

**CHURCH GROWTH AND DEVELOPMENT ANALYSIS OF WHY PENTECOSTAL ASSEMBLIES
OF GOD CHURCHES IN UGANDA HAVE STAGNATED IN GROWTH AND DEVELOPMENT**

JUDITH AMODOI

RS16M02026

**A DISSERTATION SUBMITTED TO THE SCHOOL OF BUSINESS, IN PARTIAL FULFILLMENT OF
THE REQUIREMENTS FOR THE AWARD OF A MASTER DEGREE OF ARTS IN ORGANISATIONAL
LEADERSHIP AND MANAGEMENT OF UGANDA CHRISTIAN UNIVERSITY**

March, 2024



**UGANDA CHRISTIAN
UNIVERSITY**

A Centre of Excellence in the Heart of Africa

Declaration

I, **AMODOI JUDITH**, hereby declare that this work entitled “*CHURCH GROWTH AND DEVELOPMENT: Analysis of why Pentecostal Assemblies of God Churches in Uganda have stagnated in growth and development*” is my original work and has not been submitted to any institution of higher learning for any award.

A photograph of a handwritten signature in blue ink on a white piece of paper. The signature is stylized and appears to be 'AMODOI JUDITH'.

Signed:

Date: 20th March, 2024

AMODOI JUDITH

REG: RS16MO2026

Approval

This is to certify that this thesis by *AMODOI JUDITH*, entitled “**CHURCH GROWTH AND DEVELOPMENT** “*Analysis of Why Pentecostal Assemblies of God Churches in Uganda have stagnated in growth and development*” has been conducted under my supervision and is submitted with my approval.

Signature:

A handwritten signature in black ink, appearing to read 'Eric Mwima', written in a cursive style.

Date: 23-03-2024

Eric Mwima

University Supervisor.

Dedication

I dedicate this report to my family, thank you for encouraging me to reach this far. Thank you for enduring the hard times and inspiring me to complete the course. May the Almighty God give you abundant life to flourish with blessings to enjoy the fruits of this labour.

Acknowledgement

First I am grateful to the Almighty God, for enabling me to go through this journey of my masters studies. I thank my supervisor Mr. Mwima Eric for all the support to finish this thesis.

I thank the UCU staff especially Dr. Owor Joseph and the school of business for supporting us.

I thank the D.A.I facilitators and administrators for availing us this rare opportunity to undertake this Master program.

I appreciate my family members for the time and financial support that has been rendered to me.

Finally, I appreciate the support of the Cohort members for their teamwork and academic support.

May God bless you all.

Table of Contents

Declaration.....	ii
Approval.....	iii
Dedication.....	iv
Acknowledgement.....	v
List of figures.....	x
List of Tables.....	xi
Abstract.....	xii
CHAPTER ONE:	1
1.0 Introduction.....	1
1.1 Background of the study.....	1
1.2 Historical Background.....	3
1.3 Contextual back ground.....	6
1.4 Statement of the Problem.....	7
1.5 Central/Analytical Research Question.....	8
1.6 Practical/Action question.....	8
1.7.0 Objectives of the study.....	9
1.7.1 General objective:.....	9
1.7.2 Specific objectives:.....	9
1.8 Research Questions.....	9
1.9 Hypotheses of the study.....	10
1.10.0 Scope of the Study.....	10
1.10.2 Content Scope.....	10
1.10.3 Geographical Scope.....	10
1.10.4 Time Scope.....	11
1.11 Significance of the Study.....	11
CHAPTER TWO.....	12
LITERATURE REVIEW.....	12
2.0 Introduction.....	12
2.1 Key Definitions.....	12
2.1.1 Church.....	12
2.1.2 Growth and development.....	13

