MCK Kaaga Synod.

According to Wolf (1995), there are several approaches to Youth Ministry being; Preparatory Approach, Mission Approach, Strategic Approach and Inclusive Congregational Approach. In the Preparatory approach to Youth ministries, Youth are viewed as disciples in training, who will become leaders in the church. In the Mission approach Youth ministry, is viewed as its own separate sub-culture. In the Strategic approach to Youth Ministry, youth culture is seen as a bridge to the next generation church. This model states that youth are not

separate, and it is up to the congregation as a whole to train the youth. Most traditional Churches, Methodist Church included, tend to use the Mission Approach. According to Wolf, many youth feel disconnected in the traditional modern church; so many churches are conforming to this emerging church culture. Conforming in a sense, that youth ministry is vastly different from adult ministry. The church needs to meet youth where they are. There are many examples in the scriptures of Jesus pacing (meeting people where they are). The church cannot afford to be its own separate entity locked up in the traditions of the modern church, which, in turn, has some negative ramifications on the emerging church generation, who, for the most part, seem quite intolerant of the traditional church.

According to research conducted by Krejcir and Schaeffer between 1978 and 1988, 80% to 85% of youth join church between ages 14 to 18 years. The research further suggests that Churches where the youth are encouraged, listened to, and disciplined tend to come back to that church or another church afterwards, even after college. Also, youth experiencing some kind of regular spiritual growth keep their faith past college. Flashy and shallow youth programs tend not to work; instead, there should be comprehensive discipleship youth programs mostly in small groups where there is Bible teaching and caring leaders. This nurtures young people to become strong Christians.

Looking at IPC churches they all have a vibrant youth ministry. Especially at Citam, there is a dedicated youth pastor, who is also a youth. The Citam youth programs are the most active as they run almost through the week. There is a wholesome life approach where youth are enabled to find employment, enabled to explore their talents, enabled to have a forum for dating and discover marriage partners. The Preparative Approach where youth leaders are

mentored to take over leadership positions is elaborate and well-known. Also Strategic Approach is emphasized such that it is within the main strategy of Citam to do so, but not just a mere act of a given church leader. It is imperative for the Methodist Church to try other approaches, especially the Preparatory Approach and the Strategic Approach if it has to invigorate youth ministry.

## **2.5 Mode of Worship and Church Membership**

Music is very central in the services of these new religious movements IPC and in fact it takes a significant amount of time. They have powerful musical and worship instrument contrary to the Methodist church where an average of four hymnal are sung every Sunday and taking less than twelve minutes in total. Their musical and worship instruments are poor and unreliable. In the deliverance church, service for instance, a service is made up of 3 parts, music which includes praise and worship, the sermon and the offerings session. Although their choir and soloist lead, the singing normally involves the entire congregation led by a worship leader accompanied by team with sophisticated modern instruments (Parsitau 2010).

Thus making the service lively and very exciting .On the contrary in Methodist church most of the singing is by reading hymnals and are in- the local language, but in deliverance churches the songs are in English and Kiswahili. The words in the songs are simple and repetitious and get repeated for a long period, sometimes one song may take over twenty minutes, moreover the songs are currents and are in tune with what is going on the world of music scene globally, which brings an entirely different and new experience in Sunday service (Parsitau e tal:2010). Compared to the Methodist hymnals which are more than two

