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**Factors Affecting Pastors’ Leadership in the Mission of Nakuru Pastors’ Fellowship; a Case of Pentecostal and Evangelical Churches**

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| **\*Corresponding author***Kiraguri Samuel***Article History***Received: 23.08.2017**Accepted: 28.09.2017**Published: 30.09.2017***DOI:**10.36347/sjahss.2017.v05i09.030**C:\Users\Habibur Rahman\Downloads\SJAHSS.png** | **Abstract:** The purpose of the study is to assess factors affecting pastors’ leadership in mission on the Nakuru Pastor’s Fellowship. The study is of great significance to church fellowships in resolving issues affecting leadership of pastor fellowships in achieving their missionary and evangelical mission. The study adopted descriptive research design. The study target population was 104 Pastors from Nakuru Pastor’s Fellowship. Data was entered and analyzed using SPSS (Statistical Package for the Social Science) version 22 statistical software. The extracted data was quantitative in nature and was presented in tables due to ease of interpretation. The finding was presented in tables and charts. The findings of the study revealed that Nakuru Pastors fellowship is more involved in missionary work therefore the paper recommends that pastor’s fellowship should also be involved in social responsibilities such as helping the less privileged members of the society like building of children homes, health facilities and schools. The researcher also recommended that while electing leaders of Nakuru Pastor’s Fellowship should consider the level of education and leadership skills in making appointments, this will help them get the best form of leadership.**Keywords:** Pastors Leadership, Pastors’ Fellowship, Pentecostal, evangelical. |
| **INTRODUCTION**Mission is the sending of the Church (in its local and global expression) to the world, a sending that has its origin in the Triune God and consists in the task of communicating the gospel about the kingdom of God in word, deed and sign. |

The result of this mission includes obedience to Christ (receiving him as Lord), incorporating into the church through baptism and faith and responsible service in the world (being a witness for Christ and engage in social service and social action) [1]. The mission of the church started with Jesus sending out His disciples to spread his word (Matt.10; Luke 10). This mission was confirmed after His resurrection from the dead. The gospels relate episodes of the sending of disciples in mission (Mark 16: 14 - 18; Matt. 28: 16-20; Luke 24: 47-48; John 21: 15-17). Mission is defined in many ways according to the desired goal.

The mission of the Church by its very nature has to do with transcending boundaries of geography, culture and time by aiming at reaching new people who have not yet heard or understood the gospel [2]. The mission of triune God in which the church is part has social implications in the form of social service, social action and interfaith dialogue (which has the aim of facilitating understanding, reconciliation and joint social action). However these ministries alone do not constitute mission because mission according to the model of Jesus (John 20:21) should always be holistic, reaching people in all dimensions; spiritual, physical and social.

According Shenk [3] mission is not an activity of the church but the church itself at work. It is not possible to talk about the church without an understanding and an expression of the mission. However, the missionary element of the church includes deliberate involvement in societal issues. Shenk [4] agrees that the church must have a strong missionary purpose; it must give priority to evangelization. Pastor’s fellowship should be aimed in consolidating resource in terms of finances and labor in achieving their mission.

Mission is defined as God’s means of revealing Himself to humanity. Duncan better explains this definition, when he says that mission is God’s work in reconciling the whole of the created order in love, justice and integrity (Ephesians 1:10). To God self in which human beings are called and invited to participate by being sent through the love of Christ (Matt 5:43-45) that all might achieve life in all its fullness (John 10:10) [5].

Congregational conflict is defined as a difference in opinion or purpose that frustrates someone’s goals or desires, may occur when those religious and spiritual beliefs are unaligned [6]. This misalignment may take on a psychological dimension, since members look to the church for comfort and reassurance in a rapidly changing and threatening world. Instead of a place of comfort and reassurance, church conflict can create a battleground for power struggles of various factions, victimizing the congregation and sabotaging pastoral leadership and church growth. A pastor is most often forced out of ministry due to lack of success at resolving differences with other people within the church [7].