2.1.3 Evangelism	14
2.1.4 Assimilation.....	15
2.1.5 Discipleship	15
2.2.0 Theoretical Literature Review.....	16
2.2.1 Community of Disciples’ Model	16
2.3 Conceptual Review	19
2.4.0 Empirical Literature Review	19
2.4.1 Evangelism programs and Church Growth and Development	19
2.4.2 Assimilation of new converts and church growth and development.....	22
2.4.3 Professional training of church leaders and church growth and development.	25
2.4.4 Discipleship and church growth and development.	28
2.4.5 Literature Gap Analysis	31
CHAPTER THREE	32
RESEARCH METHODOLOGY	32
3.0 Introduction	32
3.1 Research Design.....	32
3.2 Area of study.....	33
3.3 Population and sample size determination	33
3.3.1 Population.....	33
3.3.2 Sample Size Determination.....	33
3.3.3 Sampling Techniques	34
3.4 Sources of information	35
3.5 Data Collection Instruments	36
3.5.1 Questionnaire	36
3.5.2 Key Informant Interview Guide.....	36
3.5.3 Researcher Diary.....	37
3.6 Variable Definitions and Measurements	37
3.7 Data Collection Procedure	37
3.8 Data Processing and Analysis.....	38
3.9 Reliability and Validity	38
3.9.1 Reliability.....	39
3.9.2 Validity	39
3.10 Ethical considerations.....	39

3.11 Research Challenges	40
CHAPTER FOUR	41
PRESENTATION OF FINDINGS	41
4.0 Introduction	41
4.1 Response Rate.....	41
4.2.1 Gender of Respondents	42
4.2.2 Age of Respondents	43
4.2.3 Education of Respondents.....	44
4.2.4 Religion of Respondents.....	44
4.2.5 Marital Status of Respondents.....	45
4.2.6 Period Respondent has served in Church	46
4.3 Scale of interpretation of means.....	46
4.4 How Evangelism programs, contribute to church growth and development of Pentecostal Assemblies of God churches in Uganda.....	47
4.5 How Assimilation of New Converts contribute to church growth and development of Pentecostal Assemblies of God Churches in Uganda.....	51
4.6 Discipleship and Church Growth and Development.....	54
4.8 Growth and Development	59
CHAPTER FIVE	62
SUMMARY OF FINDINGS, CONCLUSION AND RECOMMENDATIONS	62
5.0 Introduction	62
5.1 Summary of How Evangelism Programs Contribute to Church Growth and Development of Pentecostal Assemblies of God Churches in Uganda.....	62
5.2 Summary of How Assimilation of New Converts in the Church Contribute to Church Growth and Development of Pentecostal Assemblies of God Churches in Uganda.....	64
5.3 Summary of How Discipleship Contribute to Church Growth and Development of Pentecostal Assemblies of God Churches in Uganda.....	66
5.4 Summary of How Professional Training of Church Leaders Contribute to Church Growth and Development of Pentecostal Assemblies of God Churches in Uganda.....	68
5.5 Conclusions.....	69
5.5.1 Conclusion on how Evangelism Programs Contribute to Stagnation of Pentecostal Assemblies of God Churches in Uganda.....	70
5.5.2 Conclusion on How Assimilation of New Converts in the Church Contribute to Stagnation of Pentecostal Assemblies of God Churches in Uganda	71

5.5.3 Conclusion on How Discipleship Contribute to Stagnation of Pentecostal Assemblies of God Churches in Uganda	71
5.5.4 Conclusion on How Professional Training of Leaders Contribute to Stagnation of Pentecostal Assemblies of God Churches in Uganda	72
5.6 Recommendations	73
5.6.1 Recommendation on How Evangelism Programs can be improved in Pentecostal Assemblies of God Churches in Uganda.....	73
5.6.2 Recommendations on How Assimilation of New Converts can be improved in Pentecostal Assemblies of God Churches in Uganda	74
5.6.3 Recommendations on How Discipleship can be improved in Pentecostal Assemblies of God Churches in Uganda	74
5.6.4 Recommendations on How Professional Training of Leaders can be improved in Pentecostal Assemblies of God Churches in Uganda	74
References	76
APPENDIX I: Morgan’s table of sample size	85
APPENDIX II: Questionnaire for survey on the <i>Church Growth and Development</i>	87
APPENDIX III: Consent letter from the University faculty for data collection	94
Appendix IV: Interview guide for church followers and over seers.....	95