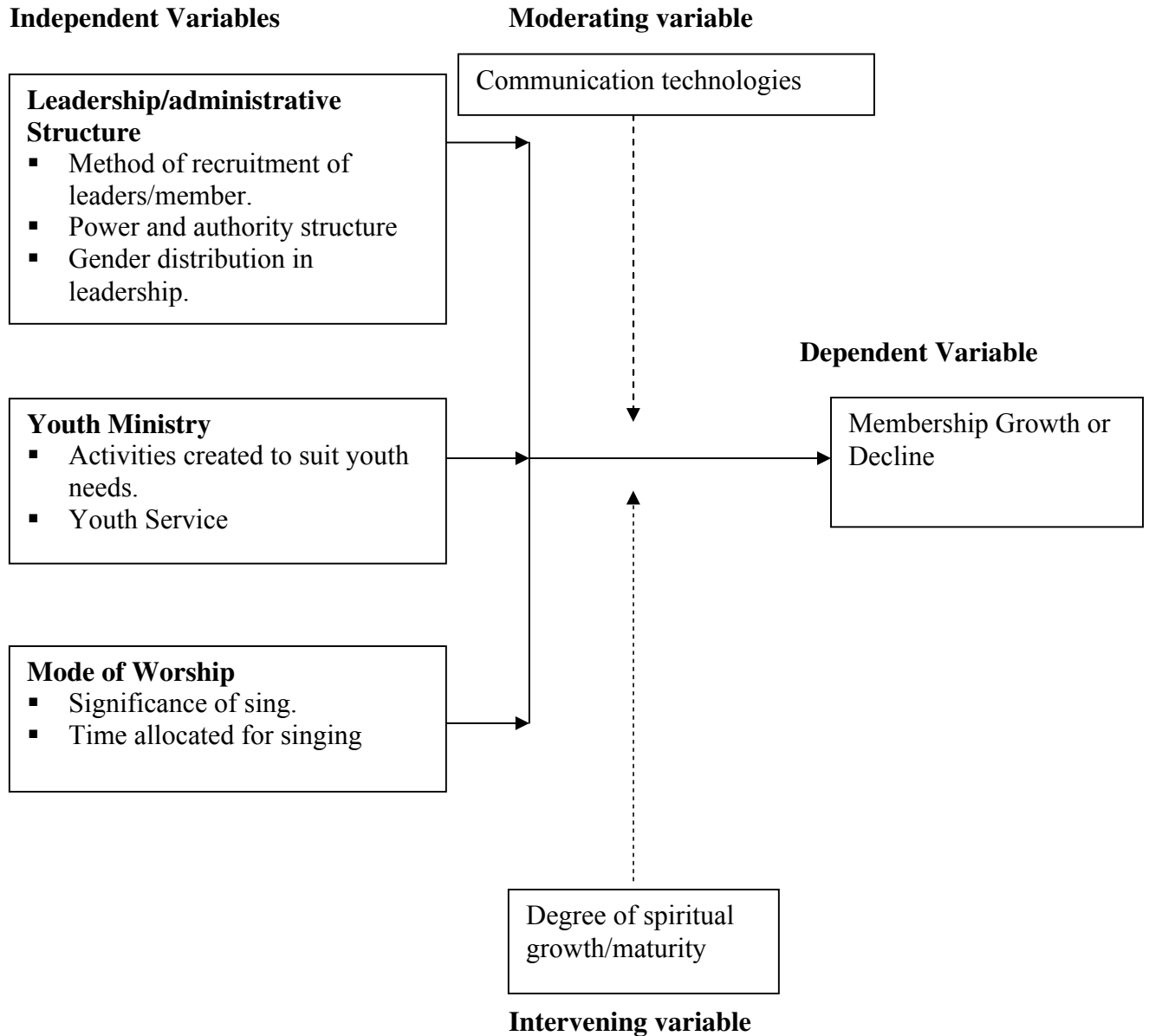
centuries old, there is no doubt IPC churches style of worship is one of the main reasons why the church is loved and joined particularly by the young people and those young at heart, contrary to the Methodist Sunday services (Parsitau 2010). IPC church services are lively, refreshing and no doubt are geared to meeting the needs of modern society. Moreover the style, tune, and fashion code in the church is also modern, making the youth not only feel at home but have the feeling they are understood, accepted and allowed to be them. This, coupled with numerous church social occasions, gives the young people the opportunity to be creative and entertained, not only with traditional gospel and music (western and African music).

Contrary to many mainline churches Methodist church included, there is much gospel reggae, hip hop, and rap and all are accepted in the IPC churches. Throughout the Old Testament, music was an important part of the worship of God (1 Chron. 23:-27). Since the early Christians continued to worship in the temple and in synagogues, there is no reason to believe the historical musical heritage was abandoned in the early church. In fact, many hymn fragments can be identified in the New Testament text, suggesting that the early church relied on hymns and songs to help communicate the message of the Gospel, as well as to disciple believers in their faith. As the Christian movement moved west through the Roman world, influences from other cultures increased. While the theological tenets would need to remain, the methodology would shift in accordance with local societies. (Russell, 2000).

Russell (2000), suggests three essential purposes for Christian worship: first, to glorify God; second, to inspire, uplift, and transform the worshiper; and third, to draw visitors closer to an encounter with Jesus Christ. He sets these three purposes up in order of importance. He makes clear that the primary purpose in worship is not to entertain the worshiper, but to glorify God both through a sense of awe and a sense of joy. The second purpose for worship is to uplift believers. Russell describes this purpose as a result of glorifying God and not a goal in itself. The four results the worshiper can expect from genuine worship are: a sense of God's presence, a conviction of sinfulness, a reminder of God's grace, and an inspiration to serve. Finally, as a by-product to genuine worship, the believer is built up and encouraged; therefore unbelievers are attracted and ultimately brought to Christ. Luke writes that the early Christians were "praising God and enjoying the favor of all the people. And the Lord added to their number daily those who were being saved" (Acts 2:47). Ultimately, as Webber (1998) explains, contemporary music should "express a cultural sensitivity to modern needs, without rejecting the best of our heritage." From the foregoing, it seems that the fear of the Methodist Church to embrace modern music, instruments and dancing is unfounded Russell (2000).

## 2.6 Conceptual Framework

The conceptual frame work for the study is represented as shown in the figure below:



### **Fig. 1 Conceptual Framework**

The conceptual framework looks at three main factors as independent variables practiced in IPC that possibly influence membership enrolment to the Methodist Church every year. These factors include mode of worship, youth ministry and leadership structure of the church. According to Mugenda and Mugenda (1999) conceptual framework shows how the researcher has conceptualized the relationship between the variables in the. Other moderating variables such as degree of spiritual growth and communication technologies probably influence the membership enrolment into the Methodist church.

### **2.7 Research Gap**

Over years there has been a decline in numerical growth in the Methodist Church with an increase in numerical growth in the Independent Pentecostal Churches, hence there was need to carry out this study on the possible factors that contribute to this decline.

The current study sought to fill the gap on leadership structure, youth ministry and mode of worship with a focus on Kaaga Synod of the Methodist Church.

