

## **ABSTRACT**

### **LEADERSHIP INFLUENCE:**

#### **BUILDING RESPECT AND CREDIBILITY IN CHURCH LEADERSHIP TO TRANSFORM MEMBERS' LIVES**

by

Lawrence K. Dena

Priests are called by God and commissioned to proclaim the Gospel and make disciples of all nations, teaching them to observe everything that Jesus Christ has commanded them to do (Mt. 28:19-20). Priests are expected to preach the Gospel in word and deed, showing their congregants the way of Christ by their own life examples. Many contemporary priests, however, do not seem to take their calling seriously as observed in the Anglican Church of Kenya, Mombasa Island Archdeaconry. Priests have lost respect, credibility and power to influence. Many church members do not live the Christian life; they live a syncretistic and idolatrous life.

This research sought to understand the dissonance between observed leadership and its exerting influence by investigating reasons for inauthentic Christianity among congregants and the priests' loss of respect, credibility and power to influence congregants. The end goal was to propose a model for a training program on transformative leadership. The instruments used to answer three research questions were semi-structured interviews, focus group discussions, and open-ended questionnaires. Seventy-six participants were involved in data collection: five priests, six lay preachers, twelve lay leaders, and fifty-three lay persons.

The major findings include unskilled leadership with no sense of duty or passion, church members are like sheep without a shepherd, production of Christ-like character by priests, and

understanding the Christian call and church support by church members. The proposed training program on transformative leadership is designed to enhance priests' effectiveness in church leadership that would be reflected through transformed Christian lives.

DISSERTATION APPROVAL

This is to certify that the dissertation entitled

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MEMBERS' LIVES

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Lawrence K. Dena

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BUILDING RESPECT AND CREDIBILITY IN CHURCH LEADERSHIP TO TRANSFORM  
MEMBERS' LIVES

A Dissertation  
Presented to the Faculty of  
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by  
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## TABLE OF CONTENTS

<b>LIST OF TABLES</b> .....	x
<b>ACKNOWLEDGEMENTS</b> .....	xi
<b>CHAPTER 1: NATURE OF THE PROJECT</b> .....	1
<b>Introduction</b> .....	1
<b>Basis for the Study</b> .....	2
<b>Statement of the Problem</b> .....	4
<b>Purpose of the Project</b> .....	7
<b>Research Questions</b> .....	8
<b>Research Question #1</b> .....	8
<b>Research Question #2</b> .....	8
<b>Research Question #3</b> .....	9
<b>Rationale for the Project</b> .....	9
<b>Definition of Key Terms</b> .....	11
<b>Delimitations</b> .....	17
<b>Literature Review: Brief Exploration of Themes Related to the Study</b> .....	18
<b>Data Collection Method</b> .....	22
<b>Data Analysis</b> .....	28
<b>Overview of Chapters</b> .....	28
<b>CHAPTER 2: LITERATURE REVIEW</b> .....	30
<b>Introduction</b> .....	30
<b>Contextual Challenges to Leadership</b> .....	32
<b>Syncretism</b> .....	32
<b>Idolatry</b> .....	35
<b>Morality</b> .....	36
<b>Historical Christian Perspectives on Addressing Contextual Issues</b> .....	38
<b>Spiritual Transformation</b> .....	38
<b>Conformity to Biblical Teachings</b> .....	41
<b>A Life Worthy of the Calling (Eph. 4:1-3)</b> .....	44
<b>Understanding the Nature of God and Trusting Him Fully</b> .....	44
<b>Role of the Church to Impact Lives and Change Society</b> .....	45
<b>Salvation and Transformed Lives</b> .....	46
<b>The Salt of the Earth and Light of the World</b> .....	49

<b>Leadership Influence</b> .....	50
<b>Respect, Credibility and Influence</b> .....	52
<b>Transformational Leadership</b> .....	53
<b>Leadership Principles</b> .....	59
<b>Correlation between Credibility and Leadership Influence</b> .....	62
<b>Reformation and Restoration</b> .....	65
<b>Conclusion</b> .....	71
<b>CHAPTER 3: RESEARCH METHODOLOGY</b> .....	73
<b>Overview of the Chapter</b> .....	73
<b>Nature and Purpose of the Project</b> .....	73
<b>Research Questions</b> .....	74
<b>Research Question #1</b> .....	74
<b>Research Question #2</b> .....	75
<b>Research Question #3</b> .....	75
<b>Research Hypothesis</b> .....	76
<b>Ministry Contexts for Observing the Phenomenon</b> .....	76
<b>Research Type</b> .....	76
<b>Research Methods</b> .....	77
<b>Location of the Study</b> .....	78
<b>Participants to Be Sampled About the Phenomenon</b> .....	80
<b>Target Population and Participants</b> .....	80
<b>Criteria for Selection and Description of Participants</b> .....	80
<b>Sampling Techniques and Sampling Size</b> .....	82
<b>Research Instruments</b> .....	83
<b>Expert Review</b> .....	85
<b>Reliability</b> .....	86
<b>Validity</b> .....	86
<b>Generalizability</b> .....	86
<b>Data Collection Procedures</b> .....	87
<b>Data Analysis</b> .....	88
<b>Limitations</b> .....	88
<b>Ethical Issues</b> .....	89
<b>CHAPTER 4: EVIDENCE FOR THE PROJECT</b> .....	91

<b>Overview of the Chapter .....</b>	<b>91</b>
<b>Participants.....</b>	<b>91</b>
<b>Participants Demographics .....</b>	<b>93</b>
<b>Research Question # 1 .....</b>	<b>95</b>
<b>Research Question # 2 .....</b>	<b>103</b>
<b>Research Question # 3 .....</b>	<b>111</b>
<b>Summary of Major Findings.....</b>	<b>117</b>
<b>Unskilled leadership with no sense of duty or passion.....</b>	<b>117</b>
<b>Church members being sheep without a shepherd. ....</b>	<b>118</b>
<b>The lack of Christ-like character within Priests. ....</b>	<b>118</b>
<b>Understanding the Christian call and church member's role.....</b>	<b>119</b>
<b>CHAPTER 5: LEARNING REPORT FOR THE PROJECT .....</b>	<b>120</b>
<b>Overview of the Chapter .....</b>	<b>120</b>
<b>Major Findings.....</b>	<b>121</b>
<b>Unskilled Leadership with no Sense of Duty or Passion .....</b>	<b>121</b>
<b>Church Members being Sheep without a Shepherd .....</b>	<b>130</b>
<b>The Lack of Christ-like Character with Priests .....</b>	<b>139</b>
<b>Understanding the Christian Call and Church Member's Role.....</b>	<b>143</b>
<b>Ministry Implications of the Findings.....</b>	<b>147</b>
<b>Limitations of the Study .....</b>	<b>149</b>
<b>Unexpected Observations.....</b>	<b>150</b>
<b>Recommendations .....</b>	<b>151</b>
<b>Proposed Model for a Training Program .....</b>	<b>152</b>
<b>Postscript .....</b>	<b>156</b>
<b>APPENDICES.....</b>	<b>158</b>
<b>Appendix A: Letter to Mombasa Cathedral Congregation .....</b>	<b>158</b>
<b>Appendix B: Letter to Makupa Parish Congregation.....</b>	<b>159</b>
<b>Appendix C: Letter to Buxton Parish Congregation.....</b>	<b>160</b>
<b>Appendix D: Pre-research Questionnaire .....</b>	<b>161</b>
<b>Appendix E: Semi-structured Interview Questions .....</b>	<b>163</b>
<b>Appendix F: Focus Group Discussion Questions .....</b>	<b>164</b>
<b>Appendix G: Open-ended Questionnaire.....</b>	<b>165</b>
<b>Appendix H: Letter to County Director of Education .....</b>	<b>166</b>



<b>Appendix I:</b> Letter to Bishop of Mombasa .....	167
<b>Appendix J:</b> Letter to Makupa Parish Priest.....	168
<b>Appendix K:</b> Letter to Buxton Parish Priest .....	169
<b>Appendix L:</b> Letter to the Provost of Mombasa Cathedral.....	170
<b>Appendix M:</b> Informed Consent Letter for Lay Preachers .....	171
<b>Appendix N:</b> Informed Consent letter for Priests .....	172
<b>Appendix O:</b> Informed Consent Letter for Lay Leaders.....	173
<b>Appendix P:</b> Informed Consent Letter for Lay Persons .....	174
<b>Appendix Q:</b> Confidentiality Agreement for Research Assistant.....	175
<b>WORKS CITED</b> .....	177

## LIST OF TABLES

Table 1:	
Budget.....	<b>Error!</b>
<b>Bookmark not defined.</b>	
Figure 1: Abraham Maslow's Hierarchy of Needs .....	56
Figure 2: Map of Mombasa Island Archdeaconry .....	81
Table 2: Participants by Groups.....	96
Table 3: All Other Participants.....	97

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## CHAPTER 1: NATURE OF THE PROJECT

### Introduction

Many church members can appear confused in the way they live their Christian lives. They fail to distinguish between life in the Spirit and life in the flesh. David Jackman writes, “the Christian is someone who has been given life by the Spirit of Christ within him, and that the Holy Spirit produces a radically different lifestyle” (77). The Bible affirms it saying, “if the Spirit of him who raised Jesus from the dead dwells in you, he who raised Christ Jesus from the dead will also give life to your mortal bodies through his Spirit who dwells in you” (Rom. 8:11, NRSV). Those who have become Christians, through faith in the work of the Lord Jesus on the cross and have been saved or redeemed from sin, are expected to demonstrate true spirituality and Christlikeness in their daily lives.

Church members who fail to demonstrate true spirituality and Christlikeness live their lives according to the flesh and are opposed to God’s principles for Christian living which is not pleasing to God (Rom. 8:5-8). Apostle Paul describes this confusion as the contrast between the old order and the new (Jackman 77). Paul writes, “I APPEAL to you therefore, brothers and sisters, by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship. Do not be conformed to this world, but be transformed by the renewing of your minds . . .” (Rom. 12:1-2). The Church, the living body of Christians meeting together, is to be the locus where true spirituality and Christlikeness is observed, practiced and experienced.

In the church, Priests are called by God to equip the Christians for a life worthy of the calling to which they have been called (Eph. 4:1-16). The calling includes putting on the new self, created after the likeness of God in true righteousness and holiness, and bearing the fruit of the Holy Spirit. The priests are responsible for teaching the people God’s principles. If priests fail to do their work,

the people may not be able to walk in God's ways; instead, they will follow the desires of their own flesh (Mal. 2:6-7; Hos. 4:6). When the priests fail, the result is the confusion in the lives of congregants which includes living in sin while thinking that God will understand them.

### **Basis for the Study**

One Saturday in early 2014, the researcher attended a burial service of a deceased church member at a village a few kilometers north of Mombasa City. The deceased person had been a women's leader in the parish. She was survived by her husband who was a retired priest of the Church. The burial service was conducted in open air at the homestead of the deceased and led by the bishop of the diocese assisted by several priests. At one point, while the service was going on, the researcher saw some elderly members of the local community stepping out from the service, then they regrouped themselves somewhere between the church service site and the grave site within the homestead.

The researcher immediately enquired and he was told they were members of a clan to which the deceased person belonged. They were preparing to perform their traditional African burial rituals to the dead body before it is buried, contrary to the church's ideals. In such occasions, the elders of the clan, some of whom are members of the same church, would demand that the coffin is opened at the grave site so that they can place the body in a particular position and perform other rituals before it is buried. The rituals differ from one ethnic group to another, depending on whether the deceased person was a man or a woman, married or unmarried, given birth to children or barren, and so on. There was tension among some Christians because they knew that such rituals were not in tandem with Christian practices according to the Scripture, but there was no one who could dare confront the clan elders.

There were many such occurrences within the diocese. The worst of such an event took place a few years ago at a small town outside Mombasa Diocese. The deceased person was a layman whose wife was a priest of the church in Mombasa. During the burial service, the bishop tried to prevent the elders from the deceased's ethnic group from performing their traditional African burial rituals. He told them that the deceased person had expressed his wish to be buried in a Christian way. The elders refused to follow the bishop's wishes. Supported by the local community, the elders caused so much chaos such that the bishop and his priests, including the widow, fled from the charged crowd and left the body with the clan elders.

The researcher has also seen some prominent Christians going through the traditional initiation process to become *Kaya* elders (traditional religious leaders from the *Mijikenda* tribes). *Mijikenda* refers to nine major ethnic groups in the coastal province of Kenya. *Kaya* elders wear the traditional *kaya* outfit and go to the forest (*kaya*) to pray to and worship *Mulungu* – the '*Mijikenda* (African) God'. This has occurred many times in Mombasa Diocese among the *Mijikenda* community. Most of those who visit *kayas* are prominent people in the church who go to seek political power or wealth from the '*Mijikenda* God'. Such people often believe that church leadership cannot offer anything useful or tangible to them hence the search from *kaya*.

Many other Christians are involved in activities that include solely depending on the priest instead of God, using fetishes, believing in superstitions, practicing retrogressive customs and cultures, and even consulting witchdoctors – all of which are contrary to biblical teachings. Some of the customs and culture include those that have to do with African burial rites and rituals, unethical marriage negotiations and rituals, taboos regarding birth and protection of children and sacrifice to ancestors, all of which are not congruent with the Christian faith. Some Christians prioritize and

give all their attention and adoration to their jobs, businesses, farms, automobiles, leisure boats, husbands, children and money rather than to God.

### **Statement of the Problem**

What appears to be syncretism in the life of most church members in Mombasa Diocese greatly puzzles the researcher. The practice of what the researcher perceives as idolatry among other sins and vices such as corruption, sexual immorality, alcoholism and other addictions in the church and among individual members of the church, appears to be a wide-spread phenomenon. Many people in the church, perhaps including some of those who claim to be born-again Christians, do not live in accordance with biblical principles. They confess one thing and do completely the opposite of what they say they believe in. To such people, there seems to be no clear distinction between a life anchored in true worship of and faithfulness to God, on the one hand, and the idolization of material things, people and traditional cultures on the other hand which are contrary to biblical teachings. It is a wide spread problem among many people in Mombasa churches today.

What is also puzzling is that despite the preaching of clergymen and clergywomen in churches every Sunday, their preaching is not adequately impacting the people's lives in terms of facilitating distinctive Christian spiritual and character formation. The researcher wonders if the preachers' way of preparing their sermons, knowledge of the people in their congregations, choice of themes to preach on, the conviction of the clergymen and clergywomen about that which they preach and therefore the example they themselves set in their lives or the methodology of communicating the message may be at the heart of the preachers' ineffectiveness to transform people's lives. When the word of God is preached to people, it is expected to convict their consciences and help them turn to God (Heb. 4:12).



A more puzzling thing is that some church leaders, mainly the priests, are not excluded from the observed lack of transformative life. The researcher is disturbed by the way the church community in Mombasa Diocese lacks trust and respect for the church and church leadership. The influence of the church in the community appears to be weakened due to a lack of moral authority and integrity in its leadership within and beyond the community. From time to time, the researcher has seen and heard from national television networks in Kenya, as well as read from daily newspapers about how some priests have fallen short of living up to the standard of Christian faith. On the 24th of September, 2014, for instance, a married priest was caught inside a room in a motel in Nairobi with a woman who was a member of his congregation. The story was reported by the Kenya Television Network (KTN) during the 7.00 p.m. news bulletin showing pictures of the two people half-naked in a room. In the following two days, on the 25<sup>th</sup> and 26th of September, 2014, the story was reported in three of the country's leading newspapers including "The Nairobiian" (*The Nairobiian*. September 26 - October 2, 2014. 1, 9). Such immoral acts among church leaders betray the trust that Christian communities have for their leaders.

Sadly, priests have also been ineffective in their leadership to the people, and will, in most cases, simply follow what church members want them to do. Many of them cannot make their own independent decisions (Simon 4). A case at hand is a Catholic Priest in Kenya who, acting on cultural practices that run counter to biblical principles, blessed the body of a deceased member of his church who was buried while seated on a chair according to the traditions of the *Angusu* clan in Western Kenya (*The Standard on Sunday*. October 26, 2014, 36). It may be for these reasons that the church has little or no influence on the local communities in terms of training and leading the people to a principled, dignified and holy Christian life that people can be attracted to apart from the work of performing Sunday worship services, wedding ceremonies and burial services. These are some of

the main church activities that still attract the participation of most Christian communities in Mombasa.

In observing the challenges facing the churches in Mombasa Island Archdeaconry regarding Christians' permissiveness in their behavior in relation to idolatry, syncretism with traditional African beliefs and practices, corruption, alcoholism and sexual immorality among other vices, it appears that there is lack of credibility and respect for church leadership. The leadership has fallen short of its influence towards Christian doctrines and spiritual transformation of their congregations. This has in turn trickled to the laity's lack of spiritual growth, instead engaging in worldly practices.

A major problem is that church leadership in Mombasa appears to have lost its respect and credibility. Christians are expected to respect, trust and believe in their church leaders, but today, people are no longer looking to the church for guidance. There seems to be inadequate and ineffective spiritual guidance and leadership. It seems irrelevant to people's expectations and desire for effective, exemplary and transformative leadership in the church. There are known church ministers, for instance, who have been seen consulting witchdoctors in search of power and popularity to expand their churches (anecdotal).

Priests, who are the leaders in the local churches, do not appear to be as effective as they ought to be. Many Christians who regularly hear their preaching and teaching every Sunday are the same people who practice varied activities that are contrary to biblical principles. The priests may be aware that some members of the church are involved in immoral activities but they do not appear to have the power and will to challenge the situation. The situation now in the church is extremely challenging because idolatry, for instance, is rampant and Christians are not receiving needed spiritual guidance from their church leaders.

Apparently, the lives of many church members are not congruent with biblical teachings. This may be seen in the lack of moral agency that reflects Christian teachings and convictions. The people behave as they please without any regard for biblical principles and Christian discipline. Many people in the church, including some of those who claim to be born-again Christians, are involved in both idolatrous and adulterous activities. The Nairobi newspaper reports, “desperate married women, including staunch Christians, smear their beds with charms after having sex with crafty witchdoctors” (*The Nairobiian*. October 10 - 16, 2014. 1, 4). These Christian women claim that the witchdoctors have power to “tame” their husbands.

For many Christians, faith is one thing and daily life is another. There is a ‘disconnect’ between the Christian faith and daily life. Their faith, for example, does not manifest itself in the decisions they make in their daily lives. The married Christian women, cited above, who “sleep” with witchdoctors are a good example of such challenges in the church. On the one hand, Christians do not seem able to apply the teachings of the Word to their day-to-day lives. Despite going to church regularly, their actions and daily lives do not appear to be transformed as one cannot distinguish them from the worldly people. On the other hand, the preaching that is done in the church is wanting and lacking substance (Long 12). It lacks power and relevance to impact people’s lives and change their behavior and thinking. Their preaching appears to be unable to provide answers to the people’s challenges of daily life nor give them hope, hence the problem of syncretism among many congregants.

### **Purpose of the Project**

The purpose of this study was to investigate reasons for the inauthentic Christian practices among many church members and the growing loss of respect and credibility among many church leaders in the Mombasa Island Archdeaconry as well as the inability to positively influence their

congregants to be able to live mature Christian lives. From the findings of the study, the researcher was expected to propose a model for transformative leadership training which can be used to offer the clergy skills and principles of leadership with the view of empowering them to positively impact their local communities (Eph. 4:1-3, 11-24).

### **Research Questions**

Given the above-mentioned challenges and problems, the researcher set out to the research field with the following research questions:

#### **Research Question #1**

What are the major problems facing Parish Priests in Mombasa Island Archdeaconry regarding their leadership model and power to influence their members?

Has the church leadership in Mombasa lost its credibility and power in influencing people's lives? If yes, what are the main factors that have led to the loss of respect and credibility among church leaders in Mombasa Island Archdeaconry? If not, what would you say are their most influencing characteristics? With this question, the research sought to know the reasons why church leaders lost respect and credibility among their followers, or to know their most influencing characteristics. It also sought to know how the members could describe their church leaders' walk with the Lord.

#### **Research Question #2**

What indicators in the lives of church members reveal that the priests have lost their transformative power in the lives of their members?

The researcher sought to know how church members respond to sermons and teaching from their preachers, and how the members of the congregation demonstrate their Christian faith on a day-to-day basis.

### **Research Question #3**

What should Priests do (or become) to gain respect and credibility to improve their influence among members of their congregations?

A corresponding question to this is, "What kind of role models have priests been to their congregations?" The researcher asked the members to give their views on whether church leaders had been good role models to their congregations. What would the members, on their part, do to help change their perceived negative attitude toward the church and its leadership, and transform their lives altogether.

### **Rationale for the Project**

This study investigated reasons for the growing loss of respect and credibility among church leaders and the inability to positively influence their congregants. It also identified intentional efforts that can be made towards restoration of the church and its leadership credibility with the view of empowering it to effectively influence the local communities toward mature Christian living. The researcher worked with priests in the context of the Anglican Church of Kenya (ACK) in the Mombasa Island Archdeaconry to see if transformational leadership can bring spiritual transformation in the church to impact Christians and overcome immoral secular practices and indifference toward church leadership (Hackman & Johnson 87).

The first reason why this study matters is that it would benefit the priests in the church and subsequently the whole body of Christ by finding ways that Christian leadership in the said churches

would become more credible and effective in influencing the lives of the people. From the findings of the study, the researcher is expected to propose a model for leadership training and transformation which can be used to offer the clergy transformational leadership skills and principles. This model of church leadership may be replicated in all ACK congregations. The proposed curriculum is to be made available to anyone who would want to use it for training of their church leaders and members.

The model instills into the priests the importance of spiritual transformation as leaders based on the character of some selected Old Testament reformist kings (Rainey 97). The kings include Asa, Jehoshaphat, Joash, Hezekiah and Josiah. The study of these characters is expected to give the Priests some confidence and authority as they apply transformational leadership skills and principles to impact their congregations. This study therefore has implications of structuring processes and behaviors expected to change ineffectual leadership as well as congregational involvement with practices that are not compatible with Christianity.

The second reason why this study is important is that church members would gain knowledge about what it means to be a born-again Christian and know that salvation should lead to transformed lives in Christ. Christians are therefore expected to endeavor to change their way of life and thinking in obedience to the teachings of Jesus Christ. They are expected to receive spiritual empowerment to help them do the right things in their lives both in and outside the church. This awareness is expected not only to transform lives among church-going Christians but to also enlighten people in the communities around these Christians by setting best examples in following Christ and abandoning secular lifestyles.

The third reason why this study is useful is that church members would learn to depend on God in all areas of their lives and endeavors. The Bible tells us that God is our Father. When the Lord Jesus Christ was teaching his disciples to pray he said, "Pray then in this way: Our Father who

art in heaven . . .” (Mt.6:9). If God then is our Father, He will give us everything we need as His children. He will take good care of us as a father does his children. He will always be with us as He has promised in His word. He will guide us, watch over us and protect us from harm. He will give us the strength to overcome all challenges. This knowledge of God may help keep Christians from consulting witchdoctors and mediums or relying on their own wisdom and understanding, turning to God fully (Prov. 3:5-7).

The fourth reason why this study matters is that the church would be able to grow strong morally, socially, spiritually and economically as it takes up its rightful position in society. It would regain its authority and integrity, becoming “the salt of the earth and the light of the world” in order to impact local communities and the wider society. The church should be able to influence the communities to abandon their worldly lifestyles, stop involving themselves with idol worship and embrace the Christian faith and practice in all aspects of their lives.

### **Definition of Key Terms**

This study defines the following key terms for ease of understanding the discussion:

**Adultery** – The Bible teaches that sexual relations are lawful only between husband and wife. A sexual relation, therefore, between two people who are not married is a sinful act called fornication. Adultery is a sexual relation between a married person and someone other than that person’s marriage partner (Fleming 9). In the Old Testament, adultery implies apostasy from the Lord and attachment to false gods (Douglas & Tenney 19). It has a special figurative significance in the relations of the covenant people Israel, conceived of as a wife, with God, their spiritual husband, “have you seen what she did, that faithless one Israel, how she went up in every high hill and under every tree, and there played the whore? . . . She saw that for all the adulteries of that faithless one, Israel, I had sent her away with a decree of divorce. Yet her treacherous sister Judah did not fear, but

she too went and played the whore” (Jer. 3:6-8). God punished Israel because of her adulterous tendencies.

**African Traditional Rites and Rituals** – Rites are ceremonies or events, and rituals are the specific activities performed during the rites such as slaughtering a white goat during the rite of thanksgiving and prayers conducted at the same time in the traditional way. Rites include birth rites, child-naming rites, initiation rites, puberty rites, marriage rites, death and burial rites.

**Anglican Church** – The Anglican Church of Kenya (ACK) is one of the mainstream evangelical (protestant) churches. It is a part of the world-wide Anglican Communion hence we talk of the Anglican Church of Kenya as a Province of the world-wide Anglican Communion. The church was started in Kenya in 1844 by Church Missionary Society preachers sent from the Church of England, and covered the whole of Eastern Equatorial Africa (Rabai to Mumias 1).

**Archdeaconry** – It is a geographical area in a diocese under the administrative care of a senior priest in the diocese known as archdeacon. It may have two or more deaneries with several parishes in each deanery.

**Christianity** – It is the Christian quality or character of a person who believes in Jesus Christ as his Savior and adheres to the teachings of Christ or adheres to the beliefs and practices of the Christian faith. It also means Christian values and principles upheld by Christians.

**Church** – It has two meanings used interchangeably according to the context. The first meaning may be viewed as a place, such as a building, where Christians gather together to worship God or conduct Christian activities. The second meaning refers to a group of people who come together to worship God according to the Christian faith also called a community of believers in Jesus Christ. It is the body of Christ – The Church Universal.



**Congregants** – The people who collectively come together for the purpose of religious worship. A group of worshippers is called congregation and the individual persons who assemble for worship are congregants.

**Credibility** – It means believability or trustworthiness of a person due to his or her good character. Credibility is also a matter of integrity which means possession of qualities such as honesty, consistence, commitment and faithfulness, among others.

**Cross** – It is the wooden cross on which Jesus Christ was crucified. A cross is an upright post with another piece of wood across it near the top on which people were bound or nailed in ancient times and left to die as a punishment (David Ministries Foundation 150). It is also a symbol of curse, “for anyone hung on a tree is under God’s curse” (Deut. 21:23). At the same time, it is the power of God (1 Cor. 1:18) and a symbol of salvation for all humanity, “the cross symbolized death not only for Christ, but also for the believer . . . The believer’s union with Christ (through baptism) means that he has, so to speak, died on the cross with Christ, been buried with Christ, and risen with Christ to new life” (Fleming 82). The Bible affirms, “do you not know that all of us who have been baptized into Christ Jesus were baptized into his death? Therefore, we have been buried with him by baptism into death, so that, just as Christ was raised from the dead by the glory of the Father, so we too might walk in newness of life” (Rom. 6:3-4).

**Deanery** – It is a geographical area in an archdeaconry under the pastoral care of a senior priest in the deanery known as rural dean. The deanery comprises three or more parishes working together in fellowship.

**Denomination** – It refers to a group of churches that belong together operating under one umbrella or one license. They are bound together by their common beliefs, style of worship or liturgy and

church constitution. The Anglican Church, the Roman Catholic Church, the Methodist Church and the Presbyterian Church, for instance, are denominations.

**Diocese** – It is a geographical region in a province of the Anglican Church which is under the Episcopal and pastoral care of a bishop. A diocese is divided into archdeaconries, deaneries, parishes, local churches and congregations.

**Episcopal** – The word Episcopal, when translated, means “bishop.” It also means a church governed by or having bishops.

**Idolatry** –From ancient times, idolatry included two forms of departure from the true religion: the worship of false gods whether by means of images or otherwise and the worship of the Lord by means of images (Douglas & Tenney 459). Idols are enemies of God because they take his place; they are disgusting and hateful in his sight (Fleming 186). For the present day, idolatry may not necessarily refer to an image but anything material or philosophical that takes our considerable time, energy and adoration away from God.

**Kaya** – This is a *Mijikenda* word for a sacred forest set aside for worship and other traditional religious activities. *Mijikenda* are a group of people comprising nine ethnic groups originating from the coastal area of Kenya namely Digo, Duruma, Rabai, Ribe, Kambe, Jibana, Giriama, Chonyi and Kauma. The first church in East Africa was built at Rabai, Kenya in 1846 after the arrival of The Rev. Dr. Johann Ludwig Krapf in 1844.

**Kingdom of God** – It is the rule of life according to God’s principles. It is also the spiritual reign or God’s authority upon those who enter the Kingdom of God through believing in Jesus Christ and receiving him in their hearts by faith.

**Light of the world** – This is a phrase used in the Bible as a metaphor, “you are the light of the world . . .” (Mt. 5:14). Light is used here as a metaphor to refer to the church’s ability or a Christian’s ability to illuminate the world with the gospel message and life of Jesus Christ, “in the same way, let your light shine before others, so that they may see your good works and give glory to your Father in heaven” (Mt. 5:16). The church is therefore called upon to be the role model of Christian living and service in the world.

**Parish** – It is a geographical area in one of the deaneries in an archdeaconry under the pastoral care of a parish priest also known as vicar. The parish may have several churches under the vicar.

**Righteousness** – It means a faithful walk with God such as the life of Noah in the Bible. It also means to be right with God not because of our good works (though good works are commended) but by his own mercies.

**Salt of the earth** – This is a phrase used in the Bible as a metaphor, “you are the salt of the earth . . .” (Mt. 5:13). Salt is used here as a metaphor to refer to the church’s ability or a Christian’s ability to have a positive impact on the people of this earth.

**Salvation** – It is deliverance from the bondage of sin and all its consequences and receiving eternal life by God’s grace through faith in Jesus Christ (Mt. 1:21). Cf. Eph. 2:8-9.

**Spiritual** – It is what relates to or affects the human spirit or soul as opposed to material or physical things. It also stands for spiritual values of life i.e. Christian virtues or character. This amounts to spirituality of a Christian which means the state of having a deep relationship with God (Elwell 1138).

**Syncretism**– It is the amalgamation or attempted amalgamation of different religious beliefs, cultural elements or schools of thought. It also means the blending together of worship of the true God and false gods.

**Acculturation and Integration** – These are different terms from the practice of syncretism.

Acculturation is a process in which members of one cultural group adopt the beliefs and behaviors of another group. Although acculturation is usually in the direction of a minority group adopting habits and language patterns of the dominant group, acculturation can be reciprocal – that is, the dominant group also adopts patterns typical of the minority group.

When individuals or groups of people transition from living a lifestyle of their own culture to moving into a lifestyle of another culture, they must acculturate or come to adapt to the new culture's behaviors, values, customs and language. The word acculturation is the act of that transition. The theory of acculturation can be broken down to include a few different topics including language acquisition, immersion, assimilation and integration. Assimilation of one cultural group into another may be evidenced by changes in language preference, adoption of common attitudes and values, members gathering in common social groups and institutions, and loss of separate political or ethnic identification (Hazuda, et al). When all this happens, integration can be said to have taken place.

