THE IMPACT OF BI-VOCATIONAL MINISTRY ON CHURCH HEALTH: A COMPARATIVE STUDY OF THE CHURCH OF THE NAZARENE, KENYA CENTRAL DISTRICT AND THE ANGLICAN CHURCH OF KENYA, NAIROBI DIOCESE

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Thesis Submitted in Partial Fulfilment of the Requirements for the Award of the Degree of Master of Arts in Religion in the Department of Religion, School of Religion and Christian Ministry of Africa Nazarene University

July 2023

DECLARATION

I declare that this document and the research it describes are my original work and that they have not been presented in any other university for academic work.

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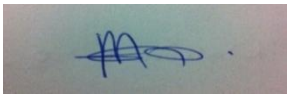
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We have examined this document and the research has met or exceeded the requirement for the degree sought, in addition, the candidate has sufficiently defended the material presented to merit the awarding of the degree of Master of Arts in Religion.

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DEDICATION

I dedicate this research to my departed dear parents Lucas Onyango Agan and Gladys Achieng' Onyango, who nurtured me in the foundations of Christian faith and ensured that I obtained an education. Lastly, I dedicate it to my beautiful and lovely wife Magdaline Nyansarora and our three sons and daughter: Isaac Ochieng', Barack Junior, Charles Junior, and Princess Hawennoh for allowing me to pursue this dream and for their kind spiritual, social, moral, and emotional support. Nyansarora has been very patient and a great source of encouragement mostly during the late hours when writing this thesis.

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The Apostle Paul's words to the church at Philippi, "Every time I think of you; I give thanks to my God,"[1] mirror my personal feelings as I reflect on the many persons who have contributed and supported me in one way or another as I wrote this thesis.

I acknowledge the Almighty God's guidance throughout my academic journey. Praise and glory be to His name! Much gratitude goes to my local church, Ruiru Church of the Nazarene under the leadership of Rev. Hon. Jeremiah Kiama for its spiritual, moral, and financial support. I express special appreciation to Rev. Dr. Cindy North, the Chaplain and Director/Head of the Department of Spiritual Development (Chaplaincy), at Africa Nazarene University (where I serve/work) for her continual prayers and inspiration. I also appreciate the prayers of the Nazarene Youth International (NYI) of the Kenya Central District, whom I serve as its youth pastor. I am also grateful to my former pastors, Rev. Paul Mtambo and Rev. Dr. Fredrick Amolo, and Nairobi Central Church of the Nazarene for seeing ministry potential in me and thereby encouraging me to study Theology to sharpen my skills in the ministry. My special appreciations also go to my nephew, Lennox Caleb for his technical help. May God richly bless you all. Finally, it is with great honour and gratitude that I acknowledge my two supervisors, Dr. Kevin Muriithi, and Rev. Dr. Gift Mtukwa for their direction and patience as I wrote this thesis. My heartfelt regard also goes to Dr. Darryl Stanton (Emeritus), Dr. Gregory Crofford, Dr. Russell Frazier, the larger ANU and SRCM for their support and contribution towards my study.

[1] New Living Translation, Life Application Study Bible, Tyndale House Publishers, Inc. Carol Stream, Illinois, 2007, Philippians 1:3.

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ABSTRACT

Church health is widely confused with church growth. Whereas church growth is the numerical increase of attendance in churches with elements of spiritual growth, church health is the wholeness, that relates to interpersonal relationships, and not only focusing on growth but on the greater mission of God. The aim of this research was to examine the impact of bi-vocational ministry on church health involving a comparative study of the Church of the Nazarene (CotN), Kenya Central District (KCD), and that of the Anglican Church of Kenya (ACK), Nairobi Diocese. The study objectives were: first, to contrast and compare the bi-vocational and full-time pastor's work schedule's impact on church health; second, to determine how the bi-vocational pastor's church economy impacts church health; third, to assess how the bi-vocational pastor's leadership expectations impact church health; and finally, to establish interventions that can help the bi-vocational pastors to deal with church health challenges and at the same time maximize on the positive impacts. The research comprised both primary and secondary data collection techniques through field surveys that incorporated both quantitative and qualitative study methods. The research purposefully sampled churches within the CotN where bi-vocational pastors minister and compared them with parishes in the ACK that have full-time priests. Lead pastors from both the churches were interviewed one-on-one, by the use of an interview guide, on the impact of the nature of their ministries on church health of their local churches. Also questionnaires were distributed to the other pastors (associates and attached). The researcher assumed a uniform distribution of respondents within the target population which was 500 with a sample size of 217 and therefore, used a non-probability sampling frame. The Cronbach alpha (α) reliability test and validity of the study instruments were authenticated through a pilot test that was scrutinized by the research supervisors. Statistical Package for the Social Science (SPSS), version 26 was employed in the exercise of analyzing and presenting the final quantitative data. This involved the use of statistical presentations such as tables, pie charts, graphs, frequencies and percentage calculations and inferential statistic. The qualitative was thematically analyzed and presented in narratives. The study made recommendations on strategies that can be used to improve church health in the local churches. The study established in relation to the pastors' working time that their time-frames fully engaged in the ministry work enhances ministry service. The study established that pastors' effectiveness depends on the church's economic stability. The assessment carried out revealed that the expectations of pastors are the same for both full-time and bi-vocational ministries. The study concluded that pastors whether in full-time or bi-vocational ministry need to develop viable strategies for improving church health. Therefore, the study recommends the following: pastors need to intrinsically search their hearts on whether God, the owner of the church has called them to His ministry and hence meet the needs of His flock; pastors and church leaders need to to develop creative ways of supporting both the pastor as well as the members without regular income; bi-vocational pastors should not consider themselves lesser in ministry than full-time, both are called by God; church leadership should look for ministry partners to work with; and finally, the researcher recommends that in future a similar study be carried out in the indigenous churches, like the AIPCA – Tri-Bar Cross, the Legio Maria or the Africa Divine Church to find out how their churches realize church health.

OPERATIONALIZATION OF TERMS

Archdeaconry: Administrative division of a diocese for the purpose within which the archdeacon an ordinary jurisdiction.

Bi-vocational Ministry: A ministry where an individual involves in and gets part of his pastoral support from the local church and any other remunerative or profitable income elsewhere.

Christ-Centred Ministry: A ministry whose ultimate goal is that Jesus Christ gets the glory.

Church: A group of believers in Christ who meet regularly for Biblical worship, learning and mission.

Church Health: This is a balancing act that is realized when the church approach and system are designed to fulfil all five (ministry, worship, fellowship, evangelism, and discipleship) New Testament purposes for the church.

Community and Cultural Sensitivity: Awareness of the community and culture around us.

District: An establishment up of affiliated local churches organised to progress the calling of each local church through collective support, the sharing of assets, and partnership.

Diocese: A geographical grouping of local churches under the pastoral care of a bishop in the Christian Church.

District Superintendent: An overseer of the Church of the Nazarene at the district level elected by representatives from each local church in an annual gathering called district assembly.

Ecclesia/Ekklesia: In Christian theology means both: a specific body of devoted Christian converts, and the whole body of the faithful.

Edict of Milan: Decree that for all time established religious toleration for Christianity within the Roman Empire.

Enough/Sufficient Grace: God's grace that does not end at the salvation/adoption, it overflows day by day now that one is His beloved child.

Financial Meltdown: Essential economic difficulty encountered by the clergy.

Foundation of Grace: Grace laid by God, who gives it and desires one to have it and not because one has earned it.

Full-time: Employment that one labour at an average, of about 40 to 45 hours per week.

Good Relationship: When there is a harmonious working relationship between or among the parties. Good relationship with God, is knowing Him deeply.

Grace-Driven Ministry: A ministry that understands and believes that real transformation is motivated by what God has done to His people in Christ**.**

Lead Pastor: One who oversees the life and direction of the church.

Likert Scale: A summated rating scale intebded to measure attitude.

Missional Ecclesiology: Is the calling of God and the sending of the Church (what the Church is called to be and to do).

Spiritual Sensitivity: Attention to the spiritual values in conflicting situations.

Work Schedule: Days per week and the hours per day that a pastor is expected to work or to be available for ministerial responsibilities.

ABBREVIATIONS/ACRONYMS

ACK	-	Anglican Church of Kenya
AIPCA	-	African Independent Pentecostal Church of Africa
ANU	-	Africa Nazarene University
COTN	-	Church of the Nazarene International
KCD	-	Central District, Kenya
KED	-	Eastern District, Kenya
KLVD	-	Lake Victoria District, Kenya
KRVD	-	Rift Valley District, Kenya
KWD	-	Western District, Kenya
MT.KD	-	Mt. Kenya District
NACOSTI	-	Natinal Commission for Science, Technilogy, and Innovation
NYI	-	Nazarene Youth International
ONU	-	Olivet Nazarene University
SPSS	-	Statistical Package for the Social Science
SRCM	-	School of Religion and Christian Ministry
USA	-	United States of America

CHAPTER ONE: INTRODUCTION AND BACKGROUND OF THE STUDY

1.1 Introduction

This chapter centres on the general background of the impact of bi-vocational ministry on church health, the statement of the problem, the purpose of the study, objectives of the study, research questions, the hypothesis of the study, justification of the study, the significance of the study, the scope of the study, research limitations, delimitations, research assumptions, theoretical framework, and the conceptual framework.

1.2 Background of the Study

Bi-vocational is the ministry done by pastors receiving less than full-time salary from their local churches, obligating them to seek employment outside the church.[2] Whereas church health is the way it will be impacted by the happening of the independent variables. Crow states that bi-vocational pastors depict a high percentage of contemporary pastors in many denominations. Accoding to him, a 2005 study of pastors within the Church of the Nazarene found that sixty nine percent were bi-vocational ministers.[3] At the same time, Ofoeghu states that the Anglican Church priests are full-time pastors and therefore, fully dedicate their daily time in the ministry.[4] Hence the study sets out to identify the bi-vocational pastor's impact on church health, a comparative study of the CotN, KCD and the ACK, Nairobi Diocese.

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[2] Everett J. Thomas, *A Mennonite Polity for Ministerial Leadership* (Newton, KS: Faith and Life Press, 1996), 73.

[3] Kenneth Crow, *Faith Communities Today 2005: A Survey of Congregations of the Church of the Nazarene in the United States* (Church of the Nazarene Research Center June, 2006), accessed June, 1st, 2023.

[4] Joseph Ofoeghu, *The Ministry of a Young Pastor in an Anglican Church* (Lagos: Grace Springs Africa Publishers, Ilupeju, 2017).

Bi-vocational ministry is Biblically grounded, since various Bible personalities are shown as actively involved in the ministry. An example according to Hock is the apostle Paul who was a tent-maker. He shows that Paul deliberately kept his leather-working trade to "work with his hands and be independent on no one"[5] (1 Thessalonians 4:10-12 NIV). According to Thessalonians 2:9, the apostle Paul, Silvanus, and Timothy wrote to the Thessalonians, explaining their hardwork and labour that they work throughout the day and night so that they do not depend on anyone as they preached and taught the Good News of Jesus Christ. Lydia in the city of Thyatira was also in bi-vocational ministry, Acts 16 shows that she was a leader of a household and at the same time served in the church. Scripture also mentions apostle Paul that when he was in Corinth, he lodged with Pricilla and Acquilla who were tentmakers (Acts 18:3; 1 Cornthians 9:1-15 NIV). The three worked together during the week, earning their living, but every Sabbath, Paul ministered in the Synagogue. And Henslee alludes that Paul as a tentmaker, had experties that was on demand and required at any given place that the Spirit of God would lead him to spread the Gospel of Jesus Christ.[6]

Ed Stetzer, former vice president of research and statistics at Life Way Christian Resource alludes that, "a number of denominations tend to ignore bi-vocational pastors, unpaid pastors and on non-seminary trained pastors."[7] But various statistics disclose that many ministers are acquiring the bi-vocational pastors status on various grounds. Part of them are due to the rigid economy, irregular and lack of good church attendance which

[5] Ronald F. Hock, The Social Context of Paul's Ministry: Tent-making and Apostleship (Philadelphia: Fortress Press, 2016).

[6] Matt Hanslee, The Hidden Truth Behind Bi-vocational Ministry (Illinois: Wheaton College Billy Graham Center, 2023).

[7] Ann W. Harzing and Ashly Pennington, International Human Resource Management (London: SAGE Publication, 2014), 65.

drastically negatively impacted givings in terms of tithes and offerings or to retain another career in case their work as ministers are terminated or in all likelihood leave the ministry.[8]

The number of churches with bi-vocational pastors are increasing. In his book "The Hidden Truth Behind Bi-vocational Ministers," Henslee affirms that bi-vocational ministry is growing and he says it is "far more common" than most really understand and in fact, a recent Lifeway Research Study found that 26 percent of pastors said they were bi-vocational.[9] Globally many ministers in the CotN are involved in the bi-vocational ministry. For instance, is Rev. Prof. Leth who currently is a bi-vocational pastor serving as the lead pastor at Detroit First Church of the Nazarene in Novi, USA and at the same time he is the dean of School of Theology and Christian Ministry at Olivet Nazarene University as well as a specialized missionary to Germany.[10] Therefore, global church health situation is a matter of concern to the faithful, especially with the current rapid shift of culture where people are experiencing new ways of executing things that challenge the basic belief, unprecedented level of advancement in technology, and as people search for reality in life.[11] The church therefore, needs to respond and innovate more swiftly. And while the message of Christ remains constant, the approach to the ministry needs to change. The mission is to reach more people for Jesus; therefore, church growth is a basic instinct for ministers and church leaders. However, church growth without church health is a relatively short period thought as focusing on church health supports and enhances church growth. In contemplation of realizing some of the key pointers to a healthy church; spiritual

[8] Pastoral Care, Connecting Pastors Who Are Hurting. With People Who Care (2017).

[9] Matt Hanslee

[10] Carl Leth, General Assemnly 2013: Holiness for the 21st cCentury. (USA: Detroit First, Kankakee IL Wildwood Church of the Nazarene, 2023).

[11] Kirsty Bashforth, *Culture Shift: A Practical Guide to Managing Organizational Culture* (Bloomsbury Business, 2019).

intensity, stories of life change, high morale of staff, innovative ministry, maturing of faith, and leadership development the pastor or priest need to identify the kind of ministry involvement, whether bi-vocational or full-time ministry that will help actualize these without negatively affecting the ministry.

Bi-vocational ministry is a regional African practice. In "Factors Contributing to the Church Health in the Redeemed Christian Church of God in Nigeria," Aruna Mauliye records indicators that lead to church health, for example, "church will be healthy where there is effective leadership."[12] This sounds to be pointing at the church leadership (that is often led by the senior pastor) Zunkel notes that "Christians' faith that does not result to church health can be labled as not true faith.[13]

Chisale ministering in Zimbabwe with the Faith Ministries Fellowship states,

> However, when I transitioned into full-time pastoral work in my church fellowship, I realized how the many bi-vocational pastors were struggling to lead their congregations because of so much work. I could not understand why they could not make the simple jump to full-time work and serve their congregations better with little stress. My initial impression was that their secular work was a temporal occupation until there was enough support from the congregation, then, these bi-vocational pastors would transition to full-time pastoral work. However, this was not the case, for many of them remained in bi-vocational ministry to date. What I have not understood is why this model has remained operational. Over the years in Faith Ministries Fellowship, I have developed a curiosity about the impact these bi-vocational pastors have had on their congregations. What has been of interest to me mainly is the question of how much time and impact a bi-vocational pastor has on his congregation, given his many responsibilities inside the congregation and without, that is, in the secular employment.[14]

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[12] Aruna Mauliye, "Factors Contributing to the Church Health in the Redeemed Christian Church of God in Nigeria" (paper presented at Nairobi Evangelical Graduate School of theology/Africa International University, July, 2011).

[13] Wayne Zunkel, Church Health Under Fire. (Pennsy Kitchene, Ontario:Herald Scottsdale Press, 1987).

[14] Christopher Chisale, A Comparative Study on Church Health between churches led by bi-vocational pastors and those led by full-time pastors in Faith Ministries Church in Zimbabwe. A Dissertation Presented to the Faculty of Asbury Theological Seminary, May 2021.

Nationally in Kenya, meeting family needs has led many pastors to bi-vocational ministry. Maina in exploring the issue of pastors' remuneration found out that pastors' engagement in the ministry impacted their family's way of life. The research found out that ministers were not given support as it would have been, and that their financial earning was not corresponding to the work they executed putting them and their families in financial strain that affected their stability.[15]

1.3 Statement of the Problem

"Several lead pastors are moving from full-time to acquire bi-vocational ministry status."[16] From the background of the study, it has been noted that many churches with bi-vocational pastors are increasing. Henslee in his book "The Hidden Truth Behind Bi-vocational Ministers," affirms that bi-vocational ministry is growing and he says it is "far more common" than most really understand and in fact, a recent Lifeway Research Study found that 26 percent of pastors said they were bi-vocational.[17] This is also affirmed by Scroggins and Wright for they say, "When we began to dream about planting dozens of churches in South Florida, we knew that we would not get the job done by throwing hundreds of Hail Marys. It would take too long and cost too much. So we decided to go bi-vocational.[18] And as this happens, Ed Stetzer states, "a number of denominations tend to ignore bi-vocational pastors, unpaid pastors and non-seminary trained pastors."[19] But

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[15] Jacob W. Maina, Effect Of Pastor's Church Ministry On Their Family Stability In Nairobi County, Kenya. Presented In The School Of Education And Social Sciences, Kenya Methodist University, Kenya, 2018.

[16]Maryssa Camaddo, *Being The Church In Times Of COVOD-19*, (Geneva: Lutheran World Federation, 2020).

[17] Matt Hanslee

[18] Jimmy Scroggins And Steve Wright, The Math Doesn't Work: Why The Future Of Church Planting Is Bi-vocational, (2013).

[19] Ann W. Harzing And Ashly Pennington, International Human Resource Management (London: SAGE Publication, 2014), 65.

various statistics reveal that many pastors are becoming bi-vocational ministers for various reasons. Some are because of stiff economy, poor church attendance which drastically affect tithes and offerings or some to retain another career in case their work as pastors are terminated or probably leave the ministry. Therefore, bi-vocational ministry when not urgently addressed, will continue negatively impacting church health and hence the researcher, sought to investigate in order to substantiate if indeed bi-vocational ministry as widely practised by the Church of the Nazarene, Kenya Central District pastors in comparison to full-time ministry as practised by the Anglican Church priests has impact on church health in the CotN, KCD and ACK, Nairobi Diocese, address, and recommend appropriate strategies on how to mitigate that as well as maximize the positive impacts.

1.4 Purpose of the Study

According to Mugenda and Mugenda, the purpose of a study is the focus of the research.[20] Therefore, the purpose of this study is to investigate the impact of bi-vocational ministry on church health through a comparison of the CotN, KCD, and the ACK, Nairobi Diocese.

1.5 Study Objectives

The following objectives guided the research:

1.5.1 To compare and contrast the work schedule of bi-vocational and full-time pastors on church health of the CotN, KCD and the ACK, Nairobi Diocese.

1.5.2 To determine the influence of the bi-vocational pastor's church economy on church health of the CotN, KCD and of the ACK, Nairobi Diocese.

[20] Olive M. Mugenda And Abel G. Mugenda, *Research Method: Qualitative and Quantitative Approaches* (Nairobi, Kenta: ACTS Press, 2003), 20.

1.5.3 To assess the bi-vocational pastor's leadership expectations on church health of the CotN, KCD and ACK, Nairobi Diocese.

1.5.4 To establish intervention that can help bi-vocational pastors to deal with church health challenges and at the same time maximize on the positive impacts in the CotN, KCD and the ACK, Nairobi Diocese.

1.6 Research Questions

The research sought to address and was steered by the questions:

1.6.1 What is the comparison of the work schedule of bi-vocational and full-time pastors on church health of the CotN, KCD and ACK, Nairobi Diocese?

1.6.2 How does the bi-vocational pastor's church economy influence church health of the CotN, KCD and that of the ACK, Nairobi Diocese?

1.6.3 How does the bi-vocational pastor's leadership expectations influence church health of the CotN, KCD and ACK, Nairobi Diocese?

1.6.4 What is the intervention that can help bi-vocational pastors deal with church health challenges and at the same time maximize the positive impacts in the CotN, KCD and the ACK, Nairobi Diocese?

1.7 Hypothesis of the Study

The hypothesis is an initiated idea that gets verified in research.[21] Trueman notes that following the current financial meltdown, some pastors are forced to be in a bi-vocational ministry.[22] This research was controlled by the null hypothesis (H_0): There is no significant

[21] Isaac Kigatiira, Et Al, *Postgraduate-Research Guidelines,* (Nairobi: Africa Nazarene University, 2014), 2.

[22] Carl Trueman, *A Church For Exile: Why Reformed Christianity Provides The Best Basis For Faith Today* (USA: Westminster Theological Seminary Publication, 2012), 42.

relationship between bi-vocational pastor's leadership expectations and church health of the CotN, KCD and ACK, Nairobi Diocese.

1.8 Significance of the Study

The study's possible solutions offered will be of great importance to the universal church especially those whose pastors are considering other ways of making a living other than being in the full-time ministry, and all the stakeholders involved. The study provided information on some of the challenges posed on church health by the pastors' work schedules in the CotN, KCD and the ACK, Nairobi Diocese. The recommendations will aid the churches or church leaders to develop strategies how to curb the challenges and at the same time maximize the positive impacts. According to the survey done by Brummer, "In many churches across all the regions globally, the coronavirus disease has accelerated a vicious circle, church members in need turn to the church for financial or material support but contribute less or nothing in terms of giving."[23] It is a clear indication that most if not all pastors globally have been financially paralyzed by the effects of COVID-19. Therefore, the possible solution offered by this study will be of great importance.

1.9 Scope of the Study

The extent of the study signifies the constraints that the investigator operated the research.[24] For the purpose of this study, the focus were on two denominations; CotN and ACK. The research was conducted among the members of the CotN, KCD, and the ACK, Nairobi Diocese. Although the entire KCD and Nairobi Diocese were of interest, the

[23] Julia Brummer, *Lutheran World Federation* (Geneva, 2020).

[24] Marilyn Lichman, *Understanding And Evaluating Qualitative Research* (Los Angeles, Cal SAGE, 2011), 16.

study was limited to the selected churches within the CotN, KCD, and ACK, Nairobi Diocese. KCD district comprises of five administrative zones: Nairobi West, Nairobi East, Kajiado, Nyeri-Kirinyaga, and Machakos. Therefore, the researcher highly focused on the churches within and those outside by close to the Nairobi city because doing so, gave a fair comparison to the ACK parishes that are administratively organized in eleven archdeaconries within the Nairobi Diocese and all fall within the Nairobi city boundary.

1.10 Delimitations

The delimitation of the study means "the aspect that set the extent and depict the confines."[25] The study centred on examining the impact of bi-vocational ministry on church health by comparing the CotN, KCD, and the ACK, Nairobi Diocese. This aided in emanating specific courses of action and approaches on how to minimize the challenges and maximize the worthwhile impacts related to that district and diocese, and hence extending the geographical area of research was irrelevant.

1.11 Limitations

This section stipulates the anticipated limits to the study that the investigator encountered but had no direct control over during the progression of the research.[26] CotN, KCD, is wide, covering 7 counties in Kenya: Nairobi, Kajiado, Kiambu, Nyeri, Kirinyaga, Murang'a and Machakos. As much as the researcher focused on three counties: Nairobi, Kajiado and Kiambu, the geographical location was still vast and far apart and therefore, it involved much travelling which increased the cost. The other limitation was the challenge

[25] Wycliffe John, *Definition Of Limitations And Delimitations*: (2013): *http://thesis.com/limitationsdelimitations* (accessed May 15, 2021).

[26] Kombo And Tromp, *Proposal And Thesis Writing*, 49.

of interviewing all the respondents of the group that the researcher planned to interview face to face due to the large number. To help that, some interviews were arranged and done through telephone calls, Zoom or Google Meet, video calls and through WhatsApp platform. At the same time, the researcher incorporated a few friends who are ministers in both CotN, KCD, and the ACK, Nairobi Diocese to act as a conduit with the churches and the parishes that were involved in the research.

1.12 Assumptions

One of the assumptions of this study is that the work schedule of lead pastors does not affect church health in one way or another in the CotN, KCD and ACK, Nairobi Diocese. An example assumed of both the positive and negative impact of those whose work schedule forces them to be in bi-vocational ministry.

1.13 Theoretical Framework

Kombo and Tromp notes that theoretical framework is a set of postulations, which are obtained from and underpinned by statistics or proof.[27] This research is grounded on the structural inertia theory set forth by Michael Hannan. The basis of this theory is that the existing organizations frequently have difficulty changing strategy and structure quickly enough to keep pace with the demands of uncertain, changing environments and emphasizes that major organizational innovations often occur early in the life-histories of organizations and populations.[28]

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[27] Kombo And Tromp, 56.

[28] Michael Hannan, *Structural Inertia And Organizational Change* (Illinois: Stanford Graduate School of Business, 1984).

The assertion of this theory is in connection to the rapidly changing of ministry status from full-time to bi-vocational ministry. The shift is slowly being accepted that bi-vocational ministry is a call just like full-time ministry.[29] Therefore, this theory helps to understand why the difficulty in changing the strategy to easily adopt new ones especially with the current fast changing technology and ways of doing things. The theory shades light on why the rigid embracing of bi-vocational ministry from what the faithful are used to and believe in. However, Donaldson states that there is a growing demographic of bi-vocational pastors, whose income comes from a source other than the congregation they serve. These pastors preach on Sunday about living all of life as unto the Lord, but then on Monday morning they lead by example as to what that looks like in the world outside of church. Credibility is given to the words they use on Sunday because of what they do on Monday. Life is given to the congregation they serve because the pastor leads from within as opposed to leading from above, having walked and worked where their congregations do. This helps to realize the Church's mission which is to bring souls to Christ and nurture the converted in their spiritual growth.[30] Hence, highly contributes to church health.