Churches deal with money issues, but the financial problems of smaller churches are different from larger churches in that they hinder the basic functions of the church, including paying utility bills or the pastor’s salary. Jackson Carroll, in his book, addresses these issues when he states, “Churches with little membership are likely to have resources insufficient or barely adequate to maintain the institution and carry on a program” [8].

According to Lyle Schaller [9], the biggest financial concern for the small church is pastor salary. Some people feel that the pastor should trust God for their salary, but the small church pastor needs to feed and provide for his family, also. It would be nice if the only thing the small church pastor had to think about were the things of God, but this is not the case. Majority of Pastor’s in third world countries have to worry over the financial situation of their churches and homes. Their salary is just a portion of what they need. Small church Pastor’s almost always work for less pay than the denomination’s minimum standards, and they do so because of God’s call, but they always have to deal and work with the financial strains of their churches. Lyle Schaller [10] states on this issue, “Small-church clergy are significantly more likely than large-church clergy to agree that their salaries are too low to meet family needs and too low in comparison to comparably educated. The result is that many clergy have to step out of ministry, or work bi-vocationally to help the church out, and/or provide for their families.

According to Bob Wells’ [11] low clergy salaries make it difficult for Pastor’s to be true to their calling, the study contends. And this lack of income is causing many talented seminary graduates to enter other professions or other forms of ministry” [12]. The pastor’s salary is usually, by far, the highest item in the small church budget. An area can create tension with the church leadership or the congregation if finances get tight. The small church pastor has to be ever knowing of the church’s financial status.

Another problem that a lack of finances brings to the church is in the area of church growth. The small church needs to grow. It knows that it needs to grow. It might even have plans on how to grow. However, what hold them back are the finances needed to put the plans into action. George Barna realizes the necessary cost of growing a church. He states, “If you intend to grow, you will have to invest significant resources in that effort. Rare is the church that embarks on a growth campaign and does not have to scrimp and save, or to allocate sacrificially” [13]. The small church is now stuck in this “catch” situation where they need money to get new people coming to the church, but they need new people coming to the church to get the money. It is a difficult situation for the small church.

Different Christian denominations are organized and worship in different ways. By definition, doctrine is defined as other beliefs that you can disagree with and still be a Christian. Jackson Carroll [14] defines doctrine as habits, or repetitive patterns in social life, which function to under gird a sense of order and continuity in human experience. Some of the key doctrines include the accuracy of the Bible, the Trinity, God the Father, Jesus Christ, the Holy Spirit, salvation by faith alone and the sinfulness of man. When doctrinal differences exist among the Pastor’s, the differences are usually minor, unless the church is liberal in its theology. A church that is considered liberal is one that rejects the key doctrines of the Bible. Some do not believe there is a hell because they believe God is “too loving” to send anyone there. These are just a few things to look for. Differences of view on issues like these are too great. They are not just differences of opinion, but demonic doctrines. It is not common to find Pastors who are not believers [15]. The conservative and traditional method by which the church functions is so much a part of the church’s culture that it becomes the only acceptable way of functioning. Doctrinal differences has been proven as on of the greatest challenges facing the modern church in achieving the unity of purpose needed by churches today.

According to Syan [16] the moment you give your life to Jesus Christ, God deposits a seed of greatness in you. From that moment he expects you to end up at the top.” The predicament of the “unsaved” is the opposite: “While God’s children are busy enjoying the blessings, the unsaved are suffering in the flood of destruction.” Pastor Robert Kayanja, founder and senior pastor of Miracle Centre Cathedral in Kampala, Uganda, makes this link between what Christ has done and its benefit to the Christian. Problems arise when some preachers totally ignore the spiritual dimension of salvation regarding the forgiveness of sin with the goal of eternal life with God. In many cases, salvation is presented as though it is all about material blessings. This has led to the charge of “Prosperity Gospel” (i.e., the reduction of the gospel message to the promise of material prosperity).