### **2.8 Summary**

The chapter has dealt with literature review related to the influence of independent Pentecostal Churches on membership growth in Methodist Church, Kaaga Synod. These include; the leadership structure, youth ministry and mode of worship in the Church.



## **CHAPTER THREE**

### **RESEARCH METHODOLOGY**

#### **3.1 Introduction**

This chapter introduces the research design and methodologies, which was used to carry out the study. It outlines the sampling design techniques that were used to select the sample of the study. It also outlines the method, techniques and tools that were used to collect data and how the data collected were analyzed.

This chapter describes the population of the study from which the sample was selected and the type of study that was done on the data obtained from respondents targeted in questionnaires.

#### **3.2 Research Design**

The research design of this study is a descriptive design. The descriptive survey design was considered for the study because it enabled the researcher to be able to comprehensively record, describe and analyze the influence of independent Pentecostal Churches on membership growth or decline in Methodist Church Kaaga Synod Kenya. Since the study involved human subjects and the information needed could not be manipulated, the researcher just collected information on the state of affairs in the churches, without manipulating any variables making the design appropriate for the study. According to Lockesh (1984) descriptive research studies are designed to obtain pertinent and precise information concerning the status of phenomena and whenever possible to draw valid general conclusions from the facts discovered.

### 3.3 Target Population

The target population of this study was Christians within Imenti North Constituency, Meru Town Municipality. The researcher considered IPC Churches within Meru town, which according to each of the listed churches members register given to the researcher by the pastors included 384 members of FGK church, 436 members of Redeemed Church, 436 members of Deliverance Church, 184 members of Winners Chapel, 276 members of Great Gospel Visioners (GGV), 184 members of EAPC, 184 members of KAG and 276 members of Jesus House of Praise Church. The target population was 2360 members as is indicated.

Table 3.1

**Table 3.1 Target Population**

CHURCH	TARGET POPULATION			
	Clergy	Lay Leadership	Members	TOTAL
FGK	4	150	230	384
Redeemed	6	160	270	436
Deliverance Church	6	160	270	436
Winners Chapel	4	80	100	184
KAG	4	80	100	184
EAPC	4	80	100	184
JHP	6	120	150	276
GGV	6	120	150	276
<b>TOTAL</b>	<b>40</b>	<b>950</b>	<b>1370</b>	<b>2360</b>

(Source, Church Registers 2013)

### 3.4 Sampling Procedure

According to Mugenda (1999) where time and resources allow, a researcher should take a big sample as possible. However, generally the sample size depends on the factors such as

the number of variables in the study, type of design, methods of data collection, analysis and size of accessible populations. Gay (1992) suggests that for descriptive studies 10% of the target population is enough. It is on that basis that 10% of the target population was selected as in. Table 3.2.

**Table 3.2 Sample size**

<b>CHURCH</b>	<b>SAMPLE SIZE</b>	<b>SAMPLE SIZE</b>		
		<b>Clergy</b>	<b>Lay Leadership</b>	<b>Members</b>
FGK	38	1	15	23
Redeemed	43	1	16	27
Deliverance Church	43	1	16	27
Winners Chapel	18	1	8	10
KAG	18	1	8	10
EAPC	18	1	8	10
JHP	27	1	12	15
GGV	27	1	12	15
<b>TOTAL</b>	<b>240</b>	<b>8</b>	<b>95</b>	<b>137</b>

From the target population a sample size of 240 (10%) from each strata.

### **3.5 Methods of Data Collection**

Data collection involves consulting primary data sources in order to elicit information, facts, evidence, proofs or truths regarding the research problems. The research used primary data. According to Kothari (2003) primary data is data collected from immediate source for the purpose of the study. The data collection also involved gathering both numeric information as well as text information so that the final data represents both quantitative and qualitative information. In this study therefore the questionnaires were used as the primary data collection tool. Questionnaires were given to the clergy, church leaders and members

### **3.5.1 Questionnaires**

Questionnaires provide a cheap means of collecting data from large numbers of the people. Gall et al (1996) points out that questions in the questionnaires are appropriate to studies since they collect information that is not directly observable as well as they inquire about feelings, motivation, attitudes accomplishments as well as the experiences of individuals.

### **3.6 Validity and Reliability**

Pathon (2001) states that validity and reliability are two factors which any qualitative researcher should be concerned about while designing a study, analyzing results and judging the quality of the study.

Validity is concerned with idea that research design fully addresses the research questions and objectives the researcher is trying to answer and achieve. Reliability is about consistence and whether another researcher could use the same design and obtain similar findings.

#### **3.6.1 Validity**

Validity refers to the extent to which an instrument measures what the researcher purports to measure (Kombo and Tromp 2006). The face validity of the research instruments was established in order to make sure that they reflect the content of the concept in question. First, the researcher went through the instruments in relationship with the set objectives and ensured that they contain all the information that answers the set objectives. Second, experts from the Department Of project planning and management were consulted for their opinion

on the instruments. The instruments were then taken for piloting on a population that is similar to the target population, five churches in Meru town not included in the study sample. It included 5 clergy, 10 lay leadership and 20 church members. The objective of piloting was to allow for modifications of various questions in order to rephrase, clarify and clear up any ambiguities in the questionnaire. Piloting also assisted in testing the reliability of the instruments.