**Transformation** – In this context, it is the dramatic change of character that is experienced by a Christian as a result of his or her salvation and the work of the Holy Spirit. It is the new life in Christ. It also means change of any nature from bad to good.

### **Delimitations**

This study focused on the church leadership's credibility, respect, competence and influence. It also sought to identify reasons for syncretism, idol worship and some aspects of cultural practices related to traditional African burial rites and rituals among some church members in Mombasa Island Archdeaconry. The ministry intervention that would bring the desired change to this situation is the identification of efforts that the church could engage to move its leadership towards restoration of respect and credibility. Hence, a result of the study is to propose the development of a training model that would bring about leadership integrity and credibility.

The researcher chose to do this study because this subject is not featured in any authoritative study of this nature particularly for this geographical location. It therefore means that a gap exists and this research seeks to fill this gap. This study focused on only certain aspects of the traditional African culture that may be incompatible with biblical teachings namely animal sacrifices, veneration of the dead, burying a person while sitting on a chair, or burying a barren or an unmarried woman together with a banana plant inside the grave, and visiting witchdoctors for black-magic power. It, therefore, means that not all African cultural practices are inconsistent with biblical teachings. Therefore, it may or may not be applicable to more extended cultural practices.

This research is a case study of a subset of the Anglican denomination in Mombasa County, Kenya. The scenarios presented, the information discussed and the subsequent findings in this study reflected what happens in this region. Some of these discussions may not necessarily be generalizable to all parts of Kenya, Africa, or the world. Nonetheless, the discussions are important because similar dynamics may be found in various geographical locations in Kenya, in Africa and in the world as well as in different Christian denominations.

The geographical location of the study was in the Mombasa Island Archdeaconry in the Diocese of Mombasa, Anglican Church of Kenya. One of this study's limitations was that the Island Archdeaconry is just a small section of the Diocese of Mombasa which covers a vast area in the coastal region of Kenya. The above geographical limitations are dictated by the time constraint of three months during which the research was conducted. Hence, by limiting it, the researcher was able to carry out an in-depth study in a smaller geographical location. The study also focused on only certain aspects of religious apostasy such as idolatry, syncretism and sexual immorality while Christian waywardness covers a lot of ground.

### **Literature Review: Brief Exploration of Themes Related to the Study**

The researcher had a critical look at the existing research work that was significant to the study he was carrying out (Kombo & Tromp 62). He entered into a dialogue with other scholars who have undertaken a similar study or even written books on the same (Sensing 22).

The following are the major themes related to this study:

#### **a) Leadership and Influence**

Effective leadership ought to influence the people either through the teaching or life example of their leaders. Leaders usually are expected to influence people in their thinking, speech and behavior. Leadership influence is best achieved through possession and practice of specific leadership traits such as service, diligence, commitment, humility, love, respect, patience, encouragement and selflessness (D'Souza 12).

#### **b) Respect, Credibility and Influence**

Credibility means believability of a leader. The leader's character matters in gaining and maintaining believability or credibility in the eyes of the people. The Bible approves of leadership credibility saying, "if a man is righteous and does what is lawful and right . . .

such a one is righteous; he shall surely live, says the Lord God” (Ez. 18:5-9). Taylor, in the book, *TouchPoints for Leaders*, affirms that, “character gives credibility” (54). Any effective leader ought to possess the character traits of respect, credibility and influence.

**c) Transformational Leadership (Skills and Principles)**

One thing that is needful in Mombasa churches today is transformational leadership. This is a type of leadership that focuses on effecting revolutionary change in a person or a group of people through a commitment to a known vision or goal. The characteristics or qualities of a transformational leader include: creative, interactive, visionary, empowering and passionate (Hackman & Johnson 87).

**d) Syncretism**

According to Ringgren, syncretism is the existence of several divergent religious tendencies that are manipulations of a single homogeneous faith (58). In Israel, for example, the so-to-speak official religion of the Temple and the monarchy (in the Southern Kingdom) existed side by side. This was a popular syncretistic religion, the religion of the great literary prophets, and the religion of the Deuteronomistic circle. There was conflict and compromise between Canaanite and Israelite culture and traditions which resulted in a struggle between the religion of Yahweh (Israelite religion) and the religion of Baal (Canaanite religion). Therefore, there was no authoritative dogma that existed.

**e) Idolatry**

Idolatry is the worship of anything or anybody that takes the place of God the Creator. It is written, “you shall worship the Lord your God, and Him only shall you serve” (Lk.4:8). In the African context, idols include spiritual beings, spirits and living-dead who are represented by some sacred sticks known as *khoma* (a *Mijikenda* word for the symbol of

the ancestor) stuck to the ground either inside an African hut or outside an African homestead (John Mbiti 75).

**f) Morality in the Church**

What is right or wrong and good or evil are concepts of morality. People usually disagree on what is right and wrong, or what is good and evil because it is all relative and culturally determined. Lucie-Smith states, “there are universal moral values, and universal moral norms. Murder is always wrong, whatever the time, place and other circumstances. There are no cultural excuses for murder” (64). Those who are Christians ought to practice good moral values. Whenever Christians exhibit evil moral practices, they are said to be immoral or unrighteous. The church ought to be a training ground and a model for Christian morality.

**g) Spiritual Transformation (among church members)**

In his book, *A Digest of the Scriptures*, Rainey writes, “this we discern that all through the writings of the books of the Chronicles the spiritual is seen to be the foundation and health of the Nation’s true life” (96). This is a clear indication that for a people to be able to demonstrate strong spirituality in their day-to-day life, purposeful spiritual reforms should be put in place.

**h) Salvation and Transformed Lives: Conformity to Biblical Teachings**

The concepts of transformation and change are synonymous. Similarly, growth and change are synonymous. In his book, *Leadership*, Maxwell writes, “just about anyone would agree that growing is a good thing, but relatively few people actually dedicate themselves to the process. Why? Because growth requires change, and change is hard for many people. However, the truth is that without change, growth is impossible” (66). When Paul wrote to the Roman



believers saying, “do not be conformed to this world, but be transformed by the renewing of your minds . . .” (Rom. 12:2), he was urging them to make a deliberate choice to change from a worldly (immoral) character and lifestyle to a godly life.

**i) Dependence on God**

God has spoken to us in many ways to help us understand who he is to us and how we can depend on him wholly. In Psalm 23:1, for example, David says, “THE LORD is my shepherd, I shall not want.” It means that God, being our shepherd, takes care of all our needs, and we need not look elsewhere for help. (cf. Ps. 23:2-6). We therefore can depend on him totally. In the New Testament, Jesus says, “I am the good shepherd. The good shepherd lays down his life for the sheep” (Jn. 10:11). Jesus gives us a picture of a God who truly cares for his people.

**j) Usefulness and Reliability of Scriptures**

The Word of God is useful for every good thing in life. The Psalmist, for example, says, “Your Word is a lamp to my feet and a light to my path” (Ps. 119:105). He writes to show believers in God the usefulness of his Word. The image of light represents God’s guidance and protection. God makes our paths clear and safe to walk in. The Bible also tells us that the Word of the Lord is flawless (Ps. 18:30; 33:4). If the Word of God is both right and true, then we can trust it.

**k) Role of the Church as the Salt and Light: Impacting Lives, Transforming Society**

Stott asks this one important social and cultural question, “will the church be able to influence the communities around her and the country so that the values and standards of the kingdom of God permeate the whole national culture?” (128). Before we think of changing the nation, we need to be more concerned about our next-door neighbor. It is the

responsibility of the church to seek to influence people around her with the gospel and principles for Christian living.

### **Data Collection Method**

Data collection refers to gathering specific information aimed at proving or refuting some facts (Kombo & Tromp 99). This is a qualitative case study focusing on identifying reasons for the priests' growing loss of power to positively influence church members in Mombasa Island Archdeaconry and proposing a model of intervention for spiritual transformation. For its implementation, this study uses a qualitative multiple case study research methodology. By choosing this method, the researcher is expected to hear multiple voices through interviews and focus group discussions. In addition, it allows for multiple viewpoints for the restoration of respect, credibility and influence in church leadership within Mombasa churches.

**Participants** - Six participant groups were formed. The criteria for selecting the participants is described as follows:

Group one is comprised of the six priests serving in the three parishes of the Mombasa Island Archdeaconry. These are the spiritual leaders in the parishes, and partly, the subject of the research. They met separately to protect their dignity.

Group two is comprised of six lay ministers (lay preachers), two from each parish, who regularly preached in their respective churches. They were purposively selected by their parish priests. They were interviewed separately from the priests to give them freedom to speak openly to the subject under review. It was envisaged that the priests would select three male and three female lay preachers.

Group three is comprised of the chairpersons of the Mothers Union (MU), the Kenya Anglican Men's Association (KAMA), the Kenya Anglican Youth Organization (KAYO), and the Children Ministry (CM) departments from all three parishes. Participants were twelve in total. These are lay leaders in the church who interact closely with church members and may know of their walk with the Lord at a more personal level. These participants therefore were expected to share a little more not only about their personal views but also what they heard from both the church members and the ministers.

The last three groups are comprised of sixty purposively sampled laity - twenty from each of the three parishes. These groups consisted of the laity picked from the Sunday congregations of the three parishes named above. They included women, men, married people, single adults, parents, and people from different professions and backgrounds.

The total target population was expected to consist of eighty-four people with sixty lay persons forming three groups (twenty participants from each of the three parishes), and three other groups of six priests, six lay ministers and twelve lay church sector group leaders. The people that were selected were expected to have both awareness and interest in the topic under investigation (Sensing 83). The criteria used to select the participants met this requirement.

A purposive sampling method was used to select the participants beginning with an open invitation in each church. The researcher wrote letters to the three churches inviting the members of the congregations to remain behind after the church services on specified days. Each church had a congregation of between 600 and 1,000 members. Those expected to respond to the invitation were between 150 and 300 members respectively. Questionnaires were administered with the members in attendance in each church. The researcher then took the questionnaires to the Rev. Bishop (Rtd.) Dr.

Pius Kagwi, who is an Asbury Theological Seminary alumnus, to objectively select twenty participants from each parish.

The selection criteria included interest in the research topic, gender, regular church attendance, availability, and relevance to the questions. The participants varied in vocation, social status, marital status, and background. All the participants were adult men and women, twenty-one years old and above in order to avoid using minors in this study. Those who represented youth and children in the focus groups were those adults who worked with the youth and children groups in the church.

The type of research was a qualitative intervention study. A questionnaire was given to each participant in all the groups to assess each person's understanding of certain phenomenal issues in the church related to the research topic. Collection of information was done through writing answers in the questionnaires as well as multiple choice, open ended and free flowing verbal interviews to allow each individual and group to develop narratives. Through the development of these narratives, issues were illuminated, helping to develop explanations about a certain phenomenon (Kamau 55).

Data collection began with pre-interview questionnaires which were given to the congregation members followed by selection of participants based on the questionnaire answers. Seven different questionnaires were written. The first three groups had two questionnaires each - a semi-structured interview and a focus group discussion. The larger group of sixty members responded to one open-ended questionnaire.

The background of the participants – The participants of the study came from Mombasa Island Archdeaconry churches. The three parishes had a total membership of about 2,600 people.

The three parishes in the archdeaconry also formed the Cathedral Deanery. There are six full time ordained priests and a couple of attached clergy, lay ministers and volunteer leaders serving in the archdeaconry. The lay ministers include evangelists and lay readers. The volunteer leaders are the church elders and youth leaders elected by church members to serve in the church.

The geographical area in which the study was done is a metropolitan archdeaconry within Mombasa City in the County of Mombasa. Mombasa is situated along the east coast of Kenya and along the Indian Ocean. Mombasa is predominantly an Islamic city. It is the second largest city in the country and a popular destination for local and international tourists. However, Christianity has been growing in the area at a tremendous speed despite the Islamic resistance and forms the second largest religious group in the city. There are many churches of different denominations within the city. There are also other religious groups such as Hinduism, Sikhism, Buddhism and the traditional African religious groups.

The choice of Mombasa Island Archdeaconry as the area to be covered in this study was because of its centrality in the County of Mombasa. The parishes were also within close-proximity to the researcher as opposed to other archdeaconries in the diocese. There are also reliable and effective means of transportation for the respondents to travel to the focus group venues and return home in good time. The safety and security around the city was also better than other areas. The people in this archdeaconry are of different origins and from various ethnicities and cultures in Kenya, the majority of whom are *Mijikenda*. The respondents were therefore drawn from diverse parts of the archdeaconry, in terms of parishes, churches, ages groups, gender, ethnicities and cultures. It was also convenient and affordable for the researcher to carry out the research within Mombasa Island Archdeaconry because of a limited budget.

In relation to ethical issues of informed consent and confidentiality, the invited participants were requested to write their names on the pre-interview questionnaires. They were assured that the information given and their names would not be part of the information included in the research report. In addition, the selected participants were requested to sign a confidentiality form giving their full consent for participating in the research. The questionnaires were coded and given pseudonyms to protect the participants' identity and anonymity, and to uphold confidentiality of the study (Dena, Jane 30).

The researcher fully explained the research process to the participants in advance and debriefed the respondents afterwards. Informants' rights, interests and sensitivities were safeguarded. They were not exploited and their privacy was protected. The first three groups met twice within a period of three months between October and December, 2016. Data was recorded through written narratives, note-taking and tape recording the group discussions. Finally, the completed questionnaires were gathered for analysis. The researcher thanked the respondents before the interviews for making time for the study and thanked them again at the end of the interviews for their cooperation and support. Finally, the researcher made reports available to the informants and the relevant institutions (Sensing 33).

The researcher sought authority to carry out the research from relevant offices and authorities before data collection began. He wrote letters of request to the Bishop of the ACK Diocese of Mombasa, County Director of Education in Mombasa County and the three Parish Priests in Mombasa Archdeaconry. See appendices for letters.

The researcher and research assistant ensured that all the research instruments were ready at the time of collecting data (Dena, Jane 29). The tools for gathering the information needed included a tape recorder, digital camera, video camera, questionnaires, information record books and pens.

Before the interviews were done, the researcher conducted training for all the respondents and data recorder about how data would be collected, recorded and used. Some handouts were used for this training. Another resource that was needed was money to compensate the participants' traveling expenses as they attended the training and interviews.

The following budget was used to facilitate the research process and the researcher sponsored himself to carry out this study:

**Table 1: Budget**

a. Tape Recorder . . . . .	KSH. 6,000.00	USD. 70.6
b. Digital Camera . . . . .	6,000.00	70.6
b. Video Camera . . . . .	15,000.00	176.0
c. Batteries . . . . .	2,000.00	23.5
d. Travelling expenses for researcher, and respondents x 10 meetings . . . . .	20,000.00	235.0
e. Questionnaires . . . . .	2,000.00	23.5
f. Information / record books x 3 . . . . .	340.00	4.0
<hr/>		
TOTAL BUDGET	KSH. 51,340.00	USD. 604.0
=====		

### **Data Analysis**

Data analysis or evaluation is a way of knowing whether the study was successful in terms of accomplishing the purpose of the project and appropriately responding to the problem of the project (Sensing 70). The qualitative instruments such as written narratives, researcher's notes and transcripts of audio recordings of each conversation, provided insights into each group's perspectives and addressed the research questions. This qualitative data was analyzed through the established perspectives of the participants giving the researcher a lens by which to view the problem. The responses were then transcribed and categorized according to themes as developed by the researcher and articulated by the participants' responses.

In validating the accuracy of the information, the researcher looked at qualitative data analysis following steps from specific to general and as involving multiple levels of analysis (Creswell 184). This procedure involved looking at the analysis from the level of reading through all the raw data, organizing and coding the data, to the level of interpreting and describing the themes. Finally, the researcher analyzed the emergent themes and made recommendations to leaders on how to gain (or regain) respect, credibility and influence in church leadership as well as for spiritual transformation within Mombasa churches.

### **Overview of Chapters**

This ministry transformation research project –the dissertation – is completed in five distinct stages: Each stage corresponds to a chapter in the research work, this being the first chapter.

Chapter Two is an exploration of literature reviews on the major themes discussed in the study. It gives the introductory remarks then looks at the study in the context of, “what are other people saying about this puzzle or problem?” It involves review of previous studies relevant to the



topic under investigation. This is a considerably more detailed review of the work related to the area of study than what is in Chapter One.

Chapter Three outlines in detail the data collection and research methodology of the study. It gives the introductory remarks about the chapter then outlines the specifics on how the research was carried out to bring forth the evidence of the investigation. In this chapter, the researcher endeavors to answer the question, “What is my hunch about this puzzle or problem and how will I test it?” The aim was to establish a biblical and theological “warrant” for the project – reason or justification for why this problem is to be solved.

Chapter Four details the evidence collected from the field research. It gives the introductory remarks then works on the data collected. The ministry research data collection plan is about the evidence which answers the question, “What am I going to do to learn more about this puzzle?” This chapter, the body of the research design, focuses more than any other on the actual structured observation of ministerial practices. It describes the research design, analyzes and models subsequent ministry and noting what adjustments were made to the original plan. The chapter also deals with analysis and evaluation of the research findings, interpreting and summarizing them.

Chapter Five deals with the findings’ report. It gives the introductory remarks then summarizes the results of the research findings. It is necessary to explain the results, at this point, so that the reader can appreciate their full meaning. It also looks at the significance and implications of the project. Recommendations and general outcomes are given as well as the conclusion of the project.

## CHAPTER 2: LITERATURE REVIEW

### Introduction

This chapter examined the available literature related to leadership and its exerting influence, as well as its impact on the lives of church members. The research focused on the role of transformational leadership to positively influence other people's lives and opinions. Leaders are expected to influence the people they lead in one way or another, but many people in Mombasa churches today appear indifferent to their leaders. On certain occasions, some church members have openly disagreed with their leaders arguing that they are misleading their flock. This chapter, therefore, also examines reasons for the apparent lack of respect, credibility and influence among some church leaders in Mombasa and what they must do to regain the same.

As stated in Chapter One, Christians are expected to respect, trust and believe in their church leaders, but many people in Mombasa Archdeaconry today are no longer looking to the church for guidance. The leadership has seemingly failed to provide direction to the church and has lost its power to influence the lives of the people. There is a disconnect in behavior and thinking between church leaders and their members. On a larger scale, understanding the correlation between credibility of church leadership and the influence it brings in the church provides great opportunity for rethinking the leadership style for effectiveness. On a smaller scale, it also provides opportunity for the general church membership to modify their lives to conform to biblical teachings in response to the impact that comes from transformational leadership style (Church 32).

Many church members in Mombasa appear to live a life that is not worthy of their calling (Eph. 4:1-3). This may be seen, as it has been said earlier, as a lack of moral agency that reflects

Christian teachings and convictions. There is so much syncretism, idolatry and general immorality practiced in some churches in Mombasa today.

In an effort to establish the theoretical foundation for leadership influence, this chapter examined the available literature related to contextual challenges to leadership which include some selected themes such as varied inauthentic Christian practices among church members, syncretism, idolatry and morality. This discussion brings to the forefront what other experts and authors say about the subject.

Second, this chapter sought to establish the biblical and theological foundation of the study by examining some historical Christian perspectives on addressing this issue which include spiritual transformation, conformity to biblical teachings, a life worthy of the calling and understanding the nature of God and trusting him fully.

The third aspect of this study was to examine the role of the church in impacting lives and transforming society. The church does not live in isolation. There are people all around it. These people look up to the church for love, care, joy, contentment, guidance, peace, justice and hope for the future. It examines what it means to be a born-again Christian – the fact that salvation should lead to transformed lives in Christ. It also examines what it means for the church to be the salt of the earth and light of the world. This chapter further challenged Christians in Mombasa to endeavor to change their way of life and thinking in conformity with the teachings of Jesus Christ.

The final aspect of this chapter examines the role of leadership in initiating spiritual transformation. It also evaluates the character and performance of some selected Old Testament reformist kings (Rainey 97). The kings include Asa, Jehoshaphat, Joash, Hezekiah and Josiah. They led their people through processes of deliverance, repentance, reformation and restoration.

### **Contextual Challenges to Leadership**

After observing Christians in Mombasa in their context, it emerges that there are varied inauthentic Christian practices which include negative interaction between Christians and non-Christians such as the Muslim community. Many Christians also reach out to non-Christian institutions and personalities in search of spiritual help, healing or blessings including visiting a *kaya* or a mosque like the one at Mackinnon Road near Mombasa. Negative ethnicity and individualistic tendencies are rife in the church. There is lack of love and unity among congregants and supremacy contests between some priests and church elders.

A Christian may come from a church service on a Sunday afternoon, for example, and go straight to a witchdoctor to find out why he or she cannot get a child or get a promotion at their work place. Another Christian will go to seek for a way he or she can harm their work mates or spouses. Another Christian still will not consummate his or her marriage after their wedding ceremony until ritual sex is performed in the village according to the African culture and customs. The new couple, in this case, must wait for their turn until after the groom's parents, uncles, older brothers and cousins in the village have had their turns. Many other Christians see nothing wrong in either marrying more than one wife, or having a 'concubine' outside their marriage or inheriting one's dead brother's wife. There are many other contextual challenges.

### **Syncretism**

Syncretism is one of the major challenges facing churches in Mombasa. Syncretistic activities include activities of the so-called nominal Christians and the practice of customs and cultural traditions which are detrimental to Christian faith and practice. There are many nominal Christians in Mombasa churches whose activities involve accepting different religious beliefs and practices, thereby compromising the Christian faith and God's word.

We learn that all Israel, according to the book of Joshua, migrated into Canaan under the leadership of Joshua (Jos.11:16-17). In a series of military campaigns based on one coherent plan, the Israelites conquered the land and apportioned it among the twelve tribes. Ringgren explains, “here we can only emphasize that Canaanites and immigrating Israelites probably lived side by side in the land for a considerable time” (41). Apparently, the two peoples must have established relationships in many religious and cultural areas as a result of their living together. As they settled down in Canaan, the Israelites must have experienced all kinds of social and religious challenges. The religious and cultural practices of the Israelites were different from those of the Canaanites.

The Canaanites were settled farmers and their religion was a fertility cult appropriate to the needs of an agricultural civilization. The immigrating Israelites, in contrast, were probably nomads or semi-nomads; their civilization was primarily pastoral, and their religion was in no position to satisfy the demands made by agriculture. The inevitable result was syncretism: the Israelites took up religious practices and ideas found among the Canaanites (idolaters) that were appropriate to their new situation (Ringgren 42).

The Israelites found themselves worshipping both Yahweh and the Canaanite gods. The Canaanite and Phoenician gods were known as Baals, or Baalim – the plural form of Baal in Hebrew (Fleming 36). The Bible says, “then the Israelites did what was evil in the sight of the LORD and worshiped Baals” (Judg. 2:11). Fleming explains what befell the Israelites in Canaan:

Baal and his associate goddesses were gods of nature who, according to popular belief, controlled the weather and had power to increase the fertility of soil, animals and humans. Since Israelites knew Yahweh as creator of nature and God of all life, they readily fell to the temptation to combine the Canaanite ideas with their own and so worship Yahweh as another Baal (36).

Syncretism deeply permeated the lives of the Israelites as they settled in Canaan. This was evident in the way they participated and got involved in some syncretistic behavior and activities. During the period of Judges, for example, proper names formed with the element “baal” occurred even in families that were apparently strict Yahwists (Ringgren 44). This action indicates that Yahweh and Baal were not always sharply distinguished in this period. Gideon, for example, is also called Jerubbaal which means “Baal contends” (Judg. 6:32). The Israelites could have come to this unfortunate conclusion to view Yahweh as another Baal probably due to their belief that Yahweh was Israel’s husband and master which is the Hebrew meaning for Baal (Fleming 36).

Another noteworthy activity by the Israelites is human sacrifice. Judges Chapter 11 gives an account of how Jephthah, after his victory over the Ammonites, sacrificed his own daughter in consequence of an oath he had sworn. Ringgren writes, “amazingly, this story is told without the slightest reproach, as though we were here dealing with a completely natural and obvious situation” (50). Since there was evidence for human sacrifice among the Canaanites, it has been assumed that the Israelites took over this custom from them (Ringgren 50). Mbiti agrees with this practice and gives an example of Africans who also make sacrifices on great occasions such as at the rites of passage, planting time or at the ceremony of purifying a village after an epidemic. They often used animals, but in case of a severe drought “they formerly sacrificed a child which they buried alive in a shrine” (Mbiti 59). Although Mbiti agrees with Ringgren regarding human sacrifice, the researcher strongly disapproves of the practice because it is both evil and against God’s precepts. (Cf. Lev.18:21; 20:2; Deut.12:31; Ezek.20:30-31).

According to Ringgren, there were other syncretistic activities among the Israelites such as false priests (1 Sam. 1-2; 4) and people who specifically functioned as *waombezi* - the modern day seers - a Swahili word for self-proclaimed prophets who specifically pray for others, pretending to

have solutions for people's problems (52). Seers were people who were considered to have special powers to foresee hidden things or events. Often kings and rulers had their own personal seers to assist them in decision making especially when the future seemed unclear (Douglas & Tenney 724).

The following are other syncretistic activities according to O'Donovan: false miracle workers (213), religious hypocrites or modern day Pharisees (215), and false teaching and wrong ideas in the church (217-238). O'Donovan concludes that there are two basic matters necessary for biblical Christianity in modern Africa: "one has to do with the need for Christian family life teaching for Christian marriages. The other has to do with the need for love and unity in the local church" (238).

As we have seen, some of these activities typically portrayed Israelite phenomenon. However, the problem of syncretism pervades the life of many peoples of the world apart from those who are led by the Holy Spirit. There is need for the church in Mombasa to go back to the word of God and be able to conduct their lives and all Christian businesses in accordance with God's word. In a nutshell, there is need for the church members in Mombasa to adhere to the Christian culture as led by the Holy Spirit.

### **Idolatry**

According to Mbiti, the spiritual world of African people is very deeply populated with spiritual beings, spirits, and the living-dead (75). All these things are used as objects of worship. Africans are said to be notoriously religious and their insight of spiritual realities, whether absolute or apparent, is extremely sharp. Fleming gives us here a similar scenario that the practice of idolatry was a wide-spread phenomenon among the Israelites. He says, "idolatrous tendencies were so deeply rooted in the lives of the people" (Fleming 186). From the time of the Old Testament, God sent his prophets to condemn the practice of worshipping idols or worshipping other gods instead of the one true and living God. They also condemned those who made the idols.

Christians today are warned to turn away from idols and believe in the one true and living God. Paul points out the consequences of the sin of idolatry which include death and loss of God's blessings, "God was not pleased with most of them, and they were struck down in the wilderness . . . Do not become idolaters as some of them did . . ." (1 Cor.10:5-7). Idolatry is disgusting and hateful in God's eyes because God cannot be compared with things he created or things made by man. Fleming concludes that a Christian who refuses to turn from his idols shows that he has actually not repented and, therefore, he or she is not a Christian (186).

The Bible asserts that those who "do not repent of the works of their hands or give up worshipping demons and idols of gold and silver and bronze and stone and wood, which cannot see or hear or walk," are already condemned by God (Rev.9:20; Jn. 3:18). If leaders in Mombasa churches would submit themselves to the authority and leading of the Holy Spirit, they would influence the people into worshipping the true living God.

### **Morality**

Morality, according to Apostle James, means uprightness, virtue, honesty and cleanness of thoughts, words and actions – "therefore rid yourselves of all sordidness and rank growth of wickedness, and welcome with meekness the implanted word that has the power to save your souls . . . be doers of the word, and not merely hearers who deceive themselves" (James 1:21-22). James urges believers to put away all filthiness or moral evil (immoral behavior) and in place of this filthy behavior accommodate the implanted word of God which is able to keep washing and completing God's saving work in a believer's life. Good morals in a Christian's life have to do with good behavior, ethics, and general conduct. People are either moral or immoral.

The word "immoral" is normally used to describe persons or actions. In a broader sense, it can be applied to groups or corporate bodies, beliefs, religions and works of art. To say that some act



is immoral is to say that it violates some moral laws, norms or standards. According to American Heritage Dictionary of the English Language, Fifth Edition, immorality has to do with: (1) The quality or condition of being immoral, and (2) An immoral act or practice. The Collins English Dictionary, on the other hand, defines immorality as: (1) The quality, character, conduct, or state of being immoral; (2) Immoral behavior, especially in sexual matters; licentiousness; profligacy; promiscuity; or sexual misconduct; and (3) An immoral act.

Immorality also means unrighteousness - failure to adhere to moral principles through means such as depravation, depravity, degeneracy, putrefaction, corruption - moral perversion, impairment of virtue and moral principles, and corruptibility. Immorality, according to American Heritage Roget's Thesaurus is: (1) A wicked act or wicked behavior: crime, deviltry, diablerie, evil, evildoing, iniquity, misdeed, offense, peccancy, sin, wickedness, wrong, wrongdoing; and (2) Degrading, immoral acts or habits: bestiality, corruption, depravity, flagitiousness, perversion, turpitude, vice, villainousness, villainy and wickedness.

People who obey God's word and do everything according to what it says are able to live pure lives (Ps. 119:9-11; 1 Jn. 3:9). Pure lives give God a lot of pleasure. The Bible gives us an example of a man who lived a pure life – his name is Noah. Warren says, “in Noah's days, the entire world had become morally bankrupt. Everyone lived for their own pleasure, not God's. God couldn't find anyone on earth interested in pleasing him . . .” (Warren, *The Purpose Driven Life*, 76). The Bible says God was grieved at this and regretted creating the human race. God was so annoyed with these people that he considered wiping them out from the face of the earth.

When God looked around again he found one man, Noah, “who was a pleasure to the Lord” (Warren 76). The Bible states, “Noah was a righteous man, blameless in his generation; Noah walked with God” (Gen.6:9). God decided that he was going to destroy everything that was on the

earth, but promised to save Noah because he was found pure in God's eyes. Noah with his sons and his wife and his sons' wives were saved from the waters of the flood by entering the ark. (Cf. Gen. 7:1-8:19). God is looking for men and women who are obedient to him and live lives that are pure and pleasant to God. These are the kind of people who are able to influence others and make great impact.

### **Historical Christian Perspectives on Addressing Contextual Issues**

The apostles of Jesus Christ came face to face with many contextual issues among believers of the gospel. In Corinth, for example, many of the people who made up the church came from a background of vice and immorality and it was not surprising, therefore, that problems arose in the church (Fleming 74). Cf. 1 Cor.1:26-27; 6:8-11. The problems included divisions (factions) in the church, sexual immorality, disputes between Christians in the public law courts, difficulties in marriage relationships, idolatry and many others. With all these challenges before him, Paul wrote at length to the Corinthian church. He also sent his emissaries such as Timothy to them with the hope that they would heed his advice and teaching, and be transformed and conform to the gospel. He even offered himself as a good role model for the people to emulate (1 Cor.11:1).

