

AN INVESTIGATION OF COMMITMENT OF CONTEMPORARY EVANGELICAL
CHRISTIANS TO MIDWEEK CHURCH FELLOWSHIP OF FULL GOSPEL CHURCHES OF
KENYA, KIMUMU LOCAL CHURCH ASSEMBLY BRANCHES.

By

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AN INVESTIGATION OF COMMITMENT OF CONTEMPORARY EVANGELICAL
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1: CAPSTONE DESCRIPTION

1.1: Introductory Background: Fellowship in the Bible is derived from the Greek word *koinonia* which expresses the integration of the Spirit that comes from Christians' shared believes, convictions and behavior. This will include accomplishing together of spiritual functions such as mutual cooperation in God's worship and God's work (Cardoza, 2021). The early Church, in Acts 2:42, devoted themselves to fellowship, and to the breaking of bread and prayer. Further, 1 John 1: 6 and 7 explains that, for believers in Christ to claim to be in harmonious walk with the Lord, while they do walk in darkness is a lie, hence Christians should walk in the light as Jesus expect them to be while fellowshiping with one another, so that purification that comes from the cleansing by the blood of Jesus will be upon each one of them. Hebrews 10:25, warns believers not to neglect the meeting together, because this had been observed to be a habit of some other Christians of that day. Since 1 Corinthians 1: 2 describes the Church to be a body of believers who have been set aside to be holy people, Christians will miss

out on the objective of God to make them holy if they fail to attend services. This would further slow the Spiritual growth of believers, as the coming together would result in equipping of one another. In 1 Corinthians 14: 26, one would come with a hymn, a word of instruction, revelation or interpretation for the edification of the saints. Further, 1 Corinthians 1:8-9 offers the confidence God will keep believers blameless and will be faithful to stick to His promise after introducing the faithful into the fellowship of His son, Jesus. The purpose for this project is to investigate the factors that have led to the decline in attendance of midweek fellowship among Christians in the Full Gospel Churches of Kenya, Kimumu Local Church Assembly branches.

1.2: Purpose of fellowship: Christian communion being a loving concern amongst Christ believers is normally expressed externally with the overall intention of fulfilling God's plan. In the early church, the faithful committed themselves to the apostle's instructions, and to the coming together of the born-again as they ate with one another, including partaking the Lord's super in unison. By so doing, the proselyte obtains a clear picture of God, become stronger in the faith as well as receive encouragement from one another as they grow in the Lord (Ambe, 2017). The starting point for adoption into membership of the believer's congregation is the new birth in Christ that will usher such a one to proclaim the word and partake in the saint's rituals and service to the Lord (Sillings and Reasoner, 2013). Although some past negative encounters can cause one to acquire feelings of avoidance of fellowship, it is imperative to discover that as one draws near to Jesus, a desire to be closer to other believers in the service of our savior Jesus is build, with the goal of reaching out to the broken world (Mathis, 2018). As John Piper (2009) states "Fellowship is a mutual bond that Christians have with Christ that puts us in a deep,

eternal relationship with one another.” This impresses on the followers of Christ the hope that we get while in unity, including perseverance at difficult times. The actual idea of fellowship is centered on the things we have in common which are; a common heavenly father (1 John 1:3; 5-7), a common savior who is also our redeemer, a common salvation (Romans 6: 16-18; Jude 3), a common faith (Titus 1:4), a common hope and a common mission (Matthew 28:18-20) (Cantrell, 2010). He makes it explicit that the church is a congregation of God’s people who are knit together as a living body of Christ. He further outlines the purposes of the individual member of this living organ as; for praying for one another, serving God together, trusting in God’s sovereign working in one another, partaking together in God’s grace, and having heartfelt affection for one another. Stories by World Vision Uganda’s Programme manager, Martin Othieno Radool (2015), disclose how impactful Christian workers’ commitment on businesses and education of young people who were initially without hope.

1.3: Current observable problems on fellowship: Insidious downturn of churchly values is spotted from the time of the Lord Jesus Christ on earth to date. This change in spiritual firmness has resulted in reformation in the church in a number of years in the course of history. This was prompted by the discovery of the centrality of the word of God in stating the sound teaching of our faith (Habegger et. al., 2016). There is a tendency by the present-day believers to weaken the biblical standards of fellowship to a casual meeting where people spent time to chat or have a drink as they share. The West, whose social approach is individualistic holds the aspect of communal service less enthusiastically compared to the developing parts of the globe

that are collectivistic in their lives and seem to easily integrate their usual living with their Christian values. Elements such as the size of the church, pastoral humility, as explained in Titus 1:7 and 1Peter 5:3, generational differences, tenure which implies the length of one's stay in church, and gender have played a big role in Christians fidelity to church activities (Dunaetz, Cullum and Barron, 2018). It has been identified that family and social influence as well as sacrifice of something for the good of the church play a great role in enhancing Christian devotion. Outcome of a study of Japanese Christians on this theme created the impression that the pivotal issues to this community which live among the pagan group should be to refocus on their commitment to the faith, restoring such rituals as holy communion as well as opting to take comprehensive viewpoint of the church (Takamizawa, 1999). A study of Chinese students enrolled in American universities reveal that a number of them suffer a great deal of acculturation and that those who joined and participated in Christian church community while studying considered the fellowship an alternative for social support and counseling (Anke, Nguyen and Choi, 2019). It is important for Christians to maintain the continuum of fellowship by resisting any dissension and division that would disrupt such a unity of the beloved of God (Schmeling, 2009).

1.4: Experience of Kenyan Church: Charismatic Pentecostal movement in Kenya which arrived in the 1950s began in cities and rapidly spread to the rural areas. A high proportion of their members who previously belonged to mainstream churches. They got attracted to the new way of worship, praise, interpretation of scripture and the liveliness.

Women, young people and some people who considered themselves marginalized formed bulk of their following. These churches appeared to offer enculturated Christianity making majority of Kenyans to feel more spiritually administered unto (Kagama and Nyabwari, 2014). Christian church in Kenya is expanding steadily and it is postulated that in slightly less than half a century's time, this country would be among the top ten in the world with the largest congregation. Even though Kenyans have in the past looked upon the church for both spiritual and some pertinent societal guidance, this trust is on the other hand gradually declining. Lately, incidences in the church which include leadership wrangles, politicization in church and palpable silence in issues of advocacy has reduced the reputation of the church and weakened her role in fellowship (Nyandiri, 2020). A study revealed that a phenomenon of church hopping is rampant in this country, with those making such decision cite the following as their basis; conservatism, poor leadership, overemphasis on monetary giving, exaggerated development projects, prosperity gospels, spiritual thirst among other reasons (Kagama and Muguna, 2014). Although Christians live with expectation that the church is free from disputes, and that peaceful coexistence of all Christians is a virtue, this is not the reality amongst a number of several denominations in Kenya. Anglican church has been at the center of conflict among members in several parts of the country (Odhiambo, 2014). Studies that involved Full Gospel Churches of Kenya, Kenya Assemblies of God, Pentecostal Evangelical Fellowship of Kenya and Worldwide Gospel Church of Kenya established that there were conflicts in all branches under study. It further identified that the disputes were observable at local levels where pastors and other lower level leaders were

included, and it negatively affected the growth of the churches (Thiga, Pam and Nkansah-Obrempong, 2021). When conflicts arise, they affect the worshippers, particularly when such disagreements result in splits or church closure. This is difficult for Christians to cope up with considering that they join churches in order to get divine solace spiritual nourishment and overcome despair and hopelessness (Gathuki, 2015). Despite these challenges, a ray of hope is viewed to emanate from joined fellowships of Christian Union of colleges and universities who focus on God's work. This is a group that was established way back in 1950s which brought together student fellowships from some parts of Africa, among them were; Kumasi and Legon in Ghana, Nairobi in Kenya, Monrovia in Liberia, Fourah Bay in Sierra Leone, Harare in Zimbabwe and Ibadan in Nigeria. It has now grown to be an independent entity with each country having their own. It's main purpose toward students is to inculcate values such as faithfulness to the holy scriptures, integrity, excellence and teamwork (Alade and Ogalo, 2021).