List of figures

FIGURE 2 SAMPLE SIZE OF RESPONDENTS.....	34
FIGURE 3 GENDER OF RESPONDENTS.....	42
FIGURE 4 AGE OF RESPONDENTS	43
FIGURE 5 EDUCATION LEVEL OF RESPONDENTS.....	44
FIGURE 6 RELIGION OF RESPONDENTS.....	45
FIGURE 7: MARITAL STATUS OF THE RESPONDENTS	45
FIGURE 8: PERIOD RESPONDENT HAS SERVED IN CHURCH	46

List of Tables

TABLE 1: RESPONSES ON EVANGELISM PROGRAMS, CONTRIBUTE TO CHURCH GROWTH AND DEVELOPMENT	48
TABLE 2: RESPONSES ON ASSIMILATION OF NEW CONVERTS TO CHURCH CONTRIBUTE TO CHURCH GROWTH AND DEVELOPMENT	52
TABLE 3: RESPONSE ON LEVEL OF COMPETENCE AMONG CHURCH LEADERS CONTRIBUTE TO CHURCH GROWTH AND DEVELOPMENT .	57
TABLE 4: RESPONSE ON HOW DISCIPLESHIP CONTRIBUTE TO CHURCH GROWTH AND DEVELOPMENT	55
TABLE 5: RESPONSE ON GROWTH AND DEVELOPMENT	60

Abstract

The study analyzed why Pentecostal Assemblies of God Churches in Uganda have stagnated in growth and development. The specific objectives of the study were to assess how; evangelism programs; assimilation of new converts; discipleship programs; and professional training of church leaders contribute to the growth and development of Pentecostal Assemblies of God Churches in Uganda. The study adopted a mixed research design that used both qualitative and quantitative research approaches. The target population for this study was 204 participants from whom a sample size of 176 respondents were selected using the Krejcie and Morgan (1970) sample size determination tables. Data was collected using a survey questionnaire and an interview guide.

The major finding from this study show that “evangelism programs, assimilation of new converts in the church, and professional training of church leaders are the major factors responsible for stagnation in the church growth and development of Pentecostal Assemblies of God Churches in Uganda. On the contrary discipleship significantly contributes to church growth and development of Pentecostal Assemblies of God Churches in Uganda. Evangelism programs do not contribute to PAG church growth and development in that; PAG does not effectively conduct evangelism programs in its churches (68%); PAG evangelism approaches are not widely adopted as policy only a few individual churches use those approaches (50%); The PAG evangelism approach is not well known to all. Some churches conduct crusades as individual church initiatives but not as a universal approach (64%); There is a knowledge gap in the awareness of use of door to door as an evangelism approach (53%); PAG does not have a well-known evangelism program and calendar being followed while conducting evangelism as a ministry (61%); PAG church members are not trained in evangelism. Trainings are organized by individual churches and not as an overall policy for all PAG churches (58%); PAG does not have a specific budget for evangelism programs; There is no clear follow up system for evangelism in PAG churches (51%); There is no full-fledged evangelism department in PAG church (77%); Assimilation of new converts in the church does not contribute to PAG church growth and development because; PAG does not have a follow up mechanism for her new converts (81%); PAG does not conduct regular baptism services for her new members (54%); Mature new members are not assigned responsibility in the church because PAG follows certain criteria to assign duty to someone in the church not basing on maturity in age (59%); PAG does not have a fully-fledged department responsible for follow up of new converts in their churches (77%). There is no discipleship curriculum and planned classes in PAG churches (72%); There is no budget for the discipleship program in PAG churches (65%). Church leader’s training is not a requirement for ministry appointment (77%). Meaning for one to do ministry in PAG does not require training before being assigned a position; Church leaders training does not assist in removing unproductive patterns of behavior in PAG church (74%); Leaders in PAG churches face challenges of handling congregations because they are not equipped with leadership skills (52%); Trained Church leaders do not prepare others for effective ministry of church growth and development (55%); Professionally trained church leaders do not fulfil formal and informal leadership roles in the church (55%);