### **3.6.2 Reliability**

Reliability is the degree to which an instrument yields consistent results after repeated trials (Mugenda & Mugenda, 2003). Reliability was tested using Cronbach's formula. Fourteen items from the questionnaire were correlated among themselves and Cronbach's coefficient Alpha was 0.782 showing a good level of internal consistency since it was above 0.75 as recommended by experts.

### **3.7 Method of Data Analysis**

Data analysis consists of examining evidence to address the initial proposition of study. Both qualitative and quantitative technique was used to analyze the data obtained. The data analysis technique employed in this study was both qualitative & quantitative.

The researcher then used the statistical package for social science (SPSS) and MS Excel. The analysis output was presented in terms of. Tables.

The data was analyzed in frequency, percentages such as mean and percentages.

**Table 3.2**

### **3.8 Ethical Consideration**

The chapter has given an introduction of research design, target population, sampling procedure and method of data collection analysis.

## **CHAPTER FOUR**

### **DATA ANALYSIS, PRESENTATION AND INTERPRETATION**

#### **4.1 Introduction**

This chapter presents data analysis, presentation and interpretation of the findings. The study was designed to determine the influence of emergent new religious IPC movements practices on membership enrollment in Methodist Church in Kenya [MCK] Kaaga Synod. The responses were obtained from church ministers [pastors], lay leaders and church members in the sampled churches.

#### **4.2 Questionnaire Return Rate**

A total of 240 questionnaires were distributed to various categories as shown in sample size. Table 3.1. Out of the questionnaires 8 were distributed to church ministers, 95 to lay leaders and 137 to church members. All the questionnaires administered were returned by the respondents indicating 100% return rate and this was because the researcher approached each of the respondents after end of Sunday worship in each of the listed churches; and explained to them the importance of the study.

#### **4.3 General Information**

The general information provides the population structure and helps create a mental picture of the subgroups that exist in the overall population. Researchers obtain general information from the study subjects to understand sample characteristics and to determine if samples are representative of the population of interest. In this study, the researcher investigated gender, age and the length of time one has been a member in the church of the respondents.



### 4.3.1 Distribution of the respondents by gender

The researcher wanted to know distribution of the respondents according to their gender and the results are presented below. Distribution of the respondents according to gender was as shown in. Table 4.1

**Table 4.1: Gender of the Respondents**

<b>Gender</b>	<b>Frequency</b>	<b>Percentage</b>
Female	140	58%
Male	100	42%
<b>Total</b>	<b>240</b>	<b>100%</b>

The respondents were requested to indicate their gender. The results are shown in. Table 4.1 and according to the findings, 140 (58%) of the respondents were female, while male respondents were 100 (42%). This shows that most of the respondents were female despite the random sampling. However, there was a reasonable representation from each gender.

### 4.3.2 Distribution of respondents by age

The researcher wanted to know distribution of the respondents according to their age and the results are presented below. Distribution according to age was as shown in. Table 4.2

**Table 4.2: Distribution of the respondents by age**

<b>Age</b>	<b>Frequency</b>	<b>Percentage</b>
20 – 30 years	67	27%
31 – 40 years	89	34%
41 – 50 years	50	22%
51 years and above	34	17%
<b>Total</b>	<b>240</b>	<b>100%</b>

The researcher wanted to know the age limit of the respondents and according to the findings of this study as shown in. Table 4.2, 67(27%) of those that responded were between 20 to 30 years, 89(34%) of the respondents were between 31 and 40 years, 50(22%) were between 41 to 50 years of age while 34(17%) were 51 years and above. These figures indicate that 27% and 34% of the respondents were below 40 years hence we can conclude that they were youth. The figures also indicate that at least every age group had a chance to give their views.

### 4.3.3 Length of Membership

The researcher wanted to know distribution of the respondents according to Length of Membership and the results are indicated in. Table 4.3.

**Table 4.3: Length of Membership**

<b>Status</b>	<b>Frequency</b>	<b>Percentage</b>
1 – 3 years	52	21%
4 – 6 years	46	20%
7 – 9 years	39	17%
10 – 12 years	44	19%
Over 12 years	59	23%
<b>Total</b>	<b>240</b>	<b>100%</b>

The respondents were asked to indicate for how long they had been members to their churches and according to the findings of this study, 52(21%) of the responds had been members for one to three years, 46(20%) for four to six years, 39(17%) for seven to nine years, 44(19%) for ten to twelve years and 59(23%) over twelve years. This indicates that

there has been an increase in membership between the ranges of years hence showing church membership growth.

#### **4.4 Analysis of data on research question one. Influence of Leadership and administration Structure on numerical growth of MCK Church.**

The researcher sought to find out the influence of leadership and administration structure of the church on the numerical growth of members. The findings were as indicated below;

##### **4.4.1 Most Effective Leadership among the Church structure**

The researcher sought to find out the influence of leadership structure on church growth among IPC and how it compared with that of mainstream churches.

**Table 4.4: Leadership structure in the churches**

<b>Leadership and admin structure</b>	<b>Frequency</b>	<b>Percentage</b>
Pastor and elders leadership (IPC)	135	56%
Priestly and Lay leadership (MCK)	105	44%
<b>Total</b>	<b>240</b>	<b>100%</b>

According to the findings of this study, 105(44%) of the respondents indicated that the church leadership was priestly and lay leadership while 135(56%) was pastor and elder led. The findings indicates that the leadership structure that was pastor and elders was the highest ranked.