2: APPROACH AND METHOD

2.1 Introduction: Notwithstanding, there has been faltering fluctuating individual Christian commitment to fellowships since the early church times, cultural and individualism have become the current matters of concern to the church (Danaetz et. Al., 2018). This capstone project sought to provide further understanding of various factors that contribute to evangelical Christian's commitment to attending midweek church fellowships. For the purpose of this project, there was one primary study question; what are the factors that guide you to committing yourself to midweek church fellowship in your church? With this overall question in mind

various approaches were applied to elucidate factors that relate to commitment of believers to fellowship.

2.2: Limitation and Scope: Participants for this capstone project included born-again members of Full Gospel Churches of Kenya, Kimumu Local Church Assembly (LCA) branches. Full Gospel Churches of Kenya (FGCK) is registered in Kenya and was started by missionaries from Finland in 1949. Presently it has membership of more than 700,000 countrywide. The administrative structure is that at the national level (based in Nairobi) is the National Pastoral Council, which is the highest decision-making organ. There is also a National executive council that is headed by a General overseer, this is the team that comprise of representation of Bishops from the 11 regions of the country. This church is organized in to 11 regions, 75 districts (based on Kenya governments' administrative boundaries), 545 Local Church Assemblies LCA's) and 5000 branches spread across the country. Kimumu LCA is in north rift region, in Uasin Gishu district. Kimumu has 9 branches currently, with a membership of about 500. There are eight pastors and eight elders who assist the pastor in-charge on administrative and church functions.

2.3: Target audience: They included the young people, that is, junior and senior youth; married women, married men; church departmental leaders; elders; deacons and pastors. Ethnographic semi-structured interviews and self-administered questionnaires were used to obtain data for this project (Bauman and Adair, 1992). A total of ninety (90) questionnaires was issued randomly to the target population across all the nine branches of the LCA. An informed verbal consent was obtained from the respondents before the questionnaire was administered. The respondents were provided with questionnaires which captured their demographic details such as their gender, age bracket, occupation, and work schedule from Monday to Sunday. Other details that targeted questions for this project was elaborated a structured Likert scale (Chakrabartty, 2014). A pilot study that used the stated method for this was conducted prior to

the actual data collection in order to observe early experiences and to identify some of the challenges that may arise in the course of the project (Tappin, 2014). Data was summarized and presented in tables and bar graphs. Dissemination shall be presented to the respective church branch leaders and members upon defense and approval of the final project by the Faculty of Cebu Graduate School of Theology.

3: Results

3.1: Returned questionnaires: Out of the ninety questionnaires distributed to the respondents only seventy-two (72) was returned. This represents eighty percent (80 %) of the target sample. According to Fincham (2008), response rates of approximately 60 % for most research should be the goal standard and a survey $\geq 80\%$ is desirable. These findings showed that female (62.5 %) respondents were more than male (37.5 %) respondents (table 1; figure 1).

Table 1 Demographic details of the church member

Gender	Frequency	Percentage
Male	27	37.5
Female	45	62.5

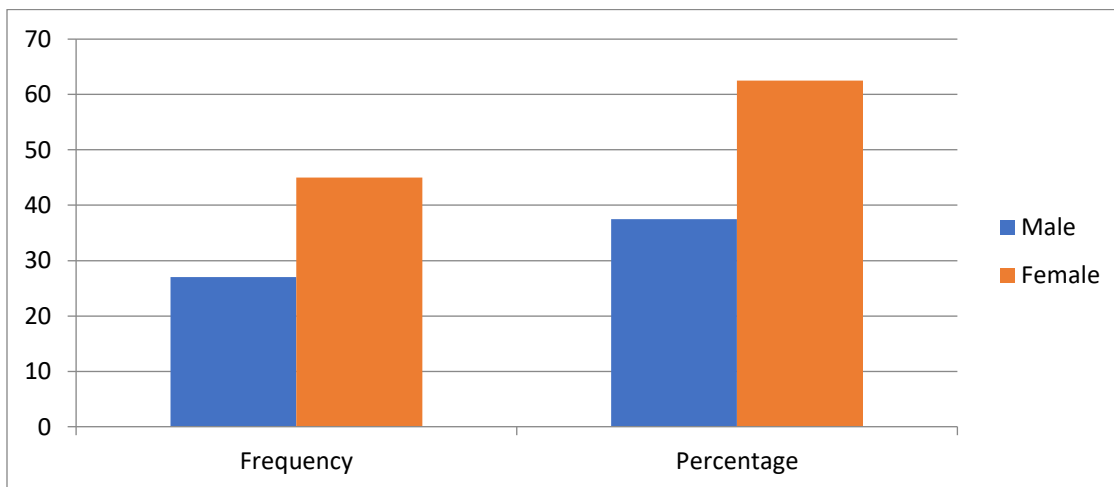


Figure 1: Graph of demographic details of church members

3.2: age category: Overall, the majority in age category are respondents that lie in the range of 20-29 years which represents 29.16 %, which was followed by age brackets of 30-39 years (22.22 %), the lowest category in age are those in age bracket of over 60 years old (6.94 %). In all these categories, female were more than their male counterparts ((table 2; figure 2).

Table 2 Age of member (year) which was a total of 21 (29.16 %)

Age (years)	Male	Female	Total
14-19	7	6	13
20-29	7	14	21
30-39	6	10	16
40-49	4	7	11
50-59	1	5	6
60 +	2	3	5

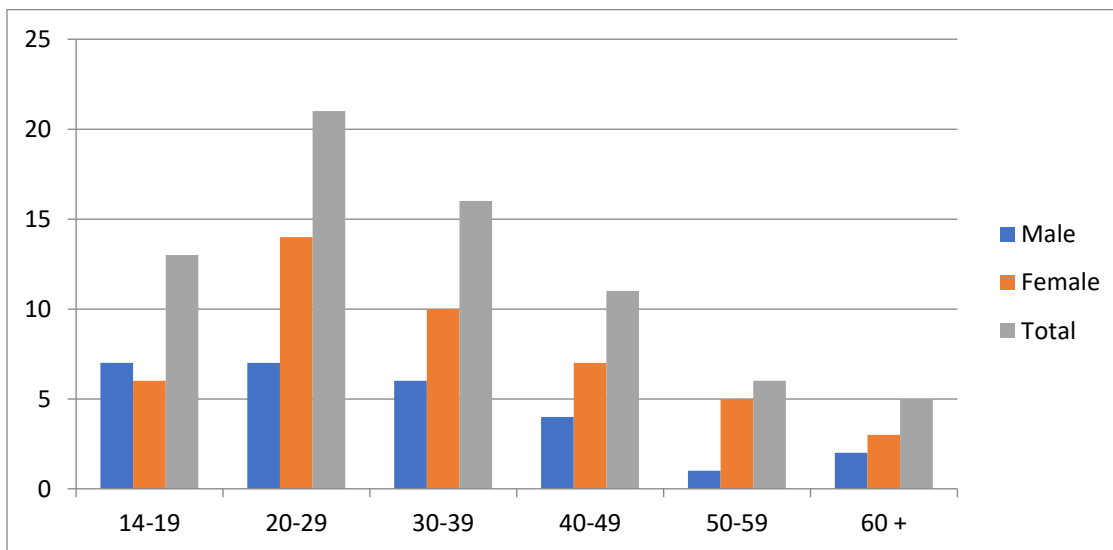


Figure 2: Graph age of the respondents in years

3.3: Period the respondent has been born-again: Female respondents who are aged 20-29 and have been born-again for between 1 and 5 years and those female respondents at the age bracket of 60 years and above were equal in their rate and formed the majority. (table 3; figure 3).