In answering the practical question on what Pentecostal Assemblies of God Churches in Uganda can do to overcome stagnation in growth and development is by implementing the following; PAG church should develop routine conduct of evangelism programs in its churches; PAG church should develop a widely adopted evangelism policy embraced by all churches for use as an approach; The PAG evangelism approach should be well known to all. All churches should be encouraged to conduct crusades as all church initiatives; PAG should close the existing knowledge gap on the awareness of use of door to door as an evangelism approach; PAG should develop a well-known evangelism program and calendar to be followed while conducting evangelism programs; PAG church should train her members in evangelism. Trainings should be organized centrally as an overall policy for all PAG churches; PAG should have a specific budget for evangelism programs; There should be a clear follow up system for evangelism in PAG churches;

There should be a full-fledged evangelism department in PAG church; PAG should develop a follow up mechanism for new converts; PAG should conduct regular baptism services for her new members; Mature new members should be assigned responsibility in the church by following a certain criteria based on maturity of new converts; PAG should have a fully-fledged department responsible for follow up of new converts in their churches. There should be a standard discipleship program in PAG churches; There should be a discipleship curriculum and planned classes in PAG churches; There should be a clear budget line for the discipleship program in PAG churches. Church leader's training should be a requirement for ministry appointment. Meaning for one to do ministry in PAG, training should be a requirement before being assigned a position; Church leaders training should equip them with skills that assist in removing unproductive patterns of behavior in PAG churches; Leaders in PAG churches should be equipped with leadership skills to handle challenges faced by their congregations; Trained Church leaders should be trained on how to prepare others for ministry of church growth and development; Professionally trained church leaders should fulfil formal and informal leadership roles in the church; Every leader must be faithful, hardworking and competent stewards to be successful. In this case PAG church to be distinct from other churches it should have certain leadership competencies.

CHAPTER ONE:

1.0 Introduction

This chapter presents the background, statement of the problem, objectives of the study, research questions, hypotheses of the study, significance of the study and scope of the study.

1.1 Background of the study

In scriptures, the church is portrayed as the body of Christ, the fullness of Him who fills all in all” (Ephesians 1:23). God told Solomon, “For now I have chosen and sanctified this house, that my name may be there forever: and my eyes and my heart shall be there perpetually” (2 Chronicles 7:16). We also see that at each stage of God’s ministry there are corresponding requirements for man to do. The biggest responsibility of the church is to preach the gospel of the kingdom of God and to keep the congregation in live stream with the Holy Spirit.

The church has grown steadily since its inception around 30AD. It started with a few hundreds of followers of Jesus Christ in Judea some 2000 years ago and now exceeds 2.4 billion followers worldwide out of a global population of about 8 billion people (Pew Research Center Estimation, 2021).

Dennis McCallum & Gary DeLashmutt (2013), asserts that the Church derives its definition from the baptizing ministry of the Holy Spirit. They quote 1 Corinthians 12:13, "by one Spirit we are all baptized into one body." They state that, the church is like the physical manifestation of Christ and his body. The other imagery of the church are Romans 12:4-5; 1 Corinthians 12:11; 18:27. According to these passages anyone who experiences baptism automatically becomes a member of the body of Christ.

In the English Bible the word "church" is translated from the word ekklesia, which is derived from the Greek words kaleo meaning "to call", and a prefix ek meaning "out". Therefore, the word church means "the called out ones". However, the English word "church" does not come from "ekklesia" but from the word "kuriakon", which means "dedicated to the Lord". This word was commonly used to refer to a "holy place or temple" (Dennis McCallum & Gary D. Lashmutt 2023).