According to literature studied above and the cultural background of the people, there are certain virtues, values, principles and spiritual convictions that leaders are expected to possess in order that they may be able to deal with these contextual challenges. Discussed below are some of these concepts pertaining to the Mombasa context:

#### **Spiritual Transformation**

Spiritual transformation is a matter of the heart. It refers to a fundamental change in the character or life of an individual as a result of coming to faith in Christ. The Spirit of Christ comes to "renew" the person (Tit. 3:5). The Bible says that human beings were created to be like Christ

(Warren. *The Purpose Driven Life*, 197), “for those whom he foreknew he also predestined to be conformed to the image of his Son, in order that he might be the firstborn within a large family” (Rom. 8:29). From the beginning, God created the human being, male and female, in his own image and likeness (Gen. 1:26-27). However, the image of God was distorted and destroyed by sin (Gen. 3:1-19). God, in his love, sent his Son to restore God’s image which humanity had lost. In the restored image, human beings should look like Jesus Christ in every aspect of life. He is the perfect image of God (Col. 1:15).

God’s plan and goal is that we grow not only physically but also spiritually. He wants us to grow up to be like Christ in everything:

Your heavenly Father’s goal is for you to mature and develop the characteristics of Jesus Christ. To be like Jesus Christ means taking his character which includes practicing love, joy, humility, gentleness, obedience, mercy, compassion, peace, kindness, self-control, faithfulness, generosity, hospitality and patience (Gal. 5:22-23). It also means being transformed to his likeness and denouncing of all that is contrary to his teachings. Sadly, millions of Christians grow older but never grow up” (Warren 206).

According to Ephesians 4:14-15, we should not remain as children but grow up in every way into him who is the head, into Christ. Many Christians are “stuck in perpetual spiritual infancy, remaining in diapers and booties” (Warren 206). For a Christian to grow up to maturity, he or she must want to grow, decide to grow, make an effort to grow and persist in growing. Warren asserts that spiritual growth takes an intentional commitment and discipline; it is not automatic. Every Christian should endeavor to grow toward Christ-likeness.

There is great need in the church today for biblical Christianity (O’Donovan 211). Most of what is practiced by Christians today is not biblically sound. Syncretism appears to be one of the main challenges facing both church leaders and church members. The lives and behavior of many of

them have been weighed and found wanting. In his book, *Biblical Christianity in Modern Africa*, O'Donovan asserts:

The church urgently needs to take a biblical position on such issues as tribalism, poverty, injustice, sexual immorality, abortion, corruption in the church and in the government, responsible use of money, self-sustainable development, materialism, secularism, overpopulation, the needs of youth, family life teaching, women in the church and other matters related to modernity and urban life in Africa (211).

The researcher wonders if the lack of proper studying of the word of God and conviction on the part of the preacher is the cause of its ineffectiveness.

As earlier stated, the researcher can add other issues to the list above that affect biblical Christianity such as idolatry, alcoholism, nepotism and poor leadership in the church and in the government. O'Donovan further states, "there is much that is accepted as Christianity in Africa today which is not biblical Christianity" (211). There are many people, for example, who call themselves prophets of God or apostles of Christ but they are actually con-men or con-women. Others will not provide medical attention to their family members even when they are very sick at the point of death in the name of religion.

Though the statement does not make cognitive sense, many of these people identify themselves as 'Christian Atheists' and live their lives in these two worlds. There may be some church members, for example, who claim to love God but will also visit witchdoctors. Others will not forgive their neighbors saying, "we all know Christians are supposed to forgive. But many of us 'Christian Atheists' think that there are exceptions to this rule. Sure, we should forgive most of the time – maybe even almost all of the time. But forgive a guy like Max? Forget about it" (Groeschel 114). To such people who refer to themselves as Christian Atheists, according to Groeschel, it appears like there is no clear standard or way of life for them or a way of relating with fellow Christians. Their Christianity does not appear to grow toward maturity to give them the needed

strength or power to resist the former secular lifestyles. The idea of identifying oneself as a Christian Atheist is simply oxymoronic and unchristian.

The presence of a large number of nominal Christians in the church today is a major phenomenon which calls for urgent action to bring about biblical Christianity. Nominal Christians, according to O'Donovan, "are those who are Christians in name only" (212); their actions (and words) do not reflect what they claim to be. O'Donovan observes that in most local churches there are true Christians who are spiritually joined to Christ living side by side with those who claim to be Christians, who are not joined to Christ. Nominal Christians may consider themselves to be Christians because they go to church, or because they are in some leadership positions, or they give fat offerings, or they grew up in a Christian home, or they have a Christian name, or they help other people, or for some other reason but they have no personal relationship with Christ (212). It is important that church leaders in all our local churches preach and teach the word of God in a way that will bring spiritual transformation to the people.

### **Conformity to Biblical Teachings**

Every Christian is called to abide in the word of God. (Cf. Jn. 8:31-32; 15:7). Paul appeals to all believers in Christ, "do not be conformed to this world, but be transformed by the renewing of your minds, so that you may discern what is the will of God – what is good and acceptable and perfect" (Rom. 12:2). The present world in which we live is evil and this evil keeps tempting Christians. We can only resist the pressures of this evil world by making our minds new through the cleansing of the Holy Spirit so that we may discern and understand God's will for us. (Cf. Rom. 1:28-32).

Paul affirms that, "for this reason the mind that is set on the flesh is hostile to God; it does not submit to God's law – indeed it cannot, and those who are in the flesh cannot please God" (Rom.

8:7-8). In the context of Paul's letters, the flesh could mean human nature that has not been redeemed which continues to follow its desires and demonstrating its typical behaviors (Global Study Bible. ESV 1608). However, those who are indwelt by the Holy Spirit, who belong to Christ according to Romans 8:9, could have their lives completely transformed through constant spiritual training and exercise (spiritual discipline) which includes the study of God's word and prayer among other exercises (1 Tim. 4:6-8).

Conforming to biblical teachings has to do with abiding in God's Word. To be a healthy disciple of Jesus Christ, feeding on God's Word must be your first priority (Warren 213). Jesus called it "abiding." Jesus uses the picture of the vine to teach us what it means to "abide." He says, "I am the vine, you are the branches. Those who abide in me, and I in them bear much fruit, because apart from me you can do nothing" (Jn. 15:5). Conformity here means doing everything as the Bible says – living our Christian lives in accordance with God's Word. Earlier, Jesus had told the Jews who had believed him, "if you abide in My Word, you are truly my disciples" – John 8:31 (ESV). In day-to-day living, abiding in God's Word includes three key activities: accepting its authority, assimilating its truth and applying its principles (Warren 213-220).

Christians, therefore, need to know that personal relationship with the Lord Jesus Christ and obedience to all his commands is what matters most. Jesus tells everyone who wants to come after him to obey everything he has commanded us as stated in Matthew 28:20a. Our Lord Jesus Christ clearly asserts this fact when he says, "if anyone comes to me and does not hate his own father and mother . . . and even his own life, he cannot be my disciple . . ." (Lk.14:26-33). Therefore, a person is either a Christian led by the Holy Spirit or he is not. One cannot have it both ways.

The word of God is "not simply something written down or spoken out, but something active" (Fleming 463). Fleming explains that the Word has within it the power of God so that when

God expresses his will, that will is carried out. When God said, for example, “let there be light”, there was light (Gen.1:3). The whole Bible expresses God’s will for humanity, “for surely I know the plans I have for you, says the LORD, plans for your welfare and not for harm, to give you a future with hope” (Jer.29:11). God has perfect plans for all of humanity. God always means what he says and always says what he means.

Apostle Paul says, “All Scripture is inspired by God and is useful for teaching, for reproof, for correction, and for training in righteousness, so that everyone who belongs to God may be proficient, equipped for every good work” (2 Tim.3:16-17). Therefore, people will learn to rely on God’s word which is true and trustworthy, profitable for everyday Christian living. Knowing what God can do for them and how God’s word can guide them will be something to give people hope to hold on to in their journey of faith as they serve the Lord and wait to enter God’s glory.

The Bible also tells us that the Word of the Lord is flawless, “this God – his way is perfect; the promise of the LORD proves true; he is a shield for all who take refuge in him” (Ps. 18:30). The Psalmist also says, “for the Word of the LORD is upright, and all his work is done in faithfulness” (Ps. 33:4). God’s Word is true and trustworthy, and profitable for every good thing in life. In the Bible, leaders such as Joshua were advised to follow what the Word of God taught in order that they could be successful. The Lord said, “this book of the law shall not depart out of your mouth; you shall meditate on it day and night so that you may be careful to act in accordance with all that is written in it . . .” (Jos.1:7-8). Joshua was successful because he followed the Word. If the Word of God is both true and trustworthy, then we can trust it. The priests in Mombasa would be able to positively influence their congregants if they followed God’s Word.

### **A Life Worthy of the Calling (Eph. 4:1-3)**

Paul writes this epistle to believers in Ephesus to show them how to apply the truth of God's Word to their lives – how to abide in His Word. He says, “I therefore, the prisoner in the Lord, beg you to lead a life worthy of the calling to which you have been called” (Eph. 4:1). The calling to which Christians are called is to apply God's values and standards to their daily lives. Paul mentions some of these values and standards. They include humility, love, and peace – “with all humility and gentleness, with patience, bearing with one another in love, making every effort to maintain the unity of the Spirit in the bond of peace” (Eph. 4:2-3). Christians everywhere in the world are called to a life of brotherhood – loving and honoring everyone in the fear of God (1 Pet. 2: 17). Mombasa churches are not exempt.

This is the kind of life Christians should exercise – “love towards everyone, and in particular towards fellow Christians . . . Such an exercise of love provides evidence that they really are Christians . . . and helps them grow towards spiritual maturity” (Fleming 267). (Cf. Jn. 13:34, 35; 1 Jn. 3:16-17; 4:12, 17; 1 Pet. 3:8; Gal.6:10). However, this life should start with the leaders in our churches. There should be mutual love between church leaders and the laity which develops respect and trust. The lack of it could cause mistrust and disrespect toward the leaders by the people.

### **Understanding the Nature of God and Trusting Him Fully**

The question the researcher keeps asking himself in respect to Mombasa churches is, “can a Christian depend on God only?” A corresponding question to this is, “does a Christian need something extra, on top of believing and trusting in God? God invites his people to trust and depend on him fully. The Bible says, “cursed are those who trust in mere mortals . . . blessed are those who trust in the LORD, whose trust is the LORD. They shall be like a tree planted by the waters . . .” (Jer.



17:5-8). Christians, therefore, can depend on God totally without looking for power or help from man or objects.

In Chapter One, the researcher shared Jesus' teaching saying, "I am the good shepherd. The good shepherd lays down his life for the sheep" (Jn. 10:11). The Lord Jesus Christ gives Christians the assurance that he truly cares for them in the same way a shepherd cares for his flock. The shepherd takes care of the flock when they are hungry, thirsty, sick, cold, weak or facing any danger from the enemy. He promises to lay down his life to defend and protect the sheep. Apostle Paul writes, "but God proves his love for us in that while we still were sinners Christ died for us" (Rom.5:8). God sent his son to die for our sins so that we might have eternal life. Jesus says, "no one has greater love than this, to lay down one's life for one's friends" (Jn. 15:13). Proper knowledge of God may help keep some priests and their members in Mombasa from consulting witchdoctors and mediums or from relying on their own wisdom and understanding and turn to God with full trust.

Christians can wholly depend on God because the Bible also says, "God is our refuge and strength, a very present help in trouble" (Ps. 46:1). Whenever we run to God for help, he is faithful to honor his Word. Mombasa church leaders might want to embrace this truth and order their own lives in accordance with God's word. As they lead by their own life example, there could be some transformation among their congregants.

### **Role of the Church to Impact Lives and Change Society**

Church is a collection of people – a meeting, gathering or community of believers in Jesus Christ. The Bible says, "Christ is the head of the church, the body for which he is the Savior" (Eph. 5:23b). Therefore, church leaders are servants and representatives of Christ in the church who carry the responsibility of teaching and growing the church members in their faith. They are appointed leaders in the church to guide and feed it (Acts 20:28). Their main task is to work out how to apply

the Bible's timeless principles to the circumstances of their era and culture as Paul puts it, "I hope to come to you soon, but I am writing these instructions to you so that, if I am delayed, you may know how one ought to behave in the household of God which is the church of the living God, the pillar and bulwark of the truth" (1 Tim. 3:14-15).

### **Salvation and Transformed Lives**

There is need for new insights in the way many people view salvation. Many Christians seem to think that salvation is the mere acts of water baptism, confirmation and Holy Communion performed in the church. They do not realize that these are all but symbolic acts of a personal conviction and confession of Jesus Christ as Lord and a daily walk with the Holy Spirit. Many people also believe that Christianity (Christian beliefs and values) must play second fiddle when it comes to making choices or judgments in their lives. Some Christians put their cultural and secular beliefs first before their Christian beliefs arguing that they are African first and Christian second. Many of them claim that "the blood of ethnicity is thicker than the blood of Christ" (anecdotal). In my view, the blood of Jesus Christ cannot be compared with any other blood. Christians should, therefore, have the correct perspective of the power that is in the blood of Jesus and what salvation really means. Our salvation is by the blood of God, not of man or animal.

Fleming says that salvation is forgiveness and deliverance from sin and its consequences (386). This salvation comes from God through Jesus Christ (Mt. 1:21; Jn. 3:17; 12:47; Acts 4:12; 1 Tim. 1:15) and it is possible only because Jesus Christ atoned for sin in his death on the cross (1 Cor. 1:18; Tit. 2:14). Douglas and Tenney affirm that salvation, which is presented in the Bible through a variety of metaphors, images and models such as redemption and justification, is what God, in his mercy, does for his sinful finite human creatures (887). The use of the term 'salvation' is more

significant than the others: thus, God is called, “Savior” (Hos. 13:4; Luke 1:47) and portrayed as the “God of salvation” (Ps. 68:19-20; Luke 3:6; Acts 28:28).

However, salvation refers both to everyday regular types of deliverance – as from enemies, disease, and danger (cf. 1 Sam. 10:24) and to those major deliverances that are specifically interpreted as being a definite part of God’s unique and special involvement in human history (Douglas & Tenney 887). In this context, the focus is salvation through regeneration which means to be born again or to be restored. Douglas and Tenney write, “regeneration is, therefore, the spiritual change wrought in people’s hearts by an act of God in which their inherently sinful nature is changed and by which they are enabled to respond to God in faith” (851). This is what John meant when he said, “but to all who received him, who believed in his name, he gave power to become children of God who were born, not of blood or of the will of the flesh or of the will of man, but of God” (Jn. 1:12-13).

Transformed life is the dramatic change of character that is experienced by a Christian as a result of his or her salvation through the work of the Holy Spirit. It is the new life in Christ. The old sinful nature is buried with Christ through baptism. The transformed life is sustained by the Word of truth among other things, “therefore, we have been buried with him by baptism into death so that just as Christ was raised from the dead by the glory of the Father, so we too might walk in newness of life” (Rom. 6:4).

Warren says, “the truth transforms us” (212). The Bible tells us that, “people need more than bread for their life; they must feed on every Word of God” (Mt. 4:4, NLT). Again, we read that, “God’s gracious Word can make you into what he wants you to be and give you everything you could possibly need” (Acts 20:32, MSG). According to Warren, spiritual growth is the process of replacing evil things with good things, for example, replacing lies with truth (212). Jesus prayed,

“sanctify them by the truth; your Word is truth” (Jn. 17:17, NIV). Sanctification requires revelation. The Holy Spirit, also known as the Spirit of God, uses the Word of God to make us like the Son of God. In order that Christians may become like Jesus, they must fill their hearts and lives with His Word.

The Bible agrees with this idea as it asserts, “through the Word, we are put together and shaped up for the tasks God has for us” (2 Tim. 3:17, MSG). God’s Word is not like any other word. It is alive and powerful. Jesus said, “the words that I have spoken to you are spirit and are life” (Jn. 6:63, NASB). When God speaks, things happen, and things change. Everything around us – all of creation – exists because “God said it.”

Transformation does not only mean change but also renewal of the world – the humanity. Paul asserts, “so if anyone is in Christ, there is a new creation: everything old has passed away; see everything has become new!” (2 Cor. 5:17). The words “has passed away” in the verse above, may mean that the old-self has died with Christ on the cross and the words “new creation” may mean new life in Christ. Spiritual transformation is necessary in the leader’s life and in the life of the church because transformed life is the only way to prove or disprove a believer’s claim to know or love God. (Cf. 1 Jn. 2:3-6, 9-10). It demonstrates the grace of God that brings salvation for all people and trains believers to renounce ungodliness and worldly passions and to live self-controlled, upright and godly lives according to Titus 2:11-12.

Individual Christians, therefore, grow in maturity as they exercise their judgment and carry out their responsibilities (Rom. 12:6-13:10). This does not mean that people may do as they like but the Spirit of the living Christ dwells within the church (1 Cor. 3:16) and the leaders are there to continually guide the church not to go astray. The church therefore ought to guide the community toward good works and not the other way around.

Maxwell says transformation is to stand up under the purification power of God based on the words of prophet Isaiah (18), “the sinners in Zion are afraid; trembling has seized the godless: Who among us can live with the devouring fire? Who among us can live with everlasting flames? Those who walk righteously and speak uprightly . . . they will live on the heights . . .” (Is. 33:14-16). Reflecting upon this Scripture, Maxwell asserts that, for transformation to be seen to have taken place in a church leader or church member’s life, he or she should be able to demonstrate some spiritual traits as follows:

**Integrity** – which means that the leader’s life and words match.

**Justice** – the leader rejects dishonest gain and any form of oppression or exploitation.

**Convictions** – the leader’s values won’t allow him or her to accept bribes or tell lies.

**Positive focus** – the leader refuses to dwell on destructive issues.

**Pure** – the leader disciplines his or her mind to remain clean and pure.

**Secure** – the leader is firm, stable in his or her identity and source of strength.

Not all church leaders in Mombasa possess these spiritual traits. A lot needs to be done to raise the standard of leadership in Mombasa churches.

### **The Salt of the Earth and Light of the World**

There is one important social and cultural question that is often asked. Will the church be able to influence the communities around her and the country so that the values and standards of the kingdom of God permeate the whole national culture? (Stott 128). Before we think of changing the nation, we need to be more concerned about our next-door neighbor. It is the responsibility of the church to seek to influence people around her with the gospel and principles for Christian living.

Stott asserts, “there can surely be no doubt that our Lord Jesus Christ wants his values and standards to prevail. For he loves righteousness and hates evil (Ps. 45:7) wherever they are found” (129).

Therefore, Jesus sends his apostles out into the world both to preach the gospel and make disciples and to impact the whole community and make it more pleasing to God, more just, participatory, cohesive and more free.

Stott admits that these are certainly large claims; “can they be justified? Do they have a biblical basis?” (129). The answer is “yes, they do.” Jesus says to the church, “you are the salt of the earth . . . (and) . . . the light of the world. . .” (Mt. 5:13-16). According to Stott, salt and light are two of the most common household necessities. In those days before refrigeration, salt was used not so much for flavoring as for preservative and antiseptic purposes. Any mother, for instance, would have put salt on the fish and have rubbed it into the meat or left them to soak in salty water. She would have also lit the oil lamps when the sun went down in order to see. “Now these are the images and models which Jesus chose to indicate the impact he intended his followers to exert in the world” (Stott 130).

The church is expected to impact people’s lives as she shines the light of Jesus Christ in the community which means good deeds, including love, as commanded by Christ himself (Jn. 15:12). With this, the church will be able to grow strong morally, socially and spiritually as it takes up its rightful position in society. It will regain its authority and integrity and become relevant. Perhaps these are the missing qualities among church leaders in Mombasa hence the inability to positively influence the people.

### **Leadership Influence**

Leadership is influence. It is the ability or power to positively impact or influence other people in their thinking and their behavior. Robert Greenleaf, in his book, *Servant Leadership: A*

Journey into the Nature of Legitimate Power and Greatness, states, “a mark of leaders, an attribute that puts them in a position to show the way for others, is that they are better than most at pointing the direction. As long as one is leading, one always has a goal” (15). Greenleaf might be right, but in my opinion, it is also important to recognize the fact that in any group there are other people who are equally endowed with good ideas and skills. The leader should tap from the group’s wealth of knowledge and ideas for greater success. A leader who always thinks he or she is better than others may not achieve much. D’Souza also states, “leadership focuses on purpose” (13). Thus leading is about influencing people toward the goal. The leader knows the goal and should be able to articulate it, severally if need be, to any who might be unsure. Leadership and influence is the process of getting people to do what they ought to do without coercion but through inspiration and motivation.

Leadership, therefore, is the indirect ability to lead and influence people by setting an inspiring example for them to pursue or emulate. It is indirect because true effective leaders do not have to “intentionally” try to influence others. A leader does not need to use his or her position to ‘lecture’ to the people on what they should do. This is to say that there are traits a leader must possess which will indirectly work toward influencing others. These include service, diligence, commitment, humility, love, respect, patience, encouragement and selflessness. D’Souza asserts that Christian leadership: a) seeks to be of service rather than to dominate; b) encourages and inspires others rather than lording it over them and c) respects rather than exploits others’ personalities (12). To be a leader, therefore, one must be at the top of the game for others to admire. The leader should lead by his or her own example both in the life they live and the way they work.

In his book, *Management: A Biblical Approach*, Rush says that leaders in a secular system of management often use their authority to ‘lord it over’ the people under them but “the Christian leader is to serve those under him by helping them to reach maximum effectiveness” (4). Rush

quotes Jesus Christ to show the marked contrast between the world's philosophy of leadership and that of Jesus Christ (3) in the following: "you know that the rulers of the Gentiles lord it over them, and their great ones are tyrants over them. It will not be so among you; but whoever wishes to be great among you must be your servant and whoever wishes to be first among you must be your slave" (Mt. 20:25-27). Jesus urges Christian leaders to take the cue from him, that their attitude must be like his own, for he, as the Messiah, "did not come to be served but to serve and to give his life as a ransom for many" (Mt. 20:28). Church leaders in Mombasa will do well if they follow Christ's example of being servants of the people they lead.

### **Respect, Credibility and Influence**

The lack of respect, credibility and influence among church leaders is a big challenge to the well-being and effectiveness of the church in Mombasa. For a long time, the researcher has observed negative behaviors and responses from some members of the church. It started with the 2010 constitution referendum in Kenya when the church leadership campaigned in all churches against the new constitution. To the amazement of many church leaders in Mombasa, majority of Christians, who are over 82 percent of the Kenyan population, overwhelmingly voted "YES" against the church leaders' wishes and advice. The leaders should not be misunderstood to have wanted to dictate to the people on how they should vote. They simply wanted to offer divine guidance to the people of God.

Another challenge came early in 2013 during the general elections in Kenya under the New Constitution 2010. The church leaders from all church denominations in Mombasa County, under the umbrella of Mombasa Church Forum (MCF), came up with one strategy. They wanted all Christians to vote credible Christian personalities into various political positions including the Governor of Mombasa County. To the dismay of the church leadership in Mombasa, Christians



voted in other people including non-Christians. As the people did this, they were sending a message to their leaders that all was not well between those who were leading and those who were being led.

A corresponding challenge in this matter is the ineffective leadership among some priests in Mombasa. They appear to be unable to deal with issues affecting their members such as sexual immorality, idolatry and negative cultural practices which are rife in their congregations. The worst thing is that some of the priests themselves have been caught up in immoral acts including corruption, dishonesty, embezzlement of church funds and sexual immorality. At the time of this study, there were four priests from one of the church denominations in Mombasa who had been put under discipline for such immoral behavior in a span of three years.

### **Transformational Leadership**

According to Hackman and Johnson, the transformational approach as a new perspective for understanding and explaining leadership emerged in the early 1970s (88). They reveal that the transformational approach was first outlined by James MacGregor Burns. He compared traditional leadership which he labeled as *transactional*, with a more “complex” and “potent” type of leadership he called *transformational*. Whereas the motivational appeals of the transactional leader are designed to satisfy basic human needs, the appeals of the transformational leader go beyond those basic needs to satisfy a follower’s higher-level needs as in Abraham Maslow’s hierarchy of needs (Shafritz and Hyde 111-117):

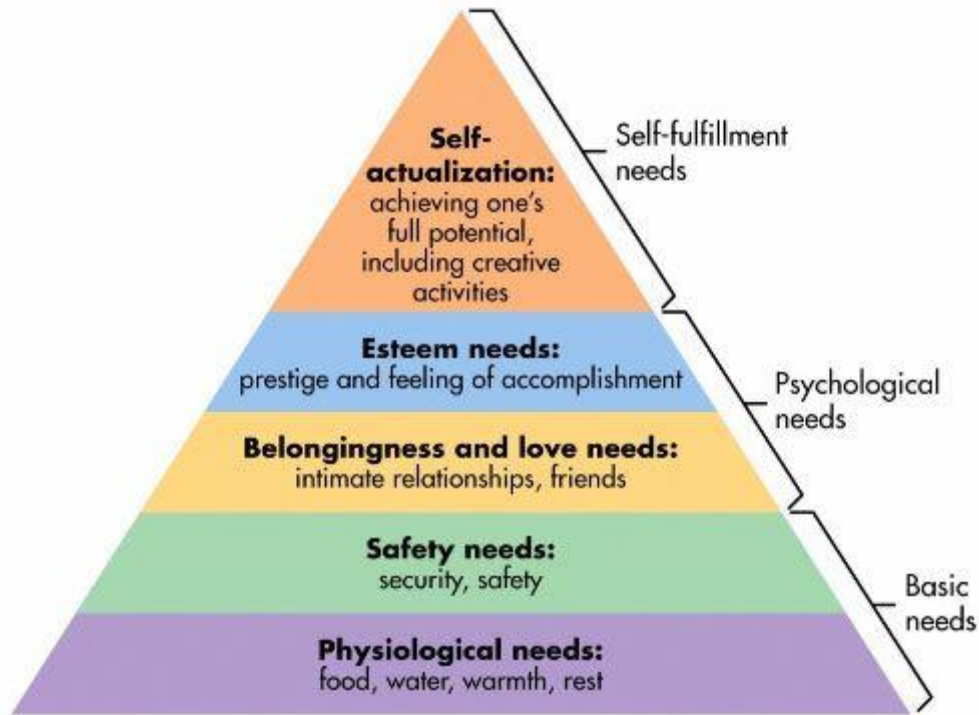


Figure 1: Abraham Maslow's Hierarchy of Needs

Burns, Hackman and Johnson make the following assertion:

The distinction between transactional and transformational leadership is dichotomous; leaders are either transactional or they are transformational. The transactional leader is most concerned with the satisfaction of physiological, safety and belonging needs. To meet these needs, a transactional leader exchanges rewards or privileges for desirable outcomes . . .

Transformational leaders also attempt to satisfy the basic needs of followers but they go beyond mere exchange by engaging the total person in an attempt to satisfy the higher-level needs of self-esteem and self-actualization (89).

Transformational leadership has been described as being both empowering and inspirational. The function of transformational leadership is to elevate leaders and followers to higher levels of motivation and morality. According to Burns, “the result of transforming leadership is a relationship of mutual stimulation and elevation that converts followers into leaders and may convert leaders into moral agents” (Hackman & Johnson 89). This is the kind of leadership needful among people who

have been de-motivated or demoralized due to their leaders' ineffectiveness and incompetence to raise their morale.

There are five primary characteristics which appear in one way or another when dealing with *extraordinary* transformational leaders as follows, "transformational leaders are *creative, interactive, visionary, empowering and passionate*" (Hackman & Johnson 91). It is further stated that since transformational leadership can convert followers into leaders themselves, these characteristics are often filtered throughout transformed groups and organizations. These characteristics which can restore respect, credibility and influence among church leaders in Mombasa are examined below:

### *Creativity*

According to Hackman and Johnson, transformational leaders are innovative and foresighted, "they constantly challenge the *status quo* by seeking out new ideas, products and ways of performing tasks" (91). Jethro, the priest of Midian and Moses' father-in-law, is a good example of a transformational leader with innovativeness and foresightedness.

God chose to use Moses to deliver his people, the Israelites, out of the Egyptian bondage to the land he had promised their forefathers. The Lord said to Moses, "so come, I will send you to Pharaoh to bring my people, the Israelites, out of Egypt" (Ex. 3:10). Throughout the long journey, commonly known as the exodus, Moses was the leader of the Israelites. Fleming states, "Moses had absolute rule over Israel. God spoke to the people through him" (301). The people had many needs and God enabled Moses to satisfy their needs. However, Moses overworked himself because he single-handedly attended to the people's needs from dawn to dusk: "the next day Moses sat as judge for the people while the people stood around him from morning until evening" (Ex. 18:13). It is obvious that Moses was not able to attend to all the people's needs because those who came to him

with their problems were many. Furthermore, both Moses and the people ended up very tired and dissatisfied each day.

Jethro challenged Moses not to continue doing the wrong thing. He asked Moses, “what is this that you are doing for the people? . . . what you are doing is not good” (Ex. 18:14-17). Jethro challenged the *status quo* and sought to offer new ways of working with people. He said to Moses, “you will surely wear yourself out, both you and these people with you . . . now listen to me. I will give you counsel . . . look for able men among all the people, men who fear God, are trustworthy, and hate dishonest gain; set such men over them . . .” (Ex.18:18-23). When Moses listened to his father-in-law and did all that he had said, Moses was very successful in his work of counseling and judging the people. (Cf. Ex.18:24-27). A transformational leadership style that encourages creativity as exemplified by Jethro’s suggestion to Moses, may be an effective way to address some of the issues that leaders in Mombasa are facing.

### ***Interactive***

Transformational leaders are masterful communicators who are able to articulate and define ideas and concepts that escape others. Hackman and Johnson assert that, “extraordinary leadership is a product of extraordinary communication” (98). A transformational leader knows his or her people well and communicates accordingly. Knowing or understanding people begins with listening to what they are saying.

According to Stephen Covey, in his book, *The 7 Habits of Highly Effective People*, “reading and writing are both forms of communication. So are speaking and listening. In fact, those are the four basic types of communication” (237). A transformational leader effectively uses all these forms especially listening and speaking. In his interaction with people, a transformational leader will always seek to “take time to diagnose, to really deeply understand the problem first”. He avoids the

tendency to rush with ‘good’ advice. Covey asserts that the single most important principle of interpersonal relations for any leader is, “seek first to understand, then to be understood” (237).

I agree with Covey that this principle is key to effective interpersonal communication and it might just work well for leaders in Mombasa churches. The leaders should seek to listen to the people’s views and opinion on matters affecting the church before they give their advice.

### *Visionary*

Transformational leaders are visionary. Hackman and Johnson state, “communicating a vision to followers may well be the most important act of the transformational leader” (101). A vision is a concise statement or description of the direction in which an individual, group or organization is headed, or the goal to which the individual, group or organization is headed. A vision outlines what the organization wants to be or how it wants the world in which it operates to be: an ‘idealized’ view of the world. It is a long-term view and concentrates on the future.

A visionary leader knows his or her target or goal and effectively defines the target (Warren, *The Purpose Driven Church*, 158). The Bible says, “an unreliable messenger can cause a lot of trouble. Reliable communication permits progress” (Proverbs 13:17, LB). Warren gives the example of Nehemiah as an effective visionary leader (Neh.4:6-23). He not only clearly defined his vision for rebuilding the wall around Jerusalem but also rallied the discouraged people back to work by reorganizing the project and recasting the vision (Warren 111). The joy of a visionary leader is taking charge of the organization’s or group’s future by inspiring and rallying the people to move together toward the goal. Mombasa churches need such visionary leaders who will inspire their members by effectively communicating the church’s vision, goals and objectives for their posterity.