#### **4.4.2 Influences of Leadership Structure on Governance and Decision making in both MCK and IPC churches.**

The researcher further sought to know how the leadership structure influences decision making and governance in the church.

##### **4.4.2.1 Governance and decision making**

**Table 4.4.1: Governance and decision making**

<b>Churches</b>	<b>Frequency</b>	<b>Percentage</b>
Pentecostal (IPC)	180	70%
Methodist (MCK)	60	30%
<b>Total</b>	<b>240</b>	<b>100%</b>

According to the findings of this study, the leadership structure with pastor and elders leadership was the best. This shows that governance and decision making in these churches is very effective most probably because everyone is included in the governance and decision making. This unlike the Methodist Church where the church is governed from a central point and decision making is done by the top leadership. Whereas at congregation level lay leadership carry directives from the top. This could slow decision making in some of the critical things that are important since the leaders have to come from all the churches and meet to discuss issues which is time consuming and also some issues could not fit in the church system since its governed by standing orders which have limitations.

#### 4.4.3 Influence of leadership style on numeric growth of the MCK Church

**Table 4.5: Leadership Styles**

<b>Style</b>		<b>Frequency</b>	<b>Percentage</b>
<b>MCK</b>	<b>IPC</b>		
Directive		8	3%
Supportive		18	8%
Participative		24	10%
	Achievement oriented	30	13%
	Principle Centered	160	66%
<b>Total</b>		<b>240</b>	<b>100%</b>

According to the findings on whether the leadership style influences numerical growth of the church 160(66%) of the respondents indicated that principle centered leadership was practiced in their church, 30(13%) indicated achievement oriented, 24(10%) indicated participative leadership, 18(8%) indicated supportive while 9(3%) indicated directive. The leadership style practiced in Methodist church is directive where leaders are told what should be done and how to do it and probably this leads to a decline in numeric growth of members since when these members feel they are listened to and their decisions are considered in those Pentecostal churches, they shift hence and increase in numeric growth in the Pentecostal churches.

#### 4.5 Influence of Youth Ministry on Numeric growth of MCK and IPC Churches

The researcher wanted to know the influence of youth ministry on the numeric growth of Methodist Church. The results are indicated below;

#### 4.5.1 Number of youth activities in the Churches of MCK and IPC

The researcher wanted to know the youth activities available in the churches. The results are indicated in. Table 4.6

**Table 4.6: Youth Activities**

<b>Activities</b>		<b>Frequency</b>
<b>Quarterly(IPC)</b>	<b>Annually (MCK)</b>	
Games		30
Bible Study		40
Retreats		50
Mission Trips		45
	Rallies	38
	Camps	32
<b>Total</b>		<b>240</b>

The findings from the study indicate that 30 youth in Pentecostal churches engage in games at the church, 40 do Bible Study, 50 go for church retreats, 45 go for mission trips quarterly every year and in MCK 38 go for rallies while 32 go for youth camps once every year. Keeping the youth engaged in church activities makes them remain together. The results here indicate that the Pentecostal churches get their youth engaged in these activities unlike those of the Methodist church whose very few youths are only engaged in the church rallies and camps an event that comes annually. This means most of the time the youth are engaged elsewhere hence they desire to go to those other churches where there are many other opportunities hence a decline in numerical growth for the Methodist.

#### 4.5.2 Influence of Youth Activities on numerical growth of the MCK and IPC Churches.

**Table 4.7: Activities that Influence growth in Churches**

<b>Activities</b>	<b>Frequency</b>	<b>Percentage</b>
Retreats	50	21%
Bible Study	40	17%
Mission Trips	45	19%
Rallies	38	16%
Camps	32	13%
Games	30	12%
<b>Total</b>	<b>240</b>	<b>100%</b>

Youth when engaged in retreats socializes with each other and also attract the others who are not of their church which also leads to attracting them to the church. When they study the bible it helps them grow morally and spiritually hence act as a good example of Christians to the society and also helps recruit their peers hence numerical growth to Pentecostal churches and numerical decline to the Methodist where they run from because there is no bible study there. During mission trips the youth meet with their peers and share with to them the goodness of the church, games also help them meet regularly and share ideas that increases their spiritual growth. Rallies and camps helps them reach out to each other in the society and increase their levels of interaction. Churches where youth/members never gets these opportunities membership numbers decline. Additionally, in these activities youth have much time for expressing themselves. They understand their gift and talents, develop leadership ability and many other positive engagement lead to increase in numbers of youth activities of IPC, whereas in MCK there is very thin growth of membership. Hence leading to numerical decline.

#### **4.6 Influence of Mode of Worship on Numerical growth MCK and IPC Churches.**

The researcher wanted to find out the extent to which mode of worship influenced the membership numerical growth or decline in MCK Kaaga Synod and the results are indicated here below.

##### **4.6.1 Influence of IPC Church service structure on numerical growth of the Church**

This was to find out the service structure of the Pentecostal churches and whether it influenced numerical growth of the Methodist church.