Table 3 Period you have been born again

Age (years)	Period you have been a born-again a Christian									
	< 1 year		1 to 5 years		6 to 10 years		11 to 15 years		16 years and over	
	Male	Female	Male	Female	Male	Female	Male	Female	Male	Female
14-19	1	0	3	3	2	1	1	2	0	0
20-29	1	1	2	4	3	3	1	3	0	4
30-39	0	0	1	2	3	3	1	0	1	4
40-49	0	0	0	1	0	1	1	1	3	4
50-59	0	0	0	0	0	0	0	1	1	4
60 +	0	0	0	0	0	0	0	0	2	3

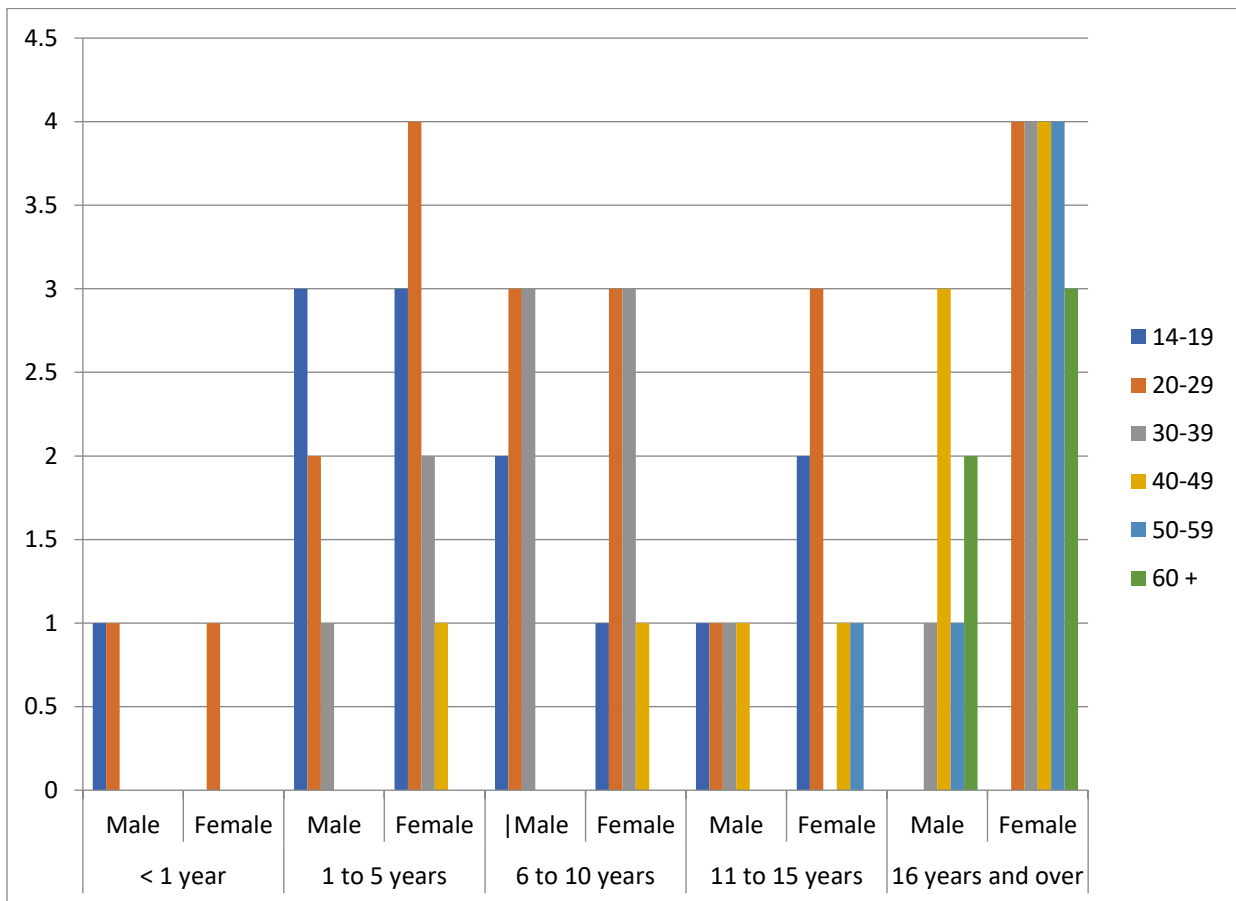


Figure 3: Graph showing the age group and the period one has been a born again Christian

3.4: Frequency of attending midweek fellowship in a month: majority (6 out 72) of the respondents attend midweek fellowship once in a month. In a month at least one person may consistently attend fellowship. Female respondents forms the majority of those that attend midweek fellowship (table 4; figure 4).

Table 4 Frequency in attending midweek fellowship in a month

Age (years)	Monthly attendance of midweek fellowship									
	None		Once		Twice		Three time		Four times	
	Male	Female	Male	Female	Male	Female	Male	Female	Male	Female
14-19	5	5	0	0	1	1	0	0	1	0
20-29	0	4	4	6	1	1	1	1	1	4
30-39	1	1	2	4	2	2	1	0	0	1
40-49	1	1	1	1	0	2	0	0	2	3
50-59	0	0	0	2	0	0	0	1	0	2
60 +	0	0	0	0	0	1	1	0	1	2

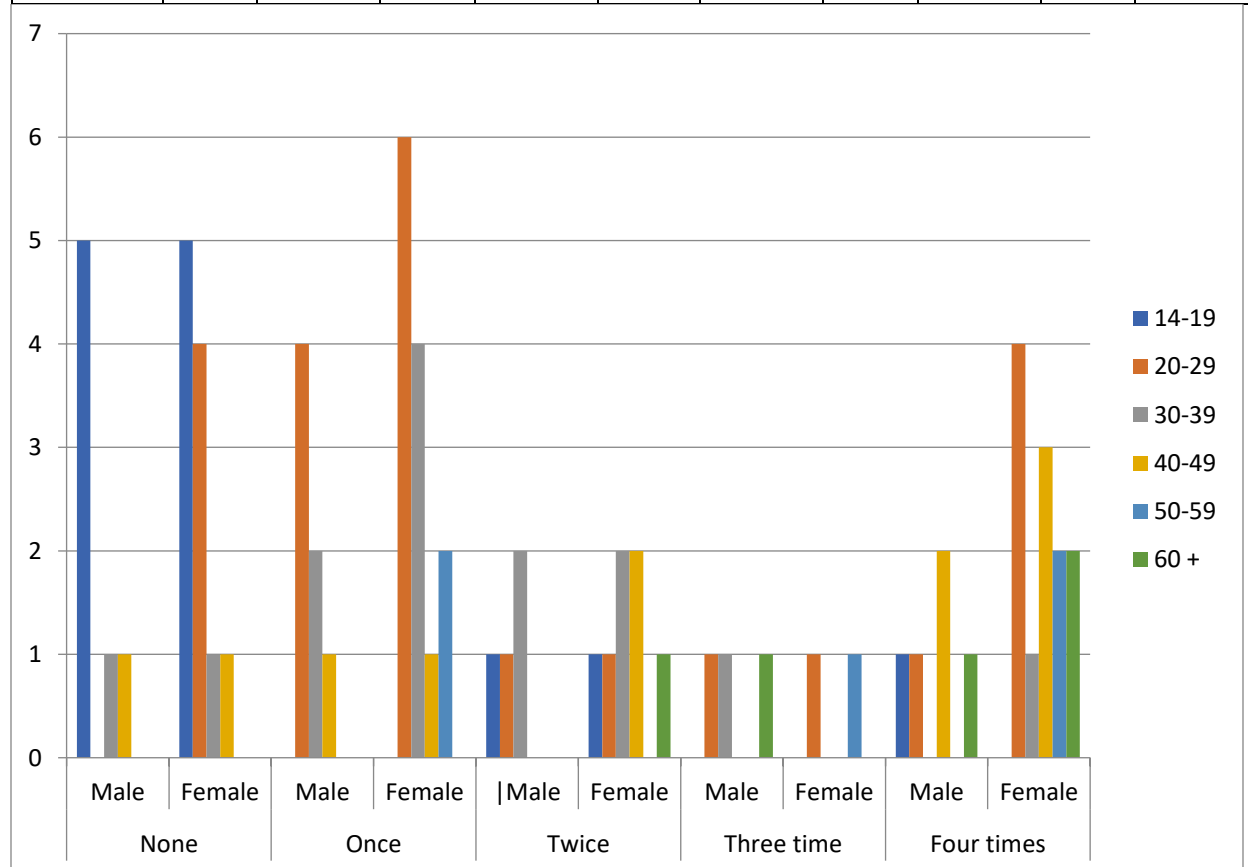


Figure 4: Graph showing the number of times of attendance of midweek fellowship in one month