Church growth and development has been discussed and written about dating back to the time of the early Christians. Throughout history, including the New Testament era, there has been a strong focus on church growth and development. Though that has been the century goal to achieve by the body of Christ, some churches have stayed stagnant and declining in the growth of their congregations (Bobby Ross, 2012). Church growth and development depends on both external and internal factors caused by church activities. Church growth can be compared to a guest service whereby every church member is asked to bring one new person and as such, the church congregation grows through this approach of evangelism (Jan Inge Jenssen 2015). However, Jan Inge Jenssen (2015) quoting Gibbs (1992, p. 26), states that church growth is biblical and central to God's call as given in the great commission of "Go therefore and make disciples of all nations, baptizing them in the name of God the Father and of God the Son and of God the Holy Spirit, teaching them to observe all that I have commanded you. And behold, I am with you always, to the end of the age" (Matthew 28:18-20, ESV).

Kurian (2010), stressed the importance of church growth in the Kingdom of God by highlighting the importance of growth as seen in the scriptures (Matt 13:47- 48; Matt 22:1-14). He quotes Gibbs (1992) who emphasized that it is essential for the church to understand the aspects that constitute church growth and development, which are; evangelism; assimilation; leadership training and discipleship. Church Times (2023) cites David Goodhew (2017) who observed that in the

communion of churches, there are some churches which are stable, some decline, and a few others grow. This implies that there is need to understand the factors that are responsible for growth and development in Pentecostal Churches.

Kurian (2010), observed that church growth and development should be connected to the growth of the Kingdom of God for us to see a perfect church. This means that there is need to shift the focus of the church from Christ to the evangelization, assimilation, discipleship and training of the church leaders for the local church, leading to an increased desire to win new members as a major factor for church growth and development. The church has a central role in God's plan of salvation which is achieved with the increase in church congregation. Separating the church from the kingdom of God breaks the thread of hope and destroys its bond to Christ as its Savior and Lord hence compromising the aspects of church growth and development which in the long run ends in the growth of the kingdom of God (Gibbs, 1992). Numerical increase and decline are a great measure of congregation growth and guide for starting new ones (David Goodhew-2017).

1.2 Historical Background

The Christian Church started in Judea in the First Century AD/CE, based on the teachings of Jesus Christ of Nazareth when he gathered His first disciples. These disciples later became the "Christians" in Acts 11:26. Jesus commanded them to go make disciples of every nation, baptizing them in the name of God the Father, Son and the Holy Spirit beginning in Jerusalem, Judea and to the outer most ends of the world, (Mark 16:16 & Mathew 28:19-20). The day of Pentecost, which occurred after Jesus had ascended to Heaven marked the day the Church of Christ was born when the Holy Spirit descended on the disciples who had gathered in the upper room in Jerusalem (Acts 2:1–31). The growth of the church started when the Jewish Christians accepted the gentiles to join them without fully adopting the Jewish customs like circumcision as reflected in Acts 10-15.

The expulsion of the Christians from the synagogues in Jerusalem and the eventual killing of the Apostles and their followers due to the conflicts in belief with the Jewish religious authorities led to the spread of the church throughout the Roman Empire and beyond. This made the church to become established in the major cities such as Jerusalem, Antioch, and Edessa (Donald H Frew & Harran 2007). According to Sophie Lunn-Rockliffe (2007), the Roman Authorities persecuted the church because the Christians in these churches refused to sacrifice to the Roman gods and challenged the authority of the Roman Emperors. However, due to their persistence, determination, evident spiritual growth, competence of the church leaders and the continuous evangelism and discipleship of the church members, the church congregation grew in number and physical infrastructure. This forced the Roman Empire authorities to legalize the church, which was later promoted by Emperors *Constantine I* and *Theodosius I* in the 4th century to become a State-owned Church of the Roman Empire based on the doctrine and the teachings of Jesus Christ.

According to the BBC world service report (2015), Christianity came to Sub-Saharan Africa when the Portuguese came in the 15th century. In Southern Africa the Dutch founded the Dutch Reform Church in 1652. In the interior of the African continent most people continued to practice their traditional religions until later in the 19th century. Although Africans had their traditional faith and gods, great expansion of the Christian Church has undoubtedly taken place in the last 100 years. The Christian communities in North Africa became the earliest communities in the world to receive and turn to Christianity. Christianity became a great change agent in Africa, destabilized the status quo, bringing in new opportunities to some while undermining the power of others. The Christian missionaries brought education, literacy, health care and hope for the disadvantaged.