Gangel observes, "Healthy churches centre on raising the believers first to create a spirit of unity, mutuality and generosity to fullfil the Great Commission"[31] In addition, a healthy church fullfils the command of Jesus Christ, to share the Gospel with those around them in the local community and throughout the world. To evangelize, it must be understood that the beliefs held by Christians are facts and not fiction, they are God's truth,

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[29] Marc B. Donalson, "A Mean to an End: The Sustainability of Bi-vocational Ministry" (Dissertation Presented to the Faculty of Asbury Theological Seminary, May 2016).

[30] Timothy J. Crutcher, *John Wesley: His Life and Thought* (Kansas City: Beacon Hill Press, 2016).

[31] Kenneth O. Gangel, *Marks of a Healthy Church* (Dallas, Texas: Biblical Theological Seminary Publication, 2001), 472.

evangelizing is not imposing but rather revealing the Truth of God.[32] This command was from Christ to all believers. Churches whose members are being transformed by the Word of God will take this to heart and begin transforming the lives around them and begin making an impact throughout the entire community surrounding the church which is missionary minded because people take notice of what is happening. The transformation that happens through transformed lives is contagious.[33]

Finally, the chronicle of the missional church provides a comprehension of the different thoughts of missional ecclesiology and its evolution as a movement in the body of Christ. While the mission was once seen as a ministry in the church, today it is viewed as part of the identity of the church.[34]

1.14 Conceptual Framework

The conceptual framework aided the researcher to build meaningful successive outcomes for the study. This study has established an ideal of bi-vocational ministry on church health in the CotN, KCD and in comparison, with the ACK, Nairobi Diocese. The independent variables comprise: bi-vocational ministry, work schedule contrast, which will look into the working time, remuneration, and ministry fullfilment; church economy; missional opportunities, and secular identity; leadership expectations; time, and emotional fatigue; interventions strategies; resource, refocus, and re-evaluation. The dependent variable is improved church health which Steinke defines as wholeness, meaning that all parts are interrelated to function as whole and keep a balance.[35] It focuses on the foundation

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[32] Mark Dener, Nine Marks of a Healthy Church (Wheaton, IL: Crossway, 2013), 130.
[33] Franklin Pyles, "Transformational Churches." Alliance Life, (April 2021): 39.
[34] Rick Warren, The Purpose Driven Church: Church Growth Without Compromising Your Message and Mission (Grand Rapids, MI: Zondervan Publishers, 2005), 12.
[35] Steinke, 76.

of grace, gospel-driven and Christ-centred ministries, and relationship building. The illustration of the diagram is that church health as the dependent variable is impacted either positively or negatively by the shift of the independent variables.

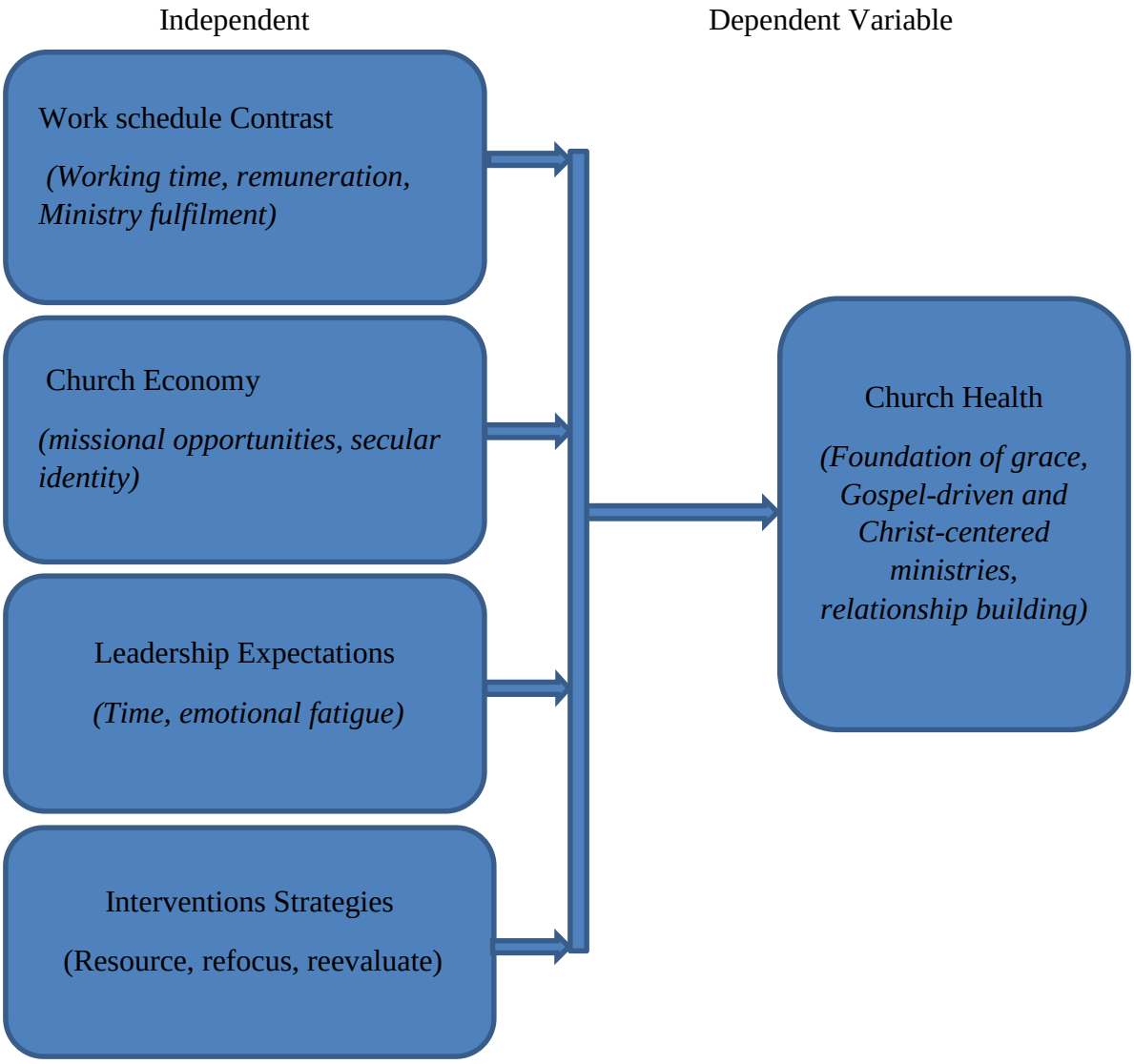


Figure 1.1: A Conceptual Model of Improved Church Health

CHAPTER TWO: LITERATURE REVIEW

2.1 Introduction

The research determined to investigate the impact of bi-vocational ministry on church health in the CotN, KCD, in comparison with full-time ministry in the ACK, Nairobi Diocese. The chapter encompasses the literature review which is the studies and information that have been conducted in relation to the research topic. Section 2.2 is organized in line with the objectives as laid out in chapter one: compare and contrast the work schedule of bi-vocational and full-time pastors on church health of the CotN, KCD, and the ACK, Nairobi Diocese, determine the influence of the bi-vocational pastor's church economy on church health of the CotN, KCD, and of the ACK, Nairobi Diocese, assess the bi-vocational pastor's leadership expectations on church health of the CotN, KCD, and the ACK, Nairobi Diocese, and establish interventions that can help bi-vocational pastors to deal with church health challenges and at the same time maximize the positive impacts in the CotN, KCD and the ACK, Nairobi Diocese. Finally, the investigator will construct the knowledge gap that the research endeavours to fill.

2.2 Literature Review

This part reviewed the literature on the contrast of the work schedule of bi-vocational and full-time pastors on church health of the CotN, KCD and ACK, Nairobi Diocese, determine the influence of the bi-vocational pastor's church economy on church health of the CotN, KCD and that of the ACK, Nairobi Diocese, assess the bi-vocational pastor's leadership expectations on church health of the CotN, KCD and ACK, Nairobi Diocese, establish the intervention that can help bi-vocational pastors to deal with church health

challenges and at the same time maximize on the positive impacts in the CotN, KCD and the ACK, Nairobi Diocese.

2.2.1 Compare and Contrast of Bi-vocational and Full-time Pastors' Work Schedule on Church Health in the CotN, KCD, and the ACK, Nairobi Diocese

2.2.1.1 Working Time

The lead pastor's work schedule determines greatly the health of the church, for their schedule defines whether they are either in full-time or bi-vocational ministry. Full-time pastors are assumed to work as per the International Labour Organization (ILO) stipulated time which is between 40 to 45 hours per week (Monday to Friday 8 hours daily and on Saturday 5 hours).[36] However, ministry work involves extra time depending on the need and Sundays or Saturday (depending on the denomination) being the peak day of the ministry and probably with an off/rest day during the week.[37] Under collective agreement, they may work for between 40 and 52 or even more hours per week.[38] Some pastors decide to be in full-time ministry, for instance, the ACK obligate their priests to serve full-time.[39] Bi-vocational pastors serve fewer hours compared to full-time pastors for they utilize part of their daily time involved in other income-generating activities outside the church. However, with technology development bi-vocational pastors are able to extend their ministry digitally, for this becomes their primary means of reaching out to people with the gospel of Jesus Christ.[40]

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[36] International Labour Organization, *Kenya Regulations of Wages and Conditions of Employment Acts, 1996-2021*

[37] Joseph Kidder, *Biblical Role of the Pastor* (Michigan: Berrien Springs, 2009).

[38] *Kenya Employment Act, Part V-Rights and Duties in Employment Section 27, 1997.*

[39] Anglican Church of Kenya, *Terms and Conditions of Service,* (Nairobi: Nairobi Diocese, 2018).

[40] Nelson Musonda, *What's the Role of Pastors in Digital Evangelism?* 2022

There are demerits of both full-time and bi-vocational ministries. Several pastors enter into ful-time ministry without first considering their time availability for the ministry work. A pastor who engages in full-time ministry but does not experience deep meaning and satisfaction due to his limited time for the ministry work causes more damage, for instance, guilt of not doing his best in the ministry work.[41] Bi-vocational ministry also has challenges, for example, in relation to time management, Jackson says that time management is a tremendous challenge for bi-vocational pastors . With two jobs, he must learn to manage his time to do all that encompasses the work of pastorate, as well as his other jobs.[42]

2.2.1.2 Remuneration

To this study, full-time pastors get 100% financial support from the church which is in line with the Scripture, "The persons being nourished with the message must share all his good things with the teacher," (Galatians 6:6 NIV). Hodges states that pastors' ministry is no lesser work compared to any other secular work, and therefore, their full salary including allowances need to be determined by the church.[43]

Bi-vocational pastors receive less than 100% of their sources of income or support from the church.[44] They depend partly on other personal sources. The New Testament is full of bi-vocational pastors, for instance, the apostle Paul, Silvanus,Timothy, Lydia in the city of Thyatira, Pricilla and Acquilla. Indeed, it is probably the only paradigm found in the Scripture during the fledgling period of the Church. It is the Edict of Milan following the alleged Emperor Constantine's conversion that led to the beginning of a new era of freedom

[41] Dan Reiland, *The Pastor's Coach*, 2017
[42] Mike Jackson, *Challenges of Bi-vocational Ministry*, 2015.
[43] Stephanie Hodges, *How to Figure Out Pastors Compensation*, 2022.
[44] John Lindell, *Setting the Pastor's Salary and Benefits* (Missouri: Ozark Publishers, 2020).

from religious persecution.[45] It ushered in a significant period in the Western world in which the Christian religion and political power were comprehensively and elaborately intertwined, and hence full-time ministry became a reality.[46]

As much as pastors were in full-time ministry, some chose to be in bi-vocational, for instance, Hock alludes that the apostle Paul as a tentmaker, intentionally kept his leather-working trade"[47] for Paul worked with his hands so that he does not to dependent on anyone. Apostle Paul, Silvanus, and Timothy communicated to the Thessalonians to recount their endeavours and labour that they strive all the time so that they do not depend on anyone as they spread the Good News. Lydia in the city of Thyatira was also engaged in bi-vocational ministry for Acts Chapter 16 characterizes her as a household and in the church.

Ed Stetzer says, "Several denominations are likely to overlook bi-vocational pastors, unpaid pastors and non-seminary trained pastors."[48] Several point out that a large number of pastors are becoming bi-vocational ministers on various grounds. Some are bi-vocational pastors due of the high cost of living or low church attendance which affects the church's giving or to retain another career in case their pastoral work is ended or if may be leaving the ministry.[49]

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[45] Roberto Rodrigues, *The Conversion of Constantine.* (Morrisville, North Carolina: Lulu Publishers) 2011.

[46] Thomas D. Williams, *The Coming Persecution: Why Things are Getting Worse and What You Can Do About It* (New York: Crisis Publications, 2018).

[47] Hock F. Ronald, *The Social Context of Paul's Ministry: Tent making and Apostleship.* (Philadelphia: Fortress Press, 1980). 27.

[48] Ann W. Harzing and Ashly Pennington, *International Human Resource Management* (London: SAGE Publication, 2014), 65.

[49] Marvin A. McMickle, *Pastoral Care, Connecting Pastors Who Are Hurting, With People Who Care*, 2017.

The Coming Christian Persecution: Why Things are Getting Worse and What YOU can do About it

> In the last ten to fifteen years, the awareness and appreciation for bi-vocational has been on the increase. Bi-vocational pastors, as well as other staff, are becoming much more comfortable with their roles. Because of the downturn in the economy, many churches are engaging bi-vocational workers. And presently, bi-vocational ministry is seen as the wave of the future.[50]

Several pieces of literature written today reveal the reality and the call for bi-vocational ministries now and in the future as churches continue to experience financial strain and decreasing church attendance.[51] Each year more churches are becoming unable to support a minister full-time. Many of these are turning to bi-vocational as the the solution.[52]

2.2.1.3 Ministry Fulfillment

Job fulfillment is an orientation of emotions that employees possess towards the role they are performing at the workplace.[53] Pastors' fulfillment in their ministries is very crucial whether they serve as full-time or as bi-vocational ministers. Ministry fulfillment depends on various factors, calling being the uppermost, salaries, and the ministry environment, among others. For full-time pastors to be fulfilled in their ministries, they depend on their local churches whereas bi-vocational ministers determine the kind of life they want to live to the best of their satisfaction.[54] Therefore, work schedule plays a very critical role in helping the pastor to experience fulfillment in his pastoral ministry.

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[50] Ray Girder, Uniquely Bivocational, Understanding the Life of a Pastor Who Has a Second Job, Forest: Salt and Light, 2013.

[51] John Vandestoep, A New Normal of Bi-vocational Ministry, (Missouri: Beacon Hill Press, 2019).

[52] Luther M. Dorr, *The Bivocational Pastor*, Nashville, TN: Broadman Press, 1998.

[53] K. Chandrasekar, *Workplace Environment and Its Impact Organizational Performance in Public Sector Organizations, Internal Journal of Enterprise Computing and Business Systems*, 2011.

[54] John Koning, *Entrepreneurial-Bivocational, Aptitude Financial Responsibility*, 2019.

2.2.2 Church Economy

Church finance is one of the determinants of the affair between the pastor and the local church in terms of pastoral ministry. Many churches today are still young and lack adequate funds to remunerate a full-time salary for the minister and the gains required to meet all the pastor's financial needs.[55] As some pastors may feel called into full-time ministry, the provision for their families or lack of determine the extent of their ministry involvement.[56] Due to a lack of financial support, pastors are obligated to find alternative means to make ends meet.[57]

The church's financial situation is also the outcome of a choice made by the pastor. Some pastors decide to plant another church in a locality or community that previoulsy had unsatified needs.[58] Bickers elucidates, "New churches are successful in evangelizing to many not yet reached. Organized churches are majorly concerned with the care of their members than they are in reaching out to the unchurched around them." [59] New congregations compose of steadfast way of getting to newcomers.[60] A new church's finances are not able to remunerate the pastor based on his needs unless some support type is offered by a sponsoring denomination. Other pastors may choose to serve as bi-vocational ministers till the church is steady enough financially to afford to pay them on a full-time basis.[61]

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[55] Robert LaRochelle, Parttime Pastor Fulltime Church, Cleveland, Pilgrim Press, 2010
[56] Luther M. Dorr.
[57] Albert Mike Should a Husband Place Ministry or Family First, February 2014
[58] James W. Highland, Serving As A Bivocational Pastor, Newburgh Press 2012.
[59] Bickers, Coaching Bivocational Ministers for Greater Ministry Effectiveness, 2013.
[60] Lyle E. Schaller, It's A Different World! The Challenge for Today's Pastor, Nashville, Abingdon Press, 1987.
[61] Ibid

2.2.2.1 Missional Opportunities

The Church is called to to preach the Gospel of salvation to the world.[62] Pastors having been called into the ministry, strive to fulfill the mission of Christ through their call to ministry. In every system put in place in churches, the whole thing narrows to telling the message of Christ to the world.[63] Bi-vocational ministry can be a tentmaking evangelistic strategy for winning more souls to Christ thereby helping to realize the church's call.[64] No pastor who is truly called by God would want to be detached from unbelievers who need to hear the Gospel.[65] Bi-vocational pastors constantly mingle with people who yearn to hear the Good News and therefore, they are distinctively placed to live out their teaching and minister to those in the marketplace.[66] It is in the same marketplace that apostle Paul shared Jesus with those he interacted with in his work.[67] Therefore, bi-vocational ministry which is as a result of the bi-vocational minister's poor church economy can be a means of realizing the mission of the Church by the pastor regularly connecting with both saved and unsaved in the market place and hence intentionally ministering to them.

2.2.2.2 Secular Identity

The days when a pastor was honoured for a calling above any secular employment may be disappearing.[68] When pastors work outside of the church, their involvement can bring them credibility with the community which would be hard to attain if otherwise.

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[62] Albert Truesdale and George Lyons, A Dictionary of the Bible and Christian Doctrine In Everyday English, Beacon Hill Press of Kansas City, Missouri, 1986.

[63] Global Alliance of Churches and Missionaries, 2022

[64] Jimmy Scroggins and Steve Wright, The Math Doesn't Work: Why the Future of Church Planting is Bi-vocational, (2013).

[65] Brad Brisco, *Covocational Church Planting* (October 6, 2022).

[66] Aaron Peterson, *Working Priests: Improving the Care for Vineyard Bi-vocational Pastors*, Dissertation Presented to the Faculty of the Portland Seminary for the Award of Doctorate in Ministry at George Fox University, March 20, 2018.

[67] Phillip J. Long, Jesus the Bridegroom, Pickwick Books Publishers, 2012.

[68] Anderson Leith, A Church for the 21st Century, Minneapolis, Bethany House, 1992.

Workplace interactions can bring opportunities to share the message of Christ Jesus with those who would otherwise not be part of the pastor's world. Pastors should ask themselves: How much contact does my church job give me to people outside my churches? [69] Spreading the gospel to all people in every part of the world, needs determination far beyond the extent and capability of a pastor who serves on a full-time basis.[70] This is specifically true in a post-Christian context whereby the "Christendom" paradigm is fast fading and believers in Jesus Christ have ways to involve their those around them through work and business initiatives. Furthermore, the reality of substantial financial giving outside the local church, models the sacrificial generosity and missiological love of the Gospel.

Pastors' bi-vocational ministry is not just about a means for pastors to provide for their families; it is also, in some cases, a conscious missional decision to fulfill God's calling to impact the marketplace.[71] Unlike full-time pastors whose primary duty is to care for their flock by spiritually feeding them, and counselling, being available for them during difficult times, bi-vocational pastors reach out to their workplaces. At the same time, they learn more about the worldly and the unredeemed, but they are also aware of the challenges of their congregations. They are cognisant of the pressure and struggles of juggling home, family, work, leisure, and rest thereby informing their preaching, teaching, pastoral strategies, and expectations.[72] Apostle Paul taught and modelled this work ethic in his

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[69] Anderson Leith

[70] Dickson K. Nkonge, Theological Education Institution in Kenya and the Future of the Church: An Anglican Case Study: *Journal of Adult Theological Education*, Vol. 10 N0. 2, November, 2020, 147-161.

[71] Ray Girder

[72] Marvin A. McMickle, *Pastoral Care, Connecting Pastors Who Are Hurting, With People Who Care*, 2017.

secular work. He engaged in work that was not religious,[73] but faithfully practiced his faith. Such a strong work ethic gave him greater respect and trustworthiness. Ministers need to also be aware their secular profession as a mandate in which they model their members the relevancy of their teaching.[74] Everett insinuates, "Following the current several scandals happening in Christian circles, bi-vocational pastors witness to the community which does not see the pastor preaching for money but supporting him or herself as he or she ministers.[75] And hence this is an advantage of bi-vocational ministry for it positively impacts church health.

2.2.3 Leadership Expectations

2.2.3.1 Expectations

Some scholars agree that expectations of pastors are the same for both full-time and bi-vocational ministry. For instance, Brown alludes that a pastor should be well rounded in life. He should be able to provide for his family's basic needs without excuses of ministry,[76] a point that Abrams agrees with and adding that the pastors should also be sensitive to the life around him.[77] Welteroth says, "A pastor need to be available to the community around him, for Jesus was so much involved in all spheres of life, for instance, his teachings reflected that he was acquinted with finances, farming, marketing and fishing."[78] This is supported by Brown who adds, "A pastor should be available to share in other people's

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[73] Gift Mtikwa and Rodney L. Reed, *Introduction to Christian Ethics Manual, THE 304, Africa Nazarene University, Institute of Open Distance Learning* (Africa Nazarene University, 2014).

[74] Everett J. Thomas, *A Mennonite Polity for Ministerial Leadership* (Newton, KS: Faith and Life Press, 1996), 139.

[75] Aruna O. Mauliyu, "Factors Contributing to the Growth of the Redeemed Christian Church of God in Nigeria," (Paper Presented at Africa International University, July 2011).

[76] Brene Brown, *Dare Lead: Brave Work. Tough Conversations. Whole Hearts*, 2018.

[77] Stacy Abrams, *Lead from the Outside: How to Build Your Future and Make Real Change*, 2019.

[78] Elaine Welteroth, More than Enough: Claiming Space for Who You Are. No Matter What They Say, 2017

lives."[79] These points out that the faithful's expectation from the pastor cuts across from full-time to b-vocational pastors.

As much as the pastor is occupied with a job outside the church and is only available for his or her pastoral duties when not working, the congregation still expects the pastor to perform his or her pastoral work. The pastor is expected for instance, to be available for "counselling, hospital visitation, officiating at weddings and funerals, conducting church services, or playing any other role that is related to his or her work as a pastor."[80] Failing to fulfill these functions entails falling short of his or her responsibilities. Pastors must be available for their flock for the pastor's role is to shepherd; a pastor acts as a shepherd by counselling, comforting, and caring for the people.[81]

2.2.3.2 Time

Time constraint is a major challenge to the bi-vocational pastor. Since they involve themselves in secular jobs, they have limited fellowshipping with other ministers of the gospel in the area."[82] They miss several organized pastors' conferences because of their engagement, a good example is the most recenty organized Church of the Nazarene, Africa East Field Evangelistic Conference (9th to 11th May 2023, at Africa Nazarene University). Many pastors especially from the Kenya Central District, did not attend because they were engaged in their secular work. Bi-vocational pastors also have less time to prepare sermons compared with full-time ministers. Otonji confirms the lack of time to prepare for sermons, "I feel some kind of un-satisfaction when sharing the Word of God, that I am not doing to

[79] Brene Brown.
[80] Dennis Roger, "Pastors Balancing God's Work and Full-Time Secular Jobs," 9th November 2008
[81] Albert Truesdale and George Lyons
[82] James Lowell, "A Pastor of All Seasons," Article, (2012), 14.

the best of my ability I would have done if I had more time."[83] Likewise, bi-vocational pastors do not have enough time to carry an administrative work and therefore, may lead not only to retardation of the spiritual growth of the members but to the general health of the church. In comparison to full-time pastors who have sufficient time to participate in any organized clergy seminars and conferences as well as time not only to prepare and to reflect on the sermons before preaching but as well as doing the church administrative work. This is therefore, and indication that bi-vocational pastors are not able to efficiently carry out their ministry roles due to insufficient time and hence negatively impacting church health.

2.2.3.3 Emotional Fatigue

Pastoral work is very demanding and especially bi-vocational ministry.[84] Apostle Paul being an example, severally, he went without food, without proper dressing, basic needs that the church was able to provide, but he chose not to but to wait upon the greater reward from the Lord.[85] Presently, bi-vocational ministers also go through numerous challenges. There are the demands of the second job; they may work on a full-time basis and additional source of income a secondary job and as well must get ready for the expectations of their ministerial work.[86]

> There are discords that can act as impediment to the pastor's secondary job. For instance, plans for burial of a member or an urgent hospital visitation may conflict with the bi-vocational pastor's work, there may be training events or denominational meetings that are held during the day that conflict with the hours

[83] Simon Otonji, Senior Pastor Jesus Is Lord Ministry, Kibera, Nairobi, interviewed on 22nd September 2022.

[84] Ray Gilder

[85] Church of the Nazarene Work and Witness Team, Interviewed on 24th October 2022

[86] Halter, Hugh, A Modern Day Guide for Bivocational Saints, Leveraging All of Life Into One Calling, 2013.

> of the secondary job. And when these are not well taken care of, negatively affects the ministry and thereby hinders church health.[87]

Pastors tend to encounter emotional exhaustion in their line of ministry due to huge support expected from them from their congregation. As a result of the emotional investment in the lives congregations, ministers need to rely on their psychological resources in order to get ready for their church members.[88] Taylor describes the emotional toll that ministry takes on pastors while they are encouraging and counselling people who experience especially difficult times.[89] Therefore, pastors because of their involvement in people's challenges leaves them exhausted, which is much worse of the bi-vocational pastors for they at times feel they are not able to give their best in the ministry work based on their preoccupation on the other jobs. The prophet Elijah suffered seriously after Jezebel had him chased into wilderness. Alone and fearing for his life, Elijah found a cave to hide in but dissatisfied with his work and depressed.[90]

2.2.4 Intervention Strategies

2.2.4.1 Resources

When a church does not have enough financial resources to support its pastor, one of the strategies is for the pastor to a dopt a team model of ministry. And as Cladis says, "The ministry leadership team is the best kind of leadership model for a developing church."[91] Based on Trinitarian theology, the church that is led by such a team may be the most

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[87] Harvey Rick, The Relationship Between Church Health and Growth: A Study of growing Churches In the Tennessee District Church of the Nazarene, May 2022, Asbury Theological Seminary, DMin. Dissertation.