3.5: Task involved in church: Majority of the respondents were those involved in music ministry and those that did not have specific role in the church. In all the categories, female respondents were the largest proportion, pastoral workers, men and women leadership were among the least respondents in that order (table 5; figure 5).

Table 5 Task you are involved in Church

Task involved in church	Male	Female
Youth leadership	3	6
Woman leadership	0	5
Deacon	3	0
Sunday school teacher (children)	3	5
Pastoral	1	0
LCA board leadership	2	0
Men's /Fathers leadership	2	0
Music ministry	6	13
Church Projects	0	3
Other	7	13

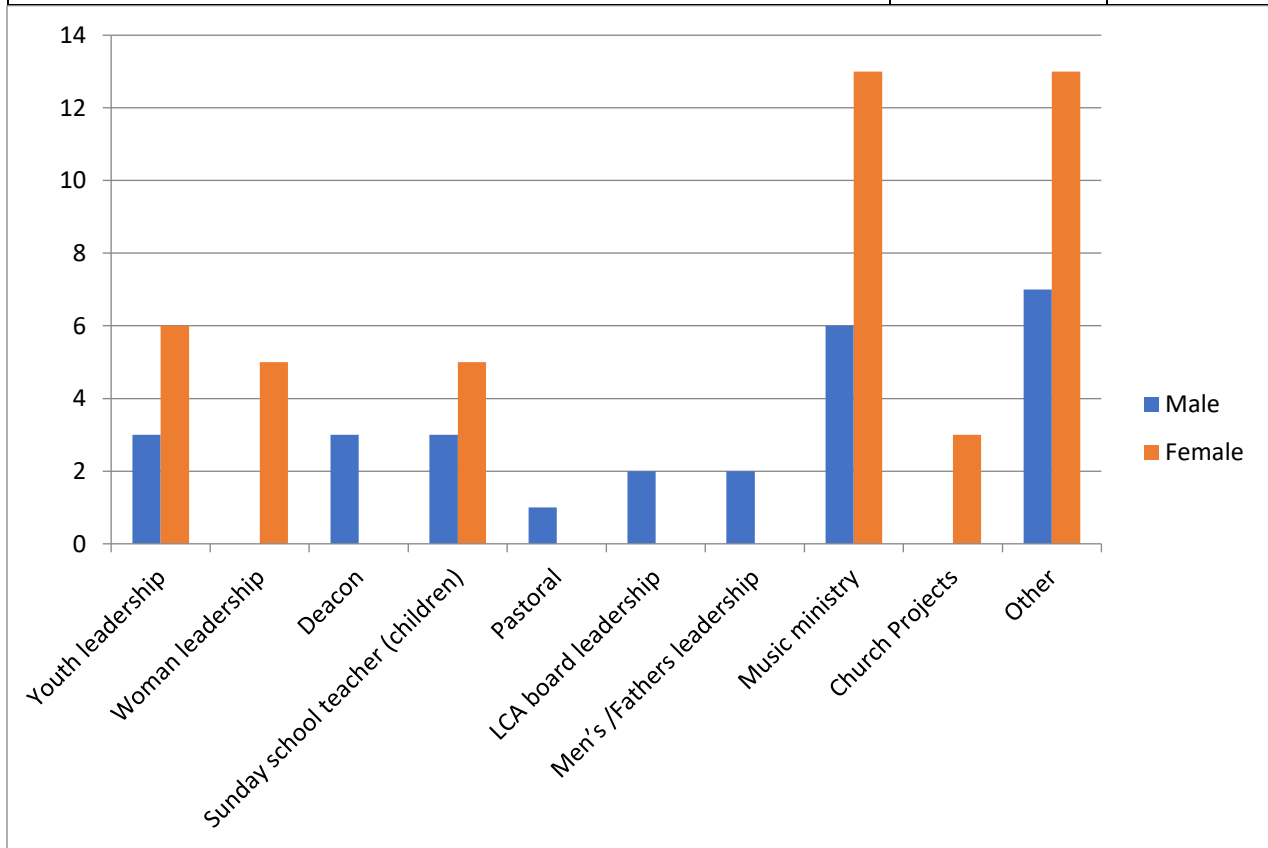


Figure 5: Graph of tasks each respondent is involved in the Church

3.6: Source of income/living or weekly task: Most of the respondents are business persons (22.2 %), followed by students in college (13.8 %) and those in primary and high school (9.72 %). Respondents who are on formal employment approximately 8 %. Those involved in farming activities and other non-specific work are the least among the respondents (table 6; figure 6).

Table 6 Source of income/living or weekly task

Source of income/Task	Male	Female
Formal employment (Monday-Friday)	2	6
Formal employment (Monday-Sunday)	6	1
Business	5	16
Student (Primary/High school)	6	7
Student (College/University/tertiary)	7	10
Farming	1	3
Church ministry	0	0
Other	0	2