According to Kevin Ward (2019) citing Robin Horton (1971), Christianity came to Uganda later when compared to many other parts of Africa. In Uganda, Missionaries first arrived at the court of

Kabaka Muteesa in 1877, almost a century after the missionary impetus from Europe had begun. Within 25 years, the Church in Uganda had become one of the most successful mission fields in the whole of Africa. The Church in Uganda traces its origins to the Diocese of Eastern Equatorial which was established in 1884 with James Hannington as its first bishop. In 1897, the Diocese of Eastern Equatorial was split into two, creating the Diocese of Uganda (Christopher Byaruhanga, 2023).

Shergold Smith and C. T. Wilson of the Church Missionary Society (CMS) become the first European Anglican Missionaries to come to Uganda when they arrived in June 1877. They, along with others who arrived later, set their base in the court of the Kabaka of Buganda near present-day Kampala. Alfred Robert Tucker became the third Bishop of Eastern Equatorial Province in 1890 and in 1899, the Diocese of the Province of Uganda was created with Bishop Tucker as its first Bishop. In 1893, the first Ugandans were ordained, which established Buganda as a center for the evangelization of the Great Lakes. It is these missionaries that spark the light of Christianity which evolved to form the Pentecostal Churches in Uganda including the Pentecostal Assemblies of God (PAG) Church (Church of Uganda, 2020).

According to Pastor Jotham Mutebi of Makerere Full Gospel Church and a former Overseer of Full Gospel Churches in Uganda, Naguru Full Gospel Church established in 1960, was the first Pentecostal Church in Uganda (New vision, 2020).

Pentecostal Assemblies of God (PAG) Church is believed to have started at Kitsabasi in Bugisu region in the 1930's before spreading to other parts of the country. PAG is structured under 24 Pastorates, 515 Assemblies headed by Assembly and Associate Church Pastors. In the 1990s PAG started running a community development effort as an initiative for individual PAG Pastorates. These efforts were to establish Holistic Ministry for communities traumatized by armed conflicts,

HIV/AIDS, drought and other natural calamities. This enabled PAG to register significant success in community transformation by restoring hope in individual lives making many people convert to Christianity hence increasing the number of followers in PAG. PAG Uganda has a fellowship of more than 5,000 churches across the different multi-language groups in Uganda. It now operates in all the districts in the country. It has an estimated followership of more than 1,645,000 people across the country. The number of born-again churches in Uganda has grown exponentially in the last decade. Uganda is estimated to have 40,000 born-again churches, out of which only 136 churches have decent premises, registered as non-governmental organizations and allowed to conduct ceremonial functions. The majority of the churches in the country are in makeshift structures built with papyrus, or mud and wattle with grass-thatched roofs (Newafricanmagazine.com, 2021).

1.3 Contextual back ground

Churches of all sizes struggle with getting members and growing their membership. They strive to grow because of the Great Commission. “Go, therefore, and make disciples of all nations, baptizing them in the name of God the Father and the Son and the Holy Spirit, teaching them to follow all that I have commanded you; and behold, I am with you always, to the end of the age,” (Matthew 28:19-20). Church growth and development requires putting priority to a number of practices in the church to address this issue (Church Growth Movement 2004).

Christianity has been growing rapidly in South America, Africa, and Asia. In Africa by 1900, the number of Christians were 8.7 million; today, the number has grown to 390 million and is projected to be 600 million by 2025 (Christianity Pewforum, 2010 report). According to R.V, Dmitriev (2018), over 3.3 million Africans converted to Christianity in 2010. According to various scholars and sources, Pentecostalism is the fastest-growing religious movement in the world. This growth