[88] Thomas V. Frederick, *Coping With Pastoral Burnout Using Christian Contemplatative Practices* (USA: California Baptist University, Riverside, 2021).

[89] Dean H. Taylor, *Overcoming Compasion Fatigue in Ministry*, 2023

[90] Don Easton, Burn Out in the Bible: Burn Out and Beyond, 2021.

[91] George Cladis, *The "Ministry Leadership Team"-The Best Model* (San Francisco: Pinterest Press, 2007), 243.

successful in based on its health status when the inspiration is clearly expressed and appreciated by the team members. The doctrine of social Trinity,[92] where three persons are seen seated probably around the central table appears to provide some theological grounding for a team ministry. Carrying out their distinctive and unique duties intensely and intimately as stated as that of God the Father, God the Son, and God the Holy Spirit.

According to Damazio, "The Church of Christ need to reclaim the team leadership mentality. He argues that God did not intend a person to be burdened with all the pressure or responsibilities for a local church alone."[93] Damazio's argument is in line with the Scripture for God-annointed ministers to serve in together as is apparent in the New Testament period: Jesus Christ and his disciples (Gospels), Peter and John (Acts 4), Peter and certain brethren (Acts 10), Paul and Barnabas (Acts 13-14), Barnabas and John Mark (Acts 15), Paul, Silas and Timothy (Acts 16), apostle Paul involved Priscilla and Aquila in the ministry (Acts 18), Timothy and Erastus are sent to Macedonia (Acts 19) and going to Asia, apostle Paul together with Sopater, Aristarchus, Secundus, Gaius, Timothy, Tychicus and Trophimus (Acts 20). Therefore, many churches suffer healthwise because their pastors whether full-time or bi-vocational are carrying all the ministry related burden instead of laying down structures on how to share the work. This is a strategy of meeting some of the leadership expectations from the pastor.

Ministry leadership of the team model is of great help since it demonstrates a living picture of the standard of the entire body of Christ.[94] Various voices sharing the same

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[92] Millard Erickson, *God in Three Persons* (Grand Rapids: Baker, 1995).

[93] Frank Damazio, *Church Staffing*, 2013, 17.

[94] Marc B. Donaldson, "A means to an End: The Sustainability of Bi-vocational Ministry" (A Dissertation Presented at the Faculty of Asbury Theological Seminary, May 2016).

message of Christ make a bigger impact on the faithful.[95] A team cooperating towards the same goal shows some kind of safety and steady flow of the Good News as well as in team leadership, and there are higher chances of robust and constant discipleship and training provided to the less mature leaders. Likewise, in the team model leadership,[96] the senior pastor gets the opportunity to delegate some roles to the team members, for instance, counselling, visitation, and overseeing of Bible study and fellowships while the lead pastor remains to be the verall supervisor.

2.2.4.2 Refocus

Refocusing is very critical in redeeming the health of the church.[97] After identifying the cause of the church's ailments, the minister needs to look intrinsically at the cause and then develop a different strategy to overcome it.[98] This entails re-evaluating the mission of the church, for the ministry is not about one's direction but focusing on the mission of God, "to equip God's people to transform the society with the Gospel."[99] And hence due to lack of refocus as a strategy, many churches experience health issues which can be easily addressed.

2.2.4.3 Re-evaluate

Reassessing the health of the church helps improve its status.[100] It is not only until re-evaluation is done that the pastor or the church will know which strategy to employ.

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[95] George Cladis, The "Ministry Leadership Team"-The Best Model (San Francisco: Pinterest Press, 2017), 243.

[96] George Cladis, *The Ministry Leadership Team-The Best Model* (San Francisco: Pinterest Press, 2007), 243.

[97] Dennis Roger, *Pastors Balancing God's Work and Full-Time Secular Jobs,* November, 2021.

[98] Stanely Easum, *The Journal of Applied Christian Leadership, "The Pastor's Role in Vision-Based Leadership"* (Grand Rapids: Zondervan Bible Publishers, 2004).

[99] Anglican Church of Kenya, Church Diary, and Lectionary, 2018.

[100] Frank Damazio, *Church Staffing,* 2018,17.

Therefore, this was one of the interventions that the research sought to find if indeed is true and thereby emplying it as way of restoring the church's health that is lacking in churches and thereby causing retardation in church health and hence urgent adress is needed.

2.3 Knowledge Gap

Several writters have documented on bi-vocational ministry, for example, Marc Donald, Dennis Wayne, Darryl Williamson and others whose work have been cited in this thesis. However, three key gaps have been identified from their attempts. Firstly, their concentration seemed to be more on the effectiveness of bi-vocational ministry in comparison to full-time. Secondly, their study focused more on the Scriptural basis of bi-vocational ministry other than finding its impacts in the present world. Thirdly, their work seemed to have not exhausted the impact of bi-vocational ministry on church health and especially by comparing it with full-time ministry. And hence this research needed to fill the gaps by discovering the impact of bi-vocational ministry and comparing it with full-time ministry within two different denominational by collecting feedbacks from the lay members as well as the lead pastors themselves.

The CotN does not deny any of its minister from practicing bi-vocational ministry, but the practice may have negative effect on the general health of the church in the CotN, KCD, in comparison with the full-time ministry by the ACK, Nairobi Diocese but this is subject to the findings. Therefore, the gap will be filled to help the pastors try to balance their work outside the church and the ministry work to not derail the gospel fire that was started by the Lord Jesus himself and his followers during the day of Pentecost as demonstrated in Acts 2:1-41.

CHAPTER THREE: RESEARCH METHODOLOGY

3.1 Introduction

This chapter describes the research methodology that was used for the study. It is outlined in various sections: research design, research site, target population, sampling procedures and study sample size, data collection instruments, instruments of validity and reliability, data analysis techniques and ethical considerations.

3.2 Research Design

Descriptive research design was utilized to acquire information about the present situation. This design was the preferred method because of its dynamism, it ranges in complexity and extent, and it is open to comprising different statistical data collection techniques.[101] The approach collected data and provided evidence of the research that was conducted. The research was geared towards collecting data through interview guides, and questionnaires from respondents who are the lead pastors/priests and the laity of the CotN, KCD, and ACK, Nairobi Diocese on their thoughts on the impacts of bi-vocational ministry on church health in their respective district or diocese. The collection of data was through the application of descriptive data analysis study (tabulating, depicting and describing of collections), conducting interviews for the lead pastors/priests of the CotN, KCD, and the ACK, Nairobi Diocese, and utilizing of questionnaires for the other pastors as well as the laity (those who have been received to full membership for the case of CotN and those who had undergone catechism classes for the case of the ACK).

[101] D. R. Cooper and P.S. Schindler, *Business Research Methods*, 11th ed. (New York: Irwin McGraw-Hill, 2011), 67.

3.3 Research Site

Kombo and Tromp alludes that, the research site is the actual geographical area where data will be collected.[102] This research was conducted in the CotN, KCD, and the ACK, Nairobi Diocese, both located within Nairobi and the nearby counties. The choice of the research site was because it covered the rural as well as the city areas. As a result, the obtained data is a representation of the two major areas in the country, the rural and the city areas. CotN, KCD, covers seven counties, Nairobi, Kajiado, Machakos, Nyeri, Kirinyaga, Murang'a and Kiambu while the ACK, Nairobi Diocese Archdeaconries namely: Cathedral, Dandora, Embakasi, Githurai, Kasarani, Kayole, Lang'ata, Pumwani, Ruai, Westlands and Zimmerman.[103] However, the study concentrated on selected churches and parishes that cut across all the counties and Archdeaconries.

3.4 Target Population

Target population shows the whole group of persons, objects or proceedings that have some similar visible features that are useful to the study being conducted and hence is of interest to the researcher in concluding or rather generalizing the results.[104] The target population was 500 which comprised the CotN, KCD, pastors (24 lead pastors, 21 associate pastors, and congregation of 186),[105] the ACK, Nairobi Diocese priests (72 priests/vicars, 9 attached clergy, 2 deacons, and congregation of 186).[106] The list of the 372 lay members of the church was gotten from the lead pastors/priests and was of fully registered and

[102] Donald K. Kombo and Delno L.A. Tromb, *Proposal and Thesis Writing: An Introduction* (Nairobi, Kenya: Paulines Publications Africa, 2013), 75.

[103] Anglican Church of Kenya, Church Diary, and Lectionary, 2019.

[104] Olive M. Mugenda and Abel G. Mugenda, *Research Methods: Quantitative and Qualitative Approaches* (Nairobi, Kenya: Africa Center for Technology Publisher, 1999), 31.

[105] Church of the Nazarene, Kenya Central District, 2022 District Journal, 27th January 2022.

[106] ACK, Nairobi Diocese, Clergy Chapter, February 2022.

committed members (regularly attend services, pay tithes and offering, actively participate in the organized church or parish activities).

Table 3.1 Target population

Categories	**Target Population**
CotN	
Lead Pastors	24
Associate Pastors	21
Congregation	186
ACK	
Priests/Vicars	72
Attached Clergy	9
Deacons	2
Congregations	186
Total	**500**

3.5 Study Sample Size and Sampling Procedures

3.5.1 Study Sample Size

According to Creswell, a sample size is a sub-set of a populace that the scholar suggests to study and will represent the whole population in the area of target.[107] The sample size was determined from Krejcie and Morgan's Table (1970) and confirmed by Yamane's formular (1967) whereby each category was calculated. Two sampling methods were used; Simple sampling method that employs splitter a half, whereby the samples were grouped

[107] John W. Creswell, Research Design: Qualitative, Quantitative and Mixed Methods Approach, Fourth edition. (California: SAGE Publications, 2018), 18.

into two (even and odd) and so the researcher was interested in the even and support with scholarly work. Another method was the purposive sampling that employed the interview guide.

Categories of the CotN Respondents

Lead Pastors

$\frac{217}{500} \times 24 = 10$

Associate Pastors

$\frac{217}{500} \times 21 = 9$

Congregation

$\frac{217}{500} \times 186 = 81$

Categories of the ACK Respondents

1. Priests/Vicars
   $\frac{217}{500} \times 72 = 31$
2. Attached Clergy
   $\frac{217}{500} \times 9 = 4$
3. Deacons
   $\frac{217}{500} \times 2 = 1$
4. Congregation
   $\frac{217}{500} \times 186 = 81$

Table 3.2 Sample Size

Category	**Target Population**	**Sample Size**
CotN		
Lead Pastors	24	10
Associate Pastors	21	9
Congregation	186	81
ACK		
Priests/Vicars	72	31
Attached Clergy	9	4
Deacons	2	1
Congregation	186	81
Total	**500**	**217**

3.5.2 Sampling Procedure

Sampling is a procedure the researcher adopts in choosing particulars for the sample.[108] The various samples were chosen from a specific population that the samples were selected to encompass the essentials denoting features found in the whole group. Therefore, for the the study, non-probability selection with depiction purpose selection was used due to its cost and time effectiveness. This is contrary to the argument of Bhattacherjee that it is a technique whereby the probability of a selected unit cannot be fixed precisely, and that some unit have a zero chance of being picked.[109] However, this procedure was deemed appropriate because the research covers a large geographical area; at the same time it could

[108] C.R. Kothari, 57.

[109] Anol Bhattacherjee, *Social Science Research: Principles, Methods, and Practice*, Textbooks Collection. Book 3, 35, accessed November 11, 2022, http://scholarcommons.usf.edu/oa_textbooks/.3

be conducted with the assistance of strictly the respondents who were ready and able to provide the required information. The calculations were done by use of Yamane's formula (1967).

Table 3.3 Sampling procedure

Category	**Target Population**	**Sample Size**	**Sampling Procedures**
CotN			
Lead Pastors	24	10	Purposive Sampling
Associate Pastors	21	9	Simple Random Sampling
Congregation	186	81	Simple Random Sampling
ACK			
Vicars	72	31	Purposive Sampling
Attached Clergy	9	4	Simple Random Sampling
Deacons	2	1	Simple Random Sampling
Congregation	186	81	Simple Random Sampling
Total	**500**	**217**	

3.6 Data Collection Measures

This is the collection of the appropriate information related to the topic of research so that it can help accomplish the aim of the research. Therefore, this guided the researcher to know the grounds as to why certain strategies needed to be put in place as a way of promoting church health in situations where it is affected. The collection of data involved both primary sources (questionnaires, and one-on-one interviews) and secondary sources (scholarly materials).

3.6.1 Data Collection Instruments

Primary data was collected using questionnaire and unstructured interview schedules. The researcher prepared the same set of questionnaire for both the associate pastors of the CotN, KCD, and the attached clergy of the ACK, Nairobi Diocese and interview guides for the CotN, KCD, lead pastors and the ACK, priests/vicars. Both open-ended questions and close-ended questions were utilized in the questionnaire in collecting qualitative and quantitative data respectively. Due to the constraint of time and for cost-effectiveness, the researcher also considered using an online questionnaire as the most prefered primary data collection instrument to reach several respondents within a short period. This was to ensure confidentiality as well as help collect more objective information. The study comprised the study questions that are in accordance to the research's intention, readable and simple enough for the respondents. The respondents answered the questions by filling in the questionnaire forms; their feedbacks was based on their understanding, and in some sections, the Likert Scale was applied as; (1) Strongly Agree, (2) Agree , (3) Not Sure, (4) Disagree, and (5) Strongly Disagree.

Interviewing of the lead pastors/priests was scheduled for a face-to-face encounter between the respondents and the researcher.[110] The use of interviews was informed by Gray's thought that interviews yield the collection of rich data on the respondents views, attitudes and more on what forms the basis of their lives and behaviours.[111] Interview guide questions were employed to help meet the intended purpose of the interview. In circumstances where face-face interaction became a challenge, virtual and telephone calls

[110] Africa Nazarene University, Postgraduate Research Guidelines, 32.

[111] David E. Gray, Doing Research in the Real World, 4th ed. (London: SAGE Publications Ltd, 2018), 378.

as a way of conducting the interview were employed, and this happened after arrangements between the interviewee and the researcher. During the interviews, only in the likelihood of language barrier was the engagement of the research assistant. Call costs were settled by the researcher. Two of the interviews were recorded so that they can later help the reseacher apprehend the responses and the recording was done only where the respondent permitted. At the same time prior to conducting the interview, there was a aguarantee between the respondent and the researcher that confidentiality will be highly exercised. And to supplement the primary data, secondary data was used for the research. That included information from the local churches' strategic plans, annual reports, journals and other scholarly work around the topic of study.

3.6.2 Pilot Research Instruments Testing

Pilot testing of the study instrument was conducted to find out the relevancy of the instrument of the data collection and coherence of the questions designed, relevancy of the details that was being sought and the appropriateness of the language used. Piloting utilized purposive sampling that selected 3 lead pastors representing the 3 zones (Nairobi East, Nairobi West, and Kajiado) of the CotN, KCD, and 8 priests representing the 11 archdeaconries of the ACK, Nairobi Diocese. That resulted to a total of 11 respondents for the pilot research. The number that met the advice of Kothari that a pilot sample of 10% of the research sample size is adequate.[112] The results of the pilot study were as follows;

[112] C.R. Kothari, Research Methodology: Methods and Techniques. 2nd ed. (Delhi, India: New Age International (P) Ltd., Publishers, 2009).

Table 3.4: Reliability Test Results Total number of items and the overall Cronbach (α)

Categories	**Items**	**Cronbach's Alpha**
Impact of bi-vicational ministry upon church health	6	0.83
Work schedule	6	0.75
Church economy	6	0.76
Leadership expectations	6	0.75
Intervention strategy	6	.082
Total	**30**	**0.79**

Cronbach alpha ranges between 0-0.6 indicate that the instrument has low reliability while scores 0.7 and above signify that the instrument has a high level of internal consistency and reliability.

3.6.3 Instrument of Reliability

This is a gauge of the degree to which a study instrument yields steady data or result following a number of trials.[113] Instrument of reliability allows the researcher to perform a research that is authentic in terms of collection of data and when such a related study is conducted again.efore, the questionnaires and the guiding interviews questions were worked out based on the research objectives and thereby helping the respondents in realizing the research's purpose. To consider the reliability of the instrument (producing the same results after repeating several times with the same repondents),[114] test-retest method was employed whereby the questionnaire was distributed to some theology students at ANU and church members from University Church of the Nazarene. After one

[113] Olive M. Mugenda and Abel G. Mugenda, 95.

[114] Graham Hole, "Experiment Design," Glynis M. Breakwell, Jonathan A. Smith and Daniel B. Wright, Research Methods in Psychology (London: Sage Publicatons Ltd, 2012), 51.

week the same students were requested to respond to the same questions once again, and the same results were obtained, and hence the questions were found to be appropriate for the study.

3.6.4 Instruments of Validity

According to Mugenda and Mugenda, it is the degree of precision and relevance of inferences realized subsequent to the research's outcome.[115] In order to accurately do a reliable data analysis that represents the actual collection from the study, the reseacher sought an expert's opinion, from university's supervisors as well as other experts in the field of study to assess the content and help construct validity of the research instruments. Content and face validity involved the experts studying all the items in the questionnaire and recommended changes to make the test a valid measure of the concept that was being measured. That led to the revision of the final instrument by incorporating the the experts' suggestions and getting the supervisors' approval before it was administered.

3.7 Data Processing and Analysis

Is the procedure whereby data is evaluated by the use of both logical and analytical reasoning in order to support decision-making.[116] It is the point at which synthesis of the information obtained is done, evaluated and then presented in a comprehensible manner but in accordance with the respondent's very own words. It also steers to the testing of the hypothesis utilizing the generated data. This helped the researcher to acquire a substantial details and make deduction. The disposition of primary data was based on the subject

[115] Olive M. Mugenda and Abel G. Mugenda, 95.
[116] Simon Obwatho, 66.

matter and categorised in line with the objectives of the research. Therefore, this research incorporated both the qualitative and quantitative methods of study. Statistical Package for the Social Science (SPSS) version 26 was employed in the process of examining and presenting the final data. This involved the use of statistical presentations such as tables, graphs, pie charts, frequencies and percentage calculations.

3.7.1 Descriptive Statistics

Descriptive statistics is the statistical description of the data set.[117] And the common description include: mean, median, mode, variance, and standard deviation.[118]

3.7.2 Inferential Statistics

Inferential statistics is the drawing of inferences or conclusion according to a set of observations that had been recounted by the descriptive statistics.[119]

Y = Bi-vocational and full-time ministry

a = constant term

$\beta_{1,}$ ..... = Regression Coefficient

X_1, , - Predictor variables

e = Error term

Model I

[117] International Journal of *Research and Methodology in Social Science*, Vol. 1, N0. 1, pg. 22 (January – March 2015).

[118] Sutanapong, C. Louangarath, *Descriptive and Inferential Statistics Method*ology, Vol., N0. 1: pg. 22. (January – March 2015).

[119] Ibid.

The study objective N0.3 and the hypothesis developed is presented by the following analytical model.

1.7.3 H_0 There is no significant relationship between leadership expectations and bi-vocational and full-time pastors on church health of the CotN, KCD and ACK, Nairobi Diocese.

$$Y_{3} = a + \beta_{3} = X_{1} + e$$

Thus, the formulated model:

$$Y = 1.915+0.561X_1+\varepsilon.$$

3.8 Legal and Ethical Considerations

In any academic work, code of ethics is vital. Researchers whose subjects are people or animals must consider the conduct of their research, and give attention to the ethical issues associated with conducting their research.[120] Therefore, as stated in the ANU, Postgraduate Research Guideline, the researcher requested permission for, an introductory letter from the University's (ANU) management and used it to obtain a research permit from the National Commission for Science Technology and Innovation (NACOSTI).[121] The researcher strictly allowed the respondents to respond willingly and also encouraged them to exercise honesty when responding to the questions. The researcher as well practiced confidentiality of the interviewees. The researcher avoided by all means guessing the data

[120] Donald K. Kombo and Delno L.A. Tromp, 106.
[121] Africa Nazarene University, Postgraduate Research Guidelines, 34.

outcome. This is because research was done to test an assumption and allow inferences to be made. Finally, the study findings shall be availed to all the relevant beneficiaries.

CHAPTER FOUR

DATA ANALYSIS AND FINDINGS

4.1 Introduction

This chapter gives the data analysis and findings from the study done in the CotN, KCD, and the ACK, Nairobi Diocese. The study aimed to establish the impact of bi-vocational ministry on church health in the CotN, KCD, and the ACK, Nairobi Diocese. Data were collected using questionnaires and interview guides. Data were analyzed using SPSS Software version 26 and Nvivo version 12 Plus and presented in this chapter. The findings are interpreted and discussed below as per the objectives.

4.2 Presentation of the Findings

The findings of the research are presented based on the demographic and study objectives. Quantitative data is presented in tables, charts and graphs whereas qualitative data is presented in narrative.

4.2.1 Data Collection Return Rate

There were a total of 217 questionnaires and interview guides (98 for the CotN, KCD, and 119 for the ACK, Nairobi Diocese) administered but only a total of 212 (97 from the CotN, KCD, and 115 from the ACK, Nairobi Diocese) were successfully filled and received back. A total of 5 (1 from the CotN, KCD, and 4 from the ACK, Nairobi Diocese) of them were not returned so giving a total return rate of 98%. When computed and presented 2% of not returned questionnaires as depicted in Data in Figure 4.1 reveals that the return rate was 98%, which is above the minimum required rate of 68% for reliable

survey results.122 A high return rate increases the confidence that data accurately reflects the opinions of the vast majority of the respondents. As described in chapter three about the validity and reliability of the instrument, as a result, validity and reliability are improved.

From the combined total of 212 successfully filled, returned questionnaires and conducted interviews, 97 (45.7%) were from the CotN, KCD, members and 115 (54.3%) from the ACK, Nairobi Diocese. Figure 4.1 shows the computed successfully collected data. This shows that more respondents were from the ACK, Nairobi Diocese. It implies is that more ACK, Nairobi Diocese members had an opportunity to give their thoughts in relation to the questions asked.

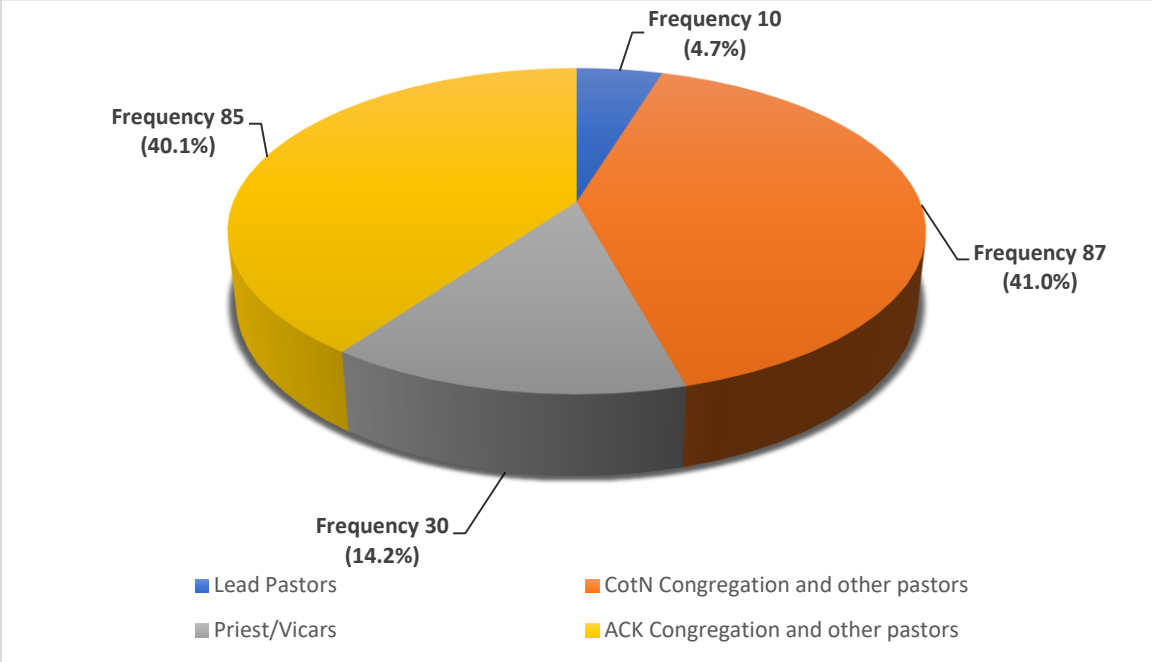


Figure 4.1 Successfully Collected Data from the CotN, KCD, and the ACK, Nairobi Diocese

[122] John W. Creswell, Research Design: Qualitative, Quantitative and Mixed Methods Approaches, Fourth edition. (California: SAGE Publications, 2018).

4.2.2 Demographic Characteristics of the Respondents

The demographic characteristics of respondents included; gender, age, marital status, highest academic qualification, duration served as a pastor or priest or have been a member, and number of members in the church/parish of the respondents.

4.2.2.1 Respondents by Gender

The obtained data in Figure 4.2 indicate that in the CotN, KCD, more males 50 (23.5%) participated in the study than the female 47 (22.2%) compared with the ACK, Nairobi Diocese whose male 70 (33.1%) respondents were also more than the female 45 (21.2%). However, there was no major impact as a result of the gender because, in both instances, the two-thirds gender rule was met and therefore, eradicating the gender biases and sampling errors leading to greater validity of the findings. At the same time, they helped in validating the data in chapter three.