What George Barna [17] states tradition is generally a reflection of the past. The clinging to the traditions of the past and the lack of looking to the future that creates the problems that tradition brings to the church. The problems of tradition are widespread in the church. Most churches would argue that they have very few traditions. Pastors and church leaders might even be annoyed at the suggestion that their church is bound by tradition, but the reality is most small churches are stuck in tradition. For the last quarter-century, it has become common practice to criticize churches for not trying new methods or ideas. But despite this widespread ridicule of churches’ stubborn adherence to outdated traditions and practices, thousands continue to resist reasonable change”[18].

These traditions create many problems for the pastor trying to lead a small congregation. Three main problems that traditions create are: they bind the church to set patterns which allow no flexibility, they will not allow any change to fix the problems with which they are dealing, and traditions create a negative attitude that drags the small church down. These three problem areas must be dealt with in order for negative traditions to be removed from the small church. The church, on the other hand, sees these rules as barriers to keep the church from wandering into areas they term, “liberal.” Most small churches pride themselves on their “conservative” thinking and viewpoints. It is common to hear someone talk, with pride, about the conservative nature of his or her church. This paper focus on the factors affecting pastors’ leadership roles in church mission and the study was conducted in Pentecostal and Evangelical churches in Nakuru County in Kenya.

**METHODOLOGY**

The study adopted descriptive research design. This research design was used for this study because the researchers were interested on assessment of leadership challenge on mission of the Nakuru Pastor’s Fellowship but had no control over the variables. The researchers also sought to make observations of phenomenon under study without any manipulation but present the report as per observation. The study target population was 104 Pastors from Nakuru Pastor’s Fellowship. A census for all the targeted pastors was conducted and data collected using questionnaires. Descriptive statistics techniques with the help of SPSS were used to analyze the data and results presented in frequencies and percentages displayed in tables and charts.

**RESULTS**

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## Mission of Pastors Fellowship

The researchers sought to determine the effectiveness of the current leadership in achieving organization goal and objectives. The findings were presented in Figure 1.

**Fig-1: Effectiveness of the Pastors’ Leadership in the Mission**

From the findings, 22% of the respondents stated the current leadership is very effective in achieving organization goal and objectives, 38% of the respondents stated it is effective, 32% of the respondents stated it is ineffective while 8% stated it is very ineffective. This implies that the current leadership is effective in supporting the mission in the pastors’ fellowship. In improving the effectiveness of leadership, Pastors should regularly undergo training programme, this will enhance their leadership skills.

##

## Activities of Pastors fellowship

The study sought to determine activities that Pastors fellowship is involved in. The results of the findings are shown in Table 1.

**Table-1: Activities of Pastors’ fellowship**

|  |  |  |
| --- | --- | --- |
|  | Frequency | Percentage % |
| Conflicts resolution | 19 | 22 |
| Helping the less privileged in the society  | 29 | 34 |
| Giving opinion on political issues  | 16 | 19 |
| Evangelism | 22 | 25 |
| Total | 86 | 100 |

From the findings 22% of the respondents stated that Pastors fellowship are involved in conflict resolution, 34% of the respondents stated that Pastors fellowship are involved in helping the less privileged in the society, 19% of the respondents stated that Pastor’s fellowship give opinion on political issues while 25% of the respondents stated that Pastor’s fellowship are involved in evangelism. This implies that pastors’ fellowships are mostly involved in evangelism. Social responsibility should be the core purpose of the pastors’ fellowship.

## Factors Affecting Leadership

The researchers sought to determine factors affecting pastors’ fellowship. The pertinent findings are illustrated in Table 2.