### *Empowering*

Transformational leaders empower others: “even an extraordinary leader cannot accomplish a great deal without capable followers” (Hackman & Johnson 106). Transformational leaders, therefore, encourage participation and involvement of their group members. The group members learn leadership skills from their leaders and in the process many of them become leaders themselves.

When our Lord Jesus Christ began his ministry here on earth, he called many people to be his followers. “From these, Jesus chose twelve whom he appointed apostles” (Fleming 97). These twelve became Jesus’ disciples (Luke 6:12-16). They followed him and listened to his teachings “as pupils might listen to a teacher” (Fleming 97). After the death, burial, resurrection and ascension of Jesus Christ, his disciples continued with his ministry. Jesus, as the best example of a transformational leader, empowered his disciples by not only teaching them but also involving them to participate in doing the ministry with him. It is the role of church leaders in Mombasa to empower their members and help them become leaders and moral agents of change.

### *Passionate*

According to Hackman and Johnson, transformational leaders are passionately committed to their work. They love their jobs and have a great deal of affection for the people with whom they work (109). This passion and personal enthusiasm, Hackman and Johnson add, motivates others to perform to their highest levels as well. Transformational leaders are able to encourage and motivate others because they, first and foremost, encourage and motivate themselves.

Passion and personal enthusiasm toward work, or ministry, requires commitment. It is the Holy Spirit who empowers church leaders to do ministry but he cultivates passion and personal enthusiasm in those leaders “by the choices and commitments we make” (Warren, *The Purpose*

*Driven Life*, 166). It takes both God's power and our effort to effectively motivate and influence others. Nehemiah succeeded to motivate the people to rebuild the wall of Jerusalem because he was personally passionate and enthusiastic about the whole idea. (Cf. Neh. 2:17-18; 4:14-23). The people saw a leader they could trust because he gave them hope.

Maxwell states that, "to become a person of influence and to make a positive impact on people, you have to come alongside them and really get involved in their lives" (123). Nehemiah worked and stayed with the people throughout the period of building the wall. The researcher is convinced that if Mombasa church leaders get involved in the people's affairs in a constructive and acceptable inter-personal relationship, they might impact them positively.

### **Leadership Principles**

There are some useful leadership principles that every leader of influence should ascribe to. A person of influence, for example, "has integrity with people" (Maxwell, *Becoming a Person of Influence*, 18). This means that a leader should not cheat his way through customs at the airport, for instance, thinking that nobody knows him around there. Integrity is essential for anyone who calls himself a leader. We learn from Maxwell that "as important as integrity is to your business success, it's even more critical if you want to become an influencer" (20). There is a very close relationship between integrity and influence. Without integrity, no leader can effectively influence his members.

Maxwell asserts that integrity is the foundation upon which many other leadership qualities are built such as respect, dignity and trust: "if the foundation of integrity is weak or fundamentally flawed, then being a person of influence becomes impossible" (20). Many leaders fail because they do not take care of the 'little things' of integrity. A leader may not have a big scandal but if he or she is involved in a little white lie, for instance, that's still a lie. A person who steals \$1 and another person who steals \$500,000 are both thieves (Maxwell 21). According to Webster's New Universal

Unabridged Dictionary, integrity is the “adherence to moral and ethical principles, soundness of moral character and honesty” (Maxwell 21). Ethical principles are not negotiable.

This principle may not be 100 percent applicable to Kenyan politicians because the researcher has seen and heard some political leaders in Kenya who tell blatant lies in public rallies and yet they get re-elected in the next general elections. The researcher thinks that these politicians might be using some corrupt deals to lure the public into re-electing them or else they wouldn't go through. The principle of integrity, however, should be upheld by all.

Another one of Maxwell's leadership principles is that a person of influence enlarges people: “once you have been a model of integrity with others and successfully motivated them, you're ready to take the next step in the process of becoming a person of influence in their lives” (119). The next step here of enlarging others is to be able to help members grow toward their full potential. It involves exposing people to new experiences and encouraging them to grow. One of the benefits of enlarging people is to raise their level of living:

Any time you help people to enlarge themselves in any area of their lives, you benefit them because you make it possible for them to step up to a new level of living. As people develop their gifts and talents, learn new skills and broaden their problem-solving abilities, their quality of living and level of contentment improve dramatically. No one can grow and remain unaffected in the way he lives his life (Maxwell 125).

The big question here is whether the problems affecting church members in Mombasa are a result of the fact that they have not been helped to grow to their full potential as mature Christians. The truth is that people will not follow or respect a person who lacks integrity or whose leadership skills are weaker than their own. A leader who is not growing cannot grow others. An effective leader should not only be on a higher level in his personal growth but “must continue to grow on an ongoing basis” (Maxwell 127).



Rush draws other leadership principles from Ezekiel 34:2-6 on how leadership style and attitude impact people and their productivity as follows (209-211):

- a) “The leader should not exploit those who work under him.” He should not pursue his own selfish interests while neglecting the needs of the people who serve under him. Such action is offensive to God and he warns of the coming judgment upon those who act contrary to his teachings.
- b) “The leader should look for ways to serve those under him.” People have different needs which should be met. The weak need to be strengthened and encouraged. The sick need to be healed. The strays need to be brought back. The lost need to be found. The wounded need to be comforted. The work of a leader is, therefore, to serve others with the view of restoring them to their former useful state.
- c) “The leader should serve willingly and eagerly.” The effective leader does not complain about his responsibility to serve the work-related needs of his or her subordinates. He does not serve grudgingly but willingly as found in 1 Peter 5:2, “tend the flock of God that is in your charge, exercising the oversight, not under compulsion but willingly, as God would have you do it . . .” The leader should not lead with force, grudge or harshness as tyrants do.
- d) “The leader should exhibit such a pleasant spirit that people willingly follow.” The spirit (attitude) that people can willingly follow is that which respects their personalities and dignity. Leaders should lead by their own life example; an example people will want to follow. The Bible teaches that leaders should not lord it over those under their care but to be examples to the flock (1 Pet. 5:3). The Golden Rule by our Lord Jesus Christ which says “in everything, do to others as you would have them do to you; for this is the law

and the prophets” (Mt.7:12), is a good principle of transformational leadership. Any leader who wants to be respected by his followers, for example, should first respect them.

### **Correlation between Credibility and Leadership Influence**

There seems to be a very close connection between credibility and leadership influence. The two depend on each other. For any leader to be effective, he or she must have credibility in order to influence other people and vice versa. As stated above, leadership is the indirect ability to influence people by setting an inspiring example for them to pursue or emulate. It is the inspiring example which comes from a credible leader that helps influence others. Leadership is also a service, as stated earlier, which serves a particular purpose. Hackman and Johnson write, “serving a purpose refers to creating a sense of direction for the group” (158).

There are specific trends that leaders must acquire and practice in order to earn the credibility needed to influence others as discussed by Hackman and Johnson (158, 159):

***Leading by Example*** – A leader should demonstrate commitment by taking the initial step such as being the first to volunteer to work overtime to get a product out on schedule. Nehemiah, as an example of a committed leader, volunteered to go back to Jerusalem to rebuild the wall around Jerusalem saying, “if it pleases the king, and if your servant has found favor with you, I ask that you send me to Judah, to the city of my ancestors’ graves, so that I may rebuild it” (Neh.2:5). As a result of his commitment, Nehemiah received every support he needed from the king, government officials, majority of the people and from God himself. The wall was built in a record 52 days’ time (Neh.6:15). Nehemiah’s was not just commitment but also devotion and sacrifice. This is the kind of attitude and commitment that is recommended for the Mombasa church leaders to acquire and practice if they are to make a difference.

Prophet Isaiah is another good example of a committed leader who was willing to ‘go first’. When he heard the voice of the Lord saying, “whom shall I send, and who will go for us?” he readily volunteered to go and serve the Lord. His response, “here am I; send me!”(Isaiah 6:8) is a great lesson for Christians to emulate, especially leaders, to be willing to give themselves first to the Lord’s service even when no one else wants to.

***Effective Communication*** – It is expected that a leader will maintain daily personal contact with his or her constituents. James says, “and a harvest of righteousness is sown in peace for those who make peace” (James 3:18). Partly, this verse means that those who develop and maintain a healthy interpersonal relationship with their neighbors or group members or subordinates, will harvest peace, joy and righteousness. This expected harvest will be cultivated by effective communication between the leader and the constituents. Love, respect, discipline and sacrifice are the other qualities needed by leaders who want to ‘stay in touch’.

***Consistent Responsiveness*** – A leader should be able to send consistent messages about attitudes and values through how he or she responds to routine events such as interruptions, stress, meetings and complaints. Such a person is said to have the fear of God, he or she is trustworthy and is not corrupt (Ex. 18:21). Samuel is a good example of a leader who ‘made meaning on a daily basis’. During his retirement address in 1 Sam. 12:1-5, Samuel challenged the people of Israel to testify against him if he had defrauded anybody, oppressed anybody or taken a bribe from anybody. The people said, “you have not defrauded us or oppressed us or taken anything from the hand of anyone” (1 Sam.12:4). In my view the people were either truthful or afraid of Samuel as their leader, hence they could not say any negative thing to hurt his feelings. There is a tendency for some people to praise their leaders even when they know that they are bad.

All in all, Samuel is an example of a leader who has integrity, a leader whose character is wholesome, a leader who “walks the talk.” Mombasa church members need leaders who have both integrity and credibility. Leaders should be seen to be practicing what they preach in order to make an impact on the people.

***Leaders’ Cue in Teaching Moments*** – In the life of any group, there are key moments called critical incidents that test the credibility of leaders and teach important lessons. To pass these tests, leaders must act on their principles often at a significant cost. If as a church minister, for example, you say charity comes first, then you must go out of your way to give charity where it is needed even when doing this might deplete your pocket. The young lad who gave his two fish and five loaves in the story of the feeding of the 5,000 people had the privilege of teaching even the disciples of Jesus Christ what it meant to give generously and sacrificially for a purpose, to meet a need (Jn. 6:1-14). This trend calls for role modeling even in the area of giving for God’s work in order that others may emulate. Every leader should be able to teach a lesson or two whenever opportunities arise.

***Integrity in the face of failure or criticism***– Every leader, no matter how conscientious or successful they might be, will fail on occasion. However, the effects of such failures do not have to be permanent. Hackman and Johnson give six “A’s” of leadership accountability as a formula for restoring your credibility: **accept** responsibility, **admit** mistakes, **apologize**, take immediate remedial **action**, make **amends** or reparation (you should share in any penalty for the mistake), and pay close **attention** to the reactions of followers. There is a popular saying which says, “we learn through making mistakes” (anecdotal). Leaders should learn from their mistakes and be able to correct the mistakes or repent and move on in pursuit of excellence and righteousness.

***Establishing systems*** – Rewards, team meetings, performance reviews, presentations and other organizational practices should be designed to help a leader create a sense of institutional purpose. A

leader who enforces systems that work perfectly well for the organization and the people is a clear demonstration of his good values and principles. All of the above trends are expected to give any leader the needed credibility to influence individuals or groups. Albert Schweitzer says, “example is not the main thing in influencing others. It is the only thing” (Hackman & Johnson 159). *Example* here can be translated to mean credibility or integrity of the leader. Probably one of the reasons for the inability to make an impact by some Mombasa church leaders could be the effect of the absence of working systems.

### **Reformation and Restoration**

We have seen how the Israelites slipped into serious idolatry and syncretism through copying the practices of the people around them. As a result, even though the people demonstrated some faith in the true God, they at the same time began to worship idols. The prophets, or God’s messengers, condemned idolatry not only among Israelites but also among Gentiles (Fleming 186). They not only condemned idolatry but also mocked these lifeless idols and denounced both those who made them and those who worshipped them (Is. 2:8; 41: 6-7; 44: 9-20). Fleming also writes, “the reason for the prophets’ condemnation of idols was not simply that idols were lifeless pieces of wood or stone but that behind the idols there were demonic forces. Idols were enemies of God and were disgusting and hateful in his sight” (186). There are many Old Testament texts that give a clear picture of the situation as it were. (Cf. Deut. 7:25-26; 29:17-18; 32: 16-17; Ezek. 36:17-18).

Idolatry went on for a long period among the Israelites. Rainey reports that, “Israel had little spirituality left before its fall to Assyria” (96). Many of the kings of Judah also did not live desirable lives before God. Their lifestyle was followed by their people, leading to the downfall of the kingdom. Thanks be to God, some of the kings of Judah were spiritual giants despite their defects as human beings. They carried out religious reforms and temple restorations in which they destroyed all

the idols in the land (Judg. 31:1; 34:4) and because of these rulers, the nation was saved from destruction for a long period. The Old Testament records five periods of reformation. Let us now examine the character and performance of these renowned reformist kings of Judah namely, Asa, Jehoshaphat, Joash, Hezekiah and Josiah:

### ***Reforms under King Asa – 2 Chronicles 15***

Asa came to the throne in 910 BC. In those days, Judah was badly corrupted by Canaanite religions (Fleming 30). Asa spent the early part of his reign trying to rid Judah of false religion. He also spent considerable amount of resources and time trying to strengthen the nation's defenses (2 Chron. 14:1-8).

Asa began his religious reforms, according to 2 Chronicles 15, after listening to the message of prophet Azariah. The message of the prophecy gave Asa a sense of hope. There had been many wars and serious insecurity in the land but now God was promising him peace for his nation if he and the people would turn to the LORD, the God of Israel (2 Chron. 15: 2, 7). Another thing that helped Asa was his courage (15:8). He started by removing all the detestable idols from the whole land of Judah and Benjamin and from the towns he had captured in the hills of Ephraim. Second, he repaired the altar of the LORD that was in front of the portico of the LORD's temple. The third reform he implemented was the deposition of his grandmother, Maacah, from her position as queen mother, "because she had made a repulsive Asherah pole" (15:16). An Asherah pole is a kind of shrine of the gods. (Cf. Deut. 12:2-3). Asa cut the pole down, broke it up and burned it in the Kidron Valley.

The king then took the initiative to lead all the people in worshipping the LORD and offering animal sacrifices to him from the large amount of plunder they carried from the villages they destroyed. He assembled all the people in Jerusalem and entered into a covenant to seek the LORD,

the God of their fathers with all their heart and soul (15:10-12). The king gave a firm declaration that those who would not seek the LORD, the God of Israel, would be put to death (15:13). What amazes the researcher is that all the people were in agreement with the king in abandoning their idols and turning to the LORD, the God of their fathers: “they took an oath to the LORD with loud acclamation, with shouting and with trumpets and horns. All Judah rejoiced about the oath because they had sworn it wholeheartedly” (15:14-15).

This is a sign that the people loved their king and respected him; maybe he was a man of great integrity and credibility among his people. The Bible tells us that afterward the people sought God eagerly and he was found by them. Therefore, the LORD gave the people rest on every side. The Bible says, “Asa’s heart was fully committed to the LORD all his life” (15:17b). He did not take for himself the silver and gold and the articles that he and his father had dedicated but brought all them into the temple of God and “there was no more war until the thirty-fifth year of Asa’s reign” (15:18). God honored his word that was spoken to Asa by prophet Azariah saying, “The LORD is with you when you are with him. If you seek him, he will be found by you but if you forsake him, he will forsake you” (15:2). The researcher is looking for the Asa of today who can bring spiritual reforms in Mombasa churches.

### ***Reforms under King Jehoshaphat – 2 Chronicles 17:6-10***

He was king of Judah between 870 and 845 BC. Jehoshaphat was the son of King Asa (1 Kings 22:41-43). He is well known for his reformation of Judah. He began his reforms by destroying the Baal shrines and removing the cult prostitutes. The Bible tells us that Jehoshaphat’s heart was devoted and courageous in the ways of the LORD (2 Chron. 17:6). He then taught the people God’s law by sending a teaching team of priests, Levites and civil administrators on a circuit of Judah’s

towns and villages (17:7-9). Fleming writes, “he was able to give his full attention to these programs because he had first of all strengthened Judah against any interference from hostile neighbors” (206).

As a result of the reforms that Jehoshaphat put in place, “the fear of the LORD fell upon all the kingdoms of the lands that were around Judah and they made no war against Jehoshaphat” (17:10). Jehoshaphat put systems in place including judicial system to serve his people with justice and fairness regardless of their status (Fleming 206). Under Jehoshaphat, Judah enjoyed peace and stability. The researcher is looking for the Jehoshaphat of today.

***Reforms under King Joash and the priest, Jehoiada – 2 Chronicles 23:16-19; 24:1-14***

The king’s name was Joash or Jehoash. Joash is the shorter form of Jehoash. There were two kings with the same name, Jehoash, who ruled during the same time of the divided kingdoms: one over Judah and the other over Israel. Therefore, in order to avoid confusion, Jehoash of Judah is often referred to as Joash (Fleming 204).

Joash began his reign at the age of seven and he reigned forty years in Jerusalem (2 Chron. 24:1). There was a high priest in Judah whose name was Jehoiada. He was the most influential person in Judah. He was the first to carry out religious reforms in Judah during the reign of Joash. He led a successful revolution that saw Baalism removed in Judah and Athaliah killed. Athaliah, the daughter of Ahab and Jezebel, had come to establish her parents’ Baalism in Judah (Fleming 204). Jehoiada then made a covenant between himself and all the people and the king that they should be the LORD’s people. All the people went to the house of Baal and destroyed it; all his altars and his images they broke in pieces and they killed Mattan, the priest of Baal, before the altars (2 Chron. 23:16-17).



Other reforms that Jehoiada, the high priest, carried out include posting watchmen to guard the house of the LORD so that no one should enter who was in any way unclean (2 Chron. 23:18-19). Jehoiada then trained and instructed Joash the king. Joash matured into a good king because of Jehoiada's training and influence (2 Kings 12:2; 2 Chron. 24:2-3). Later, Joash repaired and restored the house of the LORD and cleansed it (2 Chron. 24:4-14). Joash did what was right in the eyes of the LORD all the days of Jehoiada the priest. As a result, it was well with the people of Judah. Mombasa church leaders need to learn from the example of King Joash.

### ***Reforms under King Hezekiah – 2 Chronicles 29-31***

Hezekiah became king of Judah at the age of twenty-five and he reigned twenty-nine years in Jerusalem from 716 to 687 BC (2 Chron. 29:1). At the time when Hezekiah came to the throne, Judah was in a very sad condition. According to Fleming, the policies of Ahaz had left Judah economically weak, politically dominated by Assyria and religiously corrupted through false religions (174). Hezekiah's reforms included strengthening his nation's economy, overthrowing Assyrian domination and reforming Judah's religion. According to 2 Kings 18:1-8, the achievement of reforming Judah's religion earned Hezekiah praise as being Judah's greatest king to that time. He did what was right in the eyes of the LORD according to all that David his father had done (2 Chron. 29:2).

Fleming reports that the prophets during Hezekiah's reign were Hosea, Isaiah and Micah. Hosea was by this time very old (cf. Hosea 1:1), Isaiah was very influential around the palace (Isa. 1:1; 38:1) and Micah was preaching with such authority that the king was taking good notice of him (Micah 1:1; Jer. 26:17-19). However, none of the Prophets records Hezekiah's reforms. "Perhaps this was because the Prophets were more concerned with the spiritual attitudes of people than with the revised procedures for temple worship" (Fleming 174).

Hezekiah's religious reforms started with assembling all the priests and Levites and telling them plainly that neglect of the temple and its services was the reason for God's anger with Judah (2 Chron. 29: 3-11). He then sent them to cleanse and rededicate the temple. Fleming notes that the common people responded to his reforms with such enthusiasm that the temple officials were unable to cope with all the sacrifices (174). (Cf. 2 Chron. 29:12-36). After this, Hezekiah led the people in celebrating the great Feast of Passover and Unleavened Bread (2 Chron. 30: 1-12). He took the initiative to set conditions. He insisted that before joining in the festival, people should ceremonially cleanse themselves and remove all traces of false religion from Jerusalem (2 Chron. 30:13-22).

After cleansing Jerusalem of false religion, Hezekiah cleansed all the country areas by mobilizing the Israelites to go to all the cities of Judah and break in pieces the pillars, cut down the Asherim, break down the high places and the altars. He destroyed them all. The result of this action was that all the people of Israel returned to their cities, every person to their possession and lived in peace (2 Chron. 31:1). We need courageous and faithful leaders like Hezekiah today in Mombasa churches.

### ***Reforms under King Josiah – 2 Chronicles 34-35***

Josiah was eight years old when he began to rule after the assassination of his father Amon in 640 BC, and he ruled for thirty-one years in Jerusalem. He came to the throne after fifty-five years of rule by the wicked Manasseh, plus two years of rule by his equally wicked son Amon (Fleming 233). At that time, Judah's spiritual condition was the worst it had ever been. Being only eight years old at the time, Josiah was for some years under the direction of some government officials (2 Chron. 33:25; 34:1). At the age of sixteen, Josiah became a believer in the one true God, and at the age of twenty, he began religious reforms that lasted many years (2 Chron. 34:2-5).

Perhaps one of the influences that led Josiah to begin his reforms was the preaching of the prophet Zephaniah (cf. Zeph. 1:1). Jeremiah was the other prophet who began his ministry in the early years of Josiah's reforms (cf. Jer. 1:1-2; 3:6). Fleming writes, "during the evil days of Manasseh, the temple in Jerusalem had been damaged and the law of God forgotten" (233). Josiah's reforms included repairing the temple. In the process of repairing the temple, the workers found scrolls of the long-forgotten law. He led the people back to God to avoid the threatened judgment (cf. 2 Kings 22:3-20). Josiah gathered Jerusalem's leading citizens together at the temple where the law was read to them. All the people supported him in renewing the nation's covenant with God and in helping his ongoing reforms (cf. 2 Kings 23:1-3).

Josiah then destroyed all false shrines and other idolatrous objects throughout Judah. He centralized the nation's public worship in Jerusalem, where it was under his supervision (Fleming 233). Cf. 2 Kings 23:4-14, 24; 2 Chron. 34:6-7. He destroyed all the altars of the false prophets and removed idolatry altogether. He then re-established the worship of Yahweh by keeping the Passover. It was the most spectacular Passover ever seen in Jerusalem (2 Chron. 35:1-19). Josiah did what was right in the eyes of the LORD and walked in the ways of David his father; he did not turn aside to the right hand or to the left (2 Chron. 34:2). Josiah is a good role model for church leadership today especially in Mombasa.

### **Conclusion**

This was a qualitative research that sought "to describe and analyze the culture and behavior of humans and their groups from the point of view of those being studied" (Kombo and Tromp 9). The researcher was expected to hear multiple voices through surveys, interviews and focus group discussions. Sensing agrees with Kombo and Tromp saying, "qualitative research systematically seeks answers to questions by examining various social settings and the individuals who inhabit

these settings” (57). Therefore, the researcher was expected to interact with the people in their context and seek to make sense of what affected them.

This chapter has, therefore, looked at the research topic in context. It has involved a review of previous studies relevant to the topic under investigation. It has also interacted with the Scriptures to provide biblical and theological interpretation of the problem at hand and examined the role of leadership in spiritual transformation. The work of this chapter leads to Chapter Three which is about research methodology and data collection.

## CHAPTER 3: RESEARCH METHODOLOGY

### Overview of the Chapter

This chapter on research methodology explains the design of the study and of the intervention (Sensing 26). It focuses on the description of the methods that were applied in carrying out the research study (Kombo and Tromp 70). Kombo and Tromp further say that a design is used to structure the research, to show how all the major parts of the research project work together to try to address the central research questions (70). It is an organized plan or scheme of the research process.

The term methodology differs from the word ‘methods’ which refers to the individual techniques employed by the researcher for data collection, analysis, and evaluation (Sensing 26). In his book, *Research Methodology: Methods and Techniques*, Kothari says that methodology “is the larger design of which research methods form just a part” (12). Research methodology, therefore, should not be confused with research methods. The organization of the chapter is as follows: nature and purpose of the project, research questions, variables, research hypothesis, project type, research methods, location of the study, participants to be sampled about the phenomenon, target population and participants, criteria for selection and description of participants, sampling techniques and sampling size, research instruments, expert review, reliability, validity, generalizability, data collection procedures, data analysis, limitations and ethical procedures.

### Nature and Purpose of the Project

This study was an attempt to understand the dissonance between observed leadership and its exerting influence. The study sought to find ways of building respect and credibility in church leadership to transform members’ attitudes and lives by facilitating distinctive Christian spiritual and

character formation within the Anglican Church, Mombasa Island Archdeaconry. The problem is that most church leaders in Mombasa seem to have lost respect and credibility. Ordinarily, Christians are expected to respect, trust and believe in their church leaders, but today many people do not seem to seek the church for guidance. The church's influence as an icon for spiritual guidance and leadership in the church today appears to have waned off.

Church leadership in Mombasa Archdeaconry appears to have lost its power to influence the lives of the people. It has become irrelevant and come short of the people's expectations and desire to view it as an effective, exemplary and transformative leadership in the church. The church leaders (priests) need transformational leadership skills and principles to empower them to positively impact their congregations.

The purpose of this study was to investigate reasons for the inauthentic Christian practices among many church members and the growing loss of respect, credibility and power to influence congregants among some priests in the Anglican Church, Mombasa Island Archdeaconry. The end goal of the researcher was to propose a model for a training program on transformative leadership.

### **Research Questions**

The research questions aimed at answering the puzzle of inauthentic Christianity and ineffective church leadership in the Anglican Church, Mombasa Island Archdeaconry and its effect. These research questions assumed two forms: a central question and associated sub-questions (Creswell 129). The questions were as follows:

#### **Research Question #1**

What are the major problems facing Parish Priests in Mombasa Island Archdeaconry regarding their leadership model and power to influence their members?

Has the church leadership in Mombasa lost its credibility and power in influencing people's lives? If yes, what are the main factors that have led to the loss of respect and credibility among church leaders in Mombasa Island Archdeaconry? If not, what would you say are their most influencing characteristics? With this question, the research sought to know the reasons why church leaders had lost respect and credibility among their followers or to know their most influencing characteristics. It also sought to know how the members could describe the church leaders' walk with the Lord. The researcher used semi-structured interviews, focus group discussions and open-ended questionnaires to answer this question. The questionnaires are in the appendices.

### **Research Question #2**

What indicators in the lives of church members reveal that the priests have lost their transformative power in the lives of their members?

The research sought to find out how church members responded to sermons and teachings from their preachers and how the members of the congregation demonstrated their Christian faith on a day-to-day basis. The researcher again used semi-structured interviews, focus group discussions and open-ended questionnaires to answer this question. The questionnaires are in the appendices.

### **Research Question #3**

What should Priests do (or become) to gain respect and credibility to improve their influence among people of their congregations?

A corresponding question to this was, "What kind of role models have priests been to their congregations?" The researcher also asked the members to explain what they would do, on their part, to help change their perceived negative attitude toward the church and its leadership and transform their lives altogether. The researcher used semi-structured interviews, focus group discussions and open-ended questionnaires to answer this question. The questionnaires are in the appendices.

### **Research Hypothesis**

The hypothesis or assumption of this study, which is also known as “an educated guess” (C. B. Peters, *A Guide to Academic Writing*, 95), can be stated as follows: Leadership in the Anglican Church in Mombasa Island Archdeaconry has lost credibility in influencing their parishioners, and a training model incorporating the findings of the study would help them regain credibility and influencing power. In research, Kombo and Tromp state, “a hypothesis is a statement that describes an unknown but tentatively reasonable outcome for the existing phenomenon” (42). They explain further that it is a tentative answer to what the researcher considers as ought to be the possible outcome of the existing problem or phenomenon. A hypothesis is a hunch of a likely solution to a problem being studied which is advanced before the actual research is undertaken or concluded.

### **Ministry Contexts for Observing the Phenomenon**

#### **Research Type**

This was a qualitative research study, a means for exploring and understanding the meaning that individuals and groups of people ascribe to a social or human problem affecting them (Creswell 4). It was an attempt to understand church leadership in Mombasa Island Archdeaconry and its effect on the congregants. It sought to identify what was contributing to the problem of loss of credibility and respect among many church leaders and their inability to positively influence their members. It was a pre-intervention study on an identified phenomenon. The researcher was to learn from members of the congregations what they thought about their church leadership and what would be done to change the situation. From the findings of the study, the researcher was to propose a model of intervention for transformative leadership skills and spiritual transformation.

The researcher chose this design because he was to work with people as a Doctor of Ministry scholar (Sensing 62). This qualitative research “seeks to describe and analyze the culture and



behavior of humans and their groups from the point of view of those being studied” (Kombo and Tromp 9). The researcher was expected to hear multiple voices through surveys, interviews and focus group discussions. Sensing agrees with Kombo and Tromp saying, “qualitative research systematically seeks answers to questions by examining various social settings and the individuals who inhabit these settings” (57). Therefore, the researcher was expected to interact with the people in their context and seek to make sense of what affected them.