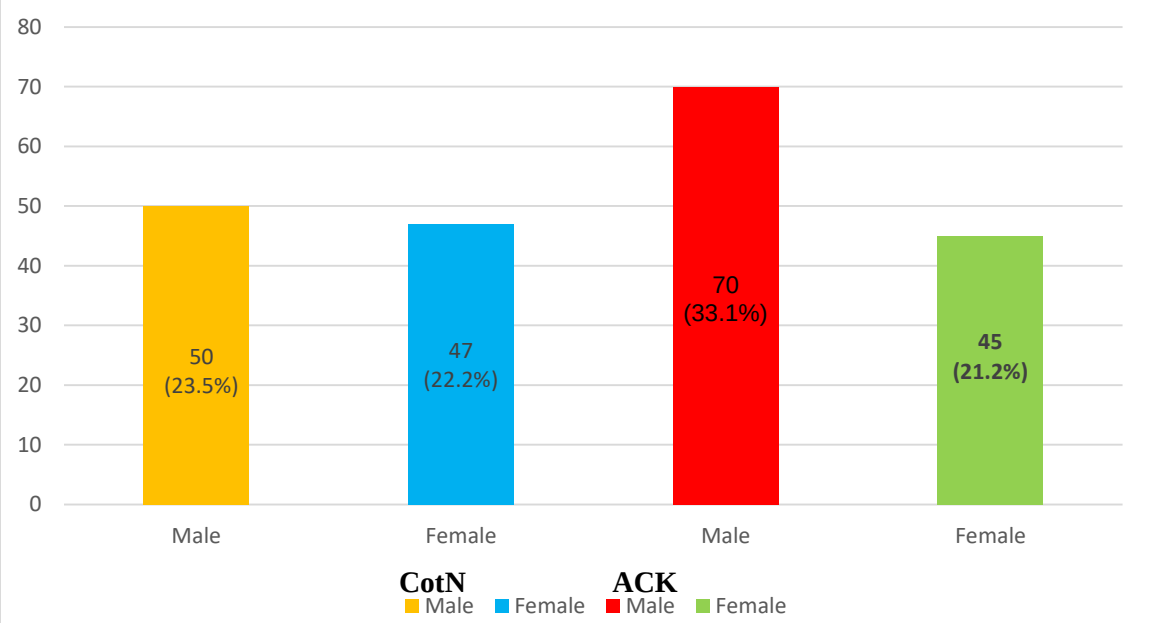


Figure 4.2 Gender of the Respondents

4.2.2.2 Age Category of Respondents

In both the churches of the CotN, KCD, and the ACK, Nairobi Diocese respondents were of different ages. According to Figure 4.3, from the CotN, those between 18-21 years were 9 (4.2%), and ACK were 6 (2.8%) being the lowest in the age category of respondents in both the churches, 22-28 years from the CotN were 35 (16.5%) and the ACK was 44 (20.8%). 29-35 years from CotN were 33 (15.6%) while the ACK were 38 (17.9%). Those over 36 years from the CotN were 20 (9.4%) and from the ACK were 27 (12.8%). It shows that in both the churches, more respondents were of the age (22-35 years) and thereore, experienced enough and denotes the impact of bi-vocational ministry upon church health in the CotN, KCD, churches and the ACK, Nairobi Diocese parishes.

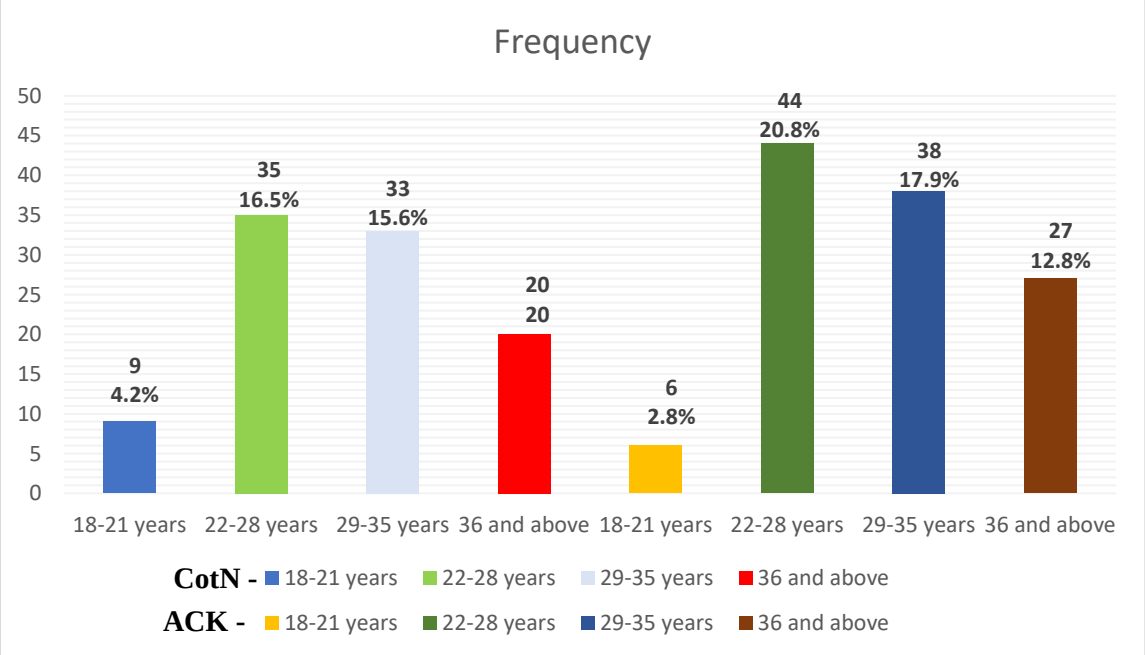


Figure 4.3 Age of the Respondents

4.2.2.3 Respondents by Marital Status

As much as the marital status of the respondents was not going to affect the study outcome in any way, but the researcher felt a need to do so to see that all the statuses were represented and their voice heard in the study findings. Figure 4.4 shows that from both churches more married participated in the study. From the CotN, KCD, were 50 (23.6%) and 70 (33.0%) from the ACK. They were well-positioned to express how their pastoral ministry support help their families to thrive spiritually.

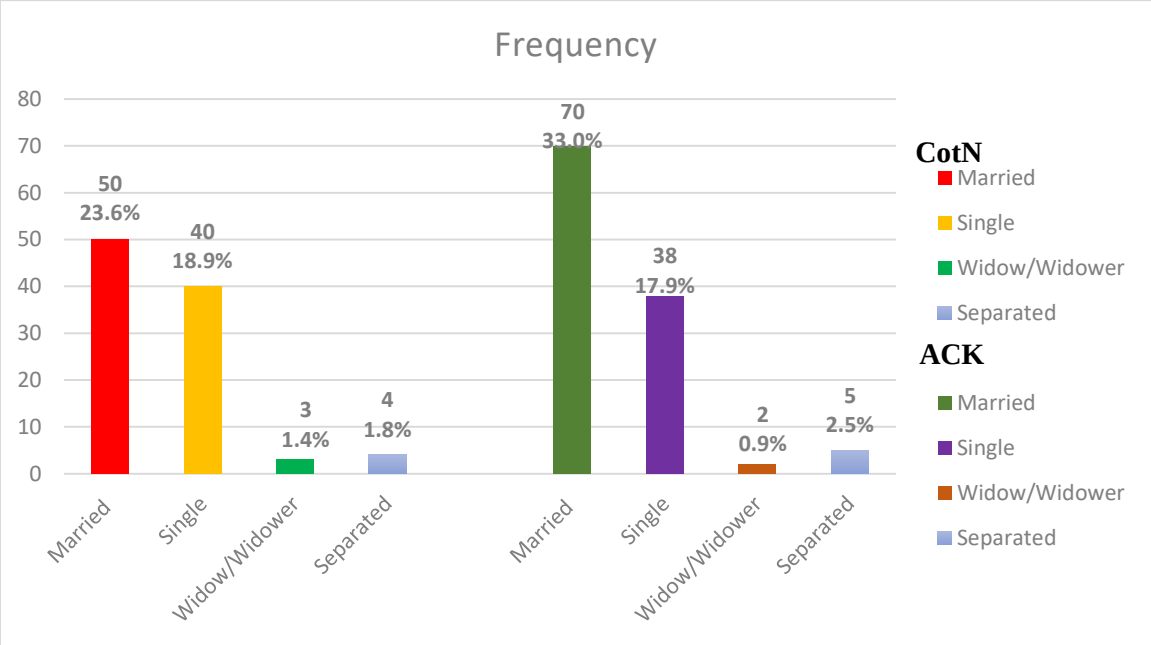


Figure 4.4 Marital Status of the Respondents

4.2.2.4 Education Level of Respondents

Based on Figure 4.5 both the CotN and the ACK respondents the least number were those with the lowest academic level (Primary Certificate) and the highest academic level (Post Graduate Degree). This did not affect the study since what was required was the minimum level of education that was able to enable the respondent to respond to the

questions asked. And all the respondents could comprehend questions and provide answers, highlighting the value of literacy and education in data collection.

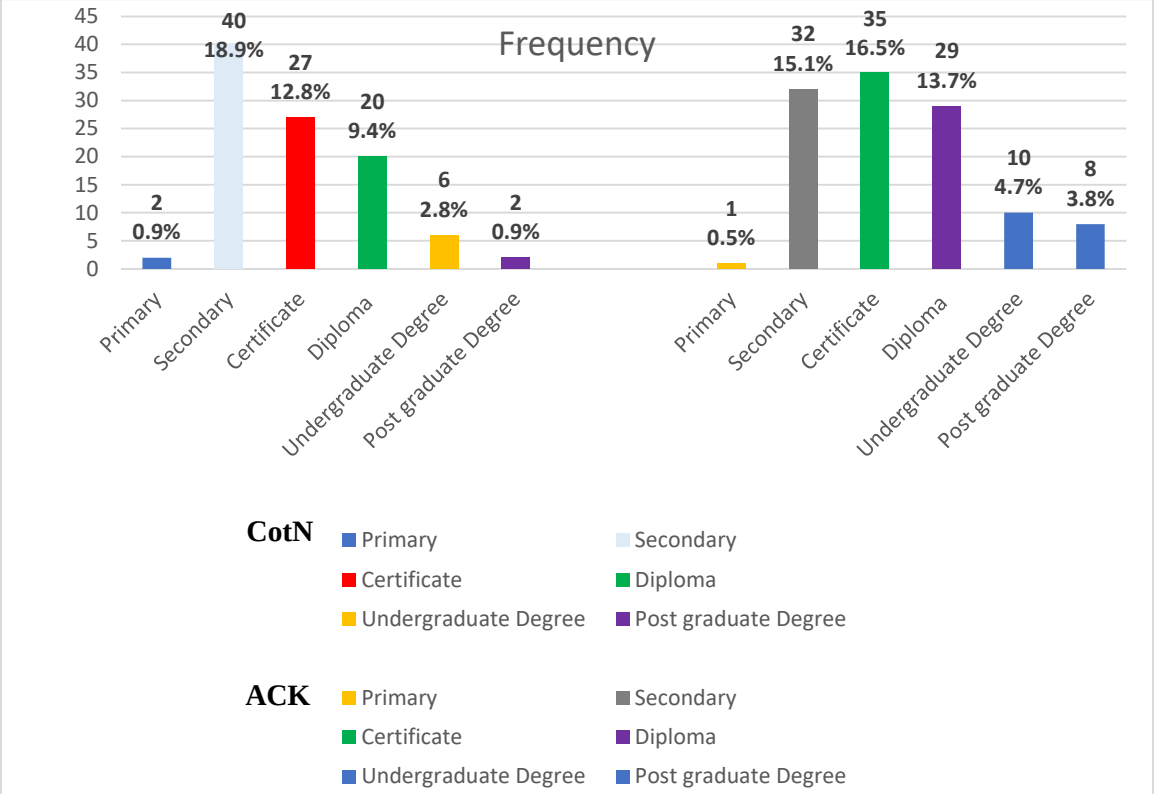


Figure 4.5 Education Level of Respondents

4.2.2.5 Respondents as per Duration of Service/Membership in the Church/Parish

The duration the respondents had served as pastors/priests or held membership in those churches/parishes was a matter of interest to the researcher and they were supposed to respond according to the statements and questions. According to Figure 4.6, more of the respondents in both churches were those who had served or had been members for between 5-10 years, the CotN were 40 (18.9%) and the AC 36 (17.0%), and therefore, were well-informed on how the churches were being impacted.

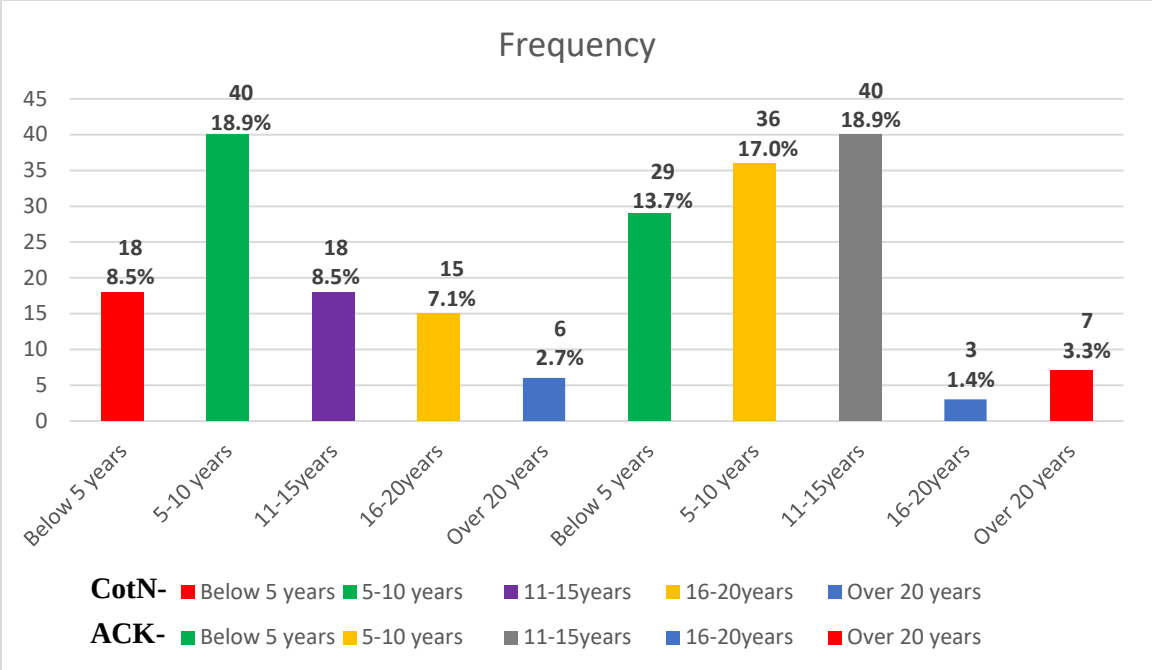


Figure 4.6 Duration of Service/Membership in the Church/Parish

4.3 Findings of the Bi-vocational Ministry's Impact on Church Health

In both the CotN, KCD, and the ACK, Nairobi Diocese, the bi-vocational ministry's impact on church health was measured by the foundation of grace, gospel-driven and Christ-Centred ministries and relationship building on bi-vocational ministry's impact on church health.

4.3.1 Comparative Descriptive Data on the Bi-vocational Ministry's Impact on Church Health

Six line items were responded to as indicated in Tables 4.7 and 4.8 on the impact of bi-vocational ministry on church health. Church health was measured by; enough grace in the church (church members' strong belief on God's unmerited favour that is received only through salvation), church members being grace-driven (members strong belief on God, leads them to entirely depend on Him and

therefore, faithfully serving Him), Christ-centred ministries (ministries that depend on the guidance of the Holy Spirit), pastors'/priests' good relationship with their members, Christians having faith in God, pastors and church members working as a team.

Table 4.1 The Impact of Bi-vocational Ministry on Church Health, CotN, KCD

Statements	**SD** **F** **%**	**D** **F** **%**	**N** **F** **%**	**A** **F** **%**	**SA** **F** **%**	**Mean**	**Std deviation**
1 There is enough grace in the church due to proper foundation	3 (4.7%)	5 (6.6%)	13 (17.0%)	35 (37.7%)	31 (34.0%)	**3.91**	**1.06**
2 Many church members are grace-driven people	2 (2.8%)	6 (7.8%)	14 (17.9%)	36 (41.3%)	29 (30.2%)	**3.89**	**1.01**
3. There are many Christ-centred ministries in the church of the Nazarene	3 (3.8%)	2 (2.8%)	12 (16.0%)	32 (34.9%)	38 (42.5%)	**4.08**	**1.02**
4. Pastors/priests have a good relationship with the church members	3 (4.7%)	3 (3.8%)	8 (13.2%)	33 (34.8%)	40 (43.4%)	**4.13**	**1.00**
5. Many Christians have faith in their God	3 (3.8%)	2 (2.8%)	11 (17.9%)	32 (34.0%)	39 (41.5%)	**4.07**	**1.02**
6. Pastors/priests work as a team with	4 (5.7%)	2 (2.8%)	12 (12.3%)	29 (34.9%)	40 (44.3%)	**4.09**	**1.09**

the church members							
Overall composite mean and std Deviation						**4.02**	**1.26**

Table 4.2 The Impact of Bi-vocational Ministry on Church Health, ACK, Nairobi Diocese

Statements	**SD F %**	**D F %**	**N F %**	**A F %**	**SA F %**	**Mean**	**Std deviation**
1 There is enough grace in the church due to proper foundation	7 (6.3%)	9 (8.8%)	12 (15.0%)	30 (38.8%)	27 (31.3%)	**3.80**	**1.16**
2 Many church members are grace-driven people	2 (3.8%)	6 (7.5%)	13 (18.8%)	38 (43.8%)	26 (26.3%)	**3.81**	**1.03**
3. There are many Christ-centered ministries in the church of the Nazarene	4 (5.0%)	2 (2.5%)	12 (18.8%)	30 (32.5%)	37 (41.3%)	**4.03**	**1.07**
4. Pastors/priests have a good relationship with the church members	4 (5.0%)	2 (2.5%)	8 (11.3%)	35 (38.8%)	36 (42.5%)	**4.11**	**1.04**
5. Many Christians have faith in their God	4 (5.0%)	3 (3.8%)	11 (17.5%)	29 (31.3%)	38 (42.5%)	**4.03**	**1.10**
6. Pastors/priests work as a team with the church members	4 (4.4%)	3 (3.8%)	9 (12.5%)	30 (33.8%)	39 (43.8%)	**4.05**	**1.13**

Overall composite mean and std Deviation						**3.97**	**1.54**

Statement (1) There is enough grace in the church due to proper foundation:

From Table 4.1, the line mean of responses from the CotN is 3.91 and a standard deviation of 1.06. These outcome signify that the line mean, is below the composite mean of 4.02. At the same time, the line item standard deviation is 1.06 and is below the overall composite standard deviation of 1.26. The implication of these out-turn to the study is that according to the CotN respondents, there is enough grace in the church due to proper foundation and hence a positive influence on the impact of bi-vocational ministry on church health. And the line standard deviation was below the overall composite standard deviation indicating that there was a divergent opinion among the respondents.

According to Table 4.2 the line mean of responses from the ACK is 3.80 and a standard deviation of 1.16. These out-turn denote that the line mean is lower than the composite mean of 3.97. At the same time, the line item standard deviation is 1.16 and is below the overall composite standard deviation of 1.54. The implication of these out put to the study is that according to the ACK respondents, there is enough grace in the church due to proper foundation and hence a positive influence on the impact of bi-vocational ministry on church health. And the line standard deviation was below the overall composite standard deviation indicating that there was a divergent opinion among the respondents.

Statement (2) Many church members are grace-driven people:

From Table 4.1, the line mean of responses from the CotN is 3.89 and a standard deviation of 1.01. These outcome indicate that the line mean, is lower than the composite mean of 4.02. At the same time, the line item standard deviation is 1.01 which is below the overall composite standard deviation of 1.26. The implication of these results to the study is that according to the CotN respondents, many church members are grace-driven and hence a positive influence on the impact of bi-vocational ministry on church health. And the line standard deviation was below the overall composite standard deviation indicating that there was a divergent of opinion among the respondents.

From Table 4.2 the line mean of responses from the ACK is 3.81 and a standard deviation of 1.03. These out-turn signify that the line mean is lower than the composite mean of 3.97. At the same time, the line item standard deviation is 1.03 which is below the overall composite standard deviation of 1.54. The implication of these results to the study is that according to the ACK respondents, many church members are grace-driven people and hence a positive influence on the impact of bi-vocational ministry on church health. And the line standard deviation was below the overall composite standard deviation indicating that there was a divergent opinion among the respondents.

Statement (3) There are many Christ-centered ministries in the church:

Based on Table 4.1 the line mean of responses from the CotN is 4.08 and a standard deviation of 1.02. These results denote that the line mean, is higher than the composite mean of 4.02. At the same time, the line item standard deviation is 1.02 which is lower than the overall composite standard deviation of 1.26. The implication of these results to

the study is that as much as the line mean from the responses from the CotN, more respondents confirmed the statement but out of all the CotN respondents 87, 70 (77.4%) were in agreement that there are many Christ-centred ministries in the church and hence a positive influence on the impact of bi-vocational ministry on church health. And the line standard deviation was below the overall composite standard deviation indicating that there was a divergent opinion among the respondents.

From Table 4.2 the line mean of responses from the ACK is 4.03 and a standard deviation of 1.07. These outcome indicate that the line mean, is higher than the composite mean of 3.97. At the same time the line item standard deviation is 1.07 which is lower than the overall composite standard deviation of 1.54. The implication of these results to the study is that although the results indicate that the line mean is higher than the overall composite mean, the majority agreed since out of the 85 respondents, 67 (73.8%) agreed that there are many Christ-centred ministries in the ACK Church and hence a positive influence on the impact of bi-vocational ministry on church health. And the line standard deviation was lower than the overall composite standard deviation indicating that there was a divergent opinions among the respondents.

Statement (4) Pastors/Priests have a good relationship with the church members:

From Table 4.1 the line mean of responses from the CotN is 4.13 and a standard deviation of 1.00. These results signify that the line mean, is higher than the composite mean of 4.02. At the same time, the line item standard deviation is 1.00 that is below the overall composite standard deviation of 1.26. The implication of these results to the study is that as much as the line mean from the responses from the CotN, more respondents confirmed the statement out of 87, 73 (78.2%) agreed that pastors/priests have a good

relationship with the church members and hencea positive influence on the impact of bi-vocational ministry on church health. And the line standard deviation was below the overall composite standard deviation indicating that there was a divergent opinion among the respondents.

From Table 4.2 the line mean of responses from the ACK is 4.11 and a standard deviation of 1.04. These outcome denote that the line mean is higher than the composite mean of 3.97. At the same time, the line item standard deviation is 1.04 which is lower than the overall composite standard deviation of 1.54. The implication of these results to the study is that as much as the results indicate that the line mean is higher than the overall composite mean, the majority agreed since out of the 85 repondents, 71 (81.3%) agreed that pastors/priests have a good relationship with the church members and hence a positive influence on the impact of bi-vocational ministry on church health. And the line standard deviation was below the overall composite standard deviation indicating that there was a divergent opinions among the respondents.

Statement (5) Many Christians have faith in their God:

According to Table 4.1 the line mean of responses from the CotN is 4.07 and a standard deviation of 1.02. These outcome indicate that the line mean, is slightly higher than the composite mean of 4.02. At the same time, the line item standard deviation is 1.02 which is lower than the overall composite standard deviation of 1.26. The implication of these results to the study is that as much as the line mean from the responses from the CotN, more respondents confirmed the statement out of 87, 71 (75.5%) agreed that many Christians have faith in their God and hence a positive influence on the impact of bi-vocational ministry on church health. And the line standard deviation was below the

overall composite standard deviation indicating that there was a divergent opinion among the respondents.

From Table 4.2 the line mean of responses from the ACK is 4.03 and a standard deviation of 1.10. These results signify that the line mean, is higher than the composite mean of 3.97. At the same time, the line item standard deviation is 1.10 which was below the overall composite standard deviation of 1.54. The implication of these results to the study is that as much as the results denote that the line mean is higher than the overall composite mean, the majority were in agreement as out of the 85 repondents, 67 (73.8%) agreed that many Christians have faith in their God and hence a positive influence on the impact of bi-vocational ministry on church health. And the line standard deviation was below the overall composite standard deviation indicating that there was a divergent opinion among the respondents.

Statement (6) Pastors/Priests work as a team with the church members:

From Table 4.1 the line mean of responses from the CotN is 4.09 and a standard deviation of 1.09. These results signify that the line mean, was above the composite mean of 4.02. At the same time, the line item standard deviation is 1.09 which was below the overall composite standard deviation of 1.26. The implication of these results to the study is that as much as the line mean from the responses from the CotN, more respondents confirmed the statement since out of the 87, 69 (79.1%) agreed that pastors/priests work as a team with the church members and hence a positive influence on the impact of bi-vocational ministry on church health. And the line standard deviation was below the overall composite standard deviation indicating that there a divergent opinion among the respondents.

From Table 4.2 the line mean of responses from the ACK is 4.05 and a standard deviation of 1.13. These results denote that the line mean, was above the composite mean of 3.97. At the same time, the line item standard deviation is 1.13 which is lower than the overall composite standard deviation of 1.54. The implication of these results to the study is that as much as the results indicate that the line mean was above the overall composite mean, the majority agreed as out of the 85 repondents, 69 (77.6%) agreed that pastors/priests work as a team with the church members and hence a positive influence on the impact of bi-vocational ministry on church health. And the line standard deviation was below the overall composite standard deviation indicating that there was a divergent opinion among the respondents.

4.3.2 Qualitative Data on the Impact of Bi-vocational Ministry on Church Health

When answering the interview guide questions, statements were posed at every variable and the lead pastors' and vicars' responses were analyzed using Nvivo software version 12 Plus and it was found that the impacts of bi-vocational ministry on church health were influenced by several factors as discussed using the indicators in the conceptual framework. The qualitative responses were summarized;

Question: Do you think your church members are grace-driven people?