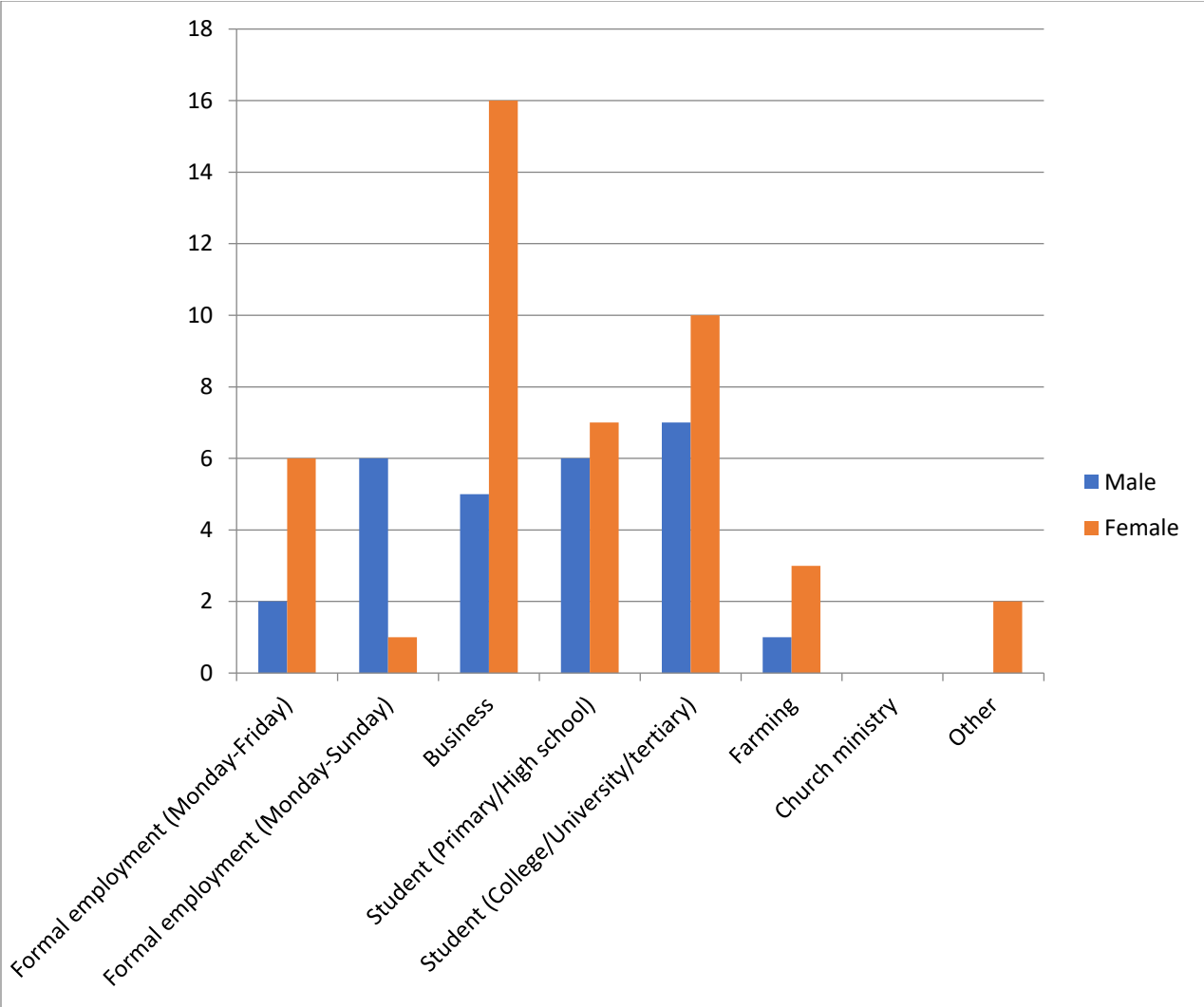


Figure 6: Graph showing the source of in-come/ living or weekly tasks of the respondent

3.7: Personal values to midweek fellowship: Most of the respondents acknowledged that fellowships are held and days for the fellowship is announced in their branches. Although the highest number of the respondent (more than 20 female) indicated that they are available for fellowship, not more that 15 of them actually make to midweek fellowships. Generally, male respondents least attend midweek fellowship (table 7; figure 7).

Table 7 Personal values to midweek fellowship

Values	Male	Female	Male	Female	Male	Female
Does your branch hold midweek fellowship?	26	41	1	0	0	4
Are meetings announced?	24	37	2	5	1	3
Are you available for fellowship?	11	23	10	5	6	17
Do you attend other fellowships?	5	15	14	16	8	14
Do you consider fellowships conducted by other denominations helpful?	20	26	3	2	4	17
Would you recommend midweek fellowships to others	20	36	2	1	5	8
Is your attendance to fellowship in agreement with your socio-economic principles?	13	29	9	5	5	11

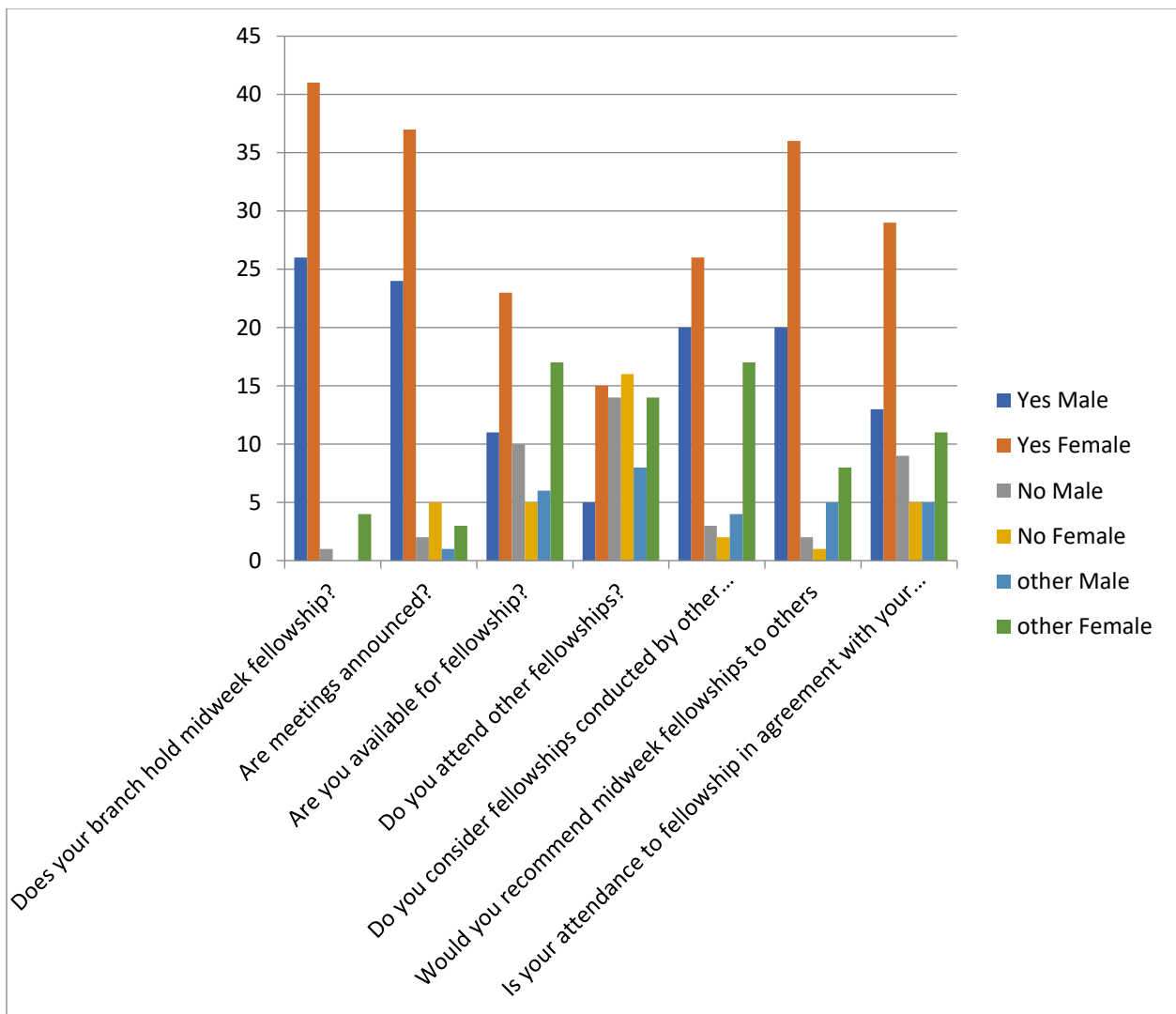


Figure 7: Graph showing personal values of the respondents to midweek fellowship

3.8: Personal spiritual values on midweek fellowship: Majority of the respondents affirmed that the Sunday service preaching created the enthusiasm on them to attend the midweek fellowship. The second most preferred answer was that respondents attend midweek fellowship in order to grow spiritually and to have a meaningful worship and prayer. A small fraction of the respondents did not believe that follow-up announcement is necessary for them to attend fellowship (table 8; figure 8).