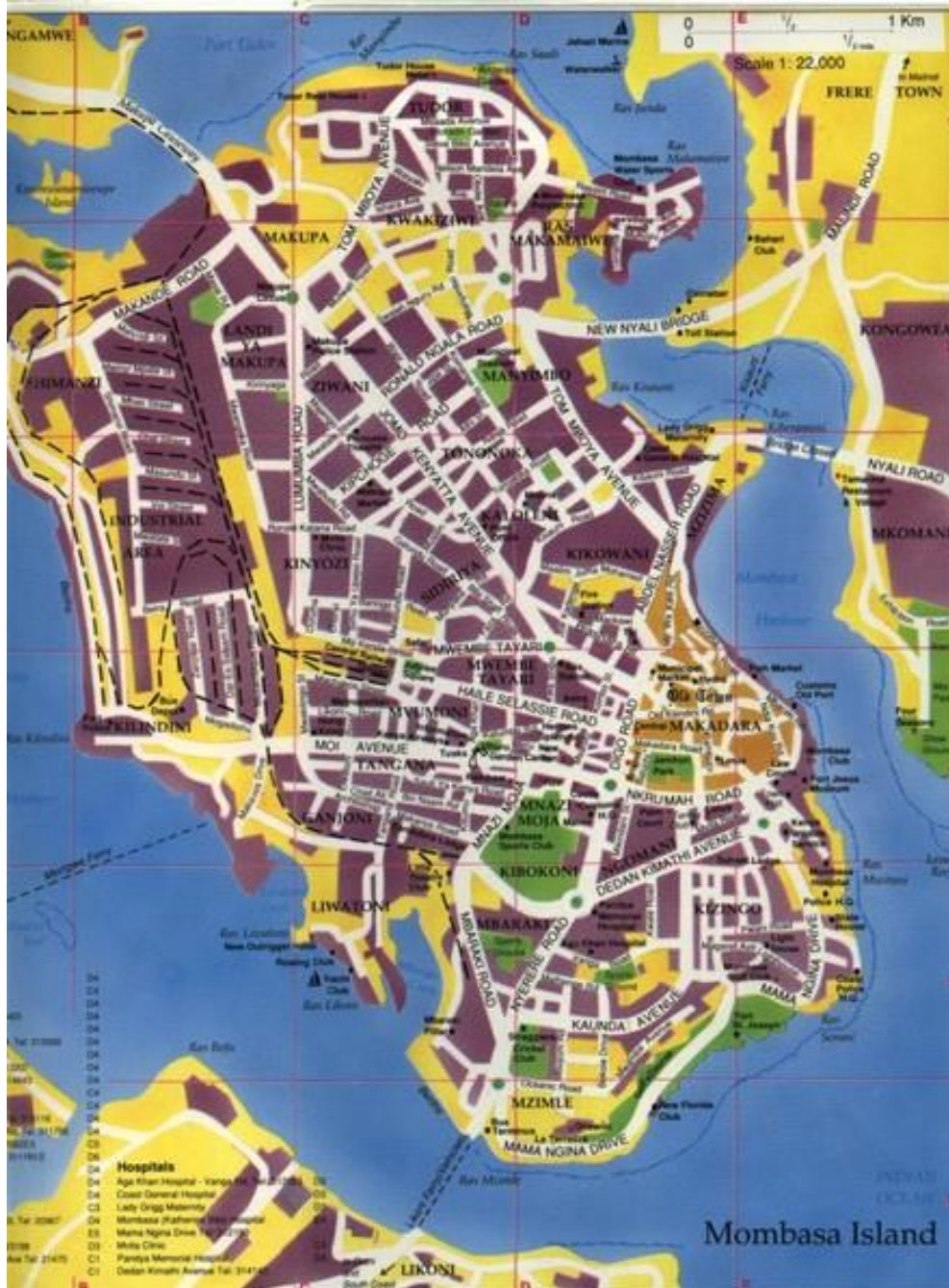
In her book, *Qualitative Research and Case Study Applications in Education*, Sharan B. Merriam describes five characteristics that all qualitative research has in common, namely: “the goal of eliciting understanding and meaning, the researcher as primary instrument of data collection and analysis, the use of fieldwork, an inductive orientation to analysis, and findings that are richly descriptive” (Sensing 57). This research meets all the above characteristics. In addition, the project design was expected to allow for multiple viewpoints leading to the restoration of respect and credibility in church leadership and a strategy for transformation of members within Mombasa Island Archdeaconry churches.

### **Research Methods**

The researcher used three different methods of data gathering procedures, namely: semi-structured interviews, focus group discussions and open-ended questionnaires. These three methods gave the researcher a suitable combination of data collection procedures as well as the ability to triangulate and verify data from different sources for added validity. Further, they gave the researcher the fullest, most detailed and representative information from different groups of people and individuals who answered the key questions of the study.

### **Location of the Study**

The geographical area in which the study was carried out is a metropolitan Mombasa Island Archdeaconry within Mombasa City in the County of Mombasa. Mombasa City is situated on the east coast of Kenya and along the Indian Ocean. It has a population of 939,370 according to the 2009 census (KNBS 2010) and is predominantly an Islamic city. It is the second largest city in the country, after Nairobi, and a popular destination for both local and international tourists. However, Christianity has been growing in the area at a tremendous speed despite the Islamic resistance and forms the second largest religious group in the city now. There are many churches of different denominations within the city. There are also other religious groups such as Hinduism, Sikhism, Buddhism and the traditional African religious groups.



**Figure 2: Map of Mombasa Island Archdeaconry**

The area that was covered in this study is Mombasa Island Archdeaconry because of its centrality in the County of Mombasa. Conducting the research within Mombasa Island Archdeaconry was convenient and cost effective for the researcher because of limited availability of

research funds. The churches from which participants were drawn are also within close- proximity as opposed to other archdeaconries in the diocese. There are also reliable and effective means of transportation for respondents to travel to the interview venues and return home in good time. The safety and security around the city is also good as opposed to other areas such as Kisauni.

### **Participants to Be Sampled About the Phenomenon**

The people in this archdeaconry are of different origin and belong to different ethnicities and cultures in Kenya, the majority of whom are the *Mijikenda* community. The respondents were, therefore, drawn from diverse parts of the archdeaconry, the three parishes, churches, age groups, gender, ethnicities and cultures. Conducting the research within Mombasa Island Archdeaconry was suitable and effective because of the diversity of the respondents.

### **Target Population and Participants**

Background of the people: the participants who were involved in the study came from Mombasa Island Archdeaconry churches. The Mombasa Island Archdeaconry comprises three parishes namely Mombasa Memorial Cathedral, St. Luke's Makupa Parish and St. John's Buxton Parish, all with an estimated membership of 2,600 people. The three parishes in the archdeaconry also form the Cathedral Deanery. In the three parishes, there are six full time ordained priests and a couple of attached clergy, lay ministers and volunteer lay leaders serving in the parishes. The lay ministers include evangelists and lay readers. The volunteer lay leaders are the church elders and youth leaders elected by church members to serve in different sector groups and other positions in the church.

### **Criteria for Selection and Description of Participants**

Six participant groups were formed. The first three groups comprised members who participated in a semi-structured interview and a follow-up focus group discussion. The semi-

structured interviews were conducted with individual participants in each of the three groups. The other three groups comprising sixty participants from the three parishes responded to the open-ended questionnaire administered to them. The criteria for selecting the participants is described below:

Group one was comprised of six priests serving in the three parishes in Mombasa Island Archdeaconry. These were the spiritual leaders in the parishes and partly the subject of the research. They met separately to protect their dignity. Participants in this group participated in an individual semi-structured interview as well as a follow-up focus group discussion.

Group two was comprised of six lay ministers (lay preachers), two from each parish, who regularly preached in their respective churches. They were purposively selected by their parish priests. The members of this group also participated in an individual semi-structured interview as well as a follow-up focus group discussion. They were interviewed separately from the priests to give them freedom to speak openly to the subject under review. It was envisaged that these participants would include three male and three female lay preachers.

Group three was comprised of the chairpersons of the Mothers Union (MU), the Kenya Anglican Men's Association (KAMA), the Kenya Anglican Youth Organization (KAYO) and the Children Ministry (CM) departments from all three parishes. There were twelve in total. These were lay leaders in the church who interacted closely with church members and knew of their walk with the Lord at a more personal level. These participants, therefore, were expected to share a little more not only about their personal views but also what they heard from both the church members and the ministers. Members of this group participated in an individual semi-structured interview as well as a follow-up focus group discussion just like group one and two.

The last three groups were comprised of sixty purposively sampled laity: twenty lay persons from each of the three parishes. Open ended questionnaires were administered to all the participants. These groups consisted of the laity picked from the Sunday congregations of the three parishes named above. They included women, men, married people, single adults, parents and people from different professions and backgrounds.

The total target sample was expected to comprise of eighty-four people with sixty lay persons forming three groups (twenty participants from each of the three parishes) and three other groups of six priests, six lay ministers and twelve lay church sector group leaders. The people selected were expected to have both awareness and interest in the topic under investigation (Sensing 83). The criteria used to select the participants met this requirement.

### **Sampling Techniques and Sampling Size**

A purposive sampling method was used to select the larger group of sixty participants, twenty from each of the three parishes, beginning with an open invitation in each church. The researcher wrote letters to the three churches briefly explaining the research study and inviting the members of the congregations who volunteered themselves to remain behind after the church services on specified days. Each church had a congregation of between 600 and 1,000 members. Those who were expected to respond to the invitation were between 150 and 300 members respectively. Therefore, the researcher expected to have plenty of potential respondents from whom the larger group of sixty participants would be selected.

Questionnaires were administered with the members in attendance in each church. The purpose of the advance or pre-interview questionnaires was to find out their level of understanding of the topic and their ability to participate in the research process. The researcher then took the

questionnaires to the Rev. Bishop (Rtd.) Dr. Pius Kagwi, who is an Asbury Theological Seminary alumnus, to purposively and objectively select twenty participants from each parish.

The overall selection criteria included awareness of the research topic, gender, regular church attendance, availability and relevance to the questions. The participants varied in vocation, social status, marital status and background. All the participants were adult men and women between twenty-one and seventy years old. The perspectives of youth and children in this research were represented by adults who work with youth and children groups in the church.

The members of the other three small groups were purposively selected by the virtue of their positions (offices) in the three churches as follows: group one was comprised of the six priests, group two was comprised of two lay preachers from each parish and group three was comprised of the four chairpersons representing the four departments from each parish. They formed three special groups that separately met with the researcher to be individually interviewed using the semi-structured questionnaires and later each group participated in a follow-up focus group discussion.

### **Research Instruments**

The tools or instruments selected for use in this qualitative research, as stated above, were semi-structured interviews, focus group discussions and open-ended questionnaires. There was an initial questionnaire that was given to prospective participants in all the three churches prior to the selection of research participants as captured above.

#### ***Semi-structured Interviews***

The researcher prepared a series of eight questions for each participant of the three smaller groups. The questions were used as guide questions to interview these participants. The researcher was expected to meet each group two times on two different occasions within a period of three

months between October and December 2016. The researcher conducted the semi-structured interviews at the first set of meetings and a follow-up focus group discussion at the second set of meetings. The interviews took the form of a dialogue, but the interviewer did more listening than talking. There were pre-determined questions with a pre-determined sequence of the way the questions were to be asked for logical flow of specified themes and issues under investigation (Sensing 107).

However, there were “no pre-determined responses, and the interviewer was free to probe and explore for more depth” (Sensing 107). Sensing adds that the work of the interviewer is to ensure good use of time and keeping the interview focused on the purpose of the research and to make it more systematic and comprehensive. The researcher was expected to use a recording device to capture all the responses. Each individual interview was anticipated to take about thirty minutes.

### *Focus Group Discussions*

There was a different set of five questions for each meeting at the second set of meetings for the focus group discussions. The researcher moderated each of the three focus group discussions. The researcher prepared five themes or topics to be discussed by each group as recommended by Kombo and Tromp (104). The focus group discussions were held after the semi-structured interviews and represented the second set of meetings with the three smaller groups as discussed in the previous section. Data collected from the semi-structured interviews was used to inform follow-up discussions in the focus groups in addition to the pre-set themes and topics. Through the groups’ interactive discussions, useful data and insights related to the theme of the research were generated (Sensing 120). Each session was anticipated to take about one hour and thirty minutes.



### *Open-ended Questionnaires*

An open-ended questionnaire of ten questions was administered to the larger group of sixty participants from the three parishes. Kombo and Tromp affirm that “this is a research instrument that gathers data over a large sample” (89). The questionnaires were prepared and shared with members of the group at a scheduled venue, day and time. Participants were notified ahead of time to be able to come and answer the questions.

The researcher chose to use open-ended questionnaires because they were suitable for Doctor of Ministry qualitative research study as discussed by Sensing (113). The researcher collected a wide range of useful responses from the larger group of participants.

### **Expert Review**

The researcher put his instruments through an expert review or evaluation to confirm if everything was correct and able to meet the need of carrying out an authentic research. He sent the instruments to his research journey partners consisting of a senior pastor, a university professor and three other professionals who were also lay leaders in the church. The researcher then obtained feedback from members of the team who evaluated the validity and reliability of the instruments by having them answer the questions.

The team of expert reviewers went through all the questions to ensure they were clear and aligned to the objectives of the study (Kombo and Tromp 90). The expert review team also decided which questions needed to be omitted if they did not make sense. The team finally determined whether the instruments were capable of delivering the information needed to solve or better understand the problem under review.

**Reliability**

In the expert review, the team measured how consistent the results from the tests or interviews were to be by conducting a pre-test among themselves. Kombo and Tromp ask, “if you administer a test to a subject twice, do you get the same score on the second administration as you did on the first?” (97). If the answer to this question is in the affirmative, then it proves that the instrument used to measure is reliable. The researcher and the expert review team tested and confirmed the reliability of the instruments. The instruments were expected to have the capacity of being used several times and bring out similar results each time they are used.

**Validity**

The instruments went through a validity test. “The validity of a test is a measure of how well a test measures what it is supposed to measure” (Kombo and Tromp 97). A pre-test was therefore conducted before the actual research with about five people representing the four groups to be interviewed to check for validity of the questions.

**Generalizability**

The instruments were expected to prove their ability to be used more widely or generally in a different context with ease. The instruments and protocols were to be clear to the point, understandable, self-explanatory, and generally applicable. The researcher and the expert review team answered the question, “how easily could someone else repeat your project”? The generalizability of the instruments is the answer to this question (Kombo and Tromp 97). Much as the instrument could be generalizable for use in other contexts, the results of the research may not necessarily or directly be generalized for other contexts beyond the Mombasa Island Archdeaconry due to diverse factors in different contexts. However, it was not surprising if factors affecting effective church leadership in other contexts were very much similar to the Mombasa situation.

### **Data Collection Procedures**

The researcher ensured that all the research instruments were ready at the time of collecting data (Dena, Jane 29). The tools necessary for this research included a tape recorder, questionnaires, notebooks and pens. Before the data collection began, the researcher explained to the participants the purpose of the research study and methods to be used for collecting data. There was need for money to compensate the participants' traveling expenses as they attended the interview sessions. A budget was prepared to care for these expenses. Prior to each interview, administration of a questionnaire or participation in a focus group session, the researcher verbally and clearly explained to the participants, in addition to a written invitation, the purpose of the research study. He assured all participants of objectivity in reporting the findings as well as anonymity and confidentiality of information.

The researcher also made it clear in both modes of communication that participants were not required to write their names or any identifier on the research questionnaires except on the pre-research questionnaires. The researcher made it clear that any participant was free to withdraw from the research at any time without adverse consequences. The use of verbal explanations honors the fact that the location of the research is an oral culture.

Collection of information was done through writing answers in the questionnaires as well as multiple open ended and free flowing verbal interviews to allow each individual and group to develop their narratives. Through the development of these narratives, issues were expected to be illuminated and help to develop explanations about a certain phenomenon (Kamau 55). Data was recorded through written narratives, note-taking and tape recording the group discussions. The data collected in form of completed questionnaires, notes and audio recordings was stored in a safe place and compiled for data analysis. Data was to be stored for a period of five years by the researcher, for

future reference if need arose, after which it would be destroyed by fire so that it does not fall into the hands of other researchers who might misappropriate it (Creswell 91).

The researcher sought authority to carry out the research from relevant offices and authorities before data collection began. The researcher wrote letters of request to the Bishop of the ACK Diocese of Mombasa, the three parish priests and the County Director of Education in Mombasa County.

### **Data Analysis**

Data analysis is a way of knowing whether the study was successful in terms of accomplishing the purpose of the project and appropriately responding to the problem of the project (Sensing 70). The qualitative instruments such as written narratives, researcher's notes and transcripts of audio recordings of each conversation provided insights into each group's perspectives and addressed the research questions. This qualitative data was analyzed through the established perspectives of the participants giving the researcher a lens by which to view the problem (Creswell 151). The audio recordings were transcribed and all data compiled and categorized according to themes developed by the researcher and articulated by the participants' responses.

Finally, the researcher discussed the emergent themes and made recommendations for the redemption of respect, credibility and influence in church leadership through the implementation of the proposed model for a training program on transformative leadership.

### **Limitations**

One of the limitations of this research was the lack of direct representation of children and youth, also known as minors. Minors were not included directly as they would not be able to relate to complex topics in this research such as the influence of church leaders and transformation of the

lives of church members. In addition, minors were not included because of the difficulty in tracking down their parents to obtain informed consent. In an effort to counter this limitation, the researcher ensured that adult leaders of children and youth programs were invited and included as participants in this research study to provide a perspective for that subset of church members.

Another limitation of this research was that it only focused on Mombasa Island Archdeaconry in a country where the Anglican Church is widespread in numerous cities as well as rural areas. This research thus provided a perspective that is mostly relevant to the church members in the Mombasa Island Archdeaconry. Nonetheless, the research could be replicated in other parts of the country and most results would be generalizable to a certain extent to other parishes and archdeaconries in the nation with similar leadership and membership challenges.

### **Ethical Issues**

The following were the ethical issues related to the integrity of the process, informed consent by the participants and confidentiality of the information gathered. First, the researcher prepared one person to assist with administering the questionnaires on behalf of the researcher because of some ethical issues (Creswell 87). The researcher is a bishop of the church and both the priests and laity place a lot of authority and power in the position of a bishop. It would, therefore, have been difficult for the respondents to be free to open-up to the bishop with some information which may be sensitive or deep secrets within the church. The respondents may have found themselves in a vulnerable position before the bishop, hence the need for a research assistant. However, the researcher was in full control of the whole process of the research study.

Second, the invited members of the congregations were requested to write their names only in the pre-research questionnaires. They were assured that the information they gave and their names

would not be part of the information to be included in the research report and that all the pre-research questionnaires would be destroyed by fire after the research was completed.

However, the selected participants were requested to sign both a confidentiality form giving their full information and a consent form as a way of observing steps to maintain confidentiality for gathering information from them. The questionnaires were coded and given pseudonyms to protect the participants' identity and anonymity, and to uphold confidentiality of the study (Dena, June 30). The researcher thanked the respondents before the interviews for making time for the exercise and thanked them again at the end of the interviews for their cooperation and support.

Third, the researcher fully explained the research process in advance and debriefed the respondents at the end of the interview. Informants' rights, interests, and sensitivities were safeguarded. They were not exploited and their privacy was protected. The researcher took all reasonable measures to protect the participants both physically and psychologically. Kombo and Tromp argue that even voluntary participants can "get carried away" to the point where they have to be protected from themselves and each other (107). The researcher guaranteed the safety of both the respondents and their responses.

Finally, the researcher was expected to make reports available to the informants and the relevant institutions as recommended by Sensing (33). The success of the research process would largely depend on how well the researcher related with the participants.

## CHAPTER 4: EVIDENCE FOR THE PROJECT

### Overview of the Chapter

This study sought to understand the dissonance between observed leadership and its exerting influence. The problem was that most church leaders in the Anglican Church, Mombasa Island Archdeaconry, had lost respect, credibility and power to influence. This resulted in the church experiencing inauthentic Christian behavior where individual members of congregations did not practice what their church ministers taught them. There was every possibility that church members were involved in the practice of syncretism. Many church members, for example, were seen visiting the African traditional shrines in the forest, known as *kaya*, to seek spiritual help.

It was common practice in Mombasa to see many church members going to consult witchdoctors. Other church members saw nothing wrong in offering sacrifices to their ancestors while others still openly drank alcohol even during church functions in a very disrespectful manner. Many church members were also involved in rampant corruption and sexual immorality. There was need for church leaders in Mombasa to use their power to influence individuals in their congregations toward authentic Christian living.

The purpose of this study was to investigate reasons for the inauthentic Christian practices among many church members and the growing loss of respect, credibility and power to influence congregants towards many church leaders in the Anglican Church, Mombasa Island Archdeaconry. The end goal of the researcher was to propose a model for a training program on transformative leadership. Data collection was done between November and December 2016.

### Participants

The participants of this study were men and women from three parishes, namely Mombasa Memorial Cathedral, St. Luke's Makupa Parish and St. John's Buxton Parish. All are in the Anglican

Church, Mombasa Island Archdeaconry. There were six participant groups: Group one was comprised of five priests serving in the three parishes in Mombasa Island Archdeaconry. Originally, the group was to have six participants but one of the priests was unwell throughout the period of data collection. Group two was comprised of six lay ministers (lay preachers), two from each parish, who regularly preached in their respective churches. Group three was comprised of lay leaders who were elected chairpersons of Mothers Union (MU), the Kenya Anglican Men's Association (KAMA), the Kenya Anglican Youth Organization (KAYO), and the Children Ministry (CM) departments from all three parishes making twelve participants in total.

The other three groups were comprised of twenty participants from St. John's Buxton parish, eighteen from St. Luke's Makupa parish and fifteen from Mombasa Memorial Cathedral parish, making a total of fifty-three church members. Originally, the three groups were to raise sixty participants - twenty from each parish - who were to respond to the open-ended questionnaires, but on the day of filling the questionnaires two participants from St. Luke's Makupa and five from Mombasa Memorial Cathedral had travelled upcountry with their families from Mombasa for the Christmas festivities.

The total target sample, therefore, fell to seventy-six out of the eighty-four originally selected participants. These participants varied in vocation, social status, marital status, and background. All the participants were adult men and women between twenty-one and seventy years old. Adults who worked with youth and children groups in the church represented the perspectives of youth and children in this study. The following table breaks down the above participants as described into various demographics:



## Participants Demographics

### Table 1: Participants by Groups

<b>Group</b>	<b>Characteristics</b>	<b>N=76</b>	<b>%</b>
<b>Priests</b>		<b>5</b>	<b>7</b>
	<b>Gender</b>		
	Male	4	80
	Female	1	20
	<b>Age</b>		
	21-30	1	20
	31-49	2	40
	50-70	2	40
	<b>Level of Education</b>		
	Primary	0	0
	High School	0	0
	College	3	60
	Post Graduate	2	40
<b>Lay Preachers</b>		<b>6</b>	<b>8</b>
	<b>Gender</b>		
	Male	4	67
	Female	2	33
	<b>Age</b>		
	21-30	0	0
	31-49	4	67
	50-70	2	33
	<b>Level of Education</b>		
	Primary	0	0
	High School	2	33
	College	4	67

	Post Graduate	0	0
<b>Lay Leaders</b>		<b>12</b>	<b>16</b>
	<b>Gender</b>		
	Male	7	58
	Female	5	42
	<b>Age</b>		
	21-30	6	50
	31-49	4	33
	50-70	2	17
	<b>Level of Education</b>		
	Primary	0	0
	High School	8	67
	College	3	25
	Post Graduate	1	8

**Table 2: All Other Participants**

<b>Larger Group</b>	<b>Characteristics</b>	<b>N=76</b>	<b>%</b>
<b>Laity</b>		<b>53</b>	<b>70</b>
	<b>Gender</b>		
	Male	37	70
	Female	16	30
	<b>Age</b>		
	21-30	13	25
	31-49	34	64
	50-70	6	11
	<b>Level of Education</b>		
	Primary	0	0
	High School	19	36

	College	31	59
	Post Graduate	3	6

### Research Question # 1

The first research question was, "What are the major problems facing Parish Priests in Mombasa Island Archdeaconry regarding their leadership model and power to influence their members?"

As part process to understand the responses to this question, the following sub-questions were used as guide to the discussion: "Has the church leadership in Mombasa lost its credibility and power in influencing people's lives? If yes, what are the main factors that have led to the loss of respect and credibility among church leaders? If not, what would you say are their most influencing characteristics?" The focus groups were also asked to describe how the members viewed their church leaders' walk with the Lord.

**In group one, comprising of five priests,** the participants responded to individual semi-structured interviews as well as a follow-up focus group discussion. In the individual semi-structured interviews, they had mixed responses to the question on major problems facing them. Three out of the five priests said that it was the church members that had a problem, particularly the problem of opposition. Many of them had the habit of opposing everything the priests did or said led by church elders (parish church council members). The respondents said that one of the major problems facing them was their relationship with the congregants. Two priests out of the five said their relationship was somehow cordial while the other three said it was not cordial. They said that many church members were attached to the former vicars (parish priests) who had left and their loyalty was to the former vicars thereby affecting their relationship with the present vicars.

The respondents noted that their major problem was lack of full support from the church members. They said that the church did not adequately facilitate their movement to be able to offer needed services to the members. They neither had reliable means of transport nor adequate financial support. The respondents complained of overworking themselves for lack of adequate human resource in their parishes. The priests also said that many church members did not adequately give toward God's work. This led to making the church ministry very difficult to run.

Given the above responses, it became clear from this group that the major problems that many Parish Priests faced in Mombasa Island Archdeaconry regarding their leadership model and power to influence their members were: Church elders had the habit of opposing everything the priests did or said, there was poor relationship between the priests and their church members, priests did not receive full support from the church and individual church members and they did not have adequate resources for their ministries.

Responding to the sub-question on if the church leadership in Mombasa had lost its credibility and power in influencing people's lives, the participants said: It looked like they had lost their credibility and power to influence because of their differing perceptions with church members. They claimed that the perception most church members held about certain issues in the church were different from what the priests had and church members were not willing to change and follow the priests' direction. Priests were portrayed as if they were not doing the right things whenever they tried to change some bad habits which may have taken root in the parish over time. Many parishioners had different views of looking at and doing things. Priests faced difficulties in explaining how certain things were to be done when church members were not ready to change.

For more evidence on the loss of credibility and power to influence church members' lives, the priests said that some elderly church members in the parish leadership had the habit of refusing

to accept change from new priests, for instance, sent to the parish by the Bishop. Such lay leaders wanted to stick to their old style of doing things even when they did not understand certain issues. One respondent said, "they will tell you, for example, that we do not do fundraising in the month of June in this church. It has never happened, and we do not want to change to another month other than October. Things are not done that way here. We have a tradition in this church that we follow religiously." There was always this kind of push and pull between the priests and lay leaders in the parishes.

**Participants in group two consisting of six lay preachers** also responded to individual semi-structured interviews and participated in the focus group discussions. In the individual semi-structured interviews, the lay preachers made the following responses to the question on the main factors that had led to the loss of respect and credibility among church leaders: communication between the priests and the congregants was sometimes not clear resulting in church members not doing what the priests wanted them to do. Priests sometimes did not maintain confidentiality of matters shared in confidence. Some priests made themselves vulnerable to church members when they became too open to them with their personal and family matters resulting in losing respect and becoming the talk of the parish. Some priests had the habit of borrowing money from the congregants for their children's school fees, birthday cakes and the like. These lay preachers also said that some priests were selfish in their leadership style in that they only advocated for their own personal gain and did not bother themselves with the needs of the other ministers in the parish.

In the focus group discussions, the lay preachers were in agreement that there was a growing loss of respect, credibility and power to influence among many church leaders in Mombasa Island Archdeaconry. For the main factors that had led to the loss of respect and credibility among church leaders, they said that there was no harmony among the members of congregations due to

unresolved issues: "things take too long before they are addressed, other things are simply swept under the carpet, they are never addressed," one respondent stated. The participants said that priests had lost respect, credibility and the power to influence people's lives because some of them were not straight forward, they were not transparent, and had no integrity. Many priests were not in control of their parishes. They left the leadership and management of their parishes to a few church elders who ran the show. Whatever these church elders said was final. The priests made very little contribution towards the running of the parish.

Given all the above responses, it was clear that the factors that led to the growing loss of credibility and power in influencing people's lives among church leaders in the Anglican Church, Mombasa Island Archdeaconry were: disagreements due to differences of perception between the priests and church members, rigidity of church members to accept change initiated by the priests, ineffective communication models, unskilled leadership styles, spiritual deficiency and negative role modeling.

**Group three consisting of twelve Lay Leaders** (chairpersons) also responded to both the individual semi-structured interviews and the focus group discussions. In the semi-structured interviews, the lay leaders had varied responses regarding their opinion of if the priests had lost their credibility and influence over their members. About 15 percent of the respondents said that the priests still had credibility and influence and described the priests' relationship with their members as cordial. The rest stated that the priest had lost credibility and influence, and described these relationships as unpleasant. It is apparent that the cordiality of relationships was a measure of the Priests' perceived credibility and influence.

Those who said that their relationship was cordial stated that they were happy with the leadership model of the priests. Those who said it was not cordial, 85 percent of the respondents,

stated that there was a problem with the priests' leadership style. They said that respect should be mutual. Priests should show respect to church members if they want to be respected and they should portray themselves well with honor and respect in order to be respected.

However, the group had a sense of consensus that a few priests had won the confidence of their congregants especially those who were happy with the priests' leadership model. They said that the most influencing characteristic of the priests in the church was their ability to listen to their congregants. Many church members listened to their priests and did what they asked them to do. This resulted in many church members involving themselves with church activities including attending church services and raising funds for church projects. Two priests out of the five were known for their eloquence in both English and Swahili languages. As a result, their sermons were well received by the congregants.

One respondent said, "the main factors that have led to the loss of respect and credibility among many church leaders in Mombasa have to do with not playing their leadership roles well. Things will only happen in the church so long as they favor them." 60 percent of the participants said that some priests did not delegate anything to anybody in the church: they did everything alone. This led church members, especially those who were in the parish leadership, to withdraw their participation and became mere spectators. There was lack of tolerance among some priests with the people they led. Sometimes church members saw certain things being done in the wrong way in the church and the priests did nothing about it for fear of the "people who matter" in the church. Some priests favored the wealthy church members for fear that they might pull out their financial support.

In the focus group discussions, the lay leaders were asked to describe how the members viewed their church leaders' walk with the Lord and they responded thus: there was a problem of disunity among the priests serving in Mombasa Island Archdeaconry and that made it hard for them

to be able to influence their church members. These respondents said that some priests did not take their calling seriously; they took it like "any other normal job out there." Priests did not portray the spirituality expected of servants of God. One participant asked, "our priests look too dry spiritually even as they lead people in the church, but without the Holy Spirit, how can they lead church members?"

The respondents also noted that some priests needed to raise their levels of education in order to command respect among their church members. They also said that the priests were not social. The respondents stated that the priests were too far to be reached by their congregants and even to hear their cry in case of a need.

It appeared from this group that the reasons for priests' successful credibility and influential power over church members lay in their level of cordiality, skilled leadership styles and the priests' spirituality. Those whose members felt they possessed these characteristics, who were less than 15 percent, had commendable influence and those whose members perceived as lacking in these areas, who were over 85 percent, had lost their credibility and influencing power.

**The other three groups comprising of fifty-three church members** from the three parishes responded to the open-ended questionnaires. These participants said that some of the major problems among parish priests included lack of administrative and managerial skills, and loss of credibility and trust. There is no separation between preaching and administration (Fry and Raadschelders 93). About 70 percent of the participants said that about 50 percent of their priests had abandoned the Anglican tradition and teachings. They had instead embraced Pentecostalism in the way they led worship services. One respondent said, "the main factor is the disregard to Anglicanism." One other participant, however, stated that "too much Anglicanism" could also make some members leave the church. Other participants said their priests lacked the ability to unite the Christians. They stated that



the majority of the priests promoted individualism among church members and did not treat all people even-handedly.

Responding to the question on the main factors that had led to the loss of respect and credibility among church leaders, about 65 percent of the participants said that some of the priests were rigid, "They were not flexible. They were stiff and non-accommodative." The respondents claimed that their priests did not adequately interact with church members, saying, "They are not in touch with the Christians' needs." Most of the priests were not committed to their calling and they did not cooperate among themselves as priests of the same church in Mombasa Island Archdeaconry.

Four participants out of the fifty-three, who were interviewed, however, praised their priests saying that their leadership model was excellent. One of the participants stated, "I believe the priests in the archdeaconry are doing their best in the leadership." Another participant said that the priests maintained a good relationship with church members. However, the rest of the participants said that 80 percent of the priests were poor communicators and about 65 percent of the priests were very proud, "we see chest-thumping regarding one as being greater than others." One participant said, "they have become the masters and their congregants the servants." Another participant said that their priests had not done enough evangelism in the community.

About 85 percent of the participants said many of the priests were bad managers of church finances and resources. They said that their priests were bad stewards and did not take church discipline seriously. The priests also were afraid of confronting church members who were living in sin: "failure to call a spade a spade." They, therefore, allowed worldly culture to reign in the church as the priests assumed a *laissez-faire* type of leadership.