Interviewee N0. 1, (Lead Pastor, CotN)

Response:

> "That is true. Since they faithfully serve God and respond to His will. I can that they are driven by God's grace."

Interviewee N0. 6. (ACK Priest/Vicar)

Response:

> "Yes. Based on those given responsibilities to serve as well as the members commitment level to the different areas of ministries."

Interviewee N0. 3. (Lead Pastor, CotN)

Response:

> "Yes. I believe that due to their strong belief in the Lord, has made them to understand that their real transformation is from what God is doing their lives."

Question: Would you say that you have a good relationship and are working as a team with your church members? Please explain.

From Interviewee N0. 9. (ACK Priest/Vicar)

Response:

> "Yes, very good one. Our members respect us as their priests and shepherds and they faithfully responds to our guidance. Also they acknowledge that we have been called by God to lead and minister God's Word to them. In the process they support our ministries in differently ways based on their God-given gifts So yes, we have good relationship."

Interviewee N0.8 21. (ACK Priest/Vicar)

Response:

> "Yes. I listen to their thoughts and suggestions and they do respect my decisions."

These findings therefore, imply that the CotN, KCD, lead pastors and the ACK, Nairobi Diocese priests/vicars confirmed that bi-vocational ministry impacts church health in the CotN, KCD, and the ACK, Nairobi Diocese.

4.4 Findings of Comparison and Contrast of the Bi-vocational and Full-time Pastor's Work Schedule Impact on Church Health, in the CotN, KCD, and the ACK, Nairobi Diocese

Comparison and Contrast of bi-vocational and full-time pastors work schedule's impact on church health was measured by working time, remuneration and ministry fulfillment.

4.4.1 Descriptive Data of Comparison and Contrast of Bi-vocational and Full-time Pastor's Work Schedule Impact on Church Health in the CotN, KCD, and the ACK, Nairobi Diocese

Table 4.3 Comparison and Contrast of Bi-vocational and Full-time Pastor's Work Schedule Impact on Church Health in the CotN, KCD

Statements	**SD** **F** **%**	**D** **F** **%**	**N** **F** **%**	**A** **F** **%**	**SA** **F** **%**	**Mean**	**Std deviation**
1 Working in the church is fine due to the presence of God	3 (3.8%)	5 (5.7%)	16 (19.8%)	36 (40.6%)	27 (30.2%)	**3.88**	**1.03**
2 Working time-frames have enhanced service in the church/parish	4 (4.7%)	3 (3.8%)	21 (22.6%)	31 (37.7%)	28 (31.1%)	**3.87**	**1.05**
3. There are good remunerations set for pastors/priests	28 (29.3%)	30 (33.0%)	13 (17.9%)	12 (15.0%)	4 (4.8%)	**3.86**	**1.35**

4. There is no ministry fulfillment due to low wages in the church/parish	13 (17.0%)	9 (12.3%)	23 (24.5%)	24 (25.5%)	18 (20.8%)	**3.21**	**1.36**
5. There are good guidelines in the church/parish	6 (8.5%)	4 (4.7%)	11 (14.2%)	35 (37.7%)	31 (34.9%)	**3.02**	**1.19**
6. Work plans are well planned and followed to latter by the staff members in the church/parish	5 (6.6%)	7 (7.5%)	19 (23.6%)	28 (31.1%)	28 (31.1%)	**3.73**	**1.17**
Overall composite mean and std Deviation						**3.59**	**1.18**

Table 4.4 Comparison and Contrast of Bi-vocational and Full-time Pastor's Work Schedule Impact on Church Health in the ACK, Nairobi Diocese

Statements	**SD F %**	**D F %**	**N F %**	**A F %**	**SA F %**	**Mean**	**Std deviation**
1 Working in the church is fine due to the presence of God	4 (5.0%)	6 (7.5%)	14 (17.5%)	33 (37.5%)	28 (32.5%)	**3.85**	**1.11**
2 Working time-frames have enhanced service in the church/parish	4 (5.0%)	4 (5.0%)	23 (26.3%)	26 (31.3%)	28 (32.5%)	**3.81**	**1.10**

3. There are good remunerations set for the pastors/priests	9 (8.8%)	10 (10.0%)	19 (22.5%)	22 (27.5%)	25 (31.2%)	**2.89**	**1.40**
4. There is no ministry fulfillment due to low wages in the church/parish	18 (21.3%)	11 (11.3%)	16 (17.5%)	19 (23.8%)	21 (26.3%)	**3.76**	**1.49**
5. There are good guidelines in the church/parish	11 (11.3%)	4 (5.0%)	14 (15.0%)	27 (33.8%)	29 (35.0%)	**3.23**	**1.29**
6. Work plans are well planned and followed to latter by the staff members in the church/parish	9 (8.8%)	6 (6.3%)	20 (23.8%)	24 (30.0%)	26 (31.3%)	**3.69**	**1.22**
Overall composite mean and std Deviation						**3.59**	**1.19**

Statement (1)Working in the church/parish is fine due to the presence of God:

From Table 4.3, the line mean of responses from the CotN is 3.88 and a standard deviation of 1.03. These out-turn signify that the line mean, was below the composite mean of 3.59 At the same time, the line item standard deviation is 1.03 which was below the overall composite standard deviation of 1.18. The implication of these outcome to the study

is that according to the CotN respondents, working in the church is fine due to the presence of God and hence a positive influence on the impact of bi-vocational ministry on church health. And the line standard deviation was below the overall composite standard deviation indicating that there was a divergent opinion among the respondents.

Based on Table 4.4 the line mean of responses from the ACK is 3.85 and a standard deviation of 1.11. These outcome signify that the line mean, was below the composite mean of 3.53. At the same time, the line item standard deviation is 1.11 which was below the overall composite standard deviation of 1.19. The implication of these outcome to the study is that according to the ACK respondents, working in the church is fine due to the presence of God and hence a positive influence on the impact of bi-vocational ministry on church health. And the line standard deviation was below the overall composite standard deviation indicating that there was a divergent opinion among the respondents.

Statement (2) Working time-frames have enhanced service in the church/parish:

From Table 4.3, the line mean of responses from the CotN is 3.87 and a standard deviation of 1.05. These out-turn denote that the line mean, was above the composite mean of 3.5. At the same time, the line item standard deviation is 1.05 which was below the overall composite standard deviation of 1.18. The implication of these outcome to the study is that although the line mean was above the overall composite mean, the more of the respondents confirmed the statement since out of the 87, 59 (68.8) agreed with the statement, working time-frames have enhanced service in the church and hence a positive influence on the impact of bi-vocational ministry on church health. And the line standard deviation was below the overall composite standard deviation indicating that there was a divergent opinion among the respondents.

From Table 4.4 the line mean of responses from the ACK is 3.81 and a standard deviation of 1.10. These outcome mean that the line mean, is higher than the composite mean of 3.53. At the same time, the line item standard deviation is 1.10 which was below the overall composite standard deviation of 1.19. The implication of these out-turn to the study is that according to the ACK respondents, working time-frames have enhanced service in the church and hence a positive influence on the impact of bi-vocational ministry on church health. And the line standard deviation was below the overall composite standard deviation indicating that there was a divergent opinion among the respondents.

Statement (3) There are good remunerations set for pastors:

According to Table 4.3 the line mean of responses from the CotN is 3.86 and a standard deviation of 1.35. These outcome signify that the line mean, was above the composite mean of 3.59. At the same time, the line item standard deviation is 1.35 which was above the overall composite standard deviation of 1.18. The implication of these outcome to the study is that the respondents from CotN disagreed with the statement, there are good remunerations set for pastors hence the a negative influence on the impact of bi-vocational ministry on church health. And the line standard deviation was above the overall composite standard deviation indicating that there was a convergent opinion among the respondents.

From Table 4.4 the line mean of responses from the ACK is 2.89 and a standard deviation of 1.40. These results denote that the line mean, is much lower than the composite mean of 3.53. At the same time, the line item standard deviation is 1.40 which is higher than the overall composite standard deviation of 1.19. The implication of these results to the study is that the ACK respondents agreed with the statement and hence a positive influence on

the impact of bi-vocational ministry on church health. And the line standard deviation was higher that the overall composite standard deviation indicating that there was a convergent opinion among the respondents.

Statement (4) There is no ministry fulfillment due to low wages in the church/parish:

From Table 4.3 the line mean of responses from the CotN is 3.21 and a standard deviation of 1.36. These outcome indicate that the line mean, is lower than the composite mean of 3.59. At the same time, the line item standard deviation is 1.36 which is higher than the overall composite standard deviation of 1.18. The implication of these results to the study is that the respondents agreed with the statement since the line mean was lower than the overall composite mean and hence a negative influence on the impact of bi-vocational ministry on church health. And the line standard deviation was higher than the overall composite standard deviation indicating that there was a convergent opinion among the respondents.

From Table 4.4 the line mean of responses from the ACK is 3.76 and a standard deviation of 1.49. These results signify that the line mean, is higher than the composite mean of 3.53. At the same time, the line item standard deviation is 1.49 which was above the overall composite standard deviation of 1.19. The implication of these results to the study is that the respondents disagreed with the statement and hence a positive influence on the impact of bi-vocational ministry on church health. And the line standard deviation was above the overall composite standard deviation indicating that there was a convergent opinion among the respondents.

Statement (5) There are good guidelines in the church/parish:

From Table 4.3 shows the line mean of responses from the CotN is 3.02 and a standard deviation of 1.19. These outcome denote that the line mean, was below the composite mean of 3.59. At the same time, the line item standard deviation is 1.19 which is slightly above the overall composite standard deviation of 1.18. The implication of these out-turn to the study is that the respondents agreed with the statement, there are good guidelines in the church hence a positive influence on the impact of bi-vocational ministry on church health. And the line standard deviation was slightly above the overall composite standard deviation indicating that there was a convergent opinion among the respondents.

From Table 4.4 the line mean of responses from the ACK is 3.76 and a standard deviation of 1.29. These outcome signify that the line mean, was above the composite mean of 3.53. At the same time, the line item standard deviation is 1.29 which was above the overall composite standard deviation of 1.19. The implication of these results to the research is that respondents disagreed with the statement, there are good guidelines in the church and hence a negative influence on the impact of bi-vocational ministry on church health. And the line standard deviation was above the overall composite standard deviation indicating that there was a convergent opinion among the respondents.

Statement (6) Work plans are well planned and followed to the letter by the staff members in the church/parish:

According to Table 4.3 the line mean of responses from the CotN is 3.73 and a standard deviation of 1.17. These results indicate that the line mean was above the composite mean of 3.59. At the same time, the line item standard deviation is 1.17 which is lower than the

overall composite standard deviation of 1.18. The implication of these results to the study is that CotN respondents do not agree with the statement, work plans are well planned and followed to the letter by the staff members in the church and hence a negative influence on the impact of bi-vocational ministry on church health. And the line standard deviation was below the overall composite standard deviation indicating that there was a divergent opinion among the respondents.

From Table 4.4 the line mean of responses from the ACK is 3.69 and a standard deviation of 1.22. These outcome indicate that the line mean, is higher than the composite mean of 3.53. At the same time the line item standard deviation is 1.22 which is higher than the overall composite standard deviation of 1.19. The implication of these results to the study is that respondents disagreed with the statement, work plans are well planned and followed to the letter by the staff members in the church and hence a negative influence on the impact of bi-vocational ministry on church health. And the line standard deviation being higher that the overall composite standard deviation indicating that there was a convergent opinion among the respondents.

4.4.2 Qualitative Data of Comparison and Contrast of Bi-vocational and Full-time Minister's Work Schedule Impact on Church Health in the CotN, KCD, and the ACK, Nairobi Diocese

When answering the interview guide questions, statements were posed at every variable and the responses were analyzed using Nvivo software version 12 Plus and it was found that the impact of bi-vocational ministry on church health were influenced by several factors as discussed using the indicators in the conceptual framework. The qualitative responses are summarized;

Question: Is there good remuneration set for the pastor?

Interviewee 2: ACK Priest/Vicar

Response:

> "Yes, there is. Vicars as well as other staff salaries are already determined by the diocesan structure, and the salary is based on a numbers of things, academic, experience among others"

Interviewee 5: Lead Pastor, CotN, KCD

Response:

> "The church's structure is very poor, Remuneration depends on how the pastor encourages the members to give or may be if the church has any other income generating project."

Question: Is the ministry fulfillment impacted by the low wages in the church?

Interviewee 9: Lead Pastor, CotN, KCD

Response,

> "Yes. If the pastor or any other church leader who is engaged by the church do not get a good financial support from the church, then their ministry fulfillment is also affected."

4.5 Comparative Findings of the Bi-vocational Pastor's Church Economy Impact on Church Health of the CotN, KCD, and the ACK, Nairobi Diocese

The bi-vocational pastor's church economy impact on church health was measured by missional opportunities and secular identity.

4.5.1 Descriptive Data of the Bi-vocational Pastor's Church Economy Impact on Church Health of the CotN, KCD, and the ACK, Nairobi Diocese

Table 4.5 Bi-vocational Pastor's Church Economy Impact on Church Health in the CotN, KCD

Statements	**SD** **F** **%**	**D** **F** **%**	**N** **F** **%**	**A** **F** **%**	**SA** **F** **%**	**Mean**	**Std deviation**
1 Missional opportunities in the church/parish are impacted by the pastor's/priest's call into ministry	4 (4.7%)	7 (8.5%)	10 (12.2%)	36 (39.6%)	30 (34.9%)	**3.92**	**1.11**
2 Winning of more souls to Christ is determined by the church's/parish's mission	4 (4.7%)	7 (8.5%)	11 (13.2%)	35 (38.7%)	30 (34.9%)	**3.91**	**1.11**
3. Poor church/parish economy impacts church health	8 (9.4%)	5 (6.6%)	12 (14.2%)	34 (37.7%)	28 (32.1%)	**3.76**	**1.23**
4. Pastors'/priests' secular identity impacts the church's health	10 (11.3%)	5 (5.7%)	19 (21.7%)	27 (31.1%)	26 (30.1%)	**3.63**	**1.28**
5. The church is fine with the pastor/priest interacting with the secular world	8 (9.4%)	15 (17.9%)	17 (20.8%)	23 (24.5%)	24 (27.4%)	**3.42**	**1.31**

in terms of earning a living							
6. Church/parish health is not affected by the pastor'/priest's engagements outside the church/parish	14 (16.0%)	18 (22.6%)	9 (10.4%)	23 (25.5%)	23 (25.5%)	**3.71**	**1.45**
Overall composite mean and std Deviation						**3.64**	**1.26**

Table 4.6 Bi-vocational Pastor's Church Economy Impact on Church Health in the ACK, Nairobi Diocese

Statements	**SD F %**	**D F %**	**N F %**	**A F %**	**SA F %**	**Mean**	**Std deviation**
1 Missional opportunities in the church/parish are impacted by the pastor's/priest's call into ministry	6 (6.3%)	8 (10.0%)	10 (11.3%)	36 (41.3%)	25 (31.3%)	**3.81**	**1.17**
2 Winning more souls to Christ is determined by the church's/parish's mission	5 (6.3%)	10 (11.3%)	14 (15.0%)	28 (33.8%)	28 (33.8%)	**3.78**	**1.21**
3. Poor church/parish economy impacts church health	12 (12.8%)	7 (7.5%)	14 (15.0%)	27 (33.8%)	25 (31.3%)	**3.54**	**1.33**

4. Pastor's/priest's secular identity impacts the church's health	14 (15.0%)	7 (7.5%)	19 (22.5%)	20 (23.8%)	25 (31.3%)	**3.49**	**1.39**
5. The church is fine with the pastor/priest interacting with the secular world in terms of earning a living	20 (23.8%)	20 (23.8%)	14 (15.0%)	7 (7.4%)	24 (30.0%)	**3.64**	**1.27**
6. Church/parish health is not affected by the pastors'/priests' engagements outside the church/parish	13 (13.8%)	18 (21.3%)	11 (12.5%)	20 (23.8%)	23 (28.7%)	**3.67**	**1.43**
Overall composite mean and std Deviation						**3.59**	**1.16**

Statement (1): Missional opportunities in the church/parish are impacted by the pastor's/priest's call into ministry

From Table 4.5, the line mean of responses from the CotN is 3.92 and a standard deviation of 1.11. These out-turn signify that the line mean is higher than the composite mean of 3.64 At the same time, the line item standard deviation is 1.11 which is lower than the overall composite standard deviation of 1.26. The implication of these outcome to the study is that according to the CotN respondents missional opportunities in the church are

not impacted by the pastor's call in ministry and hence a negative influence on the impact of bi-vocational ministry on church health. And the line standard deviation was below the overall composite standard deviation indicating that there was a divergent opinion among the respondents.

Based on Table 4.6 the line mean of responses from the ACK is 3.81 and a standard deviation of 1.17. These outcome denote that the line mean is higher than the composite mean of 3.59. At the same time, the line item standard deviation is 1.17 which is higher than the overall composite standard deviation of 1.16. The implication of these out-turn to the study is that according to the ACK respondents, missional opportunities in the parish are not impacted by the priest's call into ministry working in the church hence a negative influence on the impact of bi-vocational ministry on church health. And the line standard deviation was above the overall composite standard deviation indicating that there was a convergence opinion among the respondents.

Statement (2): Winning more souls to Christ is determined by the church's/parish's mission

From Table 4.5, the line mean of responses from the CotN is 3.91 and a standard deviation of 1.11. These outcome signify that the line mean is higher than the composite mean of 3.64. At the same time, the line item standard deviation is 1.11 which was below the overall composite standard deviation of 1.26. The implication of these results to the study is that although the line mean is higher than the overall composite mean, the majority of the respondents confirmed the statement since out of the 87, 65 (73.6%) agreed with the statement, winning of more souls to Christ is determined by the church's/parish's mission and hence a positive influence on the impact of bi-vocational ministry on church health.

And the line standard deviation was lower than the overall composite standard deviation indicating that there was a divergence opinion among the respondents.

From Table 4.6 signify that the line mean of responses from the ACK is 3.78 and a standard deviation of 1.21. These results indicate that the line mean is higher than the composite mean of 3.59. However, more respondents, 56, (67.6%) agreed with the statement. At the same time, the line item standard deviation is 1.21 which was above the overall composite standard deviation of 1.16. The implication of these results to the study is that according to the ACK respondents, winning more souls to Christ is determined by the church's/parish's mission and hence a positive influence on the impact of bi-vocational ministry on church health. And the line standard deviation was lower than the overall composite standard deviation indicating that there was a divergence opinion among the respondents.

Statement (3) Poor church/parish economy impact church health:

From Table 4.5 shows the line mean of responses from the CotN is 3.76 and a standard deviation of 1.23. These outcome signify that the line mean, is higher than the composite mean of 3.59. At the same time, the line item standard deviation is 1.23 which was above the overall composite standard deviation of 1.16. However, more respondents, 62 (69.8%) agreed with the statement. The implication of these results to the study is that the respondents from CotN agreed with the statement, poor church economy impact church health and hence a negative influence on the impact of bi-vocational ministry on church health. And the line standard deviation was higher than the overall composite standard deviation indicating that there was a convergence opinion among the respondents.

From Table 4.6 that the line mean of responses from the ACK is 3.54 and a standard deviation of 1.33. These out-turn denote that the line mean was below the composite mean of 3.59. At the same time, the line item standard deviation is 1.33 which was above the overall composite standard deviation of 1.16. The implication of these results to the study is that the ACK respondents agreed with the statement, poor church economy impact church health and hence a negative influence on the impact of bi-vocational ministry on church health. And the line standard deviation was above the overall composite standard deviation indicating that there was a convergent opinion among the respondents.

Statement (4) Pastors'/Priests' secular identity impact on church health:

Based on Table 4.5 the line mean of responses from the CotN is 3.63 and a standard deviation of 1.28. These results indicate that the line mean is higher than the composite mean of 3.59. However, more responses 53 (61.2%) agreed with the statement. At the same time, the line item standard deviation is 1.28 which was above the overall composite standard deviation of 1.16. The implication of these results to the study is that the respondents agreed with the statement, pastors' secular identity impact church health and hence a negative influence on the impact of bi-vocational ministry on church health. And the line standard deviation was above the overal composite standard deviation indicating that there was a convergent opinion among the respondents.

From Table 4.6 the line mean of responses from the ACK is 3.49 and a standard deviation of 1.39. These results indicate that the line mean, is higher than the composite mean of 3.59. At the same time, the line item standard deviation is 1.39 which is higher than the overall composite standard deviation of 1.16. The implication of these outcome to the study is that the respondents agreed with the statement and hence a positive influence on the

impact of bi-vocational ministry on church health. And the line standard deviation was above the overall composite standard deviation indicating that there was a convergent opinion among the respondents.

Statement (5) The church is fine with the pastor interacting with the secular world in terms of earning a living.

From Table 4.5 the line mean of responses from the CotN is 3.42 and a standard deviation of 1.31. These out-turn signify that the line mean, is lower than the composite mean of 3.64. At the same time, the line item standard deviation is 1.31 which is higher than the overall composite standard deviation of 1.16. The implication of these results to the study is that the respondents agreed with the statement, the church is fine with the pastor interacting with the secular world in terms of earning a living and hence a positive influence on the impact of bi-vocational ministry on church health. And the line standard deviation was above the overall composite standard deviation indicating that there was a convergent opinion among the respondents.

From Table 4.6 the line mean of responses from the ACK is 3.64 and a standard deviation of 1.27. These out-turn indicate that the line mean, was above the composite mean of 3.59. At the same time, the line item standard deviation is 1.27 which is higher than the overall composite standard deviation of 1.16. The implication of these results to the study is that respondents disagreed with the statement, the church is fine with the pastor interacting with the secular world in terms of earning a living and hence a negative influence on the impact of bi-vocational ministry on church health. And the line standard deviation was above the overall composite standard deviation indicating that there was a convergent opinion among the respondents.

Statement (6) Church/parish health is not affected by the pastors'/priest's engagements outside the church/parish:

According to Table 4.5 the line mean of responses from the CotN is 3.71 and a standard deviation of 1.45. These results indicate that the line mean is higher than the composite mean of 3.64. At the same time, the line item standard deviation is 1.45 which is higher than the overall composite standard deviation of 1.26. The implication of these results to the study is that CotN respondents do not agree with the statement, church health is not affected by pastors' engagements outside the church, and hence a negative influence on the impact of bi-vocational ministry on church health. And the line standard deviation was lower than the overall composite standard deviation indicating that there was a divergent opinion among the respondents.

From Table 4.6 the line mean of responses from the ACK is 3.67 and a standard deviation of 1.43. These results denote that the line mean is higher than the composite mean of 3.59. At the same time the line item standard deviation is 1.43 which is higher than the overall composite standard deviation of 1.16. The implication of these results to the research is that respondents disagreed with the statement, parish health is not affected by priest's engagements outside the parish and hence a negative influence on the impact of bi-vocational ministry on church health. And the line standard deviation was above the overall composite standard deviation indicating that there was a convergent opinion among the respondents.

4.5.2 Qualitative Data on the Bi-vocational Pastor's Church Economy Impact on Church Health of the CotN, KCD, and the ACK, Nairobi Diocese

When answering the interview guide questions, statements were posed at every variable and the responses were analyzed using Nvivo software version 12. Additionally it was found that the impact of bi-vocational ministry upon church health was influenced by several factors as discussed using the indicators in the conceptual framework. The qualitative responses are summarized as;

Question: How does your call in ministry impact missional opportunities in the church?

Interviewee 3: Lead Pastor, CotN, KCD

Response:

> "I am called to preach the gospel of Jesus Christ as instructed by the Great Commission, And therefore, I reach out not only those who come to church but everyone around the community."

Interviewee 17: ACK Priest/Vicar

Response:

> "Missional opportunities in the parish comes to reality depending of the parish leadership. Therefore, I determine which one the parish will engage in."

4.6 Comparative Analysis of the Bi-vocational Pastor's Leadership Expectations Impact on Church Health in the CotN, KCD and the ACK, NRB Diocese

Bi-vocatioanal pastor's leadership expectations impact on church health was measured by time and emotional fatigue.

4.6.1 Descriptive Data of the Bi-vocational Pastor's Leadership Expectations on Church Health

Table 4.7 The Bi-vocational Pastor's Leadership Expections Impact on Church Health in the CotN, KCD

Statements	**SD** **F** **%**	**D** **F** **%**	**N** **F** **%**	**A** **F** **%**	**SA** **F** **%**	**Mean**	**Std deviation**
1 The church/parish do not have high expectation from the pastor/priest	40 (48.8%)	30 (37.4%)	11 (8.1%)	5 (4.3%)	1 (1.4%)	**2.29**	**1.32**
2 Relationship building is expected from the pastor/priest	4 (4.7%)	6 (7.5%)	7 (9.4%)	33 (37.7%)	37 (40.6%)	**4.02**	**1.11**
3. A good leadership in the church should develop and equip people for the ministry	3 (3.8%)	3 (3.8%)	4 (4.7%)	34 (39.6%)	43 (48.1%)	**4.25**	**0.98**
4. Gradual changes are expected in the church	3 (2.3%)	3 (2.3%)	8 (9.4%)	32 (36.8%)	41 (48.1%)	**4.25**	**0.94**

5. Accountability is expected in the church/parish	3 (3.4%)	3 (3.4%)	5 (8.3%)	27 (38.2%)	49 (46.7%)	**4.24**	**1.10**
6. Church/parish leadership inspires the congregation	3 (3.4%)	6 (6.6%)	4 (3.8%)	22 (25.9%)	52 (60.4%)	**4.32**	**1.07**
Overall composite mean and std Deviation						**3.89**	**1.10**

Table 4.8 The Bi-vocational Pastor's Leadership Expections Impact on Church Health in the ACK, Nairobi Diocese

Statements	**SD F %**	**D F %**	**N F %**	**A F %**	**SA F %**	**Mean**	**Std deviation**
1 The church/parish do not have high expectation from the pastor/priest	29 (31.3%)	25 (28.7%)	15 (20.0%)	8 (10.0%)	8 (10.0%)	**4.19**	**1.29**
2 Relationship building is expected from the pastor/priest	6 (6.3%)	8 (8.8%)	10 (11.3%)	30 (35.0%)	31 (38.8%)	**3.91**	**1.19**
3. A good leadership in the church should develop and equip people for the ministry	4 (5.0%)	2 (2.5%)	5 (6.3%)	34 (37.5%)	40 (48.8%)	**4.23**	**1.03**
4. Gradual changes are expected in the church	3 (3.8%)	1 (1.3%)	13 (12.5%)	28 (35.0%)	40 (47.5%)	**4.21**	**0.97**

5. Accountability is expected in the church/parish	5 (6.3%)	3 (3.8%)	7 (8.8%)	23 (26.3%)	47 (55.0%)	**4.20**	**1.15**
6. Church/parish leadership inspires the congregation	4 (5.0%)	5 (6.3%)	4 (5.0%)	21 (23.8%)	51 (60.0%)	**4.28**	**1.13**
Overall composite mean and std Deviation						**3.87**	**1.32**

Statement (1): The church/parish do not have high expectation from the pastor/priest:

From Table 4.7, the line mean of responses from the CotN is 2.29 and a standard deviation of 1.32. These outcome signify that the line mean, was below the composite mean of 3.89 At the same time, the line item standard deviation is 1.32 which above the overall composite standard deviation of 110. The implication of these results to the study is that according to the CotN respondents, the church does not have high expectation from the pastor and hence a negative influence on the impact of bi-vocational ministry on church health. And the line standard deviation was higher than the overall composite standard deviation indicating that there was a convergent opinion among the respondents.