Table 8 Personal spiritual values on midweek fellowship

Values	Strongly agree		Agree		Disagree	
	Male	Female	Male	Female	Male	Female
Pastoral role is a strong determinant in attendance of midweek fellowships	15	22	7	10	14	13
Sunday service preaching creates enthusiasm to yearn for midweek fellowship	16	29	10	7	0	9
Your relationship with Christians motivates you to attend fellowship	11	21	10	13	6	11
Growing Spiritually is a desire that leads you to attend midweek fellowship	13	30	10	10	4	5
Desire for meaningful worship and prayer is the determining reason for you to attend midweek fellowship	15	26	8	11	3	8
Having sense of belonging for the church motivate you to attend fellowship	12	19	10	13	5	13
Social welfare support from Christians drives you to attend fellowship	9	16	9	13	9	16
Follow-up announcement made on Sunday service in the fellowship is necessary for increased rate of fellowship of attendance	12	23	9	11	5	11

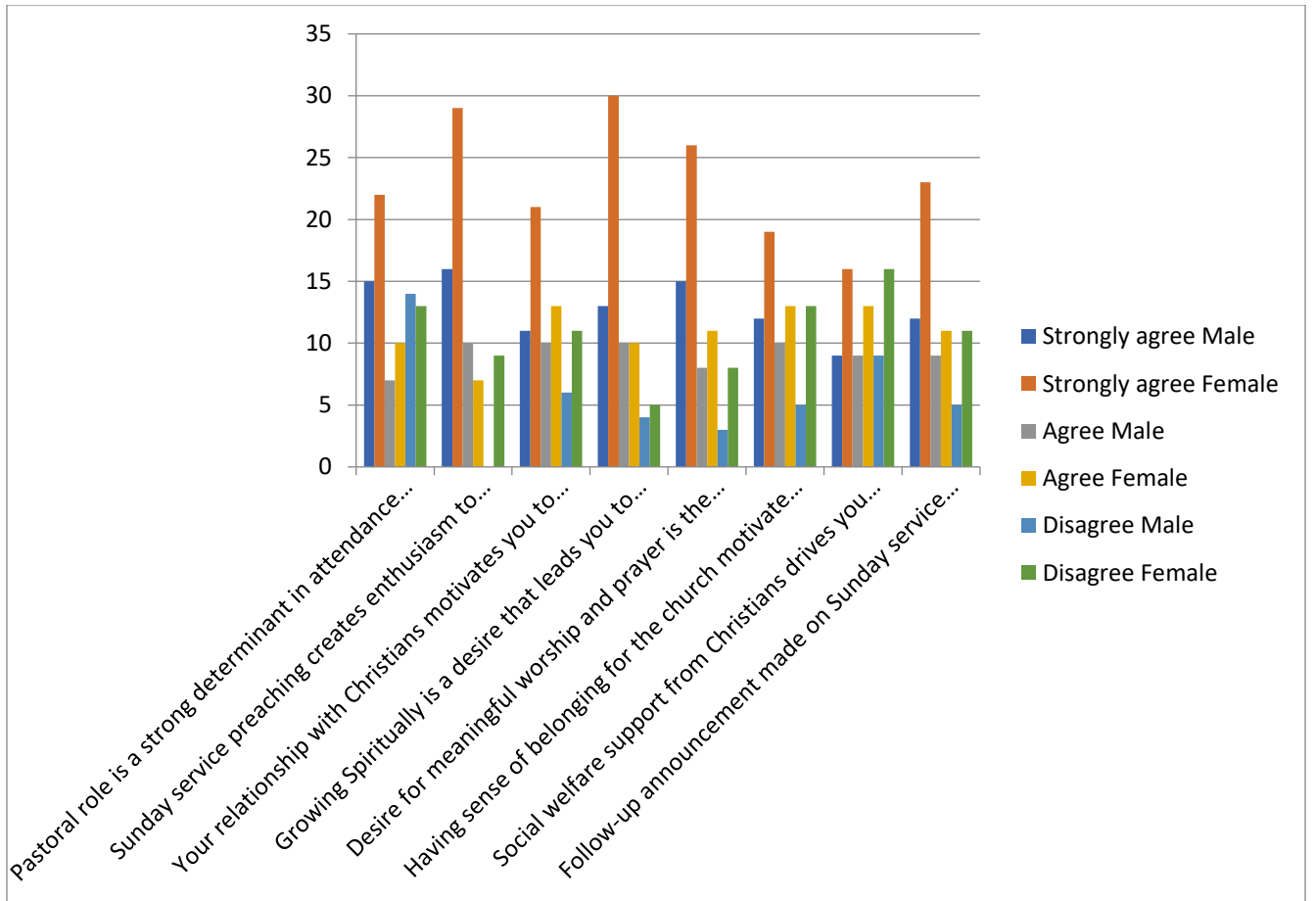


Figure 8: Graph for personal Spiritual values on midweek fellowship

3.9: Preference regarding fellowship days: Saturday is the most preferred day by many respondents to hold midweek fellowship. Female (40.27 %) respondents have the highest preference rate than their male (19.4 %) counterparts. Monday is the least preferred day for fellowship by all the respondents (table 9; figure 9).

Table 9 Preference regarding fellowship days

Preferred days	Male	Female
Monday	1	1
Tuesday	1	4
Wednesday	3	2
Thursday	1	5
Friday	5	2
Saturday	14	29
Sunday	2	2

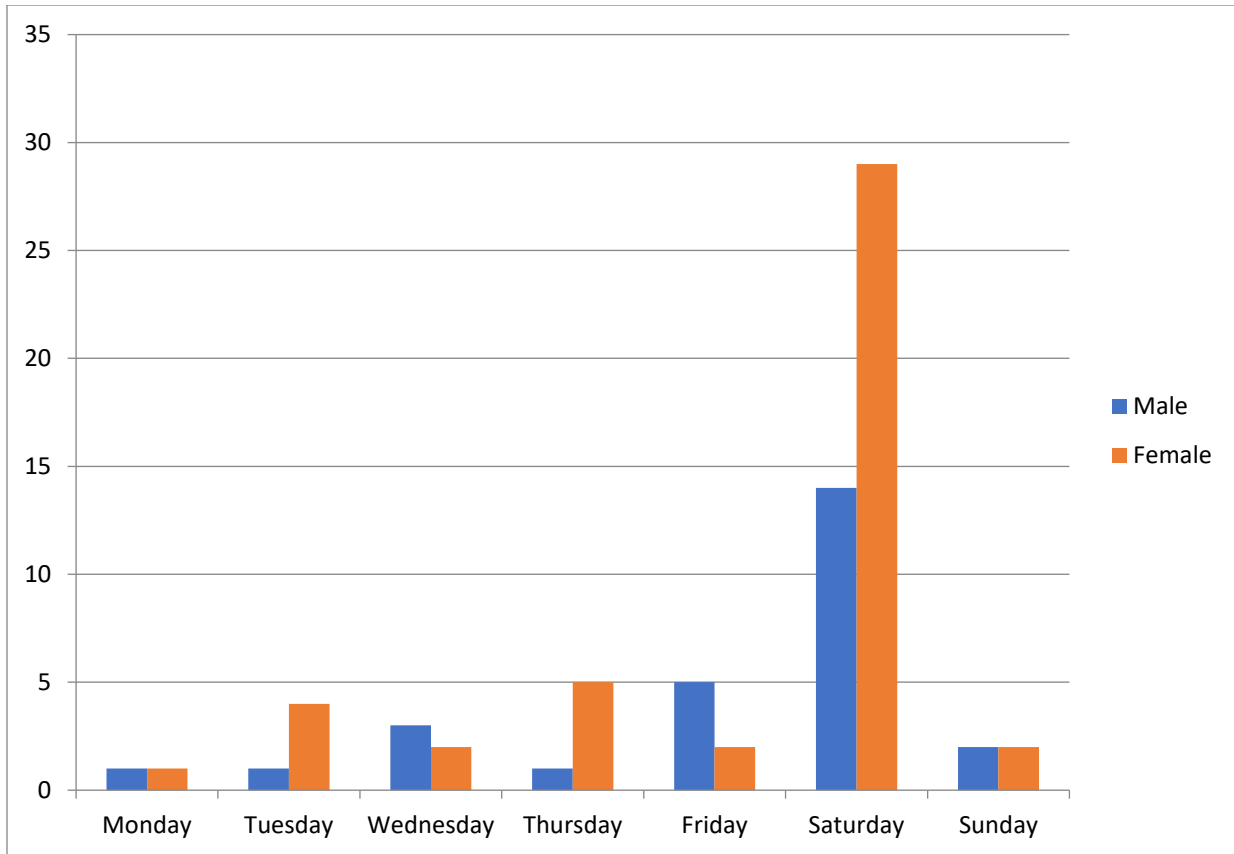


Figure 9: graph for preferred days for fellowship

3.10: Factors that influence midweek fellowship attendance: most of the respondents disagree that the company of their peers and ethnic alignment is an impediment to their attendance of midweek fellowship. However, proximity of the fellowship venue to their place of resident and the volume of their work seems to be the main factors that determine attendance of midweek fellowship (table 10; figure 10).