For more evidence about the factors that have led to the loss of respect and credibility among many church leaders, 55 percent of participants said that many of their priests were influenced by worldly social media as evidenced by the change in their social life. Many of the priests did not carry out pastoral visitations to church members' homes. They were not able even to identify the needy in their congregations and those who were suffering in order to give them support. Some of the priests did the same things all over again and again without any creativity. Other priests did not take time to pray and prepare their sermons; they simply downloaded messages from computers.

The participants said that some priests gave their congregations wrong teaching - they only preached about prosperity and wealth. Other priests were busy studying or looking for ways to improve their income, therefore, they had little time to serve the people and get to know their congregants. One participant asserted, "our weekly Bible study classes and prayer meetings are very poorly attended and you can go for months without the attendance of the priests." Some of the priests were doing the job for money and not as a calling to spiritual leadership. Many priests, they said, lacked the skill to manage the Parochial Church Council (PCC) and the Local Church Committees (LCC) in the parish.

Regarding the question whether church leadership in Mombasa had lost its credibility and power in influencing people's lives, the participants gave some mixed responses. Over 85 percent of the participants said, "Yes," and the rest said, "No."

Those who said "Yes" who were the majority, gave the following factors that had led to the loss of effective leadership and influence: most priests did not practice what they preached - they "preached water but drunk wine", they confused and misled their church members through their unprepared sermons, they neither had humility nor the fear of God but they feared "men who had big jobs and riches" for their own benefit, they did not care for the congregants who had little or no

influence in society, they abandoned Anglicanism, the priests did not interact with their congregants, they had too many scandals leading to lack of trust, they lacked transparency in activities involving finances, they had been compromised by some church members and they did not treat people equitably. However, a few participants noted that too much Anglicanism could have kept some people away from Church.

The 15 percent of participants who said "No" gave the following points as the most influencing characteristic of their priests: they preached what was right and did what was right, most of them had the right skills and knowledge in leadership, they were sensitive to the needs of church members, they united the members and they were proactive, good decision making skills and proper delegation, they were guided by the Holy Spirit, the priests were available and they used modern technology.

Looking at the above responses, it appears that priests' successful restoration of respect, credibility and power to influence church members was dependent not only upon their level of cordiality, skilled leadership styles and the priests' spirituality, but also the possession of administrative and managerial skills, effective communication models and the whole question of becoming good role models.

### **Research Question # 2**

The second research question was, "What indicators in the lives of church members reveal that the priests have lost their transformative power in the lives of their congregants?"

The sub-questions to guide the discussion of the above question were: "How do individual church members respond to sermons and teachings from their preachers? How do the members of congregations demonstrate their Christian faith on a day-to-day basis?"

**In the first group consisting of five priests,** the participants responded to individual semi-structured interviews as well as a follow-up focus group discussion. Responding to the question on the indicators in the lives of church members that revealed a growing loss of priests' transformative power, the participants made the following responses: the level of giving to God's work in the church went down, commitment to involvement in church activities was not seen among many church members, about 65 percent of congregants came late for church services and about 20 percent stopped going to church while over 35 percent of the church members ran to other churches (denominational churches) after attending early morning services in their home churches.

The participants noted that there were occasions when church members did not listen to or obey their church leaders, "when pastors tell church members not to go to *waombezi* (women who offer special prayers) in the villages or estates, they do not listen. They still go to them for spiritual help." This showed that church leaders had lost respect and transformative power in the lives of their congregants.

One of the priests further said that church members "just hear us talk and they do not follow what we tell them to do." The respondents complained that when they tell church members to give their tithes to the church as a command from God, most of them do not give anything. When they teach them about stewardship, they also do not follow and some church members simply snob them. Many church members grumbled and complained that there was too much of money asking by the priest and some of them refused to give money for church developments. The respondents noted that some of the church members sought counseling and spiritual help from self-proclaimed prophets and African traditional priests as well as medicine men and women, *waombezi* (seers), witches and wizards.

Given the above responses, it seems that the major indicators revealing that priests had lost their influence over their members were: the level of giving of resources toward God's work by church members, the extent of involvement in church activities and the level of trust in the priests' performance and ability. It appeared like priests had lost their credibility and power to influence if church members performed poorly in all these areas.

In response to the question on how individual church members responded to sermons and teachings from their preachers, one priest narrated how during the national referendum in search of the new Kenyan Constitution in 2010, the church leadership in Kenya advised all Christians to vote "NO" against the Constitution because it contained bad laws. Many church members openly refused to follow what the church leaders told them to do. Instead, many of them voted "YES" for the proposed Constitution and it was passed. Today, however, Christians in Kenya regret why they voted "YES" for the Constitution. The participants also noted that some church members felt that they were more spiritual than their pastors. Some church members always felt that priests were not doing the right things; therefore, they refused to attend church activities such as Bible study classes, mid-week services and over-night prayers.

Given the above responses, it seems that the individual church members' response to sermons and teachings from the priests was dependent upon taking pieces of advice and instructions from the priests more seriously with respect and obedience.

In the focus group discussions, the priests were asked to explain how members of their congregations demonstrated their Christian faith on a day-to-day basis. The participants said that many church members did not live their Christian faith in a consistent way. Many of them demonstrated high level of piety on Sunday morning as they came to church, but that Sunday afternoon after church and throughout the week, most of their activities did not portray the Christian

faith. Many of them went out to look for spiritual assistance from non-Christian leaders in the form of prayers leaving their own pastors in the church. Many young male congregants either refused to attend church services or wanted to lead their worship services their own way without using the Anglican Church liturgy.

Given the above responses, it seems that the major concepts that emerged from the members' demonstration of their Christian faith on a day-to-day basis were that: church members applied double-standards to their day-to-day life or lived a hypocritical type of life. They would be "holy" on Sundays or on certain occasions but be something different on other occasions. Many church members, therefore, seemed to live a syncretistic type of life. Their lifestyles were incongruent with the biblical teaching.

**The participants of group two comprising of six lay preachers** said that some of the indicators to demonstrate that priests had lost their credibility and influence included: a lot of grumbling among church members all the time. There was also low involvement of church members in church activities and open disagreements between the priests and their congregants. One respondent narrated:

There was a time when the priest totally disagreed with the Kenya Anglican Men's Association (KAMA) leadership in the parish. KAMA had planned for a goat-eating party for KAMA members. The parish priest announced in church that he had cancelled the party because they had not involved him in the planning and that he was not going to be available on the scheduled day. KAMA members still went ahead to have their party without the priest.

The participants in this group however noted that not all was lost. There were about 30 percent of church members who still went to their priests seeking spiritual help and prayers from them.

In response to the question regarding indicators in the lives of church members that revealed the loss of priests' transformative power in the lives of their members, the lay preachers made the

following response in the focus group discussion: about 25 percent of the church members attended the first early morning Sunday service so that they could have time to attend other services from nine or ten o'clock in other churches which were normally Pentecostal churches. They noted that when church members did such things, it was a clear indication that they were not properly fed spiritually in their own churches. Some church members lacked commitment in participating in church activities. They also noted that many congregants did not attend church meetings, for instance, and if they attended, they would always come late and decide not to contribute to the agenda of the meeting.

Given the above responses, it seems that the major indicators that priests had lost their influence over their members were: disobedience and rebellion on the part of the church members against the priests, leaving their priests to go and seek spiritual help from other people and inadequate involvement in church activities. It seems that church members went to seek spiritual assistance from other places because they were not properly fed in their own home churches.

The lay preachers were also asked to explain how the members of congregations demonstrated their Christian faith on a day-to-day basis. The respondents said that: Over 80 percent of church members did not attend any church activities during week-days (Monday to Friday) such as Bible Study sessions, evening prayer services or zonal fellowship meetings but most of them attended church services on Sunday. When they faced spiritual attacks and other life challenges, these church members first ran to witchdoctors and *waombezi* for help then told their priests if the problems persisted. About a half of these church members passed through bars every evening after work to drink beer before going home drunk late in the night and about 30 percent of the married men had sexual partners other than their wives.

Looking at the above responses, it seems that the major concepts that emerged from the members' demonstration of their Christian faith on a day-to-day basis were: incongruent lifestyles,

inadequate involvement in church activities during week-days, lack of trust in their priests' performance and ability and the problem of alcohol abuse and sexual immorality.

In the semi-structured interviews, **group three consisting of twelve lay leaders** (chairpersons), responded to the question regarding indicators of dwindling respect, credibility and power to influence their members as follows: the participants stated that there were quarrels and arguments among parochial church council members. There was a lot of infighting within the church council. Members would not easily agree on any resolution during PCC meetings. There were also too many complaints from majority of the council members about the priest's leadership and decision-making styles. Many members did not support the priests' decisions. The respondents recorded a lack of development projects in a parish where there was infighting. They also noted a lack of spiritual development in the church.

In the focus group discussions, the lay leaders made the following responses to the question regarding indicators in the lives of church members that revealed the loss of priests' transformative power in the lives of their members: there were divisions of Christians in the church drawn along tribal lines. The majority of church members joined different groups according to their tribes (ethnicities). These individual groups were sometimes stronger and more active than the entire church. Church members from small tribes who did not have many members in the church found themselves lost and irrelevant. The respondents said that if such classes of people and tribal groupings existed in the church, it was clear that the priests had lost their transformative power as leaders and were not able to manage and unite the people together.

Given the responses above, it is clear that the major themes from this group reflecting indicators in the lives of church members that revealed the loss of priests' transformative power in



the lives of their members were: disagreements between the priests and parochial church council members and the tribal divisions among church members.

The chairpersons were also asked to explain how the members of congregations demonstrated their Christian faith on a day-to-day basis. The participants said: many of their members did not attend meetings and the chairpersons had to cancel many such meetings for lack of quorum, many of them had excuses for not attending church functions and meetings such as attending to their businesses or children, they did not want to take any responsibility or leadership role in their respective groups, many of them were not friendly and wanted to remain 'anonymous' - not well known to other members and some of these members neither invited their fellow group members to their homes nor visited them.

**The other three groups comprising of fifty-three church members** from the three parishes responded to the open-ended questionnaires. Responding to the sub-question on the indicators that revealed the loss of church leaders' transformative power in the lives of their congregants, the participants said that about 30 percent of the congregants lacked interest in attending church services on Sunday and over 75 percent during mid-week services. There were notable decreasing numbers of church attendance. Many church members paid more attention to their businesses, wealth and material earthly possessions than spiritual things; about 25 percent of church members had left the church to join Pentecostal churches while others attended the early morning services then went to Pentecostal church services, thereby living with the problem of "members hoping from one church to another." At the same time they said that many of those congregants who went to church on Sunday morning usually arrived late for church services.

The respondents noted that the number of church members who attended church services on Sunday was higher than on weekdays. It seemed to them that "Sunday was more spiritual than other

days." One participant said, "church goers are holy on Sunday but portray otherwise outside the sanctuary compound." Many church members had taken Sunday church going as a social behavior and not for their spiritual discipline. Some members were immoral leading to many divorces and separations. There were many broken marriages among church members and majority of children from those families did not attend church services.

The participants said that many church members "worshipped" their pastors instead of God. One participant stated, "most church members placed their faith and gave greater attention to the church leader rather than God." They said that some members went to church because of a particular pastor. One participant wrote, "some members believe that a service cannot go on without a particular church leader." Other members who had been given the responsibility to take care of church funds were corrupt - they misappropriated church funds and stole from the church. Many congregants were reluctant to participate in church activities and they did not adequately give toward God's work. There were many ethnic groupings in the church and many other congregants did not feel welcome in the church. The respondents expressed a concern regarding the type of music played and songs sang in the church today. One participant said, "we should be cautious of the lyrics of praise songs of this generation plus the dance styles."

Given the above responses, it is clear that the major indicators that priests had lost their transformative power on the lives of their congregants were: church members gave more attention to worldly things such as material earthly possessions rather than to spiritual things, church members were busy with their businesses on week-days hence not available for church activities and that many church members led corrupt and immoral lives.

Responding to the sub-question on what they considered to be idolatrous (inauthentic) practices among church members, the participants said that many church members were involved in

the abuse of alcohol, cigarettes and drugs, gambling, love of money, fornication, adultery, pornography, visiting *waombezi* and witchdoctors, offering sacrifices to the dead among many other weird practices. They also said that many church members were not faithful to their marriage partners. They were involved in extra marital affairs. Many church members no longer came to church to marry, they simply eloped. About 10 percent of the men in the church had more than one wife. Some of the congregants secretly sought spiritual help from seers, diviners and witchdoctors. Many church members loved money more than God and others came to church while they were indecently dressed. Some members used their mobile phones to send text messages or read their newspapers while the church service was going on.

Looking at the above responses, it seems that the major themes that emerged from the sub-question regarding things that were considered unchristian and idolatrous were: drunkenness, sexual immorality, gambling and witchcraft.

### **Research Question # 3**

The third research question was, "What should Priests do (or become) to gain respect and credibility to improve their influence among members of their congregations?"

Some sub-questions to guide the discussion of this question were, "What kind of role models have church leaders been to their congregations? How should church members help in changing their perceived negative attitude towards the church and its leadership, and transform their lives altogether?"

While responding to the question on what church leaders could do to gain respect and credibility to improve their influence among members of their congregations, **group one consisting of five priests** gave the following response: priests should "walk their talk": they should practice what they preach, be good role models to the church, be faithful to their calling and lead by their

own life example. The respondents said that priests should take time to pray and prepare well before they lead church services or preach sermons to their congregations. They should preach quality sermons which are biblically sound.

In the focus group discussion, the priests repeated the responses recorded above during their semi-structured interviews and added the following responses: priests should preach the true gospel of salvation without watering it down, empower church members with God's word through discipleship training and Bible study classes and organizing seminars on various relevant topics for various church groups. The respondents also said that priests should be transparent in all operations of the church. One participant said, "once priests delegate duties and responsibilities to individuals or committees, they should allow them to perform those duties without any interference." The priests should have good relationship with all church members, especially the church elders.

Given the above responses, it seems that the major themes arising from this group as to what church leaders need to do in order to gain respect and credibility to improve their influence among members of their congregations were: practicing what they preached (walking the talk), becoming good role models to the congregants, preaching quality Gospel centered sermons, undertaking effective discipleship programs for church members and establishing healthy interpersonal relationships. However, group number one was asked only the direct research question and not the sub-questions.

In the individual semi-structured interviews, **participants of group two comprising of six lay preachers** made the following response to RQ#3: priests should be humble before God and people, be faithful and trustworthy, good listeners and patient, honest and transparent, accountable and available to all people. Priests should be accessible whenever congregants want to see them in the office. They should be generous and love all people the same way God loved us. Their lifestyle

should truly show that they were men and women of God. They should nurture good relationships with church members. They should associate more with the church members and work toward building them up spiritually.

In the focus group discussion, the lay preachers made the following responses: priests should practice what they preach. They should fast and pray for various needs of the church, the nation and the world. They should also establish and maintain mid-week services such as morning glory services, lunch hour services, evening services, revival services, healing services, over-night prayer services and thanksgiving services. They should also have family services once every month. Priests should not be biased when giving services to church members. They should be sensitive to the needs of their congregations. They should have good communication skills and effectively communicate with church members. Priests should be fully dedicated to the service of God and offer help to all people without discrimination.

Arising from the above responses, it seems that the major themes from this group as to what Priests need to do (or become) in order to gain respect and credibility to improve their influence among members of their congregations had to do with the qualities of a good church leader such as accountability and activities a good church leader should be involved in such as fasting and prayer. Group two was also asked only the direct research question and not the sub-questions.

**Group three comprising of twelve lay leaders** (chairpersons) also responded to both the individual semi-structured interviews and the focus group discussions. In the semi-structured interviews, the chairpersons made many responses that were similar to those of the priests and lay preachers. However, they gave the following additional responses: priests should practice true servant-hood and be faithful to their calling. They should pray for the Holy Spirit to indwell them and guide them as they serve God's people. The respondents said that priests needed to listen to their

church members and correct them in love without condemning them. Priests also needed to interact with their congregants freely without compromising their own integrity as church leaders and mentors. However, priests need to create a safe distance when dealing with members of the opposite sex.

Looking at the above responses, it appears that the major themes arising from this group as to what priests need to do in order to gain respect and credibility to improve their influence among members of their congregations were: the practice of true servant-hood and live a life that is led by the Holy Spirit as well as healthy relationships with church members.

In the focus group discussion, the chairpersons made the following response to the question regarding what priests could do to gain respect and credibility to improve their influence among people of their congregations: priests should create unity among church members, establish welfare committees in the church in addition to the existing ones such as the Mothers Union and coordinate as well as manage all church groups and committees with great skill and professionalism. The participants said that priests should preach good sermons that touch the hearts of church members to influence them and realize spiritual transformation. Priests should create Zonal Bible Fellowships to be held at church members' homes weekly. They should organize prayer and fasting days in the church and prepare church members to participate fully. They should also organize seminars, workshops and training programs for individual church members and for church groups. The respondents noted that it would be prudent for the priests to plan to show Christian films to church members especially the youth and children.

Arising from the above responses with regard to what church leaders need to do in order to gain more respect and credibility to improve their influence among members of their congregations, it seems that the major themes from this group had to do with being pro-active and practicing

transformational leadership style which includes promotion of useful sector group activities such as Mothers Union activities, establishing functional Zonal Bible Fellowships covering the whole parish and having all church members involved.

The group of lay leaders was asked to state how church members could help in changing their perceived negative attitude towards the church and its leadership and transforming their lives altogether. Their response was that church members need to be truly converted and "turned upside down." They should be agents of change in the church and community. Church members should be humble and have the fear of God. They should not have the "holier than thou" attitude. They need to respect their priests who were anointed for God's ministry. The respondents said that church members need to understand the Anglican structure well, the Anglican Constitution and the Anglican protocol for harmonious church operations. They should fully participate in all church activities to get to learn more about Anglicanism.

Church members need to know that they were in the church to serve God first and foremost. Whoever God brought to them as priest, they should assist her or him to fulfill God's purpose. One respondent said, "once church members understand that no one is perfect, they will learn to cooperate with the church leadership and correct any mistakes with love. This will help in all round growth of the church." The respondents said that church members should be flexible and open to change.

Given the above responses to the sub-question of RQ#3 on how church members could help in changing their perceived negative attitude towards the church and its leadership in order to transform their lives altogether, it appears that the major themes that arose from this group were: church members to undergo genuine conversion, desire to steadily grow towards Christian maturity, be agents of change, understand and observe Anglicanism and respect church leadership.

Responding to the sub-question of RQ#3 on what kind of role models the church leaders (priests) had been to their congregations, the lay leaders said: priests had not been good role models because they had many shortcomings in their lives and ministry performance. The participants wanted their priests to preach the love of Christ and bring unity among the congregants. They said that priests should be patient, honest and trustworthy. They should desist from interfering with church committees especially the finance committee. They should provide counseling to church members who have problems and always keep secrets of issues raised by congregants during counseling sessions or church fellowships. Participants said that priests should have good knowledge of God's word and good command of both English and Swahili languages for effective ministry.

Given the above responses, regarding a sub-question of RQ#3 on what kind of role models church leaders (priests) had been to their congregations, the major themes that emerged were: need for holiness, integrity, practice of ethics and professionalism in ministry, a healthy interpersonal relationship, to be rooted in God's word and possessing a good command of both English and Swahili languages for effective ministry. Majority of these church leaders lacked these qualities and skills.

**The other three groups comprising of fifty-three church members** from the three parishes responded to the open-ended questionnaires: they said that priests should be available and serve all congregants without favoritism or discrimination, be more prayerful and willing to be challenged, participate in church revival services and evangelism missions and be involved in more fasting and prayer. Participants also said that priests should practice what they preached and lead by their example, be more transparent especially when it comes to money matters and be more interactive and down to earth.



The participants said that priests should visit church members in their homes especially when there were problems and they should forge a close relationship with their members. Priests should be God fearing and flexible - not dictators but deal with sin decisively with vigor. Participants said that priests should serve the interests of their congregants first before their own interests. One participant wrote, "it is okay for them to improve on their academic standards but that should not overshadow the main agenda of serving and transforming the lives of their members."

Given the above responses regarding what church leaders need to do in order to gain respect and credibility to improve their influence among members of their congregations, it appears that the major themes from this group were: give sacrificial services to members, be more involved in prayer and fasting, initiate more evangelism missions, establish healthy relationships with members and serve the interests of their congregants first before their own interests.

### **Summary of Major Findings**

The data presented by the participants produced some significant themes for further discussion as follows:

**RQ#1.** Looking at the above responses from all the six research groups regarding RQ#1 which sought to examine the major problems that many Anglican Parish Priests faced in Mombasa Island Archdeaconry in relation to their leadership model and power to influence their members, the major finding was:

#### **Unskilled leadership with no sense of duty or passion.**

The following sub-themes show some of the activities of the priests:

- Unskilled and inadequate leadership styles
- Negative role modeling and spiritual deficiency by Priests

- Unhealthy relationships between Priests and church members

**RQ#2.** Given all the responses from the six research groups regarding RQ#2 which sought to understand the indicators in church members' lives which revealed that the priests' respect, credibility and influence over their members was increasingly getting lost, the major finding was:

**Church members being sheep without a shepherd.**

The following sub-themes show some of the activities of church members:

- Seeking spiritual help and healing from *kaya*, *waombezi*, *khoma*, and witchdoctors
- Incongruent lifestyles and corruption among church members
- Disobedience, rebellion and division in the church

**RQ#3.** Given all the responses from the six research groups regarding RQ#3 which sought to understand what Priests need to do (or become) in order to gain respect and credibility to improve their influence among members of their congregations, the major finding was:

**The lack of Christ-like character within Priests.**

The following sub-themes show what priests should do:

- Priests need to teach God's word and apply it to their lives first then disciple others
- Priests need to become good role models to their congregants
- Priests need to become pro-active and transformational leaders

**RQ#3/Sub-question.** Looking at the responses from a sub-question of RQ#3 on what church members could do to help in changing their perceived negative attitude towards the church and its leadership and transforming their lives altogether, the major finding was:

**Understanding the Christian call and church member's role.**

The following sub-themes show what church members should do:

- Church members to undergo genuine Christian conversion
- Steadily grow towards Christian maturity and support of the church
- Seek to understand and observe Anglicanism

The major findings, therefore, were: unskilled leadership with no sense of duty or passion, church members being sheep without a shepherd, the lack of Christ-like character within Priests, and understanding the Christian call and the need for church members to support the church.

## **CHAPTER 5: LEARNING REPORT FOR THE PROJECT**

### **Overview of the Chapter**

This study sought to understand the dissonance between observed leadership and its exerting influence by Anglican Priests of Mombasa Island Archdeaconry. The problem was that most church leaders in the Anglican Church, Mombasa Island Archdeaconry, had lost respect, credibility and power to influence their members. This resulted in the church experiencing inauthentic Christian behavior where individual members of congregations did not practice what their church ministers taught them.

It was clear from the research findings discussed in chapter four that many parish priests had lost respect, credibility and power to influence their congregants. As a result, it appeared that many church members had slipped into the practice of syncretism with regard to adherence to Christian and African traditional religions. This chapter expands on the findings of the study reported in chapter four with a commentary from the researcher.

Specifically, the chapter explores the major problems that many parish priests faced in Mombasa Island Archdeaconry in relation to their leadership model and power to influence their members as indicated in church members' lives which reveal the priests' loss of respect, credibility and influence over their members. Additionally, we will look at what priests need to do (or become) in order to gain respect and credibility to improve their influence among members of their congregations and how church members could help in changing their perceived negative attitude towards the church and its leadership in order to transform their lives altogether.

These areas reflect both the research questions that guided the study and the major findings derived from the participants' responses. The discussion in this chapter follows the same order with

some sub-themes discussed under each major finding according to the research questions respectively.

The purpose of this study was to investigate reasons for the inauthentic Christian practices among many church members and the growing loss of respect, credibility and power to influence congregants towards many church leaders in the Anglican Church, Mombasa Island Archdeaconry. The end goal of the researcher was to propose a model for a training program on transformative leadership.

## **Major Findings**

### **Unskilled Leadership with no Sense of Duty or Passion**

In tackling RQ#1, the researcher discovered that it was not easy for the priests to freely and willingly discuss this subject about church leaders losing respect, credibility, and power to influence their congregants. It appeared to them like they were admitting to failure on their part if they quickly and freely agreed that they had lost these qualities. However, all the groups and over 85 percent of the individuals who were interviewed said that many priests faced leadership problems that led to the loss of their respect, credibility, and power to influence their congregants.

Over 85 percent of the respondents, other than the priests, said the church leadership in Mombasa had lost its credibility and power in influencing people's lives. Less than 15 percent of the respondents said the priests had credibility and influence towards their congregants. About 65 percent of the group of priests said that their major problem was lack of full support from the church members. Some of the factors that were identified as contributing towards such loss of credibility and which, if reversed, could restore credibility include: lack of sense of duty and passion, unskilled leadership including lack of administration and managerial skills, lack of conflict resolution

mechanism, ineffective communication models, lack of change management skills and negative role modeling.

### *Unskilled and Inadequate Leadership Styles*

The lay preachers said that there was no peaceful co-existence and complete harmony in the church due to unresolved issues resulting from unskilled and inadequate leadership styles. There was a sense of hopelessness among the members of congregations due to poor leadership that did not seem to be in charge. Many times things were left to sort themselves out. As discussed in chapter two, church leaders need to possess transformational leadership skills with which they can focus on effecting revolutionary change in a person or a group of people. This would be done through a commitment to a known vision or goal. The characteristics or qualities of a transformational leader include: creative, interactive, visionary, empowering and passionate (Hackman & Johnson 91). Other key qualities include decision-making, problem solving and building trust. An effective leader is one who can easily influence his or her congregants positively.

Effective leaders need to also possess conflict management and conflict resolution skills. It was reported that some of the priests failed because they lacked the skills for conflict management and conflict resolution. The respondents complained that things took too long before they were addressed. Other things were simply swept under the carpet; they were never addressed. Church leaders were expected to promptly deal with conflicts whenever they arose before they got out of hand. King Solomon demonstrates skillful and effective leadership as he uses his wisdom to resolve a conflict between two mothers in 1 Kings 3:16-28. The King threatens to cut the living child into two parts using a sword saying, "divide the living child into two, and give half to the one and half to the other" (1 Kings 3:25). The King is able to quickly identify the mother of the living child. Priests

in Mombasa Island Archdeaconry require this kind of skill and wisdom to be able to quickly resolve any emerging conflicts among their congregants.

Another thorny issue in relation to unskilled and inadequate leadership styles was lack of delegation. 60 percent of the participants said that some priests did not delegate anything to anybody in the church, they did everything alone. About 30 percent of the priests, for example, did the preaching every Sunday; they did not give other church ministers a chance to preach. Many of them did not hold any ordinary Parochial Church Council (PCC) meetings for as long as one year. Many things were left undone because there was no one to attend to them or they were poorly done because one person did everything alone. The lesson by Jethro to Moses in Exodus 18:13-23 is a good method of delegation, looking for able men and women who are both trustworthy and competent, delegating specific tasks or duties as well as authority to them to perform the same tasks in order to share the work-load. As Moses listened to Jethro his father-in-law's advice and did all that he had said, so should the Anglican priests in Mombasa Island Archdeaconry.

This study noted that 85 percent of the larger group of 53 members from the three parishes said that some of the major problems facing parish priests include lack of administrative and managerial skills. This deficiency contributed to the increasing loss of credibility and trust among the church leaders. The participants said that some of the priests were bad managers of church finances and other resources. They said that about 10 percent of their priests were bad stewards, therefore, they could not be trusted with church resources. It was also very clear from the respondents that some of the priests lacked the skill to manage the PCC and the Local Church Committees (LCC) in the parish. There was no proper coordination of activities in the parish. Every church group, such as the youth group, planned and carried out their activities as they wanted without the priest's involvement.

There is need for the priests to have some basic skills in church administration and management. Priests who had already acquired these skills from their seminary training need to put them into practice and also have continued education to keep their skills at par with the changing times. Priests should not think that they have been called only to preach the word of God but also to manage their congregations and provide visionary and strategic leadership. Church members also need to be trained in the way church is run in order to fit in well in the system and be able to play their roles well for the growth and stability of the church.

### ***Ineffective Communication Models by Priests***

The lay preachers in group two raised the issue of ineffective communication between the priests and their congregants. They said that in many occasions the priests did not clearly communicate the message they wanted to pass to their congregants resulting in church members not doing what the priests wanted them to do. The priests did not make many things clear as they presented their sermons as well as church notices and other instructions. In chapter two, the researcher shared insights regarding transformational leadership and the place of communication. Hackman and Johnson have the view that transformational leaders are masterful communicators who are able to articulate and define ideas and concepts that escape others. Their principle is that an extraordinary leadership is a product of extraordinary communication (98).

A transformational leader knows her or his people well and communicates accordingly. Knowing or understanding people begins with listening to what they are saying. As stated in chapter two, there are four basic forms of communication namely reading, writing, listening and speaking. These four forms of communication are to be used with a lot of skill in order to make them effective. The researcher agrees with the above principle that effective communication plays a major role in producing effective leadership. The Anglican priests in Mombasa island archdeaconry need to



understand and effectively apply these basic forms of communication to raise the level of their influence among their congregations.

The group of chairpersons cited low level of education as a contributing factor to ineffective communication and the increasing loss of respect, credibility and influencing power. They said that some priests did not make any impact because they had very low level of education, as low as certificate in theology, but serving in churches where some of the members were highly educated. Such priests were not able to effectively communicate the gospel message to their congregants. This was a widespread phenomenon in Mombasa Diocese that needed to be addressed. There was need for such priests to pursue further education relevant to their ministries to raise the level of their communication. The practice of effective communication in the priests' interaction with their congregants is, therefore, a major factor to leadership influence.

### ***Rigidity of Church Members to Accept Change Initiated by the Priests***

The five priests in group one were in agreement that their major problem was lack of full support from their church members. Many of the church members had the habit of opposing everything the priests did or said led by church elders (parish church council members). Priests faced difficulties in explaining how certain things were to be done when church members were not ready to change. The respondents said that the church did not adequately facilitate them to be able to offer needed services to the members. On many occasions, there were conflicts on who calls the shots between the priest and members of the parochial council (lay leaders). It appeared like the lay leaders very often assumed power and wanted to portray that they were the ones who were in charge of the parish and not the priest.

For instance, in each church, there was a small group of elderly church members (about 10 percent) in the parish leadership who usually had the habit of refusing to accept change from new priests sent to the parish by the Bishop. Such lay leaders wanted to stick to their old style of doing things even when they did not understand certain issues. There was always this kind of push and pull between the priests and lay leaders in the parishes leading to a power struggle. When leadership (priest and lay leaders) is in conflict there is bound to be chaos, lack of direction and unrest within the whole church. It also breeds mistrust. The Scriptures articulate this very well in Matthew 12:25 that “every kingdom divided against itself is laid waste, and no city or house divided against itself will stand.