According to Table 4.8 the line mean of responses from the ACK is 4.19 and a standard deviation of 1.29. These outcome signify that the line mean, is higher than the composite mean of 3.87. At the same time, the line item standard deviation is 1.29 which is lower than the overall composite standard deviation of 1.32. The implication of these out-turn to the study is that according to the ACK respondents, the parish does have high expectation from the priest and hence a positive influence on the impact of bi-vocational ministry on

church health. And the line standard deviation was below the overall composite standard deviation indicating that there was a divergent opinion among the respondents.

Statement (2): Relationship building is expected from the pastor/priest

From Table 4.7, the line mean of responses from the CotN is 4.02 and a standard deviation of 1.11. These outcome denote that the line mean, is higher than the composite mean of 3.89. At the same time, the line item standard deviation is 1.11 which is higher than the overall composite standard deviation of 1.10. The implication of these results to the research is that although the line mean is higher that the overall composite mean, the majority of the respondents confirmed the statement since out of the 87, 70 (78.3%) agreed with the statement, relationship building is expected from the pastor and hence a positive influence on the impact of bi-vocational ministry on church health. And the line standard deviation was above the overall composite standard deviation indicating that there was a convergent opinion among the respondents.

From Table 4.8 the line mean of responses from the ACK is 3.91 and a standard deviation of 1.19. These results indicate that the line mean is higher than the composite mean of 3.87. However, more respondents 61 (73.86%) agreed with the statement. At the same time the line item standard deviation is 1.19 which was below the overall composite standard deviation of 1.32. The implication of these outcome to the study is that according to the ACK respondents, relationship building is expected from the priest and hence a positive influence on the impact of bi-vocational ministry on church health. And the line standard deviation was below the overall composite standard deviation indicating that there was a divergent opinion among the respondents.

Statement (3) Good leadership in the church should develop and equip people for the ministry:

From Table 4.7 the line mean of responses from the CotN is 4.25 and a standard deviation of 0.98. These outcome signify that the line mean is higher than the composite mean of 3.89. At the same time, the line item standard deviation is 0.98 which was below the overall composite standard deviation of 1.10. However, more respondents76 (87.7%) agreed with the statement. The implication of these results to the study is that the respondents from CotN agreed with the statement, and hence a positive influence on the impact of bi-vocational ministry on church health. And the line standard deviation was below the overall composite standard deviation indicating that there was a divergent opinion among the respondents.

Based on Table 4.8 the line mean of responses from the ACK is 4.23 and a standard deviation of 1.03. These results indicate that the line mean, is higher than the composite mean of 3.87. However, more respondents 74 (86.3) agreed with the statement. At the same time the line item standard deviation is 1.03 which was below the overall composite standard deviation of 1.32. The implication of these results to the study is that the ACK respondents agreed with the statement, good leadership in the church should develop and equip people for the ministry and hence a positive influence on the impact of bi-vocational ministry on church health. And the line standard deviation was below the overall composite standard deviation indicating that there was a divergent opinion among the respondents.

Statement (4) Gradual changes are expected in the church:

From Table 4.7 the line mean of responses from the CotN is 4.25 and a standard deviation of 0.94. These results signify that the line mean is higher than the composite mean of 3.89. However, more responses, 73 (84.9%) agreed with the statement. At the same time, the line item standard deviation is 0.94 which is lower than the overall composite standard deviation of 1.10. The implication of these out-turn to the study is that the respondents agreed with the statement, gradual changes are expected in the church and hence a positive influence on the impact of bi-vocational ministry on church health. And the line standard deviation was lower than the overall composite standard deviation indicating that there was a divergent opinion among the respondents.

From Table 4.8 the line mean of responses from the ACK is 4.21 and a standard deviation of 0.97. These outcome denote that the line mean is higher than the composite mean of 3.87. At the same time, the line item standard deviation is 0.97 which is lower than the overall composite standard deviation of 1.32. The implication of these results to the study is that the respondents agreed with the statement and hence a positive influence on the impact of bi-vocational ministry on church health. And the line standard deviation was below the overall composite standard deviation indicating that there was a divergent opinion among the respondents.

Statement (5) Accountability is expected in the church/parish

From Table 4.7 shows the line mean of responses from the CotN is 4.24 and a standard deviation of 1.10. These outcome signify that the line mean is higher than the composite mean of 3.89. However, majority of the respondents, 76 (66.4%) agreed with the statement. At the same time, the line item standard deviation is 1.10 which is equivalent to overall composite standard deviation of 1.10. The implication of these results to the study is that

the respondents agreed with the statement, accountability is expected in the church and hence a positive influence on the impact of bi-vocational ministry upon church health. And the line standard deviation being equivalent to the overall composite standard deviation indicating that the respondents opinions were equally divided.

From Table 4.8 the line mean of responses from the ACK is 4.20 and a standard deviation of 1.15. At the same time, the line item standard deviation is 1.15 which was below the overall composite standard deviation of 1.32. These results indicate that the line mean, is higher than the composite mean of 3.87. However, more respondents agreed with the statement, accountability is expected in the parish and hence a positive influence on the impact of bi-vocational ministry on church health. And the line standard deviation was higher than the overall composite standard deviation indicating that there was convergent opinion among the respondents.

Statement (6) Church/parish leadership inspires the congregation

Based on Table 4.7 the line mean of responses from the CotN is 4.32 and a standard deviation of 1.07. These outcome signify that the line mean is higher than the composite mean of 3.89. However, majority of the respondents 74 (85.9%) agreed that church leadership inspires the congregation. At the same time the line item standard deviation is 1.07 which was below the overall composite standard deviation of 1.10. The implication of these results to the study is that CotN respondents agreed with the statement and hence a positive influence on the impact of bi-vocational ministry on church health. And the line standard deviation was higher than the overall composite standard deviation indicating that there was a convergent opinion among the respondents.

From Table 4.8 the line mean of responses from the ACK is 4.28 and a standard deviation of 1.13. These results signify that the line mean is higher than the composite mean of 3.87. However, more respondents 72 (83.8%) were of the opinion that church leadership inspires the congregation. At the same time the line item standard deviation is 1.13 which was below the overall composite standard deviation of 1.32. The implication of these results to the study is that the respondents agreed with the statement, and hence a positive influence on the impact of bi-vocational ministry on church health. And the line standard deviation was below the overall composite standard deviation indicating that there was a divergent in opinion among the respondents.

4.6.2 Inferential Statistics for Bi-vocational Pastor's Leadership Expectations on Church Health of the CotN, KCD, and ACK, Nairobi Diocese

The Correlation between leadership expectations and bi-vocational ministry on health church was computed by means of Pearson`s correlational analyses and Table 4.9 shows the statistical outputs.

Table 4.9: The Correlation Between Bi-vocational Ministry and Leadership Expectations on Health Church in the CotN, KCD, and in the ACK, Nairobi Diocese

Variable	**Statistics**	**Health Church**
leadership expectations	Pearson Correlation	0.496
	Sig.(2-tailed)	0.000
	N	186

(n=186); **Correlation is significant at 0.05 level (2-tailed)

Going by the statistics on Table 4.9, the coefficient of correlation between leadership expectations and bi-vocational ministry on health church (r = 0.246, n = 186, *P*- value = 0.000). This implies that there was a positive significant relationship between leadership expectations and bi-vocational ministry on health church at a 95% confidence interval. Therefore, the researcher rejected the null-hypothesis which stated that there is no significant relationship between leadership expectations and bi-vocational ministry on health church. And hence church congregations subsequently regressed against leadership expectations and the output statistics are depicted in Table 4.10.

Table 4.10: The Model Fitness on Bi-vocational Ministry's Leadership Expectations on Church Health in the CotN, KCD, and in the ACK, Nairobi Diocese

Model summary				
Model	**R**	**R Square**	**Adjusted R Square**	**Std. Error of the Estimate**
1	0. 496[a]	0.246	0.242	0.59812

a. Dependent health church

b. Predicator: (Constant), leadership expectations

The model summary in Table 4.10 designates that leadership expectations predicted a 24.6% variation in health church for $R^2 = 0.246$. The findings implied that 75.4% of the variation in the predicted variable (health church) was a result of other factors not within the model.

Table 4.11: ANOVA for Bi-vocational Ministry's Leadership Expectations on Church Health in the CotN, KCD, and in the ACK, Nairobi Diocese

Model		**Sum of Squares**	**Df**	**Mean Squares**	**F**	**Sig.**
1	Regression	21.441	1	21.441	59.933	0.000 [b]
	Residual	65.825	184	0.358		
	Total	87.266	185			

Table 4.11 provides the findings on Analysis of Variance (ANOVA) which shows that the model was statistically significant supported by F statistics value of 59.933 and P- value = 0.000. The findings established that leadership expectations has a statistical relationship with health church. Thus the model was fit in predicting health of the church (dependent variable).

Table 4.12 Regression Coefficients[a] of Bi-vocational Ministry's Leadership Expectations on Church Health in the CotN, KCD, and in the ACK, Nairobi Diocese

Model		Unstandardized Coefficients		Standardized Coefficients	T	Sig (p-value)
		B	Std. Error	Beta		
1	(Constant)	1.915	0.282		6.788	0.000
	leadership expectations	0.561	0.072	0.496	7.742	0.000

Regression coefficients in Table 4.12 showed that leadership expectations and health of congregations had a positive significant relationship (B=0.561, P=0.000. This indicated

that a unit increase in leadership expectations resulted to rise of 56.1% on the dependent variable (Health of Church).

A unit rise in the leadership expectations would lead to change in the health church, given that other factors were held constant. The substituted model is:

Model: $Y= 1.915+0.561X_1+\varepsilon$ where,

Y =: Health church,

X_1 = leadership expectations and

ε = Error term.

4.6.3 Qualitative Data on Bi-vocational Ministry Leadership Expectations Impact on Church Health

When answering the interview guide questions, statements were posed at every variable and the responses were analyzed using Nvivo software version 12 Plus and it was found that the impact of bi-vocational ministry upon church health were influenced by several factors as discussed using the indicators in the conceptual framework. The qualitative responses are summarized,

Question: Do the members expect relationship building from priests? Explain

Interviewee N0. 15 ACK Priest/Vicar

Response:

> "Yes they do. It is through the relationship building that members responds well to the ministry services."

Interviewee No. 7 Lead Pastor, CotN, KCD

Response;

> "Yes. Relationship building is central to the pastoral ministry. Good relationship must be build in order to walk together."

Question: What is your opinion in terms of accountability expectations in the church/parish?

Interviewee No. 13. ACK, Priest/Vicar

Response:

> "It is in the parish that accountability needs to be practiced to a very high degree. True faithfuls must be open in all circumstances."

Interviewee N0. 5. Lead Pastor, CotN, KCD

Response:

> "God has called us all to live responsibly. Hence we are accountable to God as well as to others. This helps in winning more souls to Christ."

4.7 Comparative Findings of Bi-vocational Pastor's Intervention Strategies on Church Health in the CotN, KCD, and in the ACK, Nairobi Diocese

The bi-vocational pastor's intervention strategies was measured by, resource, refocus and revaluate.

4.7.1 Descriptive Data of the Bi-vocational Pastor's Intervention Strategies on Church Health

Table 4.13 Bi-vocational Pastor's Intervention Strategies Impact on Church Health in the CotN, KCD

Statements	SD F %	D F %	N F %	A F %	SA F %	Mean	Std deviation
1 Cultural and spiritual sensitivity helps in church health	4 (4.7%)	6 (6.6%)	5 (5.9%)	30 (35.8%)	42 (47.3%)	**4.08**	**1.10**
2 Ministry leadership team helps improve church's health	2 (2.8%)	2 (2.8%)	8 (8.5%)	30 (35.8%)	45 (50.6%)	**4.27**	**0.94**
3. Community sensitivity impacts church's health	3 (3.8%)	4 (4.7%)	17 (17.9%)	30 (35.8%)	33 (37.7%)	**3.99**	**1.04**
4. Evaluation on the church's mission strategies helps impacts church's health	2 (2.8%)	5 (5.7%)	17 (17.9%)	27 (33.0%)	36 (40.6%)	**4.03**	**1.03**
5. Focusing on the mission of the church improves church's health	3 (3.8%)	2 (1.9%)	9 (6.8%)	30 (37.8%)	43 (49.7%)	**4.25**	**0.96**
6. Partnering with para-organizations improves church's health	3 (3.8%)	5 (5.7%)	8 (8.5%)	40 (42.5%)	33 (39.6%)	**4.08**	**1.02**

Overall composite mean and std Deviation						**4.11**	**0.99**

Table 4.14 Bi-vocational Pastor's Intervention Strategies Impact on Church Health in the ACK, Nairobi Diocese

Statements	**SD** **F** **%**	**D** **F** **%**	**N** **F** **%**	**A** **F** **%**	**SA** **F** **%**	**Mean**	**Std deviation**
1 Cultural and spiritual sensitivity helps in church healt	6 (6.3%)	8 (8.8%)	9 (10.0%)	24 (27.5%)	38 (47.5%)	**4.01**	**1.22**
2 Ministry leadership team helps improve church's health	3 (3.8%)	3 (3.8%)	7 (7.5%)	31 (35.0%)	41 (50.0%)	**4.22**	**1.00**
3. Community sensitivity impacts church's health	4 (5.0%)	4 (5.0%)	16 (18.8%)	30 (35.0%)	31 (36.3%)	**3.93**	**1.10**
4. Evaluation on the church's mission strategies helps impacts church's health	3 (3.8%)	7 (7.5%)	16 (18.8%)	24 (28.7%)	35 (41.3%)	**3.96**	**1.11**
5. Focusing on the mission of the church's improves church health	4 (5.0%)	2 (2.5%)	8 (8.8%)	30 (35.0%)	41 (48.8%)	**4.20**	**1.04**
6. Partnering with para-organizations improves church's health	4 (5.0%)	4 (5.0%)	9 (10.0%)	35 (41.3%)	33 (38.3%)	**4.04**	**1.07**
Overall composite mean and std Deviation						**4.06**	**1.28**

Statement (1) Cultural and spiritual sensitivity helps in church health:

From Table 4.13, the line mean of responses from the CotN is 4.08 and a standard deviation of 1.10. These outcome denote that the line mean was below the composite mean of 4.11 At the same time, the line item standard deviation is 1.10 which is higher than the overall composite standard deviation of 0.99. The implication of these results to the study is that according to the CotN respondents, cultural and spiritual sensitivity helps in church health and hence a positive influence on the impact of bi-vocational ministry on church health. And the line standard deviation was above the overall composite standard deviation indicating that there was a convergent opinion among the respondents.

According to Table 4.14 the line mean of responses from the ACK is 4.01 and a standard deviation of 1.22. These out-turn signify that the line mean was below the composite mean of 4.06. At the same time the line item standard deviation is 1.22 which is lower than the overall composite standard deviation of 1.28. The implication of these results to the study is that according to the ACK respondents, cultural and spiritual sensitivity helps in church health and hence a positive influence on the impact of bi-vocational ministry on church health. And the line standard deviation was below the overall composite standard deviation indicating that there was a divergent opinion among the respondents.

Statement (2) Ministry leadership team helps improve church health:

From Table 4.13, the line mean of responses from the CotN is 4.27 and a standard deviation of 0.94. These outcome signify that the line mean was above the composite mean of 4.11. However, more respondents, 75 (86.4%) agreed with the statement. At the same time the line item standard deviation is 0.94 which is lower than the overall composite

standard deviation of 0.99. The implication of these results to the study is that the respondents confirms the statement, ministry leadership team helps improve church health and hence a positive influence on the impact of bi-vocational ministry on church health. And the line standard deviation was below the overall composite standard deviation indicating that there was a divergent opinion among the respondents.

Based on Table 4.14 the line mean of responses from the ACK is 4.22 and a standard deviation of 1.00. These results denote that the line mean is higher than the composite mean of 4.06. However, more respondents, 72 (85.0%) agreed with the statement. At the same time the line item standard deviation is 1.00 which was below the overall composite standard deviation of 1.28. The implication of these results to the study is that according to the ACK respondents, the ministry leadership team helps improve church health and hence a positive influence on the impact of bi-vocational ministry on church health. And the line standard deviation was below the overall composite standard deviation indicating that there was a divergent opinion among the respondents.

Statement (3) Community sensitivity impacts church health:

From Table 4.13 the line mean of responses from the CotN is 3.99 and a standard deviation of 1.04. These outcome signify that the line mean was below the composite mean of 4.11. At the same time, the line item standard deviation is 1.04 which is higher than the overall composite standard deviation of 0.99. The implication of these out-turn to the research is that the respondents from CotN agreed with the statement, community sensitivity impacts church health and hence a positive influence on the impact of bi-vocational ministry on church health. And the line standard deviation was above the overall

composite standard deviation indicating that there was a convergent opinion among the respondents.

From Table 4.14 the line mean of responses from the ACK is 3.93 and a standard deviation of 1.10. These outcome denote that the line mean was below the composite mean of 4.06. At the same time, the line item standard deviation is 1.10 which is lower than the overall composite standard deviation of 1.28. The implication of these out-turn to the study is that the ACK respondents agreed with the statement, community sensitivity impacts church health and hence a positive influence on the impact of bi-vocational ministry on church health. And the line standard deviation was below the overall composite standard deviation indicating that there was a divergent opinion among the respondents.

Statement (4) Evaluation on the church's mission strategies helps impacts church health:

According to Table 4.13 the line mean of responses from the CotN is 4.03 and a standard deviation of 1.03. These outcome denote that the line mean was below the composite mean of 4.11. At the same time, the line item standard deviation is 1.03 which is higher than the overall composite standard deviation of 0.99. The implication of these out-turn to the study is that the respondents agreed with the statement, evaluation on the church's mission strategies helps impact church health and hence a positive influence on the impact of bi-vocational ministry on church health. And the line standard deviation was higher than the overall composite standard deviation indicating that there was a convergent opinion among the respondents.

From Table 4.14 the line mean of responses from the ACK is 3.96 and a standard deviation of 1.11. These outcome denote that the line mean is lower than the composite

mean of 4.06. At the same time, the line item standard deviation is 1.11 which was below the overall composite standard deviation of 1.28. The implication of these out-turn to the study is that the respondents agreed with the statement, evaluation on the church's mission strategies helps impacts church health and hence a positive influence on the impact of bi-vocational ministry on church health. And the line standard deviation was below the overall composite standard deviation indicating that there was a divergent opinion among the respondents.

Statement (5) Focusing on the mission of the church improves church health:

Based on Table 4.13 the line mean of responses from the CotN is 4.25 and a standard deviation of 0.96. These outcome signify that the line mean is higher than the composite mean of 4.11. However, more of the respondents 73 (77.5%) agreed that focusing on the mission of the church improves church health and hence a positive influence on the impact of bi-vocational ministry on church health. And the line standard deviation was below the overall composite standard deviation indicating that there was a divergent opinion among the respondents.

From Table 4.14 the line mean of responses from the ACK is 4.20 and a standard deviation of 1.04. These results denote that the line mean is higher than the composite mean of 4.06. However, more respondents were of the opinion that focusing on the mission of the church improves church health. At the same time, the line item standard deviation is 1.04 which below the overall composite standard deviation of 1.28. The implication of these results to the study is that respondents agreed with the statement, focusing on the mission of the church improves church health and hence a positive influence on the impact of bi-vocational ministry on church health. And the line standard deviation was below the

overall composite standard deviation indicating that there was a divergent opinion among the respondents.

Statement (6) Partnering with para-organizations improves church health:

From Table 4.13 the line mean of responses from the CotN is 4.08 and a standard deviation of 1.02. These results signify that the line mean is higher than the composite mean of 4.06. However, majority of the respondents, 73 (82.1%) had a view that partnering with para-organizations improves church health. At the same time, the line item standard deviation is 1.02 which was below the overall composite standard deviation of 1.28. The implication of these results to the study is that CotN responds agreed with the statement, partnering with para-organizations improves church health and hence a positive influence on the impact of bi-vocational ministry on church health. And the line standard deviation was below the overall composite standard deviation indicating that there was a divergent opinion among the respondents.

From Table 4.14 the line mean of responses from the ACK is 4.04 and a standard deviation of 1.07. These outcome denote that the line mean was below the composite mean of 4.06. At the same time, the line item standard deviation is 1.07 which was below the overall composite standard deviation of 1.28. The implication of these results to the study is that respondents agreed with the statement, partnering with para-organizations improves church health and hence a positive influence on the impact of bi-vocational ministry on church health. And the line standard deviation was below the overall composite standard deviation indicating that there was a divergent opinion among the respondents.

4.7.2 Qualitative Data on Bi-vocational Pastor's Intervention Strategies Impact on Church Health in the CotN, KCD, and the ACK, NRB Diocese

When answering the interview guide questions, statements were posed at every variable and the responses were analyzed using Nvivo software version 12 Plus and it was found that the Impact of bi-vocational ministry upon church health was influenced by several factors as discussed using the indicators in the conceptual framework. The qualitative responses are summarized,

Question: Does cultural and spiritual sensitivity help in church health?

Interviewee N0. 14 Lead Pastor, CotN, KCD

Response:

> "Yes. Cultural and spiritual sensitivity is very important especially my church being a multicultural congregation and hence diversity is critical."

Question: How is evaluating a church's mission strategy help impact church health?

Interviewee N0. 10. ACK Priest/Vicar

Response:

> "It helps to find out our weak points as well as our strengths. It also help us to know where we are coming from as a church and which direction to go."

The model becomes $Y = 1.915+0.561X_1+\varepsilon$.

Where, Y is on Health Church,

X_1 is leadership expectations.

β_0 is constant and β_1, is coefficients for X_1, correspondingly and ε is term of error.

CHAPTER FIVE

DISCUSSIONS, SUMMARY, CONCLUSIONS, AND RECOMMENDATIONS

5.1 Introduction

This thesis was carried out with the goal of examining the impact of bi-vocational ministry on church health by comparing the Church of the Nazarene, Kenya Central District and the Anglican Church of Kenya, Nairobi Diocese. Precisely, the research sought first; to compare and contrast the work schedule of bi-vocational and full-time pastors on church health of the CotN, KCD, and the ACK, Nairobi Diocese; second, to determine the influence of the bi-vocational pastor's church economy on church health of the CotN, KCD, and of the ACK, Nairobi Diocese; third, to assess the bi-vocational pastor's leadership expectations on church health of the CotN, KCD, and the ACK, Nairobi Diocese; and fourth, to establish interventions that can help bi-vocational pastors deal with church health challenges and at the same time maximize the positive impacts in the CotN, KCD, and the ACK, Nairobi Diocese. A discussion of the findings, summary of the major findings and the conclusions drawn from them is presented in this chapter. The section also makes recommendations on different areas based on the findings and analyzed data that is relevant to the various stakeholders. The recommendations if implemented, will be of great help in addressing the identified impacts. At the same time, the recommendations can be used for further study.

5.2 Discussions

In this section the discussions, summary, conclusion, and recommendations based on the analyzed data obtained from the outcome of the research and aligned with the study objectives are presented.

5.2.1 Compare and Contrast of the Work Schedule of Bi-vocational and Full-time Pastors' on Church Health of the CotN, KCD, and the ACK, Nairobi Diocese

The first objective of the research, to compare and contrast the work schedule of bi-vocational and full-time pastor's on church health of the CotN, KCD, and the ACK, Nairobi, was to find out how the pastor's work schedule determines the effectiveness of their ministries. Therefore, the study sought to find out how pastors' work schedule impact their ministries by carrying out a comparative study of bi-vocational ministry as majorly practized by the CotN, KCD, pastors.[123] This was to be compared with the full-time ministry of the priests of the Anglican Church of Kenya, Nairobi Diocese.[124]

The lead pastor's work schedule determines greatly on the health of the church. Their schedule defines whether they are in full-time or bi-vocational ministry. Full-time pastors are assumed to work as per the International Labour Organization (ILO) stipulated time which is between 40 to 45 hours per week (Monday to Friday 8 hours daily and on Saturday for 5 hours).[125] However, pastors work on Sundays and with an off/rest day during the week. Under collective agreement, they may work for between 40 and 52 hours per week.[126] Some pastors decide to be in full-time ministry, for instance, the ACK obligate their priests to serve full-time. Bi-vocational pastors serve for fewer hours compared to

[123] Silla Onyango, District Suprintendent, Church of the Nazarene, Kenya Central District, Interviewed on 10 May, 2023, 4pm.