Table 10 Factors that influence midweek fellowship attendance

Factors	Agree		Disagree		Other	
	Male	Female	Male	Female	Male	Female
Company of your peers influence you to attend fellowship	19	10	8	27	0	10
Close proximity to your residential/work place	12	13	11	16	4	16
The volume of your work is impediment to your midweek fellowship attendance	16	11	6	12	5	21
Ethnic group alignment in your branch are barriers to midweek fellowship attendance	3	5	20	13	4	27

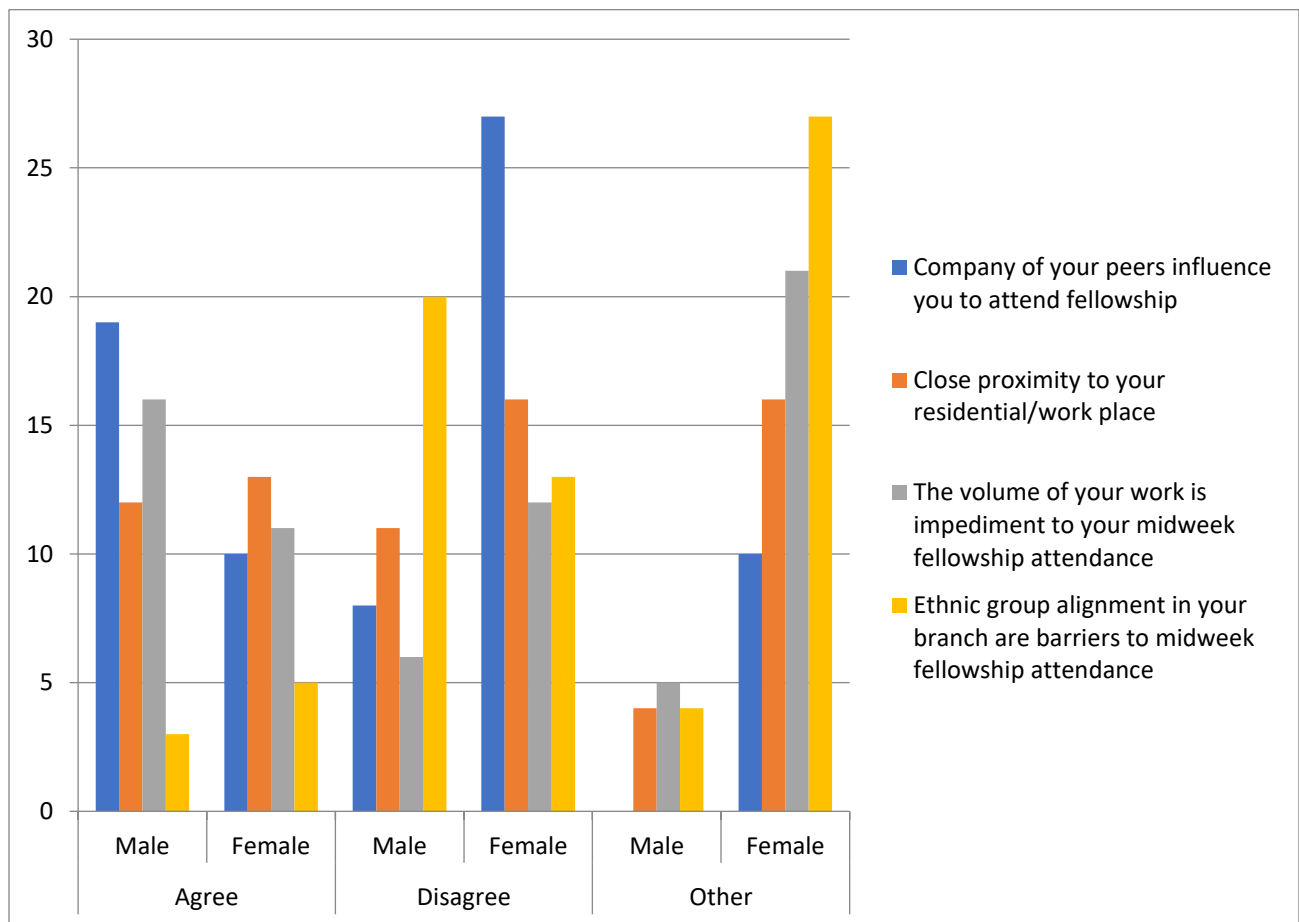


Figure 10: Graph for factors that influence midweek fellowship attendance

4. 0 Discussion

This research used structured questionnaire that applied Likert scale in the question that was administered (Appendix 1) and was conducted as per the schedule proposed for this capstone project (Appendix 2). Data obtained from the questionnaires that was returned by the respondents was summarized in frequency tables and bar graphs developed to give a quick view of the data. Ninety (90) questionnaires was distributed to the target population, out which seventy-two (72) was returned. Of these, Male respondents were 27 (37.5 %) and female were 45 (62.5 %). The results of this work support the findings of previous studies that show male members to be the minority (46.2 %) and male (53.3 %). Although this data is not a replica of the collected one in this work there is some concurrence (Miller, Ngula and Musambira, 2012).

Majority of the respondents fall in the category of those aged 20-29 and 30-39 who are 29.16 % and 22.22 % respectively. The age bracket that is 60 years and above are the least group among the respondents (6.92 %). Overall female respondents form the majority in all the categories. There is close proximity of the outcome of the age group Of 20-29 to the one documented by Cassidy and Tsarenko (2014) that indicated that attendance by people less than 30 years was 29 %. There a slight divergence with the age group that is over 60 years old since their report indicated that theirs was 18 %. On the aspect of the number of times one attend church services, which was 2 %, even though it was particular on Sunday service, it can be used to postulate on fellowships.

On the tenure of their life in salvation, those that have been born again between 1 year and 5 years are the largest proportion and female of ages 20-29 and those above 60 years old are the majority in this category. Most of the respondents stated that they attend fellowship only once in a month.

Those who avail themselves for midweek church services are female. Regarding the tasks and responsibilities in the church, most of the respondents did not hold specific tasks, a number of the just stating member.

Among those that do specified roles, members involved in music ministry were the biggest lot, with female respondents topping the list. Male respondents formed the least category in all categories in this section.

When we look at the source of living or tasks one is involved throughout the week, business person were the biggest group followed by students in both basic education and college. Again, a number of them were female, while male formed the smallest section. Those on formal employment from Monday to Friday and those that work including weekends were close to the same proportion. A study by Owuor (2020) that looked at barriers of women ministry of church growth revealed that the occupation which registered the highest response was farming (61.1 %) contrary to the findings this research which put business at the top which in his work was only 17 %. Church ministry or role in which one is involved in his study reported ordinary church member's response was 29.05 % which was similar to this study by virtue of being the highest response rate in this category. There is also close similarity to the findings of this project when actual task is recorded, the worship leader (14.55 %) was the highest and correlates with it in that Music ministry received the highest response rate. Contrary the findings of this capstone project Owuor's work captured members age 10 years and over to be the majority in his work (59.32 %).

Concerning midweek fellowship attendance, there is unanimous consensus that most church branches in the LCA hold midweek fellowships and this is regularly announced to members. Female respondents are among the majority in attendance of midweek organized church service while male is the lowest in attendance.