**Table 4.8: Response on Church service structure**

<b>Level</b>	<b>Frequency</b>	<b>Percentage</b>
Praise and worship, Sermon and Offering (IPC)	165	69%
Hymnal offering and Sermon (MCK)	75	31%
<b>Total</b>	<b>240</b>	<b>100%</b>

According to the findings the respondents indicated that they have lively and pleasing praise and worship sessions to start with where they sing and dance for the lord with loud musical instruments, that they have all the time to seek and speak with God individually which is followed by lively sermons and ends with offertory. They indicated that the church services are very interesting. This could influence the numerical growth of the Methodist church where they sing only hymns, have no session for praise and worship and the sermons are selected for each specific day.

##### **4.6.1 Influence of after church service Youth activities on Numerical growth of Churches.**

The researcher wanted to establish whether there are after church service activities that could lead to numerical growth of the church and the results are indicated in. Table 4.9



**Table 4.9: Response on after church service activities**

Activities	No. of Times Practiced quarterly	MCK IPC
Games	4	IPC
Retreats	4	IPC
Mission trips	2	IPC
Bible study	8	IPC
Choir practice	12	MCK, IPC
Rallies	1	MCK
Camps	1	MCK

There are more inclusive activities among IPC. This has influenced participation and growth of membership in IPC than in MCK. The activities are designed in such a way that each individual feels contented in what they engage into and that these help them much in retaining and adding the number of church members. Unlike MCK where young people and other members are engaged occasionally once a year. Lack of serious involvement of members in the church could influence numerical growth of members of MCK negatively.

#### **4.6.3 Influence of music played and danced on numerical growth of MCK and IPC Churches.**

**Table 4.10: Types of music played and danced**

Churches	Kind of Music	Frequency	Percentage
IPC	Modern	160	60%
MCK	Hymnal	80	40%
<b>Total</b>		<b>240</b>	<b>100%</b>

All the respondents indicated that during the church service, they dance to the modern gospel tunes and in style and are too impressed by the songs they play and the dancing which they are not restricted. They also play loud music with modern musical instruments. This also could influence the numerical growth of the Methodist where the music is hymnal, not loud and no musical instruments are played. People especially the youth want to show their talents and also move with the growing society hence they will want to go to where they are listened to.

## **CHAPTER FIVE**

### **SUMMARY OF THE FINDINGS, DISCUSSION, CONCLUSION AND RECOMMEDATIONS**

#### **5.1 Introduction**

This chapter gives the summary, conclusions, recommendations and suggestions for further study drawn from the findings of the study. There is much influence from emerging new religious movements on membership enrollment of Methodist Church in Kenya..

#### **5.2 Summary of the Findings**

The purpose of the study was to determine the influence of emerging Independent Pentecostal Church practices on the membership of Methodist Church in Kenya Kaaga Synod. In order to achieve the purpose of the study, the following objectives were addressed; To find out the extent to which leadership structure in Independent Pentecostal Churches (IPC) influences membership numerical growth or decline in the MCK Kaaga Synod, to find out the extent to which youth ministry in the IPC influences membership numerical growth or decline in MCK Kaaga Synod and to investigate the extent to which mode of worship in the Independent Pentecostal Churches (IPC) influences membership numerical growth or decline in MCK Kaaga Synod.

#### **5.3 Summary of the key findings according to the research objectives**

The leadership structure practiced in independent Pentecostal churches is most effective as most of the respondents indicated. They practiced servant leadership unlike bureaucratic leadership and centralized decision making in mainstream churches Methodist Church

included. The independent Pentecostal churches incorporated the youth leaders and engaged them in their meetings and put into consideration their grievances. This lack of consideration of youth members could lead to membership decline in the Methodist Church. The findings indicate that the youth services are very effective and this could be probably the reason of losing youth from the Methodist Church to these other churches. Most of the respondents 91% indicated that they are satisfied with the quality of youth service offered. The respondents further indicated that to improve the quality of youth service, they engage youth leaders in meetings and listen to their grievances, try evangelizing from parents, try to occupy the youth members throughout the week not only on Sundays, organize seminars, retreats and mission tours, teach them the bible and how to pray, fellowships, role modeling and mode of singing and dancing. It indicates that the youth services are very effective and this could be probably the reason of losing youth from the Methodist Church to these other churches.

#### **5.4 Discussions**

According Parsitau (2010), the emergence of new religious movements have immense growth and expansion of which is witnessed due to its highly decentralized form of church policy and governance. This agrees with our findings as most of the respondents 21% of the responds had been members for one to three years, 20% for four to six years, 17% for seven to nine years, 19% for ten to twelve years and 23% over twelve years. Here there is growth rate percentage going up every year.

### **5.4.1 Leadership Structure**

The research findings have revealed that (83%) of the respondents indicated that the church leadership was most effective. This is evidenced by a good leadership structure. A leader's particular style of leadership will also have a critical impact. Kinicki and Kreitner (2003) identify four styles of leadership: directive, supportive, participative and achievement-oriented.

Lussier and Achua (2004) define servant leadership as "leadership that transcends self-interest to serve the needs of others, by helping them grow professionally and emotionally" (p.362). The church leaders are focused; listening, aware; have stewardship and forward looking as Keena (2006) stated the heart of servant-leadership is characterized by listening, empathy, healing, awareness, persuasion, conceptualization, foresight, stewardship, commitment to the growth of people and community building.