As discussed above, both clergy and lay leaders need to listen to the different views of their congregants and seek to understand them. The Bible says, "my people are destroyed for lack of knowledge" (Hos. 4:6a). There is every likelihood that the Priests lacked skills for introducing and effectively managing change or these church members opposed "everything their pastors did or said" simply because of their ignorance.

### ***Disagreements Due to Differences of Perception***

The priests cited disagreements between the priests and church members as one of the problems leading to the loss of their credibility and power to influence. They said that the source of these disagreements was differences in their perception. They claimed that the perception most church members held about certain issues in the church was different from what the priests had. Consequently, church members were not willing to change and follow the priests' direction. Priests were portrayed as if they were not doing the right things whenever they tried to change some bad practices which may have taken root in the parish over time. Many parishioners, especially church

elders, had different views of looking at and doing things in the church hence the difficulty to agree with their priests.

Given the above insight, it appears that the priests have resorted to an ambivalent demeanor with the attitude that nothing good could come from their congregants. There is need for the priests to appreciate the diversity of ideas in the church and consolidate and harmonize them for their common good. It would also be beneficial for congregants to be well informed of the dissonance in perception as well as being co-opted in the decision-making processes of what needs to be changed and what should be embraced.

### *Negative Role Modeling and Spiritual Deficiency by Priests*

This study found out that priests sometimes did not maintain confidentiality of matters shared in confidence. When church members had counseling issues, they visited their priests in confidence trusting that their personal matters will not spill out to the rest of the congregants. However, many of the priests, according to the laity, do not keep these matters to themselves and cause more harm to their parishioners than good.

It was also noted that some priests made themselves vulnerable to church members when they became too open to them with their personal and family matters resulting in losing respect and becoming the talk of the parish. Some priests had the habit of borrowing money from the congregants for their children's school fees, birthday cakes and the like. The lay preachers also said that some priests were selfish in their leadership style in that they only advocated for their own personal gain and did not bother themselves with the needs of the other ministers in the parish. They claimed that these priests did not care much even when the other ministers serving under them did not receive their monthly allowances as long as they received theirs.

It was reported that majority of priests were bad stewards of church finances and other resources. They lacked transparency in activities involving finances and had too many scandals leading to lack of trust. Many of the priests would receive bribes in the form of gifts from some church members in order to win favors from the priests. Some of the anticipated favors included appointment to leadership positions in the church such as the position of Vicar's Warden. Some of the priests did not practice what they preached and led very immoral lives contrary to the Bible teaching.

Given all the above factors, many of the priests were a bad influence to their congregants. There was great need, therefore, for the priests to set good examples in the way they managed their lives and ministries.

The researcher's conclusion here is that even though the priests were in agreement that there was a problem of church members not obeying instructions and advice given to them by their priests leading to inauthentic Christian practices among the church members, the priests blamed the situation on the church members. The priests tried to exonerate themselves of any responsibility yet the success or downfall of any organization or group is dependent on their leadership. These findings on the problems faced by parish priests affirm that these leaders had lost their respect, credibility and power to influence their congregants. There was need for the priests to start the process of rebuilding their respect, trust and credibility to be able to influence their congregants positively.

One important discovery from the study was that respondents felt that their priests were spiritually bankrupt. They said that over 65 percent of the priests did not take their calling seriously, they took it like "any other normal job out there." Priests did not portray the spirituality expected of the servants of God. It was reported that the priests looked too dry spiritually even as they led people in the church and the participants wondered how the priests could lead the church without the Holy Spirit. The group of lay leaders contended that some of the priests did not portray a spirit-filled life.

Therefore, their ministries lacked the desired impact and power to transform lives. The respondents also said that other priests were busy pursuing further studies or doing business and looking for ways to improve their income. Consequently, they had little time to serve the people and get to know their congregants well.

The laity's complaints of priests' pursuance of further education is indicative of lack of insight and a general culture of complaints. It creates a conundrum that lay persons should be helped to understand. On the one hand, they complain that their priests do not have enough education to serve the congregations well but on the other hand, they complain of the priests' unavailability if they pursue further studies to better their skills. The respondents complained that many of the priests did not participate in the weekly Bible study sessions conducted in church members' homes because they were pursuing further studies.

Priests were expected to give the service of God and His people first priority in their work schedules. The priests' involvement in congregational activities or in fellowships with church members helps in influencing them towards giving themselves to be used in the church. Priests needed to be more prayerful and committed to living righteous lives before God and their congregants. In chapter two, the researcher shared Maxwell's view that for transformation to be seen to have taken place in a church leader or church member's life, he or she should be able to demonstrate some spiritual traits which include integrity, justice, convictions, positive focus, purity and being secure in terms of standing firm in the faith (Maxwell 18). These factors cannot be realized apart from the Holy Spirit.

### ***Unhealthy Relationship Between Priests and Church Members***

The priests said that one of the major problems facing them was their relationship with the congregants. Two priests out of the five said their relationship was somehow cordial while the other

three admitted that it was not cordial. They said that many church members were attached to the former vicars (parish priests) who had left and their loyalty was to the former vicars thereby affecting their relationship with the present vicars. The priests knew that their relationship with church members was not pleasant.

The lay leaders cited lack of respect from the priests. They said that respect should be mutual: priests should also show respect to church members if they want to be respected; they should portray themselves well with honor and respect in order to be respected. The lay leaders also said that the priests were not friendly to their congregants. They claimed that the priests were too far to be reached by their congregants and even to hear their cry in case of a need, and they were sometimes harsh to their congregants.

The priests have the responsibility to cultivate healthy relationships with their congregants through demonstration of love, respect, hospitality and friendship. Jesus Christ teaches about healthy relationships when he says, "I do not call you servants any longer, because the servant does not know what the master is doing; but I have called you friends, because I have made known to you everything that I have heard from my Father" (Jn. 15:15). Change, therefore, needs to start with the priests to make their relationship cordial. Priests should be available and transparent to their congregants. However, church members also have a role to play in realizing harmonious relationship with their priests by practicing the same virtues stated above.

### **Church Members being Sheep without a Shepherd**

The group of priests that was interviewed had more to say regarding RQ#2 than all the other groups. However, many of the indicators in the lives of congregants that were named revealed that church members were increasingly losing respect, trust and even faith toward their priests. Many

church members had resorted not to paying any attention to their priests but rather concentrating on their own businesses and life.

Below is a brief discussion of the indicators named by most of the groups and individuals interviewed:

### *Seeking Spiritual Help from Non- Christian Institutions*

The interviews revealed that one of the indicators was that there was growing interest in negative traditional religious practices. Over 15 percent of the church members was reported to visit self-proclaimed prophets - African traditional priests in the *kaya*, medicine men and women, *waombezi*, khoma, witches and wizards for spiritual healing, ignoring their own priests in their home churches. It appears that these church members did not trust that their own priests could deliver the needed help. Many of the church members preferred the traditional spiritual powers to their own priests. It looks like they questioned their priests' performance and ability to deliver results if they sought spiritual assistance from them.

The research revealed that about 30 percent of the Anglican congregants lacked interest in attending church services on Sunday and over 75 percent during mid-week services. There were notable decreasing numbers of church attendance. However, many of these members developed greater interest in participating in other denominations and showed little involvement in their own home churches. About 30 percent of church members in the Anglican Church had left to join Pentecostal Churches. They did all these things in search of spiritual nourishment and healing.

This finding, however, brought to surface a new insight. It appears that there is not one specific cause that can be identified to explain the lack of trust in priests. Given what has been gathered in this research, it is apparent that a myriad of factors has led to members' lack of trust for

their priests. These include, but are not limited to, irresponsible and ineffective leadership styles modeled by many priests, the demeanor of priests that treat their calling as any other job, accusation of some of the priests with embezzlement and mismanagement of church funds and other similar immoral acts. It could also be due to the fallen state of the church members themselves many of whom do not believe or trust or honor the living God as revealed in Jesus Christ.

The new insight within this finding is that the discussion does not only demonstrate lack of trust and faith in the priests' performance but rather, divided loyalty, as well. It appears that there is a tug of war within these church members who, on the one hand, want to be loyal to the Christian institutions namely, Anglican Church and Pentecostal Church while on the other hand, they want to be partakers of non-Christian belief systems such as the African Traditional Religion (ATR) practices. Such divided loyalty to Pentecostal churches as well as ATR practices indicates lack of trust and faith in the priests' performance as the cause for the members' divided loyalties. However, the divided loyalties could also mean that the priests are not feeding their sheep with spiritual satisfaction.

### ***Increasing Incidences of Syncretism***

Many of the church members ended up in serious practice of syncretism. They mixed Christian beliefs with ATR practices such as offering sacrifices to the dead. In chapter two, the researcher discussed the religious experience of the Israelites in Canaan. The Canaanites were settled farmers and their religion was a fertility cult appropriate to the needs of an agricultural civilization. The immigrating Israelites, in contrast, were probably nomads or semi-nomads, their civilization was primarily pastoral and their religion was in no position to satisfy the demands made by agriculture. The inevitable result was syncretism: the Israelites took up religious practices and ideas found



among the Canaanites (idolaters) that were appropriate to their new situation as stated by Ringgren (42).

The Bible says, "no one can serve two masters . . . you cannot serve God and wealth" (Mt. 6:24). Church members need to be faithful to their God - the Creator, Redeemer and Sustainer of their lives - and serve him only. No one should serve both the living God and the world (worldly possessions and pleasures). Church members need to learn to depend on God in all areas of their lives.

In order to deal with this problem, both the priests and church members need to seriously examine themselves. The priests on the one hand, need to pray for God's strength to be able to feed his sheep well so that they stop wandering around looking for pasture. The church members, on the other hand, need to pray for wisdom, humility and self-control to be able to speak the truth in love one with another and learn to appreciate their own church ministries. There is need for both the priests and church members to work together to raise the standard of worship and organization in their own churches and offer excellent services so that members feel spiritually fulfilled in their home churches.

### ***Incongruent Lifestyles and Corruption among Church Members***

The respondents were quite aware that majority of their congregants did not follow what their priests taught or advised them to do. One of the major indicators that showed the church leaders had lost respect and credibility was the fact that there were rampant inauthentic Christian practices among many church members. They were involved in all manner of sinful acts, such as adultery and drunkenness, without any apology. It was revealed during the data collection exercise that some church elders were corrupt, they bribed their way to their appointment in church positions and stole from church funds.

The respondents said that more than half of the church members demonstrated high level of piety on Sunday morning as they came to church but that Sunday afternoon after church and throughout the week, most of their activities did not portray the Christian faith they confessed. Many of them were involved in the abuse of alcohol, cigarettes and drugs, gambling, loving money, fornication, adultery, pornography and witchcraft among many other weird practices which were not congruent with biblical teaching.

The priests were at a loss to explain how more than half of their church members were involved in doing the wrong things including bribery and corruption. The researcher observes that this behavior shows that church members did not listen to their priests' advice and teaching given through sermons and church notices.

In chapter two, the researcher discussed the subject of morality which stands for uprightness, virtue, honesty and cleanness of thoughts, words and actions according to Apostle James' teaching (James 1:19-22). It was also noted that the word "immoral" is normally used to describe persons or actions. In a broader sense, it can be applied to groups or corporate bodies, beliefs, religions and works of art. To say that some act is immoral is to say that it violates some moral laws, norms or standards. It is immoral, for example, to steal.

This study found that the majority of church members in Mombasa Island Archdeaconry in the Anglican Church led immoral lives. Many of these members had sexual partners outside marriage, some of them marrying more than one wife, men beat their wives and vice versa. They abused alcohol and grabbed church properties including church land among many other crimes.

Apostle James urges believers to put away all filthiness or moral evil (immoral behavior), and in place of this filthy behavior accommodate the implanted word of God which is able to keep

washing and completing God's saving work in a believer's life. Good morals in a Christian's life have to do with good behavior, ethics and general good conduct. Church members are called to live righteous lives to the glory of God.

### ***Poor Giving of Resources toward God's Work***

The priests said that the level of giving in the church was generally low. There was very little financial sacrifice from church members towards support of God's work. This was more evident among those who attended early morning services and then went to other services in Pentecostal churches. There is every possibility that these church members gave very insignificant offerings in their home churches but made sure that they gave bigger offerings when they went to the Pentecostal churches. This was an indicator that they neither respected nor valued the work that their own priests were doing in their home churches. In turn, the researcher observes that this further affects the resources available for effective work in the Anglican churches thereby creating a cyclical downward spiral for the success of the church.

### ***Inadequate Involvement of Church Members in Church Activities***

Group two members consisting of lay preachers said that inadequate involvement by church members in church activities was one of the ways in which these members demonstrated their Christian faith on a day-to-day basis. Inadequate or non-involvement in church activities is an indicator in the lives of congregants which reveal that church members were increasingly losing respect and trust towards their priests. The researcher heard that over 80 percent of church members did not attend any church activities during week-days (Monday to Friday) such as Bible Study sessions, evening prayer services or zonal fellowship meetings but most of them attended church services on Sunday.

Commitment to involvement in church activities was not seen among many of these church members. Many of them paid more attention to their businesses and found no time to participate in church activities. Some of them, for instance, did not even attend church meetings and those who attended always came late and decided not to contribute to the agenda of the meeting. They just did not want to involve themselves with anything in the church.

It was clear that most of the work in the church was done by just a few committed members of the congregations. It was, therefore, a big challenge for the priest to ensure everything in the church was done as expected by members of the congregations. There was need for all church members to play an active role in implementing church programs and activities to demonstrate that they understood their role in supporting the ministry of their priests.

### ***Disobedience, Rebellion and Division in the Church***

What struck the researcher most during data collection was the narrative about the national referendum in search of the new Kenyan Constitution in 2010 where the church leadership in Kenya advised all Christians to vote "NO" against the Constitution because it contained bad laws. The respondents, specially the priests, said that many Christians openly refused to follow what the church leaders told them to do. Instead, many Christians voted "YES" for the proposed Constitution and it was passed.

Today, however, Christians in Kenya are regretting why they voted "YES" for the Constitution because many of the laws are working against the public and church teaching. Some of the bad laws are those that allow for the registration of groups such as the Atheists and the promotion of their activities in Kenya as well as the free mandate and power given to both national and county assemblies to make new laws (The Constitution of Kenya 2010, Articles 94, 95, 185). The new laws being made at those two levels are those that only benefit the people in power at the

expense of the public. These laws included the use of devolved funds and constituency development funds to remain in their control; thereby raising their own salaries day by day, imposing additional taxes and other charges on the public and creating inconceivable bonuses for their own retirement (Constitution, Articles 114, 209, 218, 219).

This study also noted that some church members felt that they were more spiritual than their pastors. Many church members always felt that their priests were not doing the right things. Therefore, they refused to attend church activities such as Bible study classes, mid-week services and over-night prayers among other activities. Other church members refused to give their offerings and tithes to the church as a way of punishing their priests.

Disobedience and rebellion are sinful and detestable acts before God. The Bible says, "but this people has a stubborn and rebellious heart; they have turned aside and gone away" (Jer. 5:23). Church members need not turn away from God but turn toward God through obeying and trusting his word that comes to them through their church ministers. The consequences of the sins of disobedience and rebellion are very severe as captured in Hebrews chapter 3 verses 7 to 11 saying, "do not harden your hearts as in the rebellion, as in my anger I swore, 'they will not enter my rest'" (Heb. 3:12) No church member should have an evil, unbelieving, disobedient and rebellious heart that turns away from the living God. There is need for church members to return to God in faith and obey all that he teaches through his servants.

### ***Divisions in the Church***

The interviews revealed that there were conflicts between priests and their congregants especially with some members of the parochial church council. The researcher found out that there were frequent quarrels and arguments among parochial church council members. Members did not

easily agree on any resolution during church meetings. There was a lot of infighting within the church council. There were also divisions of Christians in the church drawn along tribal lines. Majority of church members joined different groups according to their tribes (ethnicities). These acts have become inhibitors in the growth and effectiveness of the church.

Apostle Paul speaks of divisions in the church among Corinthian believers according to the First Letter of Paul to the Corinthians Chapter one, verses 10 to 15. Paul urges all believers to agree and be united as one body of Jesus Christ. Church members are, therefore, urged to live together in peace and unity. (Cf. Psalms 133). Conflicts and divisions in the church will lead church members into losing focus on the genuine work of extending God's kingdom and beginning to focus on less important things which are a waste of time.

### ***Correlation between Inauthentic Christian Behavior among Church Members and Ineffective Church Leadership***

Given all the indicators discussed in this section, it is clear that there is a correlation between inauthentic Christian behavior and non-influential or ineffective church leadership. This study noted that church leadership that lacked influence negatively affected the behavior of their church members. Many church members, for example, were involved in abuse of alcohol, cigarettes, drugs, gambling, gossip, grumbling, fornication, adultery, pornography and marital unfaithfulness. Many church members no longer came to church to marry but they simply eloped. Some men in the church had more than one wife and they looked quite comfortable participating in all church activities such as singing in the church choir or receiving Holy Communion. In addition, some church members were immoral leading to many divorces and separations. There are many broken marriages among church members and the majority of children from those families do not attend church services.

All the above behaviors were partly attributed to poor leadership influence. The respondents said that most of the church leaders did not practice the good things they preached about in their sermons. They claimed that their priests were not good role models to the church because some of them actually practiced what they preached against such as sexual immorality. Many church members were, therefore, involved in sexual immorality because they probably felt that it was not sinful since they knew that some of their priests also did the same. Some of the priests were also known for not correcting wrong sinful behaviors even when they knew that some church members were involved probably for fear of being exposed by their members.

However, individual church members should take personal responsibility for their sinful acts. We cannot apportion the blame wholly to the priests. The Bible teaches all Christians "to lead a life worthy of the calling to which you have been called" (Eph. 4:1). Church members need to uphold Christian virtues in their lives as church leaders also strive to lead by their own life examples. The Bible teaching is, therefore, true that says, "do not be deceived: 'bad company ruins good morals'" (1 Cor. 15:33). Negative life examples from church leaders will in many cases continue to ruin the good morals of church members.

### **The Lack of Christ-like Character with Priests**

In addressing RQ#3, respondents had varied opinion on what can be done in order for priests to gain respect, credibility and trust to improve their influence among members of their congregations. These are discussed briefly with the researcher's commentary as follows:

#### ***Priests to Teach God's Word and Apply it to Their Lives***

The participants said that they wanted their priests to effectively teach the word of God and to practice what they teach. When priests follow what they teach, they set a good example to their congregants to emulate the priests. Some priests in Mombasa are the type of priests who will tell their

church members, "do what I tell you, not what I do!" Such priests bring a lot of confusion in the lives of church members because they will never know the truth of the word.

### ***Priests to Grow Believers to Christian Maturity***

The respondents said that it was the duty of every priest to grow and nurture new believers towards Christian maturity through well-developed discipleship programs. They asserted that priests should preach quality sermons which are biblically sound, preach the true gospel of salvation without watering it down, empower church members with God's word through discipleship training and Bible study classes, organize seminars on various relevant topics for various church groups, take time to pray for themselves and prepare well before they lead church services or preach sermons to their congregations. There is need for the priests to put in place intentional strategic mentorship programs that grow young believers and all members to Christian maturity.

### ***Priests to Become Good Role Models to the Parishioners***

One of the findings of this study is that priests should be good role models to the church and be faithful to their calling. They would become good role models if they did the right things to set good examples to the church and the local community. In chapter one, Stott's view that the role of church leaders is to impact lives and transform communities was discussed. This is a view that is confirmed in Scripture, "you are the light of the world . . ." (Mt. 5:14). Church leaders are the light of the world whose role is to show the way. It is the responsibility of the church leaders to seek to influence people around them with the gospel and principles for Christian living as stated by Stott (128).

The sub-question of RQ#3 which sought to learn what kind of role models church leaders (priests) had been to their congregations and raise one major concern that many priests were not good



role models to the church. The respondents made it clear that if priests were to become good role models then they should take into account the need for holiness and integrity, practice of ethics and professionalism in their ministries as well as establishing healthy interpersonal relationships among church members, being rooted in God's word and possessing good command of both English and Swahili languages.

All the respondents, including the priests themselves, were unanimous that priests should "walk their talk." Priests should practice what they preach. The lesson drawn from this finding is that priests should lead from the front. Apostle Paul sets a leadership principle saying, "be imitators of me, as I am for Christ" (1 Cor. 11:1). Priests need to set good examples for the church based on Christ's teachings which would in turn influence members to do likewise.

The priests should become good role models by practicing Christian integrity. Christian integrity is about living our lives in accordance with the teachings of our Lord Jesus Christ. It is to be like Jesus Christ in our lifestyles. Those who were interviewed said that priests should possess all the qualities of a good church leader. They should be honest and transparent in all operations of the church. The lay preachers, in their semi-structured interview, said that priests should be humble before God and people. They should be faithful and trustworthy. They should be good listeners and patient. They should be accountable and available to all people. Priests should be accessible whenever congregants want to see them in their offices. They should be generous and love all people the same way God loved us.

There are many other qualities and characteristics of life that amount to Christian integrity. The priests' lifestyle should truly show that they were men and women of God by walking in God's ways. In chapter two, the researcher shared Maxwell's belief that integrity is the foundation upon which many other leadership qualities are built such as respect, dignity and trust. He asserts that "if

the foundation of integrity is weak or fundamentally flawed, then being a person of influence becomes impossible” (20). It was noted that over 80 percent of the respondents to RQ#3 said that the majority of the church leaders in Mombasa Island Archdeaconry lacked in the areas mentioned above. The researcher reiterates that ethical principles are not negotiable and should be the bedrock of Christian leadership and integrity for the priests in Mombasa.

In their focus group discussion, the lay preachers stated that priests should fully be dedicated to the service of God and offer help to all people without any discrimination. They said that priests were expected to be humble, loving and patient as they served the people of God. Another group of lay leaders emphasized the need for the priests to practice true servant-hood and be faithful to their calling. The Anglican priests from Mombasa Island Archdeaconry should learn from Jesus Christ's teaching and example, "but whoever wishes to be great among you must be your servant, and whoever wishes to be first among you must be your slave; just as the Son of Man came not to be served but to serve . . ." (Mt. 20:26-28). Priests are called to serve, therefore, they should not seek to be served.

The respondents clearly stated that priests' lives should be led by the Holy Spirit. The major problem here, the lay leaders thought, was that many priests lived their lives and performed their ministries without the leading and power of the Holy Spirit. This is the reason that many of the priests look 'spiritually dry'. The Bible gives a standard for the Christian life that if Christians live according to the spirit, they will put to death the sinful deeds of the body and they will have life, "for all who are led by the Spirit of God are children of God" (Rom. 8:13, 14). If church leaders live by the spirit and operate in the spirit, they will have great positive impact on the lives of their congregants as they demonstrate positive traits of godly character. (Cf. Gal. 5:22-25).

These findings affirm the fact that church leaders in the Anglican Church, Mombasa Island Archdeaconry, need to embrace these leadership qualities and characteristics in order to restore their respect, credibility and power to influence their congregants.

***Priests to Become Pro-active and Transformational Leaders***

Pro-active and transformational leaders in this context are leaders who see ahead. These are leaders who seek to know the needs of their members. They think ahead of time and prepare to actively involve their church members in all church activities. They fast and pray for various needs of the family, the church, the nation and the world. It is prudent that these leaders establish and maintain mid-week services such as morning glory services, lunch (grace) hour services, evening services, revival services, healing services, over-night prayer services, thanksgiving services and out-reach missions from time to time. They should also have family services once every month.

All priests in general should come up with suitable activities for church members such as Zonal Bible Fellowships to be held at church members' homes weekly. They should organize prayer and fasting days in the church as well as prepare church members to participate fully. They should also organize seminars, workshops, training programs for individual church members and church groups. They should also establish welfare committees in the church to help members in times of need. It was also noted that it would be prudent for the priests to plan to show Christian films to church members especially the youth, teens and children. In doing all these things, the priests would create a huge impact on the lives of the congregants.

**Understanding the Christian Call and Church Member's Role.**

Under the sub-question of RQ#3, this study examined the role of church members in changing their perceived negative attitude toward the church and its leadership, helping in transforming their lives altogether. The following are things church members should do in order to change the situation.

***Church Members to Undergo Genuine Christian Conversion***

The researcher saw the need for church members to be genuinely converted and turned "upside down" to be able to practice genuine Christianity and begin to appreciate the church. Converted Christians, also known as born-again Christians, should be agents of change in the church and community. Christians should be humble and have the fear of God. They should not have the "holier than thou" attitude. They need to respect their priests who have been ordained and anointed for God's work in the church.

The researcher discussed at length in chapter two the significance of conversion or salvation which means to be born again, or to be 'restored' back. He also shared the views of Douglas and Tenney who stated that regeneration is the spiritual change wrought in people's hearts by an act of God in which their inherently sinful nature is changed and enabled to respond to God in faith (851). This is what John meant when he said, "but to all who received him, who believed in his name, he gave power to become children of God, who were born, not of blood or of the will of the flesh or of the will of man, but of God" (Jn. 1:12-13).

The researcher reiterates that transformed life is the dramatic change of character that is experienced by a Christian as a result of his or her salvation through the work of the Holy Spirit. It is the new life in Christ. The old sinful nature is buried with Christ through baptism. The transformed life is sustained by the Word of truth, among other things, so that Christians can boldly say, "therefore, we have been buried with him by baptism into death, so that, just as Christ was raised

from the dead by the glory of the Father, so we too might walk in newness of life" (Rom. 6:4).

Church members need this kind of conversion to be able to have the right Christian perspective.

### ***Desire to Steadily Grow towards Christian Maturity and Support of the Church***

This study noted that church members need to know they were in the church to serve God first and foremost and that whoever God brought to them as priest, they should assist her or him to fulfill God's purpose. The Bible says, "the gifts he gave were that some would be apostles, some prophets . . . to equip the saints . . . to maturity" (Eph. 4:11-25). Priests are gifts from God to the Church. One respondent said, "once church members understand that no one is perfect, they will learn to cooperate with the church leadership and correct any mistakes with love. This will help in all round growth of the church." The word of God teaches church members to carry one another's burdens in fulfillment of the law of Christ (Gal. 6:2).

There is need for church members to seek and desire to grow towards Christian maturity by continually focusing on the heavenly things: "do not be conformed to this world, but be transformed by the renewing of your minds" (Rom. 12:2). The minds of church members need to be made new (with clean thoughts) so that they are able to discern or understand God's will for them. The Bible emphasizes the need for the renewing of believers' minds toward responsible Christian living, "and to be renewed in the spirit of your minds, and to clothe yourselves with the new self, created according to the likeness of God in true righteousness and holiness" (Eph. 4:23-24). Believers are created anew after the likeness of God. The renewal (or transformation) of their minds occurs as believers study and apply God's word to their lives, empowering them to start thinking and behaving in new and right ways. (Cf. Global Study Bible 1666).

### ***Involvement in Transformational Activities***

Following the findings of this study, it was imperative that church members undertake certain actions to help change their perceived negative attitude towards the church and its leadership to transform their lives altogether. These important things include: the need to live a life of holiness, integrity, prayer and fasting, practice of ethics and professionalism, establishment of interpersonal relationships and being rooted in God's word. Church members need to pursue these transformational activities through constant study of God's word and faithful walk with the Lord.

When church members become mature Christians, they know how to support the church and their priests through praying, giving their resources for God's work, volunteering themselves for special services in the church and getting fully involved in the church activities including the Sunday worship. In doing these things, church members will transform their lives as well as their attitude towards their priests.

### ***Importance of Understanding and Observing Anglicanism***

This study found out that church members need to understand the Anglican structure, the Anglican Constitution and the Anglican protocol for harmonious church operations. They need to fully participate in all church activities to get to learn more about Anglicanism and get to know how to fit into the system. This would help church members to be able to interact and relate well with their church leaders as well as all their fellow members. The Anglican Church is known worldwide as the Church of 'Order' due to her organized way of doing things including her liturgy and leadership structure (anecdotal). Church members need to study and reflect on why they are Anglicans and then apply the Anglican tenets and protocol to maintain order and harmony in the church.

### **Ministry Implications of the Findings**

As stated above, the purpose for this study was to investigate reasons for the inauthentic Christian practices among many church members and the growing loss of respect, credibility and power to influence congregants among many priests in the Anglican Church, Mombasa Island Archdeaconry. The end purpose of the study was to propose a model for a training program on transformative leadership.

It was evident from the findings that the priests faced numerous problems which led to their ineffectiveness. The findings, as discussed in this and the previous chapter, will therefore be valuable in educating the priests about the source of their problems as well as how they can transform their leadership for effectiveness.

Second, the model for leadership training and transformation proposed in the foregoing pages can be used to offer the clergy transformational leadership skills and principles. This model of church leadership may be replicated in all ACK congregations. The proposed curriculum will also be available to anyone who would want to use it for training of their church leaders and members.

The training model will also instill in the priests the importance of leading the process of spiritual transformation and development. The model is based on selected Old Testament reformist kings like King Asa, Jehoshaphat, Joash, Hezekiah and Josiah as discussed by Rainey (97). The model will also study the call of prominent biblical personalities such as Abraham, Moses and Peter. The study of these characters is expected to give the priests some confidence and authority as they apply transformational leadership skills and principles to impact their congregations. The training program, therefore, will have implications of structuring actions that are expected to change ineffective leadership as well as congregational involvement with traditional practices that are not compatible with Christianity.

Third, this study will avail to church members new knowledge about what it means to be born-again Christians and know that salvation should lead to transformed lives in Christ. Christians will, therefore, endeavor to change their way of life and thinking in obedience to the teachings of Jesus Christ. They will receive spiritual empowerment to help them do the right things in their lives inside and outside the church. This awareness is expected not only to transform lives among church-going Christians but to also enlighten people in the communities around these Christians by setting best examples in following Christ and abandoning secular lifestyles.

Fourth, this study is useful because the people will learn to depend on God in all areas of their lives and endeavors. The Bible teaches that God is our Father. When the Lord Jesus Christ was teaching his disciples to pray he said, “pray then in this way: Our Father who art in heaven . . .” (Mt.6:9). If God then is our Father, He will give us everything we need as His children. He will take good care of us as a father does for his children. He will always be with us as He has promised in His word. He will guide us, watch over us and protect us from harm. He will give us the strength to overcome all of our challenges. This knowledge of God may help keep Christians from consulting witchdoctors and mediums or relying on their own wisdom and understanding, turning to God fully.

Fifth, this study matters because the church will be able to grow strong morally, socially, spiritually and economically as it takes up its rightful position in society. It will regain its lost authority and integrity, becoming “the salt of the earth and the light of the world” in order to impact on the communities around and society as a whole. The church will be able to influence the communities to abandon their worldly lifestyles, stop involving themselves with idol worship and embrace the Christian faith and practice in all aspects of their lives.



### **Limitations of the Study**

This study involved both women and men. There were six groups that were interviewed - a group of five Priests (ordained church leaders), a group of six Lay Preachers, a group of twelve Lay Leaders (chairpersons) and a group of fifty-three Lay Persons (laity or church members). The research instruments selected for use in this qualitative research were semi-structured interviews, focus group discussions and open-ended questionnaires.