Sunday service preaching inspires majority of the members to attend midweek fellowship and a big number of them attend the fellowship because the desire to grow in their Christian faith. A small fraction of the respondents did not believe that it was necessary for them to receive follow-up messages in the course of the week for them to attend fellowship. Although the question of support as a motivating factor for one to attend the midweek fellowship, majority did not agree with it.

Saturday was the most preferred day for fellowship. Monday is least option for many Christians.

Many Christians did not agree with the question that asked whether ethnic alignment is an impediment to them attending fellowship. However, there is contrite expression that the venue of the fellowship with regards to proximity to their residence together with the volume of their daily work are important determinants to their attendance of midweek services in the appointed places.

5.0 Conclusion and Recommendations

This study disclosed that Kimumu LCA branches have more sisters in Christ than brothers and that Christians of ages 20 to 29 years are the most active in fellowship. Christians who are below 5 years in their salvation appear to be more aggressive in attending midweek fellowships. Many respondents in this research reported that proximity of the fellowship venue is an impediment to their chance of attending fellowship at the same time they indicate that the volume of their work can prevent them to attend midweek services. It is evident in this study that attendance of weekly fellowship is very low since majority of the respondents mentioned that they attended a fellowship once in a month despite weekly announcements made, probably due to their work schedule of which majority are business persons and another proportion are students who may not be available during meeting days. There is strong disagreement amongst the respondents that ethnic barrier is a contributing factor to their failure to attend fellowships. Further, there is a positive view that most of the respondents pointed out that they are motivated to attend fellowships in order to grow spiritually. A big percentage propose Saturday as the most appropriate date for fellowship. I conclude that Kimumu LCA Christians have tight work and related schedules, however there is no cultural threat that may interfere negatively with their faith. This is because a big fraction appears to be enthusiastic in pursuing matters of spiritual growth. In view of the aforementioned therefore I put forward the following recommendations;

1. The leadership of the church to consider virtual meetings on some weeks of the month, particularly for the young age category of between 14 years old and 39 years.
2. Rotational fellowship be done amongst the elder group around their residential localities to avoid missed opportunities for those who wish to attend but distance is a hindrance.

3. An arrangement to be made in such a way that in say after two months, all the respective cell groups can congregate in one place and have a joined fellowship.
4. More teachings on the subject of fellowship commitment to be planned and taught to all Christians.

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APPENDIX 1

Questionnaire

An investigation of Commitment of Contemporary evangelical Christians to midweek church fellowships at Full Gospel Churches of Kenya, Kimumu LCA branches.

Data Collection forms

1. Demographic details for the church member involved in the survey

		Put a tick in the appropriate box provided below	
Gender	Male	<input type="checkbox"/>	<input type="checkbox"/>
	Female	<input type="checkbox"/>	<input type="checkbox"/>
Your age (Years)	14-19	<input type="checkbox"/>	<input type="checkbox"/>
	20-29	<input type="checkbox"/>	<input type="checkbox"/>
	30-39	<input type="checkbox"/>	<input type="checkbox"/>
	40-49	<input type="checkbox"/>	<input type="checkbox"/>
	50-59	<input type="checkbox"/>	<input type="checkbox"/>
	60 +	<input type="checkbox"/>	<input type="checkbox"/>
Period you have been a born-again Christian	< 1 year	<input type="checkbox"/>	<input type="checkbox"/>
	1 year to 5 years	<input type="checkbox"/>	<input type="checkbox"/>
	6 years to 10 years	<input type="checkbox"/>	<input type="checkbox"/>

	11 years to 15 years	
	16 years and over	
Your frequency in attending midweek fellowships in one month	None	
	Once	
	twice	
	Three times	
	Four times	
Task you are involved in the Church	Youth leadership	
	Women leadership	
	Deacon	
	Sunday school leadership	
	Pastoral	
	LCA board leadership	
	Men/fathers leadership	
	Music ministry (Choir/ praise and worship/instrumentalist)	
	Church development projects	
Other (Specify		

What do you do to earn your living/ or your Weekly task	Formal employment (Monday to Friday)	
	Formal employment (All days of the week including Saturday and Sunday)	
	Business	
	Student (Primary School/High school)	
	Student (College/University/tertiary institution)	
	Farming	
	Church ministry	
	Other (Specify)	

2. Personal values to midweek fellowship

Put a tick appropriately in box provided below

Question	Yes	No	Sometimes	Very rarely	Not applicable To me
Does your branch hold midweek church fellowship?					
Are fellowship meetings announced to members every Sunday or by any other means					
Are you available for midweek fellowship services in your church branch?					
Do you attend other fellowships in the week other than your branch ones?					
Do you consider midweek fellowships conducted by other denomination spiritually helpful?					
Would you recommend attendance of midweek fellowships to other Christians?					
Is your attendance to midweek fellowship in agreement with your socio-economic principles?					

3. Personal Spiritual values on midweek fellowships

Put a tick in the appropriate box provided below

Statement	Strongly agree	Agree	Disagree	Strongly disagree	It makes No difference
What do you consider on the following aspects:					
Pastoral role is a strong determinant in Christians attendance of midweek fellowships					
Sunday service preaching/teaching creates Christians enthusiasm to yearn for midweek's fellowships					
Your relationship with fellow Christians in church motivates you to attend midweek fellowships					
Growing Spiritually is a desire that leads you to attend midweek fellowships					
The desire for meaningful worship and prayer is the determining reason for you to attend midweek fellowship					
Having a sense of belonging for the Church drives your motive to attend midweek fellowship					

Social welfare support from fellow Christians drives you to attend midweek fellowship					
Follow-up of the announcement made on Sunday regarding fellowship is necessary for increased rate of attendance					

4. Your preference regarding fellowship days

You consider the following days appropriate for midweek fellowships:	Strongly agree	Agree	Disagree	Strongly disagree	It makes no difference
Monday					
Tuesday					
Wednesday					
Thursday					
Friday					
Saturday					
Sunday after service					

5. Factors that influence midweek fellowship attendance

You consider the following aspects to be influential in your attendance of midweek fellowships:	Strongly agree	Agree	Disagree	Strongly disagree	It makes no difference
Company of your peers (your age group/fellow elite/work mate)					
Close proximity to your residential place/work area					
The volume of your work is an impediment to your midweek fellowship attendance					
Ethnic group alignment in your branch are barriers to midweek fellowship attendance					

APPENDIX 2

Timeline

Project activity	Description	Timeline
Completion of proposal writing and presentation to CGST Faculty for approval	Capstone project proposal will be developed in consultation with the supervisor and another CGST faculty, then a conference to discuss and ratify the project proposal shall be scheduled	4 weeks (28 th January to 28 th February 2022)
Development of the questionnaires for the project shall be designed and a pilot study to be conducted	A 5-point Likert scale questionnaire shall be developed and will be initially tested on five (5) members of the sample population with the purpose of identifying possible challenges that may be identified during this Capstone project.	2 weeks (1 st March-14 th March 2022)
Data collection	Questionnaires shall be administered to the respondents and interviews to conduct.	4 weeks (15 th March to 15 th April 2022)
Data analysis	All returned questionnaire that were administered to the target population will be sorted and the obtained information tabulated, then analyzed.	2 weeks (16 th April to 30 th April 2022)
Capstone project write-up and presentation to the faculty for approval	The capstone project shall be written and the results of the study incorporated, analyzed and discussed and the same shall be presented to the CGST panel for approval	1 week (1 st May to 8 th May 2022)
Corrections and final submission of the Capstone project	Corrections to be made that the panel shall highlight during the defense session shall be made and the final project report presented to CGST	1 week (9 th May to 16 th May 2022)

Student Signature

May 11, 2022

Date

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Date Received: ____/____/____

Approved by: _____