These church leaders are transformational leaders move and change things 'in a big way', by communicating to followers a special vision of the future, tapping into followers' higher ideals and motives" Keena (2006) felt that transformational leadership provided a sense of inspiration, intellectual stimulation, and personal consideration. "The goal of transformational leadership is to 'transform' people and organizations in a literal sense-to change them in mind and heart; enlarge vision, insight, and understanding; clarify purpose; make behavior congruent with beliefs, principles, or values; and bring about changes that are permanent, self-perpetuating, and momentum building" (Covey, 1991, p. 287)

### **5.4.2 Youth Service**

According to the findings, 91% of the respondents indicated that there was high quality youth service in their churches. The findings indicate that the youth services are very effective. IPC churches addresses needs that are relevant to marginalized young people by coming up with programs tailored for venerable groups such as, youth camps, conferences, and youth concerts; in these functions the young people are entertained, counseled, trained and for others it's an opportunity to meet their prospective spouses (Parsitau and e tal 2010). This coupled with numerous camps, bashes all aimed at keeping youth, college students, and school leavers busy and occupied it also provides members with life skills in addition to spiritual nourishments. According to Wolf (1995), there are several approaches to Youth Ministry being; Preparatory Approach, Mission Approach, Strategic Approach and Inclusive Congregational Approach. In the Preparatory approach to Youth ministries, Youth are viewed as disciples in training, who will become leaders in the church. In the Mission approach Youth ministry, is viewed as its own separate sub-culture. In the Strategic approach to Youth Ministry, youth culture is seen as a bridge to the next generation church. This model states that youth are not separate, and it is up to the congregation as a whole to train the youth

### **5.4.3 Mode of Worship**

According to the findings of the study 100% of the respondents indicated that they prefer contemporary music and contemporary dancing. This makes the church services lively and exciting. They sing songs that are simple, in tune, current as (Parsitau 2010) postulated that although they are choir and soloist led, the singing normally involves the entire congregation led by a worship leader accompanied by team with sophisticated modern

instruments. IPC churches have a different style of worship which is one of the main reasons why the church is loved and joined particularly by the young people and those young at heart. According to IPC churches style of worship is one of the main reasons why the church is loved and joined particularly by the young people and those young at heart, contrary to the Methodist Sunday services (Parsitau 2010). IPC church services are lively, refreshing and no doubt are geared to meeting the needs of modern society. Moreover the style, tune, and fashion code in the church is also modern, making the youth not only feel at home but have the feeling they are understood, accepted and allowed to be them. This, coupled with numerous church social occasions, gives the young people the opportunity to be creative and entertained, not only with traditional gospel and music (Western and African music).

## **5.5 Conclusions**

The Methodist church enrollment of members has drastically declined due to its leadership structure. The leaders have stood to the rules governing the church and at this moment of time there is transformation in all sectors of this world. This has made especially the youth to run away to other churches in a bid to exercise what they feel is their own way of expression

The mode of worship in the Methodist church is old fashioned, the kind of hymns and songs are done in local language and they practice only singing. This cannot be compared to what is going on in IPC as they practice contemporary singing and dancing that match the current day trends and practice the western kind of fashion with them matching the global trends. The youth ministry in IPC is very effective whereas the in Methodist church is not much

composed. They try their level best though they have been outdone by the IPC where you can't compare their ways of doing things. This makes them run where they feel free to express their feelings and expressions.

### **5.6 Recommendations of the Study**

On the basis of the study findings the following recommendations were made:-

1. The church should have a leadership structure that encompasses everyone and more to that include the youth leadership and listen to their grievances. They should shift to the global trends making sure to protect the values of the church to compete with IPC.
2. The church should change to the changing times and ensure that the mode of worship is one that attracts everyone and use new songs, song and dance to match the current trends and move with the technological changes
3. The church should strengthen its youth ministry and help them to stay instead of leaving. They should organize fellowships, seminars and trainings for the youth. They should try to engage the youth even during the times they are on holiday

### **5.7 Suggestions for further Study**

The findings of this study are indicative rather than conclusive; hence the following research action has been suggested:

- (i) Further research can be done in other mainland churches apart from the Methodist church to determine the setbacks they have fallen from IPC.
- (ii) Further studies could also be done to determine other challenges the church is undergoing from non Christian institutions.

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## **APPENDICES**

### **APPENDIX I:**

**Cover letter to research participants,**

**Jacob Gituma**

**University of Nairobi Meru Centre**

**P.O. Box 212 – 60200**

**MERU**

**Dear Sir/ Madam,**

I am Jacob Gituma Ibuathu from University of Nairobi carrying out a study on the impact of emerging new religious movements on the membership enrolment in Methodist Church Kaaga Synod. The research will be submitted for partial fulfillment for the award of degree master of arts in project planning and management.

Kindly, I do request you to answer the following questions as honesty as possible. This information will be used for research purpose only and your identity will remain confidential.

Thank you so much for your time and co operation.

Yours truly,

Ibuathu Jacob Gituma

## APPENDIX II

### Questionnaire for the Clergy and Lay Leadership

The aim of this research study is to investigate the influence of emerging new religious movements Pentecostal Churches practices on the membership enrollment of Methodist Church Kaaga Synod, Meru. I kindly request you to fill the questionnaire below to the best of your knowledge. The information provided will be treated with utmost confidentiality and will only be used for the intended purpose: Please do NOT indicate your name.