[124] Jackton Omindi, Vicar, Anglican Church of Kenya, Good Shepherd, Lang'ata, Interviewed on 2nd May, 2023, 11am.

[125] International Labour Organization, *Kenya Regulations of Wages and Conditions of Employment Acts, 1996-2021*

[126] *Kenya Employment Act, Part V-Rights and Duties in Employment Section 27, 1997.*

full-time pastors for they utilise part of their daily time involved in other income-generating activities outside the church.

From Table 4.1, the discussion was on working in the church is fine due to the presence of God. The outcome was that the line mean of responses from the CotN is 3.59 and a standard deviation of 1.03. At the same time, from Table 4.2 the line mean of responses from the ACK is 3.53 and a standard deviation of 1.11. The implication of these outcome to the study is that according to both the CotN, KCD, and the ACK, Nairobi Diocese respondents, working in the church is fine due to the presence of God and hence a positive influence on the impact of bi-vocational ministry on church health. This is so because in both cases, the line means were lower than the composites of 3.88 and 3.85 respectively. At the same time, the line item standard deviation of the CotN, KCD, was 1.03 which is below the overall composite standard deviation of 1.18, and that of the ACK, Nairobi Diocese was 1.11 which is still lower than the overall composite standard deviation of 1.19. This signified that the respondents from both the CotN, KCD, and the ACK, Nairobi Diocese had divergent opinions.

Therefore, a comparison of the two line results on the statement shows that both the CotN, KCD, and the ACK, Nairobi Diocese agreed with the statement that working in the church is fine due to the presence of God thereby positively impacting church health, although they hold a divergent views. This view is in line with Mauliye's thought that, faithfully serving in the church is one of the source of blessing due to the atmosphere where majority go with a common goal, to fellowship![127]

[127] Aruna O. Mauliye, "Factors Contributing to Growth of Redeemed Christian Church of God in Nigeria," (Paper Presented at Africa International University, July, 2001).

The findings on the statement, working time-frames have enhanced service in the CotN, KCD, and based on Table 4.1, denotes that more of the respondents agreed with the statement and hence a positive influence on the impact of bi-vocational ministry on church health. This was the idea held by Jackson, when he mentioned that a well managed time helps the pastor to effectively carry out the ministry obligations.[128] And the line standard deviation was lower than the overall composite standard deviation indicating that there was a divergent opinion among the respondents.

Therefore, a comparison of the two line results on the statement show that both the CotN, KCD, and the ACK, Nairobi Diocese confirms the statement, working time-frames have enhanced service in the church and hence positive influence in the church/parish, although they hold divergent views. Indeed insufficient time for God's service suffocates His ministry, [129] and even contributes to the pastor experiencing lack of deep meaning and satisfaction due to his limited time for the ministry work and causes more damage for instance, guilt of not doing his best in the ministry work.[130]

According to Table 4.1 the line mean of responses from the CotN is 3.86 and a standard deviation of 1.35. These outcomes signify that the line mean, is higher than the composite mean of 3.59. At the same time, the line item standard deviation is 1.35 which is higher than the overall composite standard deviation of 1.18. The implication of these out-turn to the study is that the respondents from CotN disagreed with the statement, there are good remunerations set for pastors and hence a negative influence on the impact of

[128] Mike Jackson, *Challenges of Bi-vocational Ministry*, 2015.
[129] Everett J. Thomas, A Mennonite Polity for Ministerial Leadership (Newton, KS: Faith and Life Press, 2002).
[130] Dan Reiland, *The Pastor's Coach*, 2017

bi-vocational ministry on church health. And the line standard deviation was above the overall composite standard deviation indicating that there was a convergent opinion among the respondents. And from Table 4.2 the line mean of responses from the ACK is 2.89 and a standard deviation of 1.40. These out-turn denotes that the line mean, was below the composite mean of 3.53. At the same time, the line item standard deviation is 1.40 which is higher than the overall composite standard deviation of 1.19. The implication of these outcome to the study is that the ACK respondents agreed with the statement and hence a positive influence on the impact of bi-vocational ministry on church health. And the line standard deviation was above the overall composite standard deviation denoting that there was a convergent opinion among the respondents.

Therefore, a comparison of the two line results on the statement show that respondents from the CotN, KCD, disagreed with the statement, there are good remunerations set for pastors. This seems to go against Apostle Paul's Scriptural teachings, "The persons being nourished with the message must share all his good things with the teacher,"[131] (Galatians 6:6 NIV). Paul despite being a tentmaker as Hock alludes, "Paul intentionally kept his leather-working trade"[132] Contrary to this the respondents from the ACK, Nairobi Diocese confirms the statement, implying that the CotN, KCD, pastors are getting poor remuneration while the ACK, Nairobi Diocese priests are getting good remuneration and this has a negative influence on the impact of bi-vocational ministry on church health in the CotN, KCD while a positive influence in the ACK, Nairobi Diocese parish. Hodges states that pastors' ministry is no lesser work compared to any other secular work, and

[131] Life Application Study Bible. Carol Stream, (Illinois: Tyndale House Publishers, 2007).
[132] Hock F. Ronald, *The Social Context of Paul's Ministry: Tent making and Apostleship.* (Philadelphia: Fortress Press, 1980). 27.

therefore, their full salary including allowances need to be determined by the church,[133] which means that the church need to meet all the primary needs of the pastor. At the same time, the views of both the group of respondents, the CotN and the ACK converged since in both instances, the line standard deviation was higher than the overall composite standard deviation. The below responses from the interview guides from the CotN, KCD, lead pastors and the ACK, Nairobi Diocese priests/vicars on the same statement confirms the above results from the congregations and the other pastors;

Question: Is there good remuneration set for the pastor?

Interviewee 2: ACK Priest/Vicar

Response:

> "Yes, there is. Vicars as well as other staff salaries are already determined by the diocesan structure, and the salary is based on a numbers of things, academic, experience among others"

Interviewee 5: Lead Pastor, CotN, KCD

Response:

> "The church's structure is very poor. Remuneration depends on how the pastor encourages the members to give or may be if the church has any other income generating project."

On the Statement, there is no ministry fulfillment due to low wages in the church/parish, job fulfilment is an orientation of emotions that employees possess towards role they are performing at the workplace.[134] Pastors fulfillment in their ministries is very crucial whether they serve as full-time or as bi-vocational ministers. Ministry fulfillment depends

[133] Stephanie Hodges, *How to Figure Out Pastors Compensation*, 2022.

[134] K. Chandrasekar, *Workplace Environment and Its Impact Organizational Performance in Public Sector Organizations, Internal Journal of Enterprise Computing and Business Systems*, 2011.

on various factors.[135] In order for full-time pastors to be fulfilled in their ministries, they depend upon their local churches whereas bi-vocational ministers determine the kind of life they want to live to the best of their satisfaction.[136] And from Table 4.1 the line mean of responses from the CotN is 3.21 and a standard deviation of 1.36. These output denote that the line mean, is lower than the composite mean of 3.59. At the same time, the line item standard deviation is 1.36 which is higher than the overall composite standard deviation of 1.18. The implication of these out-turn to the study is that the respondents agreed with the statement since the line mean was below the overall composite mean and hence a negative influence on the impact of bi-vocational ministry on church health. And the line standard deviation was higher than the overall composite standard deviation indicating that there was a convergent opinion among the respondents. And from Table 4.2 the line mean of responses from the ACK is 3.76 and a standard deviation of 1.49. These outcome denote that the line mean, is higher than the composite mean of 3.53. At the same time, the line item standard deviation is 1.49 which is higher than the overall composite standard deviation of 1.19. The implication of these out-turn to the study is that the respondents disagreed with the statement hence a positive influence on the impact of bi-vocational ministry on church health. And the line standard deviation was above the overall composite standard deviation indicating that there was a convergent opinion among the respondents.

Therefore, a comparison of the two line results on the statement show respondents from the CotN, KCD believes that there is no ministry fulfillment due to low wages in the church

[135] Jacob W. Maina, Effec ts of Pastor's Church Ministry on their Family Stability in Nairobi County, Kenya, 2018 Vol. 14.

[136] John Koning, *Entrepreneurial-Bivocational, Aptitude Financial Responsibility*, 2019.

and hence negatively impacting church health. This confirms the postulation by Easum that, ministry fulfillment is achieved following; calling being the uppermost, salaries, and the ministry environment, among others.[137] While respondents from the ACK, Nairobi Diocese held the opinion that there is ministry fulfillment in their parishes and hence, there is a positive impact on church health. At the same time both the two groups of respondents had a converged opinions.

In relation to the statement there are good guidelines in the church/parish, from Table 4.1 shows the line mean of responses from the CotN is 3.02 and a standard deviation of 1.19. These outcome signify that the line mean, was below the composite mean of 3.59. At the same time, the line item standard deviation is 1.19 which is slightly higher than the overall composite standard deviation of 1.18. The implication of these out-turn to the study is that the respondents agreed with the statement, there are good guidelines in the church and hence a positive influence on the impact of bi-vocational ministry on church health. And the line standard deviation was slightly above the overall composite standard deviation indicating that there was a convergent opinion among the respondents. And from Table 4.2 the line mean of responses from the ACK is 3.76 and a standard deviation of 1.29. These outcome denote that the line mean, is higher than the composite mean of 3.53. At the same time, the line item standard deviation is 1.29 which was above the overall composite standard deviation of 1.19. The implication of these outcome to the research is that respondents disagreed with the statement, there are good guidelines in the church and hence a negative influence on the impact of bi-vocational ministry on church health. And the line

[137] Stanley Easum, The Journal of Applied Christian Leadership, "The Pastor's Role in Vision-Based Leadership" (Grand Rapids: Zondervan Bible Publishers, 2004).

standard deviation was higher that the overall composite standard deviation indicating that there was a convergent opinion among the respondents.

Therefore, a comparison of the two line results on the statement shows that the CotN, KCD members believe the church has good guidelines put in place which positively impact the church's health. While the ACK, Nairobi Diocese members believe that the church has not put proper guidelines and hence a negative impact the parish health. This aligns to the thought of Synder, as he insinuates that proper organization and set guidelines helps improve the performance of a church.[138]

In regard to the statement, work plans are well planned and followed to the letter by the staff members in the church/parish, according to Table 4.1 the line mean of responses from the CotN is 3.73 and a standard deviation of 1.17. These results indicate that the line mean is higher than the composite mean of 3.59. At the same time, the line item standard deviation is 1.17 which is lower than the overall composite standard deviation of 1.18. The implication of these results to the study is that CotN respondents did not agree with the statement, work plans are well planned and followed to the letter by the staff members in the church and hence a negative influence on the impact of bi-vocational ministry on church health. And the line standard deviation was lower than the overall composite standard deviation indicating that there was a divergent opinion among the respondents. And from Table 4.2 the line mean of responses from the ACK is 3.69 and a standard deviation of 1.22. These results indicate that the line mean, is higher than the composite mean of 3.53. At the same time the line item standard deviation is 1.22 which is higher

[138] James Synder Ministries, Deman and Dilemma of Bi-vocational Ministry (Virginia: SAGE Publication, 2010).

than the overall composite standard deviation of 1.19. The implication of these results to the research is that respondents disagreed with the statement, work plans are well planned and followed to the letter by the staff members in the church and hence a negative influence on the impact of bi-vocational ministry on church health, this being in agreement with Cladis idea that lack of plan is a recipe for poor results.[139] And the line standard deviation was above the overall composite standard deviation indicating that there was a convergent opinion among the respondents.

Therefore, a comparison of the two line results on the statement show that in both the CotN, KCD, and the ACK, Nairobi Diocese, members believe that work plans are not well planned and followed to the letter by the staff members in the church and hence a negative influence on the impact of bi-vocational ministry on church/parish health. And they all had a convergent opinion on that.

5.2.2 Bi-vocational Pastor's Church Economy Impact on Church Health of the CotN, KCD, and the ACK, Nairobi, Diocese

In relation to the second objective, the researcher assessed how church economy impacts the ministry. Church economy is one of the key determinants of the affair between the pastor and the local church in terms of the pastoral ministry. For instance, in relation to the Church of the Nazarene, it is spelt out in the CotN Manual that during a calling of a pastor, the amount of remuneration shall be determined by the local church board.[140] In such a case it means that when the local church is not doing well economically, then the

[139] George Cladis, "The Ministry Leadership Team," The Best Model (San Fransisco: Pinterest Press, 2007).

[140] Church of the Nazarene Manual (2017-2021), Par. 115.4, Pg. 80

pastor is poorly remunerated. Many churches today are still young and do not have enough funds to remunerate a full-time salary for the pastor and the expected allowances to meet all the pastor's financial needs.[141] A new church's finances are not able to meet the pastor's financial needs unless some support type is offered by a sponsoring church. Some pastors may choose to serve as bi-vocational ministers until the church is financially stable enough to be able to pay them in a full-time basis.[142] The research assessed how missional opportunities and secular identity impact contributes to bi-vocational ministry and compiled the findings related to each.

In Relation to the statement, missional opportunities in the church/parish are impacted by the pastor's/priest's call into ministry Table 4.5, shows the line mean of responses from the CotN is 3.92 and a standard deviation of 1.11. These outcome signify that the line mean is higher than the composite mean of 3.64. At the same time, the line item standard deviation is 1.11 which is lower than the overall composite standard deviation of 1.26. The implication of these out-turn to the study is that according to the CotN respondents missional opportunities in the church are not impacted by the pastor's call in ministry and hence a negative influence on the impact of bi-vocational ministry on church health. This is confirmed by Leith, for he argues that pastor is the vision bearer of any local church.[143] And the line standard deviation was below the overall composite standard deviation indicating that there was a divergent opinion among the respondents.

Based on Table 4.6 the line mean of responses from the ACK is 3.81 and a standard deviation of 1.17. These outcome denote that the line mean was above the composite mean

[141] Robert LaRochelle, Parttime Pastor Fulltime Church, Cleveland, Pilgrim Press, 2010
[142] Anderson, Leith, A Church for the 21st Century, Minneapolis, Bethany House, 1992
[143] Ibid

of 3.59. At the same time, the line item standard deviation is 1.17 which is higher than the overall composite standard deviation of 1.16. The implication of these out-turn to the study is that according to the ACK respondents, missional opportunities in the parish are not impacted by the priest's call into ministry working in the church and hence a negative influence on the impact of bi-vocational ministry on church health. And the line standard deviation was higher than the overall composite standard deviation indicating that there was a convergence opinion among the respondents. And the responses from the CotN, KCD, lead pastors and teh ACK priests/vicars confirmed the same. For instance;

Question: How does your call in ministry impact missional opportunities in the church?

Interviewee 3: Lead Pastor, CotN, KCD

Response:

> "I am called to preach the gospel of Jesus Christ as instructed by the Great Commission, And therefore, I reach out not only those who come to church but everyone around the community."

Interviewee 17: ACK Priest/Vicar

Response:

> "Missional opportunities in the parish comes to reality depending of the parish leadership. Therefore, I determine which one the parish will engage in."

On the findings related to secular identity the study aimed at establishing how bi-vocational pastor's secular identity impact church health in the Church of the Church of the Nazarene, Kenya Central District and in comparison to the Anglican Church of Kenya, Nairobi Diocese. The theoretical research on the study indicated that the days when a pastor

was honoured for a calling above any secular employment may be disappearing.[144] When pastors work outside of the church, their involvement can bring them credibility with the community that would be hard to attain if otherwise. The workplace interactions can bring opportunities to share the message of Christ Jesus with those who would otherwise not be part of the pastor's world. Pastors should ask themselves: How much contact does my church job give me to people outside my churches?[145] Spreading the Good News to every nations, needs determination far beyond the extent and capability of a pastor who serves on a full-time basis.[146] Following the analyzed data as presented on Table 4.5 the line mean of responses from the CotN is 3.63 and a standard deviation of 1.28. These results indicate that the line mean is higher than the composite mean of 3.59. However, more respondents 53 (61.2%) agreed with the statement. At the same time, the line item standard deviation is 1.28 which was above the overall composite standard deviation of 1.16. The implication of these outcome to the study is that the respondents agreed with the statement, pastors' secular identity impact church health and hence a positive influence on the impact of bi-vocational ministry on church health. However, this result contrasted the thought following the discussion in the recent year's (2021) CotN, KCD, Nazarene Youth International (NYI) ministry council meeting, where a point of concern was raised that several local church lead pastors are not only available for their youths, but also for the rest of their church members.[147] The possible reason for the pastors' unavailability was that they were busy

[144] Ibid.

[145] Anderson Leith

[146] Dickson K. Nkonge, *Theological Education Institution in Kenya and the Future of teh Church: An Anglican Case Study:* Journal of Adult Theological Education, Vol. 10 N0. 2, November, 2020, 147-161.

[147] Minutes of the Meeting, 15th December 2021

involved in other income related engagements elsewhere outside the church and hence affecting their ministry.

And the line standard deviation was higher than the overall composite standard deviation indicating that there was a convergent opinion among the respondents. And from Table 4.6 the line mean of responses from the ACK is 3.49 and a standard deviation of 1.39. These rout-turn signify that the line mean, is higher than the composite mean of 3.59. At the same time, the line item standard deviation is 1.39 which is higher than the overall composite standard deviation of 1.16. The implication of these routcome to the study is that the respondents agreed with the statement and hence a negative influence on the impact of bi-vocational ministry on church health. And the line standard deviation was higher than the overall composite standard deviation indicating that there was a convergent opinion among the respondents. This result is also held by Leith, who alludes that pastors secular workplaces brings them opportunities to preach the Good News to those who would otherwise not be part of the pastor's world.[148] And Apostle Paul taught and adapted this work ethic, "For you yourselves know how you ought to imitate us, because we were not idle when we were with you, nor did we eat anyone's bread without paying for it, but with toil and labour we worked night and day, that we might not be a burden to any of you. It was not because we do not have that right, but to give you in ourselves an example to imitate." (2 Thessalonians 3:7-9, ESV) Such a strong work ethic will give a greater honour and integrity. Pastors ought to understand their secular prosfession as a mandate in which they model their members the relevancy of their teaching.[149]

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[148] Anderson Leith

[149] Everett J. Thomas, *A Mennonite Polity for Ministerial Leadership* (Newton, KS: Faith and Life Press, 1996), 139.

5.2.3 Bi-vocational Pastor's Leadership Expectations Impact on Church Health in the CotN, KCD, and in the ACK, Nairobi, Diocese

The third objective of this research was to assess the influence of bi-vocational minister's leadership expectations pon church health of the CotN, KCD and ACK, Nairobi Diocese.

Some scholars agree that expectations of pastors are the same for both full-time and bi-vocational ministry. For instance, Brown alludes that a pastor should be well rounded in life. He should be able to provide for his family's basic needs without excuses of ministry,[150] a point that Abrams agrees with and adding that the pastors should also be sensitive to the life around him.[151] Welteroth says, "A pastor need to be available to the community around him, for Jesus was so much involved in all spheres of life, for instance, his teachings reflected that he was acquinted with finances, farming, marketing and fishing."[152] This is supported by Brown who adds, "A pastor should be available to share in other people's lives."[153] These points out that the faithful's expectation from the pastor cuts across from full-time to b-vocational pastors.

Findings related to expectations shows that the expectations of pastors are the same for both in full-time and bi-vocational ministry. As much as the pastor is occupied with a other income generating work outside the church and may be only available for his or her pastoral responsibilities when not working, yet the congregation still expects the pastor to perform his or her pastoral work. The pastor is expected for instance, to be available for

[150] Brene Brown, *Dare Lead: Brave Work. Tough Conversations. Whole Hearts*, 2018.

[151] Stacy Abrams, *Lead from the Outside: How to Build Your Future and Make Real Change*, 2019.

[152] Elaine Welteroth, More than Enough: Claiming Space for Who You Are. No Matter What They Say, 2017

[153] Brene Brown.

"counselling, hospital visitation, officiating at weddings and funeral, conducting church services, or playing any other role that is related to his or her work as a pastor."[154] Failing to fullfil these functions entails failing short of his or her responsibilities. In fact, pastors must be available for their flock for the pastor's role is to shepherd; a pastor acts as a shepherd by counselling, comforting, and caring for the people.[155] And Table 4.7, show that the line mean of responses from the CotN is 2.29 and a standard deviation of 1.32. These outcome denote that the line mean, is lower than the composite mean of 3.89 At the same time, the line item standard deviation is 1.32 which is higher than the overall composite standard deviation of 110. The implication of these results to the study is that according to the CotN respondents, the church does not have high expectation from the pastor and hence a negative influence on the impact of bi-vocational ministry on church health. And the line standard deviation was above the overall composite standard deviation indicating that there was a convergent opinion among the respondents.

According to Table 4.8 the line mean of responses from the ACK is 4.19 and a standard deviation of 1.29. These outcome signify that the line mean, was above the composite mean of 3.87. At the same time, the line item standard deviation is 1.29 which is lower than the overall composite standard deviation of 1.32. The implication of these results to the study is that according to the ACK respondents, the parish does have high expectation from the priest and hence a positive influence on the impact of bi-vocational ministry on church health. And the line standard deviation was lower than the overall composite standard deviation indicating that there was a divergent opinion among the respondents.

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[154] Dennis Roger, "Pastors Balancing God's Work and Full-Time Secular Jobs," 9th November 2008

[155] Albert Truesdale and George Lyons

Therefore, comparison of the two line results on the statement show that the CotN, KCD, church members do not have very high expectation from the pastor, which seems to contradict Damazio's thought that congregation has high expectations from their pastor.[156] This is true because failing to meet his church's expectations entails falling short of his or her responsibilities. Pastors must be available for their flock for the pastor's role is to shepherd; a pastor acts as a shepherd by counselling, comforting, and caring for the people.[157] Unlike the ACK, Nairobi Diocese respondents who do and hence positive impact on church health. Respondents from the CotN had converging opinions while those from the ACK had diverging views.

5.2.4 Bi-vocational Pastor's Intervention Strategies Impact on Church Health in the CotN, KCD, and the ACK, Nairobi Diocese

The fouth objective of this research was to establish intervention that can help bi-vocational pastors to deal with church health challenges and at the same time, maximize on the positive impacts in the CotN, KCD and the ACK, Nairobi Diocese. The study established that for church health to be experienced, church leadership must develop working strategies that will be reviewed from time to time depending on the need.[158]

In relation to the Statement, cultural and spiritual sensitivity helps in church health, from Table 4.13, the line mean of responses from the CotN is 4.08 and a standard deviation of 1.10. These outcome denote that the line mean is lower than the composite mean of 4.11 At the same time, the line item standard deviation is 1.10 which was above the overall

[156] Frank Damazio, *Church Staffing*, 2017.
[157] Albert Truesdale and George Lyons
[158] Stanely Easum, *The Journal of Applied Christian Leadership*, "The Pastor's Role In Vision-Based Leadership" (Grand Rapids: Zondervan Bible Publishers, 2004).

composite standard deviation of 0.99. The implication of these results to the study is that according to the CotN respondents, cultural and spiritual sensitivity helps in church health and hence a positive influence on the impact of bi-vocational ministry on church health. And the line standard deviation was higher that the overall composite standard deviation indicating that there was a convergent opinion among the respondents.

According to Table 4.14 the line mean of responses from the ACK is 4.01 and a standard deviation of 1.22. These outcome signify that the line mean was below the composite mean of 4.06. At the same time the line item standard deviation is 1.22 which is lower than the overall composite standard deviation of 1.28. The implication of these results to the study is that according to the ACK respondents, cultural and spiritual sensitivity helps in church health and hence a positive influence on the impact of bi-vocational ministry on church health. And the line standard deviation was lower that the overall composite standard deviation indicating that there was a divergent opinion among the respondents.

Therefore, comparison of the two line results on the statement show that both the CotN, KCD and the ACK, Nairobi Diocese agreed that cultural and spiritual sensitivity helps in church health and thereby positively impacting church health, although they hold divergence views. This confirms the idea of Mark, that church leaders need to be very sensitive to the individual flock's background and culture.[159]

The finding of the statement, ministry leadership team helps improve church health is presented on Table 4.13, the line mean of responses from the CotN is 4.27 and a standard deviation of 0.94. These outcome denote that the line mean is higher than the composite

[159] Meckley, David Mark. *Motivating Church Health through Theology*. South Hamilton, MA: Gordon-Conwell Theological Seminary, 2006

mean of 4.11. However, more respondents, 75 (86.4%) agreed with the statement. At the same time, the line item standard deviation is 0.94 which was below the overall composite standard deviation of 0.99. The implication of these results to the study is that the respondents confirms the statement, ministry leadership team helps improve church health and hence a positive influence on the impact of bi-vocational ministry on church health. This is supported by Cladis where for he says, "the best kind of leadership model is the leadership team."[160] And the line standard deviation was lower than the overall composite standard deviation indicating that there was a divergent opinion among the respondents.

Based on Table 4.14 the line mean of responses from the ACK is 4.22 and a standard deviation of 1.00. These results indicate that the line mean was above the composite mean of 4.06. However, more respondents, 72 (85.0%) agreed with the statement. At the same time the line item standard deviation is 1.00 which was below the overall composite standard deviation of 1.28. The implication of these results to the study is that according to the ACK respondents, the ministry leadership team helps improve church health[161] and hence a positive influence on the impact of bi-vocational ministry on church health. And the line standard deviation was lower that the overall composite standard deviation indicating that there was a divergent opinion among the respondents.

Therefore, comparison of the two line results on the statement show that both the CotN, KCD, and the ACK, Nairobi Diocese confirms the statement, ministry leadership team helps improve church health hence positive influence in the church/parish, although they hold divergence views. This is true, ministry leadership of team model is of great help since

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[160] George Cladis, *The Ministry Leadership Team-The Best Model* (San Fransisco: Pinterest Press, 2007).

[161] Ibid.

it demonstrates a living picture of the standard of the entire body of Christ.[162] A team co-operating towards the same goal shows some kind of safety and steadily flow of the message of Christ as well as in team leadership, and there is higher chances of robust and constant discipleship and training offered to the less mature leaders.