**Table-2: Factors affecting leadership in pastor’s fellowship**

|  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- |
|  | **Strongly Agree**  | **Agree** | **No Idea** | **Disagree** | **Strongly Disagree** | **Mean** |
| Communication structure  | 29 | 31 | 10 | 13 | 3 | 3.814 |
| Leadership skills  | 33 | 29 | 13 |  11 | 0  | 3.977 |
| Doctrinal Differences | 35 | 28 | 11 | 10 | 2  | 3.977 |

From the findings majority of the respondents strongly agrees that communication structure result to ineffective leadership in Pastors fellowship (Mean=3.814), further the researcher found out that leadership skills affect leadership in pastors fellowship (Mean=3.977). From the study majority of the respondents agreed that difference in beliefs among various churches pose a great challenge in managing change (Mean=3.977). This implies that leadership skills and doctrinal differences negatively affect pastor’s fellowship and hence pastor fellowship should set an effective leadership structure to ensure there is no conflict of interest.

##  Hindrances to Effective Pastors’ Leadership

**Table-3: Hindrances to effective leadership**

|  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- |
|  | Very Great Extent | Great Extent | No Idea | Low Extent | Very Low Extent | Mean |
| Emergent of splitter groups | 38 | 21 | 21 | 6 | 0 | 4.058 |
| Finances  | 29 | 31 | 14 | 10 | 2 | 3.872 |
| Education Level | 32 | 29 | 17 | 8 | 0 | 3.988 |

From the findings majority of the respondents stated that the emergent of splitter groups affect leadership in the Pastors fellowship largely with a mean of 4.058. Further majority of the respondents stated that finances affect leadership in the pastor’s fellowship largely with a mean of 3.872. Finally, from the study majority of the respondents states that education affect leadership in the Pastor’s fellowship largely with a mean of 3.988. This implies the level of education, finances and emergent of splitter groups affect the leadership of pastor’s fellowship but emergent splitter groups is the greatest challenge among the leadership of pastor fellowship.

## Leadership challenges in pastors fellowship.

The researcher sought to determine factors affecting pastor’s fellowship. The pertinent findings are illustrated in Table 4.

**Table-4: Leadership challenges in pastors fellowship.**

|  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- |
|  | **Strongly Agree**  | **Agree** | **No Idea** | **Disagree** | **Strongly Disagree** | **Mean** |
| Team leadership  | 37 | 20 | 18 |  11 | 0  | 3.965 |
| Doctrinal differences  | 33 | 22 | 19 | 12 | 0 | 3.884 |
| Participative leadership  | 29 | 27 | 16 | 14 | 0  | 3.826 |

From the findings majority of the respondents strongly agrees that lack of team leadership is one the major challenges facing Pastors fellowship (Mean=3.965), further the researcher found out that doctrinal differences among various denomination negatively affect the leadership of Pastors fellowship (Mean=3.884). From the study majority of the respondents agreed that leaders who practice participative leadership are more effective in their leadership roles (Mean=3.826). This implies that team leadership is the greatest challenge facing Pastors fellowship. There is a need for the pastor’s fellowship to put aside their doctrinal issues in order to achieve their goals and objectives.

**CONCLUSIONS**

On the mission of Nakuru Pastors Fellowship the researcher concluded that Nakuru pastors’ fellowship are involved in conflict resolution, evangelism, helping the less privileged in the society and also giving opinions on political issues**,** but they are more involved in missionary work. The paper concludes that lack of team leadership is one the greatest challenges facing Pastors fellowship. Doctrinal differences among various denominations negatively affect the leadership of pastors’ fellowship. Leaders who practice participative leadership are more effective in their leadership roles. From the findings the researcher concluded that the level of education, finances and emergent of splitter groups affect the leadership of Pastors fellowship. Lack of proper communication structure resulted to ineffective leadership in pastor’s fellowship. Leaders of pastors’ fellowship lack leadership skills. Differences in doctrines among various churches pose a great challenge in managing change. The study revealed that Pastors’ fellowship are more involved in missionary work therefore the paper recommended that pastors fellowship should also be involved in social responsibilities such as helping the less privileged members of the society like building of children homes, health facilities and schools. Such activities will have a greater impact to the congregation and community at large. The Pastors fellowship should also be involved in restoring and maintaining sanity in the society through resolving conflicts.

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