As mentioned above, one of the priests from Mombasa Memorial Cathedral was sick throughout the period of data collection. The researcher, therefore, ended up interviewing five priests who participated in the study. The limitation here was the fact that the researcher missed the input of that priest who could not participate in the interviews due to illness. However, the research process was not in any way hampered by the absence of one priest since five out of the six priests fully participated in the study.

The researcher experienced a similar challenge with the larger group of fifty-three members. On the day the open-ended questionnaires were completed, two participants from St. Luke's Makupa parish had travelled upcountry with their families from Mombasa for the Christmas festivities. There were five participants from Mombasa Memorial Cathedral who had also travelled upcountry for the same purpose. The researcher, therefore, had fifteen participants from Mombasa Memorial Cathedral and eighteen participants from St. Luke's Makupa Parish. Out of the selected sixty participants, fifty-three participated in the study. The researcher, therefore, could not get the responses from the seven absent participants which would have been an added value. However, those who participated in this group who were over 90 percent provided valuable insights to the study.

Another limitation of this research was the lack of direct representation of children and youth below 21 years of age also known as minors. Minors were not included directly as they would not be

able to relate to complex topics in this research such as the influence of church leaders and transformation of the lives of church members. In addition, minors were not included because of the difficulty in tracking down their parents to obtain informed consent. In an effort to counter this limitation, the researcher ensured that adult leaders of children and youth programs were invited to participate in this research study that provided a perspective for that subset of church members.

The other limitation in this research was that it only focused on Mombasa Island Archdeaconry in a country where the Anglican Church is widespread in many cities as well as rural areas. This research will thus provide a perspective that is mostly relevant to the church members in the Mombasa Island Archdeaconry. Nonetheless, the research could be replicated in other parts of the country and most results could be generalizable to a certain extent to other parishes and archdeaconries in the nation with similar leadership and membership challenges.

### **Unexpected Observations**

What surprised the researcher was that during the interviews, the priests introduced the issue of loyalty into the discussion. They argued that many church members had divided loyalty between the former Vicars (parish priests) who either had retired from service or had been transferred to other parishes thereby affecting their relationship with the present vicars. The respondents noted that their major problem was lack of full support from the church members. The researcher was also surprised that one out of the five priests who participated in the interviews was not comfortable discussing the issue of church leaders losing respect, credibility and power to influence lives of congregants. It appeared as if the priest was in denial. The priest seemed unreceptive to the discussion at the beginning of the interview sessions, but he later opened-up and made useful contributions.

Connected to this was the issue of inadequate involvement in church activities and meetings by members whose loyalty was elsewhere. In their focus group discussions, the lay preachers stated

that some church members lacked commitment in participating in church activities. They viewed this as one way of showing a negative attitude toward the church and its leadership. Some church members who were in different church committees did not attend church meetings, for instance, and if they attended, they would always come late and decide not to contribute to the agenda of the meeting. The negative attitude among some church members also resulted in minimal giving toward God's work thereby affecting the ministry of the church.

About 80 percent of the twenty respondents, from one of the three parishes, who filled out the open-ended questionnaires said that it was okay for their pastor to study and raise his education level but that should not overshadow the main agenda of serving the church members and transforming their lives. This statement was a clear indication that their priest had neglected his main responsibility and was pursuing his own interests at the expense of the church members. This whole argument is a paradox because church members complained that some of their priests had very low education resulting in their ineffectiveness but when the priests made an effort to undertake further education, church members began to complain about the priests' unavailability.

### **Recommendations**

The first recommendation is to come up with a model for a training program on transformational leadership in the church. This training program will give the church leaders the needed qualities, characteristics and skills for effective leadership in the church. The end goal of the training will be to restore respect, credibility, trust and power to influence among the church leaders.

The researcher's second recommendation is that all church members should be empowered to be able to take responsibility to change their negative attitude toward the church and its leadership, helping in transforming their lives altogether. This will be realized through the proposed training

program and other workshops/seminars on topics such as discipleship, stewardship, authentic Christianity and holiness.

The third recommendation is that all church sector groups namely, children, youth, women and men should be empowered to be able to play their respective roles and make the church stronger and more relevant to the community needs. Each of these sectors of the church should be involved in strategic planning and re-visioning of the church programs.

The fourth and final recommendation is that a follow-up research study should be conducted on the adequacy, effectiveness and competence of the training curriculum used in the theological colleges where our clergy go for ministry training. This further study will examine the possibility that our theological colleges may be inadequately training and preparing clergy.

### **Proposed Model for a Training Program**

The purpose of this study was to understand the dissonance between observed leadership and its exerting influence. This study also sought to find ways of building respect and credibility in church leadership to transform members' attitudes and lives by facilitating distinctive Christian spiritual and character formation within the Anglican Church, Mombasa Island Archdeaconry. Given all the findings of this study, the researcher proposes a model for a training program on transformative leadership to be used in the church in order to counteract the problem of ineffective leadership and inauthentic Christianity.

The proposed curriculum that will be used also for training of lay leaders and church members has specific objectives which include:

- 1) Spiritual transformation and development based on selected Old Testament reformist kings to change ineffective leadership as well as congregational involvement with negative traditional practices,
- 2) Church members will understand what it means to be born-again Christians,
- 3) Church members will depend on God in all areas of their lives and endeavors,
- 4) The Church will grow strong morally, socially, spiritually and economically as it takes up its rightful position in society as the salt of the earth and light of the world.

It is recommended that the training program will take a period of one year where church leaders, both ordained clergy and lay leaders, will take the course covering eight modules - one module per month, starting from Tuesday at noon to Friday at 12.30 pm - with twenty class contact hours per module. In between the modules, practical homework and reading assignments may be given. Those who will successfully complete the program will receive a certificate.

Thirty-one topics will be covered in the proposed training program as suggested by research participants. They are organized in the following eight modules:

#### Module 1 – Foundational Courses

1. The Church Minister's (The Christian's) Call
2. Bible Survey
3. Anglicanism
4. English Language Lessons

#### Module 2 – Organizational Skills

5. Church Organizational Leadership
6. Time Management

7. Anglicanism
8. English Language Lessons
9. Swahili Language Lessons

### Module 3 – Administration and Management

10. Church Administration and Management
11. Church Records
12. Anglicanism
13. English Language Lessons
14. Swahili Language Lessons
15. Computer Studies

### Module 4 – Church Growth

16. Stewardship and Church Giving
17. Evangelism and Church Planting
18. Preaching and Discipleship
19. Growing Stable and Self-sustaining Churches
20. English Language Lessons
21. Swahili Language Lessons
22. Computer Studies

### Module 5 – Transformational Leadership Skills

23. Leadership Styles (with a special focus on transformational leadership style)
24. Building Credibility and Trust - Christian Integrity
25. Transformational Activities

26. Effective Communication

27. English Language Lessons

28. Computer Studies

#### Module 6 – Pillars of Christian Life

29. The Person and Work of the Holy Spirit

30. True Worship and Devil Worship

31. Authentic Christian Activities

32. English Language Lessons

33. Computer Studies

#### Module 7 – Counseling Ministry

34. Pastoral Counseling

35. Marriage

36. Parenting

37. Family Relations

38. English Language Lessons

39. Computer Studies

#### Module 8 – Church Ministries

40. Children Ministry

41. Youth Ministry

42. Women's Ministry

43. Men's Ministry

44. Church Choir and Singing

45. Church Discipline

46. English Language Lessons

47. Computer Studies

### **Postscript**

This dissertation was written with one important conviction that any church leader worth his or her salt will always create a big impact on the lives of the people he or she leads. The process of coming up with this study was necessitated by a long observation of how the majority of church members conducted themselves within our studied area and churches. Chapter one discussed at length the way many church members in Mombasa Diocese of the Anglican Church lived lives that were not compatible to biblical teaching. The evidence of this study revealed that there were serious problems facing church leaders resulting in permissiveness and inauthentic Christian practices among the majority of church members.

What the researcher viewed to be detestable was what appeared to be syncretism in the life of most church members in Mombasa. The practice was bordering on idolatry, among other sins, such as sexual immorality, alcoholism and other addictions, corruption, witchcraft, etc. Syncretism in the church and among individual members of the church has become a wide spread phenomenon. There is a clear 'disconnect' between the Christian faith and daily life. The findings of this research have shown that many people in the church, including some of those who claim to be born-again Christians, do not live out the Christian faith. They confess one thing but do completely the opposite of what they say they are or believe in. The researcher is convinced that the recommended model for a training program on transformational leadership will go a long way in bridging this gap.

The researcher has personally gained a lot from this study. He received many strong and useful responses from the participants of this study. He is convinced that he is now a better church



minister (pastor), preacher and administrator than he was before he embarked on this study. The researcher has always desired to be a Christian after God's own heart - to glorify his Savior with his life and ministry. It is also gratifying to note that the findings of this study have confirmed the researcher's hypothesis as stated in chapter three.

## APPENDICES

### Appendix A: Letter to Mombasa Cathedral Congregation

Lawrence Kavutsu Dena  
Asbury Theological Seminary  
204 North Lexington Avenue  
Wilmore, Kentucky 40390  
UNITED STATES OF AMERICA

Date: 1st February, 2016

Members of Congregation  
Mombasa Memorial Cathedral  
P.O. Box 81962 - 80100  
MOMBASA, KENYA

Dear Members,

RE: INVITATION TO PARTICIPATE IN A RESEARCH STUDY

You are hereby invited to participate in a research study on “Leadership and Influence: Building Respect and Credibility in Church Leadership to Transform Members’ Lives within the Anglican Church, Mombasa Island Archdeaconry.” The actual research will be conducted between 1st July, 2016 and 30th December, 2016.

We request all those who are interested to remain behind for 30 minutes after the church services on Sunday 3rd July, 2016. You will fill out an initial pre-research questionnaire to be able to select those who will eventually participate in the research study.

Your participation is highly appreciated.

Lawrence Kavutsu Dena.  
RESEARCHER

**Appendix B: Letter to Makupa Parish Congregation**

Lawrence Kavutsu Dena  
Asbury Theological Seminary  
204 North Lexington Avenue  
Wilmore, Kentucky 40390  
UNITED STATES OF AMERICA

Date: 1st February, 2016

Members of Congregation  
St. Luke's Church, Makupa Parish  
P.O. Box 98294 - 80100  
MOMBASA, KENYA

Dear Members,

**RE: INVITATION TO PARTICIPATE IN A RESEARCH STUDY**

You are hereby invited to participate in a research study on "Leadership and Influence: Building Respect and Credibility in Church Leadership to Transform Members' Lives within the Anglican Church, Mombasa Island Archdeaconry." The actual research will be conducted between 1st July, 2016 and 30th December, 2016.

We request all those who are interested to remain behind for 30 minutes after the church services on Sunday 3rd July, 2016. You will fill out an initial pre-research questionnaire to be able to select those who will eventually participate in the research study.

Your participation is highly appreciated.

Lawrence Kavutsu Dena.  
RESEARCHER

**Appendix C: Letter to Buxton Parish Congregation**

Lawrence Kavutsu Dena  
Asbury Theological Seminary  
204 North Lexington Avenue  
Wilmore, Kentucky 40390  
UNITED STATES OF AMERICA

Date: 1st February, 2016

Members of Congregation  
St. John's Church, Buxton Parish  
P.O. Box 98316 - 80100  
MOMBASA, KENYA

Dear Members,

**RE: INVITATION TO PARTICIPATE IN A RESEARCH STUDY**

You are hereby invited to participate in a research study on “Leadership and Influence: Building Respect and Credibility in Church Leadership to Transform Members’ Lives within the Anglican Church, Mombasa Island Archdeaconry.” The actual research will be conducted between 1st July, 2016 and 30th December, 2016.

We request all those who are interested to remain behind for 30 minutes after the church services on Sunday 3rd July, 2016. You will fill out an initial pre-research questionnaire to be able to select those who will eventually participate in the research study.

Your participation is highly appreciated.

Lawrence Kavutsu Dena.  
RESEARCHER

**Appendix D: Pre-research Questionnaire**

Initial (Pre-research) Questionnaire

Question Guide for Recruiting Prospective Respondents

Name of Interviewee .....

Parish ..... Date .....

Age: .....

Sex: .....

Marital Status: .....

Level of Education: .....

What is your occupation/profession? .....

If a married woman, are you pregnant?.....

NB. Married women will not participate in the research study because the researcher will not know what to do in case of any complication arising during the research study sessions.

1. For how long have you been a member of this church?

\_\_\_\_\_

2. How did you become a member of the church?

\_\_\_\_\_

3. Are you a regular church attendant? \_\_\_\_\_ If not, give your reason(s)

\_\_\_\_\_

4. What is the distance between your church and where you live?

\_\_\_\_\_

5. In your estimation, how many people attend this church on regular basis?

\_\_\_\_\_

6. How many priests are there to serve the congregations of this church?

\_\_\_\_\_

7. How are members of the Church Council elected in this church?

\_\_\_\_\_

8. How many worship services are conducted each Sunday in this Church?

---

9. What is the average time given to a sermon on an ordinary Sunday service?

---

10. Is there any other thing that you would like to share with the researcher?

---

**Appendix E: Semi-structured Interview Questions**

## Semi-Structured Interview

## Question Guide for Priests, Lay Ministers, and Lay Leaders

Name of Interviewer \_\_\_\_\_ Date \_\_\_\_\_ Group \_\_\_\_\_

1. Describe the relationship between the priest and church members in this church?
2. According to your assessment, in what ways do church members listen to the priest and give him or her their total respect and loyalty?
3. If that does not happen, what would you say are the main factors that have led to the loss of respect and credibility among church leaders in the church?
4. What indicators in the lives of church members reveal that there are problems with the priests' leadership model?
5. Where do most of the congregants go for help when they face spiritual attacks and other life challenges?
6. Are there occasions when church members did not listen to and follow the advice of their priest? If yes, give some examples.
7. What should priests do (or be) to gain more respect and credibility to improve their influence among people of their congregations?
8. How shall church members help in changing their perceived negative attitude toward the church and its leadership, and transform their lives altogether?

**Appendix F: Focus Group Discussion Questions**

Focus Group Discussion

Question Guide for Priests, Lay Ministers, and Lay Leaders

Name of Interviewer \_\_\_\_\_ Date \_\_\_\_\_ Group \_\_\_\_\_

1. What are the major problems facing Parish Priests in Mombasa Island Archdeaconry regarding their leadership and power to influence their members?
2. Has the church leadership in Mombasa lost its credibility and power in influencing people's lives? If yes, what are the main factors that have led to the loss of respect and credibility among church leaders in Mombasa island archdeaconry? If not, what would you say are their most influencing characteristics?
3. What indicators in the lives of church members reveal that the priests have lost their transformative power in the lives of their members?
4. What do priests and preachers of the gospel need to do to be able to create a greater positive impact that can help transform the lives of their congregants?
5. What activities or training programs does the church provide for members' growth toward spiritual maturity and Christ-likeness?



**Appendix G: Open-ended Questionnaire**

Open-ended Questionnaire

Question Guide for Lay Persons in the Three Parishes

Name of Interviewer \_\_\_\_\_ Date \_\_\_\_\_ Location \_\_\_\_\_

1. What are the major problems among parish priests in Mombasa Island Archdeaconry regarding their leadership?

.....

2. Has the Church leadership in Mombasa Island Archdeaconry lost its credibility and power in influencing people's lives?

.....

3. If yes, what are the main factors that have led to the loss of effective leadership and influence? If not, what would you say are their most influencing characteristics?

.....

4. What indicators in the lives of the church members reveal that there are problems with the church leaders' transformative power in the lives of their congregants?

.....

5. In what ways does the leadership model, life and teaching of the priests affect church members?

.....

6. What should church leaders do (or be) to gain more respect and credibility to transform the lives of the people in their congregations?

.....

7. How do church leaders deal with immorality in the Church and among members of the congregations?

.....

8. What do you consider to be idolatrous practices among Church members today?

.....

9. Is there disconnection between the Sunday morning preaching and the daily spiritual formation among church-goers? If yes, explain your answer.

.....

**Appendix H:** Letter to County Director of Education

Lawrence Kavutsu Dena  
Asbury Theological Seminary  
204 North Lexington Avenue  
Wilmore, Kentucky 40390  
UNITED STATES OF AMERICA

Date: 1st February, 2016

The County Director of Education  
Mombasa County  
P.O. Box 90204 - 80100  
MOMBASA, KENYA

Dear Sir / Madam,

RE: RESEARCH AUTHORIZATION

I am a Kenyan Doctor of Ministry student at the Asbury Theological Seminary in the United States of America.

I write to apply for permission to carry out research on “Leadership and Influence: Building Respect and Credibility in Church Leadership to Transform Members’ Lives within the Anglican Church, Mombasa Island Archdeaconry.” The purpose of this study is to investigate reasons for the growing loss of respect and credibility among church leaders in the Anglican Church, Mombasa Island Archdeaconry, and propose a model for a training program on transformative leadership.

I will carry out the research between 1st July, 2016 and 30th December, 2016. Mombasa Island Archdeaconry is an area covered by the Anglican Church of Kenya, Diocese of Mombasa, within Mombasa County.

I hope my application will receive your favorable consideration.

Yours faithfully,

Lawrence Kavutsu Dena  
RESEARCHER

**Appendix I: Letter to Bishop of Mombasa**

Lawrence Kavutsu Dena  
Asbury Theological Seminary  
204 North Lexington Avenue  
Wilmore, Kentucky 40390  
UNITED STATES OF AMERICA

Date: 1st February, 2016

The Bishop  
Diocese of Mombasa  
Anglican Church of Kenya  
P.O. Box 80072 - 80100  
MOMBASA, KENYA

Dear Bishop,

RE: RESEARCH AUTHORIZATION

I am a Kenyan Doctor of Ministry student at the Asbury Theological Seminary in the United States of America.

I write to apply for permission to carry out research in your Diocese on “Leadership and Influence: Building Respect and Credibility in Church Leadership to Transform Members’ Lives within the Anglican Church, Mombasa Island Archdeaconry.” The purpose of this study is to investigate reasons for the growing loss of respect and credibility among church leaders in the Anglican Church, Mombasa Island Archdeaconry, and propose a model for a training program on transformative leadership.

I will carry out the research between 1st July, 2016 and 30th December, 2016. I will work with St. Luke's Makupa, St. John's Buxton, and Mombasa Memorial Cathedral parishes in the Anglican Diocese of Mombasa, within Mombasa County.

I hope my application will receive your favorable consideration.

Yours faithfully,

Lawrence Kavutsu Dena  
RESEARCHER

**Appendix J: Letter to Makupa Parish Priest**

Lawrence Kavutsu Dena  
Asbury Theological Seminary  
204 North Lexington Avenue  
Wilmore, Kentucky 40390  
UNITED STATES OF AMERICA

Date: 1st February, 2016

The Parish Priest  
St. Luke's Church, Makupa Parish  
P.O. Box 98294 - 80100  
MOMBASA, KENYA

Dear Priest,

RE: RESEARCH AUTHORIZATION

I am a Kenyan Doctor of Ministry student at the Asbury Theological Seminary in the United States of America.

I write to apply for permission to carry out research on "Leadership and Influence: Building Respect and Credibility in Church Leadership to Transform Members' Lives within Mombasa Island Archdeaconry." The purpose of this study is to investigate reasons for the growing loss of respect and credibility among church leaders in the Anglican Church, Mombasa Island Archdeaconry, and propose a model for a training program on transformative leadership. I will carry out the research between 1st July, 2016 and 30th December, 2016.

You are one of the parishes in Mombasa Island Archdeaconry, an area covered by the Anglican Church of Kenya, Diocese of Mombasa, within Mombasa County. Further, I would like you to assist me by inviting members of your congregations to participate in the selection of the research respondents by filling out some initial (pre-research) questionnaires to be administered by myself before the start of the actual research study.

I hope my application will receive your favorable consideration.

Yours faithfully,

Lawrence Kavutsu Dena  
RESEARCHER

**Appendix K:** Letter to Buxton Parish Priest

Lawrence Kavutsu Dena  
Asbury Theological Seminary  
204 North Lexington Avenue  
Wilmore, Kentucky 40390  
UNITED STATES OF AMERICA

Date: 1st February, 2016

The Parish Priest  
St. John's Church, Buxton Parish  
P.O. Box 98316 - 80100  
MOMBASA, KENYA

Dear Priest,

RE: RESEARCH AUTHORIZATION

I am a Kenyan Doctor of Ministry student at the Asbury Theological Seminary in the United States of America.

I write to apply for permission to carry out research on "Leadership and Influence: Building Respect and Credibility in Church Leadership to Transform Members' Lives within Mombasa Island Archdeaconry." The purpose of this study is to investigate reasons for the growing loss of respect and credibility among church leaders in the Anglican Church, Mombasa Island Archdeaconry, and propose a model for a training program on transformative leadership. I will carry out the research between 1st July, 2016 and 30th December, 2016.

You are one of the parishes in Mombasa Island Archdeaconry, an area covered by the Anglican Church of Kenya, Diocese of Mombasa, within Mombasa County. Further, I would like you to assist me by inviting members of your congregations to participate in the selection of the research respondents by filling out some initial (pre-research) questionnaires to be administered by myself before the start of the actual research study.

I hope my application will receive your favorable consideration.

Yours faithfully,

Lawrence Kavutsu Dena  
RESEARCHER

**Appendix L:** Letter to the Provost of Mombasa Cathedral

Lawrence Kavutsu Dena  
Asbury Theological Seminary  
204 North Lexington Avenue  
Wilmore, Kentucky 40390  
UNITED STATES OF AMERICA

Date: 1st February, 2016

The Provost  
Mombasa Memorial Cathedral  
P.O. Box 81962 - 80100  
MOMBASA, KENYA

Dear Provost,

RE: RESEARCH AUTHORIZATION

I am a Kenyan Doctor of Ministry student at the Asbury Theological Seminary in the United States of America.

I write to apply for permission to carry out research on “Leadership and Influence: Building Respect and Credibility in Church Leadership to Transform Members’ Lives within Mombasa Island Archdeaconry.” The purpose of this study is to investigate reasons for the growing loss of respect and credibility among church leaders in the Anglican Church, Mombasa Island Archdeaconry, and propose a model for a training program on transformative leadership. I will carry out the research between 1st July, 2016 and 30th December, 2016.

You are one of the parishes in Mombasa Island Archdeaconry, an area covered by the Anglican Church of Kenya, Diocese of Mombasa, within Mombasa County. Further, I would like you to assist me by inviting members of your congregations to participate in the selection of the research respondents by filling out some initial (pre-research) questionnaires to be administered by myself before the start of the actual research study.

I hope my application will receive your favorable consideration.

Yours faithfully,

Lawrence Kavutsu Dena  
RESEARCHER

**Appendix M: Informed Consent Letter for Lay Preachers**

## INFORMED CONSENT LETTER

“Leadership and Influence: Building Respect and Credibility in Church Leadership to Transform Members’ Lives within the Anglican Church, Mombasa Island Archdeaconry”

You are invited to be in a research study being done by Lawrence K. Dena from the Asbury Theological Seminary. The purpose of this study is to investigate reasons for the growing loss of respect and credibility among church leaders in the Anglican Church, Mombasa Island Archdeaconry, and propose a model for a training program on transformative leadership.

You are invited because, as a Lay Reader, you preach the Word of God in your Church and therefore you have some influence upon the church members. If you agree to be in the study, you will be asked to participate in an individual semi-structured interview session and a follow-up focus group discussion on two separate occasions. The individual semi-structured interview session will take about thirty minutes and the focus group discussion will last one hour and thirty minutes. The researcher will use digital recording as one of the data collecting methods. Please note that there will be no payment for participating in the research study except for a refund of your travel cost by public transport.

Your family will know that you are in the study but if anyone else is given information about you, they will not know your name. Serial numbers will be used on the questionnaires instead of your name to uphold confidentiality. If something makes you feel bad while you are in the study, please tell Lawrence Dena, the researcher, Mobile number 0722-536-743 or 0735-953-635. If you decide at any time you do not want to finish the study, you may stop whenever you want. You can ask Lawrence Dena any question at any time about anything in this research study.

Signing this paper means that you have read this or had it read to you, and that you want to be in the study. If you do not want to be in the study, do not sign the paper. Being in the study is entirely your choice. There will be no consequences for refusing to be part of the study. In addition, you can withdraw from the study at any time for any reason.

You agree that you have been told about this study and why it is being done and what to do.

Signature of Person Agreeing to be in the Study ..... Date Signed .....

**Appendix N: Informed Consent letter for Priests**

**INFORMED CONSENT LETTER**

“Leadership and Influence: Building Respect and Credibility in Church Leadership to Transform Members’ Lives within the Anglican Church, Mombasa Island Archdeaconry”

You are invited to be in a research study being done by Lawrence K. Dena from the Asbury Theological Seminary. The purpose of this study is to investigate reasons for the growing loss of respect and credibility among church leaders in the Anglican Church, Mombasa Island Archdeaconry, and propose a model for a training program on transformative leadership.

You are invited because, as a Priest, you preach the Word of God and provide leadership in your Church, and therefore you have some influence upon the church members. If you agree to be in the study, you will be asked to participate in an individual semi-structured interview session and a follow-up focus group discussion on two separate occasions. The individual semi-structured interview session will take about thirty minutes and the focus group discussion will last one hour and thirty minutes. The researcher will use digital recording as one of the data collecting methods. Please note that there will be no payment for participating in the research study except for a refund of your travel cost by public transport.

Your family will know that you are in the study but if anyone else is given information about you, they will not know your name. Serial numbers will be used on the questionnaires instead of your name to uphold confidentiality. If something makes you feel bad while you are in the study, please tell Lawrence Dena, the researcher, Mobile number 0722-536-743 or 0735-953-635. If you decide at any time you do not want to finish the study, you may stop whenever you want. You can ask Lawrence Dena any question at any time about anything in this research study.

Signing this paper means that you have read this or had it read to you, and that you want to be in the study. If you do not want to be in the study, do not sign the paper. Being in the study is entirely your choice. There will be no consequences for refusing to be part of the study. In addition, you can withdraw from the study at any time for any reason.

You agree that you have been told about this study and why it is being done and what to do.

Signature of Person Agreeing to be in the Study ..... Date Signed .....



**Appendix O: Informed Consent Letter for Lay Leaders**

**INFORMED CONSENT LETTER**

“Leadership and Influence: Building Respect and Credibility in Church Leadership to Transform Members’ Lives within the Anglican Church, Mombasa Island Archdeaconry”

You are invited to be in a research study being done by Lawrence K. Dena from the Asbury Theological Seminary. The purpose of this study is to investigate reasons for the growing loss of respect and credibility among church leaders in the Anglican Church, Mombasa Island Archdeaconry, and propose a model for a training program on transformative leadership.

You are invited because, as a chairperson of a sector group in the church, you provide leadership in your Church and therefore you have some influence upon the church members. If you agree to be in the study, you will be asked to participate in an individual semi-structured interview session and a follow-up focus group discussion on two separate occasions. The individual semi-structured interview session will take about thirty minutes and the focus group discussion will last one hour and thirty minutes. The researcher will use digital recording as one of the data collecting methods. Please note that there will be no payment for participating in the research study except for a refund of your travel cost by public transport.

Your family will know that you are in the study but if anyone else is given information about you, they will not know your name. Serial numbers will be used on the questionnaires instead of your name to uphold confidentiality. If something makes you feel bad while you are in the study, please tell Lawrence Dena, the researcher, Mobile number 0722-536-743 or 0735-953-635. If you decide at any time you do not want to finish the study, you may stop whenever you want. You can ask Lawrence Dena any question at any time about anything in this research study.

Signing this paper means that you have read this or had it read to you, and that you want to be in the study. If you do not want to be in the study, do not sign the paper. Being in the study is entirely your choice. There will be no consequences for refusing to be part of the study. In addition, you can withdraw from the study at any time for any reason.

You agree that you have been told about this study and why it is being done and what to do.

Signature of Person Agreeing to be in the Study ..... Date Signed .....

**Appendix P: Informed Consent Letter for Lay Persons**

## INFORMED CONSENT LETTER

“Leadership and Influence: Building Respect and Credibility in Church Leadership to Transform Members’ Lives within the Anglican Church, Mombasa Island Archdeaconry”

You are invited to be in a research study being done by Lawrence K. Dena from the Asbury Theological Seminary. The purpose of this study is to investigate reasons for the growing loss of respect and credibility among church leaders in the Anglican Church, Mombasa Island Archdeaconry, and propose a model for a training program on transformative leadership.

You are invited because, as a member of the church, you have your opinion on the effectiveness of the church leadership and its impact on the congregants. If you agree to be in the study, you will be asked to participate in filling out one open-ended questionnaire. There will be only one session to do this which will last about thirty minutes. There will be no payment for participating in the research study except for a refund of your travel cost by public transport.

Your family will know that you are in the study but if anyone else is given information about you, they will not know your name. Serial numbers will be used on the questionnaires instead of your name to uphold confidentiality. If something makes you feel bad while you are in the study, please tell Lawrence Dena, the researcher, Mobile number 0722-536-743 or 0735-953-635. If you decide at any time you do not want to finish the study, you may stop whenever you want. You can ask Lawrence Dena any question at any time about anything in this research study.

Signing this paper means that you have read this or had it read to you, and that you want to be in the study. If you do not want to be in the study, do not sign the paper. Being in the study is entirely your choice. There will be no consequences for refusing to be part of the study. In addition, you can withdraw from the study at any time for any reason.

You agree that you have been told about this study and why it is being done and what to do.

Signature of Person Agreeing to be in the Study ..... Date Signed .....

**Appendix Q: Confidentiality Agreement for Research Assistant**

## RESEARCH CONFIDENTIALITY AGREEMENT

“Leadership and Influence: Building Respect and Credibility in Church Leadership to Transform Members’ Lives within the Anglican Church, Mombasa Island Archdeaconry”

You are invited to participate in a research study being done by Lawrence K. Dena from the Asbury Theological Seminary. The purpose of this study is to investigate reasons for the growing loss of respect and credibility among church leaders in the Anglican Church, Mombasa Island Archdeaconry, and propose a model for a training program on transformative leadership. I will carry out the research between 1st July, 2016 and 30th December, 2016.

You are invited to participate in this study as a research assistant by administering the research questionnaires to assist the researcher. If you agree to be in this study, you are asked to sign a confidentiality agreement. The purpose of this Confidentiality Agreement is to protect the identity and privacy of our research respondents. Any information touching on the identity and privacy of the respondents should never be disclosed to third parties. It is your duty to keep respondents' information confidential throughout the time of research as well as after the research period.

Please note that there will be no payment for participating in the research study except for a refund of your travel cost by public transport.

Signing this paper means that you have read it or had it read to you, and that you agree to the highest ethical standards and to abide by the terms of this study. If you do not want to be in the study, do not sign the paper. Being in the study is entirely your choice. There will be no

consequences for refusing to be part of the study. In addition, you can withdraw from the study at any time for any reason.

I, ..... (print name), have read the above Confidentiality Agreement and understand its terms and my responsibilities as a research assistant.

Signature of Person Agreeing to Participate in the Study .....

Date Signed .....

Signature of Researcher ..... Date .....

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