5.3 Summary of the Main Findings

This section gives a synopsis of the main outcome based on the study objectives; to contrast work schedule of bi-vocational and full-time pastors on church health of the CotN, KCD and the ACK, Nairobi Diocese; to determine influence of the bi-vocational pastor's church economy on church health of the CotN, KCD and that of the ACK, Nairobi Diocese; to assess the bi-vocational pastor's leadership expectations on church health of the CotN, KCD and ACK, Nairobi Diocese; and to establish intervention that can help bi-vocational pastors to deal with church health challenges and at the same time maximize on the positive impacts in the CotN, KCD and the ACK, Nairobi Diocese.

5.3.1 Summary of the Findings Related to Comparison and Contrast of the Work Schedule

Comparison and Contrast of Bi-vocational and full-time pastor's work schedule impact on church health of the CotN, KCD and ACK, Nairobi Diocese, was to find out how pastors work schedule determines the effectiveness of their ministries. Therefore, the study sought to find out how exactly pastors' schedule impact their ministries by carrying out comparative study of bi-vocational ministry as majorly practiced by the CotN, KCD, pastors and in comparison to the full-time ministry of the priests of the ACK, Nairobi

[162] Marc B. Donaldson, "A means to an End: The Sustainability of Bi-vocational Ministry" (A Dissertation Presented at the Faculty of Asbury Theological Seminary, May 2016).

Diocese. The findings on the work schedule is that; the lead pastor's work schedule determines greatly on the health of the church, for their schedule defines whether they are in full-time or bi-vocational ministry. For it is their work-schedule that will determine if they will be able to meet their congregants expectations in terms of their their availability for them.

The findings on the pastor's working time revealed that their time-frames fully engaged in the ministry work enhances ministry service in the church or parish. From Tables 4.3 and 4.4 it is evident that a larger percentage of 66.3% of all the respondents agreed that pastors working time-frame in the ministry impact their ministerial services.

5.3.2 Summary of the Findings Related to the Church's Economy

Relating to the second objective, the researcher assessed how church economy impacts the ministry. Church economy is key determinants in terms of helping the church achieve its goal of attaining church health status. The findings established that for a church to be more focused on the missional opportunities available, the economy of the church plays a key role. Further the indicators of a healthy church are; spiritual intensity, stories of life change, innovative ministry, maturing of faith, leadership development, stewardship and infrastructure development, some of them can be creatively done as a way of winning souls for Christ and nourishing them with the Word of God. However, their effectiveness will depend on the church's economic stability. When the pastor or pastors are well taken care of in terms of their basic needs, they will likewise entirely dedicate their time in the ministry and help realize its mission. And this is confirmed by the findings from Table 4.6 church economy on the impact of bi-vocational ministry on church health, missional opportunities in the church or parish are impacted by the pastor's or priest's call in ministry.

A huge percentage of respondents 73.6% agreed that missional opportunities are impacted by the pastor's call in the ministry. For this to happen, pastor needs to have provided for his family.

5.3.3 Summary of the Findings Related to Leadership Expectations

The third objective of this research was to assess how leadership expectations influence bi-vocational and full-time pastors on church health of the CotN, KCD, and ACK, Nairobi Diocese. From the assessment carried out the expectations of pastors are the same for both in full-time and bi-vocational ministry. As much as the pastor is occupied with other work outside the church and may only be available for his or her pastoral responsibilities when not working, the congregation still expects the pastor to perform his or her pastoral work. The pastor is expected for instance, to be available for; hospital visitations, presiding over burial services, counselling sessions, officiating at weddings, conducting church services, or serving in any other role that is related to his or her work as a pastor. This is affirmed by the responses analyzed as per Table 4.7 leadership expectations on the impact of bi-vocational ministry on church health. From the assertion, the church/parish do not have high expectation from the pastor/priest, out of the 172 respondents only 22 representing 12.6% agreed. While the majority 150 representing 87.4% disagreed, which means that according to them the church has high expectations from the pastor. And when the congregations' expectations are met, then it leads to positive influence among the members which will in terms replicate to numerical growth which possibly happens when the members feel that their spiritual needs are being met.

5.3.4 Summary of the Findings Related to Intervention Strategies

The fourth objective of this research was to establish intervention that can help bi-vocational ministers to deal with church health challenges and at the same time, maximize on the positive impacts in the CotN, KCD, and the ACK, Nairobi Diocese. The study established that for church health to be experienced, church leadership must develop viable strategies that will be regularly reviewed depending on the need. Some of the strategies identified and affirmed by the respondents are for instance; the pastor or generally the church leadership looking for ministry partners to work with as well as a dopting a team model of ministry leadership. When the team work together towards the same goal shows some kind of safety and steady flow of the mesaage of Christ as well as in team leadership, and there are higher chances of robust and constant discipleship and training offered to the less mature leaders. This was realized to be able to work following a higher percentage of those engaged to give their views on the statement. In order to assess this, the researcher engaged the respondents in a related statement; partnering with para-organizations improves church health, as per Table 4.13 Intervention Strategy on impact of bi-vocational ministry on church health, 122 representing 71.6 agreed form the majority. When this is done it improves church health and hence a positive influence of bi-vocational ministry on church health.

5.4 Conclusion

The study needed to examine the impact of bi-vocational ministry on church health involving a comparative study of the churches in the CotN, KCD, and that of the priests of the ACK, in the Nairobi Diocese. The study had four objectives:

The first objective desired to compare and contrast bi-vocational and full-time pastors' work schedule on church health of the CotN, KCD, and the ACK, Nairobi Diocese. The findings shows that the work schedules of the lead pastors' whether bi-vocational or full-time greatly determine on the health of the church. Based on the results from both the churches' respondents, they hold the opinion that pastors' working time-frames enhances services in their churches/parishes, an opinion that is confirmed by Jackson for he states, "A well managed time help the pastor to effectively carry out the ministry obligations."[163]

The second objective was to determine how the bi-vocational pastor's church economy impact on church health of the CotN, KCD, and that of the ACK, Nairobi Diocese. And from the assessment, the revelation was that church economy is very critical in the process of aiming at making the church healthy. The findings shows contrasting thoughts of the economic status of the CotN, KCD, and the ACK, Nairobi Diocese. For instance, respondents from the CotN, converged in their opinion that their pastors are not well remunerated, a view that was held by the pastors themselves, as one the pastors interviewed stated, "the CotN, structure is very poor, the pastor's remuneration depends on how the pastor encourages his/her members to give and also maybe if the church has projects that generate income to the church. However, the majority of the ACK, respondents agreed that their priests are well paid and one of the vicars interviewed confirmed by saying, "Priests and all the staff are properly remunerated. Their salary is not basically determined by the number and giving from their congregants, but by the diocesan office, it is stipulated in the Act of Service, and it depends on for example, their academic level, experience, and position, among other qualifications."

[163] Mike Jackson, *Challenges of Bi-vocational Ministry*, (London: Penguin, 2015).

The third objective was to assess how bi-vocational pastor's leadership expectations impact church health of the CotN, KCD, and that of the ACK, Nairobi Diocese. From the findings, both the respondents from the two churches had similar expectations, both their congregations look forward for the pastors/priests to be available to serve them. For instance, home and hospital visitations, counselling sessions, officiate at their weddings and funerals of their beloved ones et cetera. Therefore, the few hours that the pastor may be available for his or her ministerial work do not change what they expect from them.

The fourth objective was to establish interventions that can help bi-vocational pastors to deal with church health challenges and at the same time, maximize on the positive impacts in the CotN, KCD, and the ACK, Nairobi Diocese. The study established that both the churches respondents were of the view that for church/parish health to be experienced, church/parish leadership need to be very sensitive to the cultural, community and spiritual needs of the members as well as the community around and develop a strategy to accommodate them. This is an opinion held by Easum, for he notes, "For church health to be experienced, church leadership must develop working strategies that will be reviewed from time to time depending on the need."[164]

5.5 Recommendations

This section makes recommendations on the areas that need improvement for the clergy not only in the Church of the Nazarene, Kenya Central District and the Anglican Church of Kenya, Nairobi Diocese where the study was carried out, but to all the pastors in the

[164] Stanely Easum, *The Journal of Applied Christian Leadership*, "The Pastor's Role In Vision-Based Leadership" (Grand Rapids: Zondervan Bible Publishers, 2004).

Church of Christ to help them minimize negative impacts affecting church health and at the same time maximize the positive impacts contributing to church health.

5.5.1 Recommendations Related to Work Schedule Comparison and Contrast

The study established from the discussion of objective one that working time-frames have enhanced service in the church and hence a positive influence in the church/parish.

The researcher, therefore, proposes that pastors need to intrinsically search their hearts on whether they have really been called by God, the owner of the church in His ministry. And since the findings further indicate that the bi-vocational pastor's time is very core to the enrichment of the church's health, for example, the pastor's availability when a member is in need, positively impacts church health. And hence the pastor needs to ensure that his engagements outside the church do not contribute to the starving of the Lord's flock in any way. And if creating time for them based on their need becomes futile, then he ought to hand over the pastoral role instead of allowing his engagements to be a threat or stumbling block to the work of God.

5.5.2 Recommendations Related to Church Economy

From the discussion, the findings established that for a church to be more focused on missional opportunities, outreach and infrastructural development, which are some of the key elements in a healthy church, then a good church economy is essential. Therefore, the researcher, recommends that pastors should think outside the box by being creative. Even though the study findings also show that bi-vocational ministry has both positive and negative impacts on church health, more creativity maximizes the positive impact on church health. For instance, solely depending on tithes and offerings worsens the situation especially at such a time of economic meltdown. Members may be willing to give but the

situation forces them not to. Therefore, pastors and church leaders need to creatively put their heads together on ways of not only supporting the pastor but the members without regular income as well. When the members are financially stable, then giving becomes a non-issue, which finally improves the church economy.

5.5.3 Recommendations Related to Leadership Expectations

From the assessment carried out, the expectations from pastors are the same both for those in full-time and bi-vocational ministry. As much as the pastor is occupied with a job outside the church and is only available for his or her pastoral duties when not working, the congregation still expects the pastor to perform his or her pastoral work. The pastor is expected for instance, to be available for; counselling, hospital and home visitations, officiating at weddings and funerals, conducting church services, or playing any other role that is related to his or her work as a pastor, without excuses. Therefore, the researcher recommends that bi-vocational pastors should not consider themselves lesser in ministry than the full-time. And hence need to plan their time well to meet the need of their members, and where possible form a team leadership model whereby the lead pastor gets the opportunity to delegate some of his or her roles to the team members, for instance, counselling, visitations, coordination of Bible study fellowships et cetera and the lead pastor maintains the role of the overall supervisor.

5.5.4 Recommendations Related to Developing Intervention Strategies

Following the discussion on the intervention strategies, the study established that for church health to be experienced, church leadership should develop viable strategies that will be reviewed from time to time depending on the need. The researcher, therefore, based on some of the intervention strategies that were affirmed by the respondents recommends

that, the pastor or generally the church leadership should look for ministry partners to work with. God made man in a very unique way. Empowered him with the ability to be able to think critically in life. God wants the best for His Church, and therefore, when His people reach out to Him and to one another for the sake of His Kingdom, He reaches out to them by revealing more on how His Kingdom can be advanced through ideas as well as help from other people who thirst for God's blessings through offering their services. And hence as the church seeks for partnership and ideas, all the trust should be laid unto Him.

5.6 Areas of Further Research

The study was aimed at examining of the bi-vocational minister's impact on church health, in the CotN, KCD, and the ACK, Nairobi Diocese. From the findings, it was established that pastors and churches stand to gain in a great way should they implement the recommendations as pointed out by the researcher. However, the researcher proposes that in the future further studies be carried out in the following areas:

a) A similar study be carried out in the indigenous churches, like the African Independent Pentecostal Church of Africa (AIPCA – Tri-Bar Cross), the Legio Maria or the Africa Divine Church to find out how their churches realize church health.

b) The effective strategies for bi-vocational ministry in the Church of the Nazarene, Kenya Central District.

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APPENDICES

Appendix I: Introduction Letter

Dear Pastor/Respondent,

RE: Letter of Introduction to Conduct a Research

I am Rev. Charles Onyango, a Master of Arts in Religion student at Africa Nazarene University. As a requirement for the completion of the program, I am carrying out research on the topic, "The Impact of Bi-vocational Ministry Upon Church Health: A comparative Study of the Church of the Nazarene, Kenya Central District and the Anglican Church of Kenya, Nairobi Diocese." The study seeks to find out and document information on the impact caused by the work schedules of pastors and priests upon church health and thereafter recommend possible solutions that will help mitigate the challenges. This is therefore, a request that you contribute to the study by filling in the questionnaire and further appeal that you exercise honesty and that all the information provided shall be treated with complete confidentiality as a way of meeting the academic ethical standards.

Yours sincerely,

Charles Oduor Onyango

Mobile N0. +254 722384026

ocharles@anu.ac.ke/charlesagan@gmail.com

Appendix II: Informed Consent Form

Africa Nazarene University

P.O. Box 53067-00200

Nairobi, Kenya

Cell: +254722384026

Email: ocharles@aniu.ac.ke

Dear Sir/Madam,

I, Rev. Charles Oduor Onyango, a Master of Arts in Religion student at Africa Nazarene University is conducting research on **"The Impact of Bi-vocational Ministry on Church Health: A Comparative Study of the Church of the Nazarene, Kenya Central District and the Anglican Church of Kenya, Nairobi Diocese."** The purpose of your participation in this research is to help the researcher with data on the impacts of bi-vocational ministry in your local church.

The records from this study will be kept as confidential as possible. No individual identities will be used in any reports or publications resulting from the study. All interviews and questionnaires transcripts will be given codes and stored separately from any names or other direct identification of participants. Only research personnel will have access to the files. After the study is completed on 15th July 2023, all collected data will be destroyed.

Your decision whether or not to participate in the study is voluntary and will not affect your relationship with your church. If you choose not to participate in the study, you can withdraw your consent and discontinue participation at any time without prejudice.

If you agree to participate in this study, please sign on the space below:

Signature of Participant: _____ Date: _____

Principal Investigator: Charles Onyango Date: _____

Appendix III: Questionnaire for other Pastors and Church Members

Part A: Personal Information

Name of your Local
Church/Parish:_____
Zone/Archdeaconry_____

Instruction: Kindly indicate your age bracket

1. Age bracket
   18-21 years [ ] 22-28 years [ ] 29-35 years [ ] 36 years and above [ ]
2. Gender
   Male [ ] Female [ ]
3. Marital Status: Married [ ] Single [ ] Widow/Widower [ ] Separated [ ]
4. Highest academic Level:
   Primary [ ] Secondary [ ] Certificate [ ] Diploma [ ] Degree [ ]
   Postgraduate [ ]
5. How long have you served as a pastor of CotN in KCD? OR as a priest of ACK, Nairobi Diocese?
   5-10 years [ ] 11-15 years [ ] 16-20 years [ ] Above 20 years [ ]
6. How many full members are in your church/parish?
   Below 50 [ ] 51-100 [ ] 101-150 [ ] 151-200 [ ] Over 200 [ ]

Part B: Impact of Bi-vocational Ministry on Church Health

	DV	**SD**	**D**	**N**	**A**	**SA**
	Statements	**1**	**2**	**3**	**4**	**5**
1.	There is enough grace in the church due to proper foundation					
2.	Many church members are grace-driven people					
3.	There are many Christ-centred ministries in the church of Nazarene					
4.	Pastors/priests have a good relationship with the church members					
5.	Many Christians have faith in their God					
6.	Pastors/priests work as a team with the church members					

Part C: Contrast of Bi-vocational and Full-time Ministry Work Schedule Impact on Church Health

	IV	**SD**	**D**	**N**	**A**	**SA**
	Statements	**1**	**2**	**3**	**4**	**5**
1.	Working in the church/parish is ok due to presence of God					
2.	Working time-frames have enhanced service in the church/parish					
3.	There are good remunerations set for pastors/priests					
4.	There is no ministry fulfillment due to low wages in the church/parish					
5.	There are good guidelines in the church/parish					
6.	Work plans are well planned and followed to letter by the staff members in the church/parish					

Part D: Bi-vocational Pastor's Church Economy Impact on Church Health

	IV	**SD**	**D**	**N**	**A**	**SA**
	Statements	**1**	**2**	**3**	**4**	**5**
1.	Missional opportunities in the church/parish are impacted by the pastor's/priest's call in ministry					
2.	Winning more souls to Christ is determined by the church's/parish's mission					
3.	Poor church/parish economy impact church health					
4.	Pastor's/priest's secular identity impacts the church health					
5.	The church is fine with pastor/priest to interacting with the secular world in terms of earning a living					
6.	Church/parish health is not affected by pastor'/priest's engagements outside the church/parish					

Part E: Bi-vocational Pastor's Leadership Expectations Impact on Church Health

	IV	**SD**	**D**	**N**	**A**	**SA**
	Statements	**1**	**2**	**3**	**4**	**5**
1.	The church/parish do not have high expectation from the pastor/priest					
2.	Relationship building is expected from the pastor/priest					
3.	A good leadership in the church should develop and equip people for the ministry					
4.	Gradual changes are expected in the church					
5.	Accountability is expected in the church/parish					
6.	Church/parish leadership inspires the congregation					

Part F: Bi-vocational Pastor's Intervention Strategies Impact on Church Health

	IV	**SD**	**D**	**N**	**A**	**SA**
	Statements	**1**	**2**	**3**	**4**	**5**
1.	Cultural and spiritual sensitivity helps in church health					
2.	Ministry leadership team helps improve church health					
3.	Community sensitivity impacts church health					
4.	Evaluation on the church's mission strategies helps impacts church health					
5.	Focusing on the mission of the church improves church health					
6.	Partnering with para-organizations improves church health					

I greatly appreciate you for taking your precious time to respond to the above questions. God bless you!

Appendix IV: Interview Guide for the Lead Pastors and the Priests/Vicars

Begin with greetings, self introduction and explaining the purpose of the interview. Letting the respondent know that I will be taking notes and if possible seek permision to record the interview for later review.

Body of the interview

Name of your Local Church/Parish _____

Zone/Archdeaconry _____

Section A: Personal Information

Gender: (Observe whether male or female)

Age bracket: Would you kindly tell me from the following the age bracket that your age falls in?
18-21 years [ ] 22-28 years [ ] 29-35 years [ ] 36 years and above [ ]

Marital Status: Kindly if it is in order with you, could you please tell me your marital status?

Married [ ] Single [ ] Widow/Widower [ ] Separated [ ]

Highest academic Level: Also if it is fine with you, could you please tell me your highest academic level
Primary [ ] Secondary [ ] Certificate [ ] Diploma [ ] Degree [ ] Postgraduate [ ]

Section B: Research Questions

1. How long have you served as a pastor of CotN in KCD or ACK, Nairobi Parish?

   Below 5 years [ ] 5-10 years [ ] 11-15 years [ ] 16-20 years [ ] Over 20 years [ ]

2. How many full members are in your church?
   Below 50 [ ] 51-100 [ ] 101-150 [ ] 151-200 [ ] Over 200 [ ]

3. Do you think that your church members are grace-driven people? _____

Please explain_____

_____

4. Are you working as a team with the church members?_____
   Please explain _____

   _____
5. Do you have a good relationship with your church members? _____
   If yes, how? _____

   _____
6. Is there good remuneration set for the pastor? _____
   What would you say about it? _____

   _____

   _____
7. Is the work planned well and followed to the letter by the staff members? _____
8. Is the ministry fulfillment impacted by the low wage in the church?
   How?_____

   _____
9. How does your call in ministry impact missional opportunities in the church/parish?_____

   _____
10. In what ways is the church health impacted by the church's/parish's poor economy?_____

    _____
11. Does your secular identity impact church's health?_____
    Please explain _____

    _____
12. Is relationship building expected from the pastor? _____
13. How is your congregation inspired by the leadership in the parish?

    _____

    _____

14. Why is accountability expected in the parish? _____

_____

_____

15. Does cultural and spiritual sensitivity help in church health? _____

_____

_____

16. How is evaluating parish's mission strategies help impact church health?

_____

_____

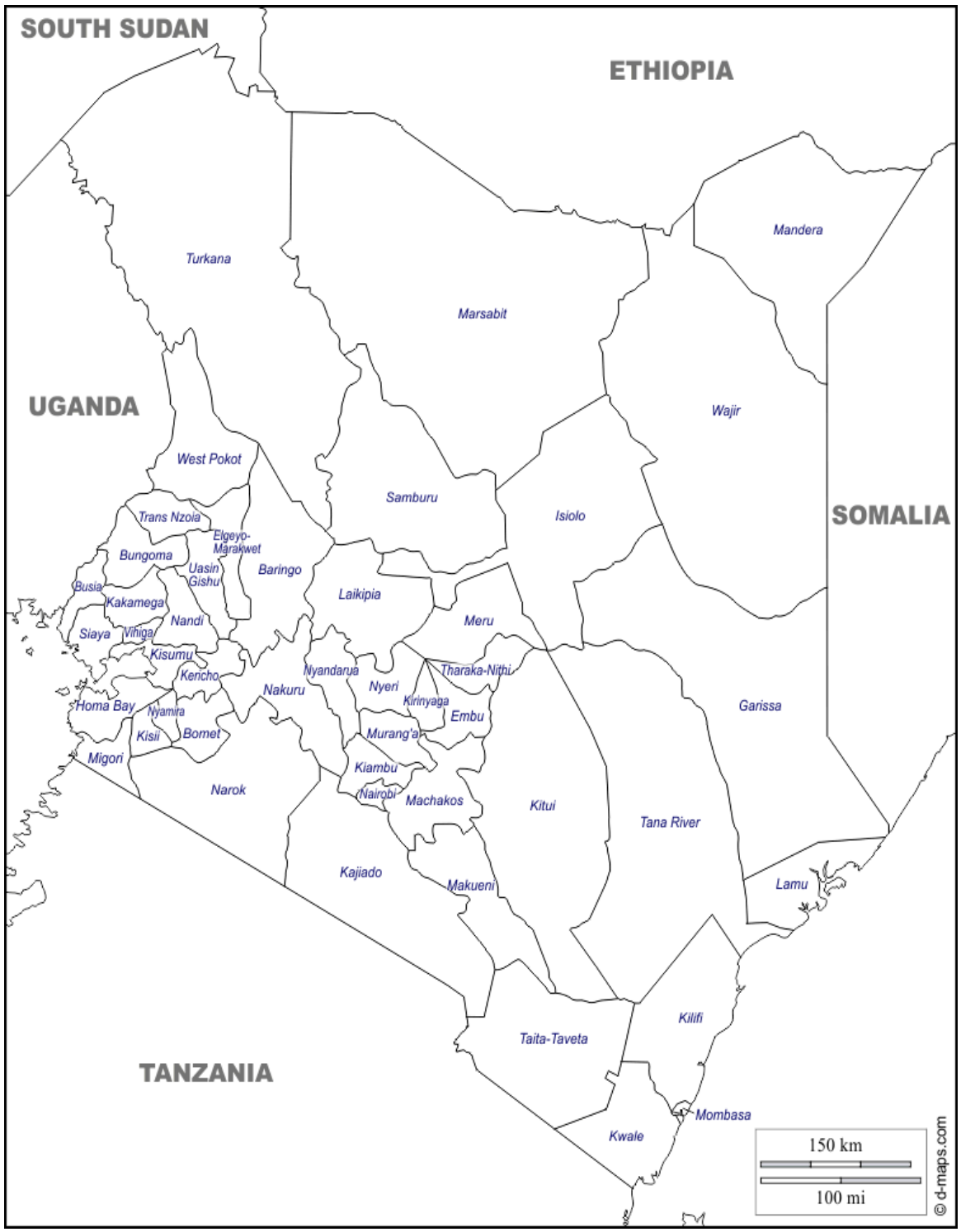
Conclusion

Do you have any question for me? Or in relation to this study?

_____

I greatly appreciate your precious time for this interview. Blessings!

Appendix V: Map of Kenya Showing All the 47 Counties



Appendix VI: ANU Research Authorization Letter

AFRICA NAZARENE
UNIVERSITY

P.O.Box: 53067 – 00200
Nairobi, Kenya.
Tel: 020 252 7170/1 – 5
Email: vc@anu.ac.ke
www.anu.ac.ke

28th February 2023

RE: TO WHOM IT MAY CONCERN

Charles Oduor Onyango (16M01DMAR005) is a bonafide student at Africa Nazarene University. He has finished his course work and has defended his thesis proposal entitled: -

" An examination of the impact of bi-vocational ministry upon church health: a comparative study of the church of the Nazarene, Kenya Central District and the Anglican Church of Kenya, Nairobi Diocese".

Any assistance accorded to him to facilitate data collection and finish his thesis is highly welcomed.

Dr. Simon Obwatho
Ag. DVC, Academic & Student Affairs

Appendix VII: NACOSTI Research Permit

REPUBLIC OF KENYA

NATIONAL COMMISSION FOR SCIENCE,TECHNOLOGY & INNOVATION

Ref No: **665581**

Date of Issue: **24/March/2023**

RESEARCH LICENSE



This is to Certify that Rev.. Charles Oduor Onyango of Africa Nazarene University, has been licensed to conduct research as per the provision of the Science, Technology and Innovation Act, 2013 (Rev.2014) in Nairobi on the topic: An Examination of The Impact of Bi-Vocational Ministry Upon Church Health: A Comparative Study of The Church of The Nazarene, Kenya Central District and the Anglican Church of Kenya, Nairobi Diocese for the period ending : 24/March/2024.

License No: **NACOSTI/P/23/24365**

665581

Applicant Identification Number

Director General
NATIONAL COMMISSION FOR SCIENCE,TECHNOLOGY & INNOVATION

Verification QR Code

NOTE: This is a computer generated License. To verify the authenticity of this document, Scan the QR Code using QR scanner application.

See overleaf for conditions