#### Section A: Personal Details

Please tick (✓) the appropriate answers.

1. Gender:  Male  
 Female
  
2. Age  
 20-30 years  
 31-40 years  
 41-50 years  
 Over 50 years
  
3. For how long have you been a member in this church?  
 1 – 3 years  
 4 – 6 years  
 7 – 9 years  
 10-12 years  
 Over 12 years
  
4. What is the current rate of enrollment of members per month in your church?  
a). 1 – 100   
b). 51 – 250   
c). Above 250

5. What would you have expected to be the best rate of enrollment of members?

a). 1 – 100

b). 51 – 250

c). Above 250

6. What are some of the methods would you employ to improve your rate of enrollment of members?

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**Influence of Leadership and Administration Structure on Numerical Growth**

7. Which of the listed is the leadership structure of your church?

i, Pastor leadership

ii, Elders leadership

iii, Priestly and Lay leadership

8. a, How does the leadership structure influence decision making and governance in your church?

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8, a, What is the leadership style practiced in your church?

i, Directive

ii, Supportive

iii, Participative

iv, Achievement oriented



b; Comment on how it affects the numerical growth

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**Influence of Youth Activities on numerical growth in Churches**

9. Please tick one of youth activities in your church

- i, Games
- ii, Mission trips
- iii, Bible Study
- iv, Retreats

10. How do youth activities in 10 above influence the numerical growth of the church?

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11. a, Does your church give the youth a chance to express themselves?

- Yes
- No

b, Explain how this influences the numerical growth?

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## **Influence of Mode of Worship on Numerical Growth of the Church**

12. a, Give the service structure of your church.

i, Praise and worship, sermon and Offerings

ii, Hymnals, offerings and sermon

b. How does it affect the numerical growth of the church?

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13. Do you have after church service activities for the youth?

Yes

No

b, Does it have any influence on numerical growth of the church?

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14. During the church service, how what kind of music is played and how is dancing practiced?

i, Modern

ii, Hymnal

**Thank you for filling**

## APPENDIX III

### Questionnaire for members of the selected Eight churches of IPC in Meru Municipality

The aim of this research study is to investigate the influence of emerging new religious movements Churches practices on the membership enrollment of Methodist Church Kaaga Synod, Meru. I kindly request you to fill the questionnaire below to the best of your knowledge. The information provided will be treated with utmost confidentiality and will only be used for the intended purpose: Please do NOT indicate your name.

#### Section A: Personal Details

Please tick (√) the appropriate answers.

1. Gender:         Male  
                       Female
  
2. Age  
 20-30 years  
 31-40 years  
 41-50 years  
 Over 50 years
  
3. For how long have you been a member in this church?  
 1 – 3 years  
 4 – 6 years  
 7 – 9 years  
 10-12 years  
 Over 12 years

#### Leadership and Administration

4. How is the leadership structure of you church and how would you compare it with that of the mainstream churches?

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5. a, How is decision making and governance practiced in your church?

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b, How do you compare the church policy and governance of mainstream churches and the independent Pentecostal Churches?

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**Music and Dancing**

6. Which kind of combination of Music and dancing do you prefer being played in your church worship service? (Please tick one of the options)

Contemporary Music plus Contemporary Dancing
Contemporary Music plus Dancing
Hymnal Music

7. a, How is singing and dancing done at your church?

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b, How can you compare the music used in praise and worship of you church and those of the mainstream churches and how does it affect membership growth or decline?

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8. a, Does your mode of worship bring new experience in Sunday service? Please tick (√)

Yes

No

b, Explain,

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9. How does praise and worship motivate your members in comparison to mainstream churches?

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10. How does modern music affect praise and worship moments?

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### **Youth Service**

11. What makes your church attract so many youth members? Tick one of the options.

Games

Retreat

Bible study

Mission tips

12. What kind of approach do you use in your youth ministry and how does it affect it?

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13. Does regular youth engagement after service increase membership growth? Please tick.

Yes

No

14. Do you mentor the youth in your church to prepare them for leadership positions and how?

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**Thank you for filling**

**Table 3.2 Operationalization Table**

<b>Research Objective</b>	<b>Indicators</b>	<b>Data Collection</b>	<b>Level of Scale</b>	<b>Approaches of analysis</b>	<b>Level of analysis</b>
To determine the extent to which leadership structure in Independent Pentecostal Churches (IPC) influences membership numerical growth or decline in the MCK Kaaga Synod.	- Church organizational & management structure - Decision making	- Questionnaire	Nominal  Ordinal	Quantitative and qualitative	Descriptive
To examine the extent to which youth ministry in the IPC influences membership numerical growth or decline in MCK Kaaga Synod.	-Number of Youth activities - Number of Youth Services in Church.	- Questionnaire	Nominal  Ordinal	Quantitative and qualitative	Descriptive
To investigate the extent to which mode of worship in the Independent Pentecostal Churches (IPC) influences membership numerical growth or decline in MCK Kaaga Synod.	-Service Structure -After service activities. -Music/dancing.	- Questionnaire	Interval Nominal Ordinal	Quantitative and qualitative	Descriptive