is primarily due to religious conversion to Pentecostal and Charismatic Christianity. According to Pulitzer Center, 35,000 people become Pentecostals or "Born Again" every day. However, there are reports that some churches have stayed stagnant and declining in the number of men, women and children in Churches (Bobby Ross, 2012). This has prompted the researcher to examine church growth and development. Approximately 2.7 million convert to Christianity from other religions (World Christian Encyclopedia, 2019). According to the Oxford Handbook of Religious Conversion, approximately 15.5 million convert to Christianity from other religions. Approximately 11.7 million leave Christianity and most of them become irreligious, resulting in a net gain of 3.8 million. Rambo, Lewis Ray, (2014) stated that, Christianity gains about 65.1 million people from birth and religious conversion and loses 27.4 million people due to death and religious apostasy. The most net growth in numbers of Christians are in Africa, Latin America and Asia.

1.4 Statement of the Problem

The Global Christian Community grew three times from 600 million Christians in 1910 to more than 2.2 billion in 2010 (Pew Research Center Survey, 2011). This rate of growth was slower when compared to the overall population growth recorded over the same period of time (Pew Forum Christianity, 2010). The number of Christians worldwide in 2020 were about 2.38 billion (Religion Information Data Explorer, 2022).

The Pentecostal Assemblies of God is the second largest Evangelical Pentecostal Christian Denomination in Uganda with about 5,000 churches and more than 700,000 members (Revd Dr Emiu, 2012). The Uganda population and housing census showed that the Christian population was 85.2% in 2002 and 82% in 2014 respectively (UBOS, 2014), accounting for a 3.2% decline in the Christian population. In the same period the Pentecostal Christians were 4.6% in 2002 and 11.1% in 2014, accounting for a 6.5% increase in the same 12-year census period. The number of

registered converts that joined the Pentecostal Assemblies of God Churches stagnated when compared to the overall Pentecostal church growth; in that the average registered number of PAG churches in the country were 5,000 with an estimated congregation of 1,645,000 followers. This on average translated into 329 followers per church (PAG Church Planting Report, 2018). This meant that PAG church grew at a rate of 0.3% in 2018 and 2023. This is below the average growth rate of the Pentecostal church in Uganda of 6.5%.

The Pentecostal Assemblies of God (PAG) church has taken measures to recruit new converts and to grow believers in the church. The measures include holding open air crusades, pass over festivals, door to door evangelism, one on one evangelism crusades, conducting discipleship programs in the market place, church services and gospel missions to support the needy, opening schools, offering social services and opening centers that support the vulnerable children and people. PAG started initiatives to train pastors to ensure that the church leaders have the right doctrine of a gospel centered church for spiritual growth and development of its followers. PAG churches also adopted an ongoing church planting system.

However, despite of all these initiatives, the church has stagnated at 0.3% growth. Therefore, this research seeks to find out why the Pentecostal Assemblies of God Churches in Uganda have stagnated in growth and development.

1.5 Central/Analytical Research Question

Why have Pentecostal Assemblies of God Churches in Uganda stagnated in their growth and development?

1.6 Practical/Action question

What can Pentecostal Assemblies of God Churches in Uganda do to grow and develop?

1.7.0 Objectives of the study

1.7.1 General objective:

To find out why the Pentecostal Assemblies of God Churches in Uganda have stagnated in growth and development.

1.7.2 Specific objectives:

- 1) To assess how evangelism programs contribute to the growth and development of Pentecostal Assemblies of God Churches in Uganda.
- 2) To evaluate how assimilation of new converts contribute to the growth and development of Pentecostal Assemblies of God Churches in Uganda.
- 3) To analyze how discipleship programs contribute to the growth and development of Pentecostal Assemblies of God Churches in Uganda.
- 4) To find out how professional training of leaders contribute to the growth and development of Pentecostal Assemblies of God Churches in Uganda.

1.8 Research Questions

- 1) How do evangelism programs contribute to the growth and development of Pentecostal Assemblies of God Churches in Uganda?
- 2) How does assimilation of new converts contribute to the growth and development of Pentecostal Assemblies of God Churches in Uganda?
- 3) How do discipleship programs contribute to the growth and development of Pentecostal Assemblies of God Churches in Uganda?
- 4) How does professional training of leaders contribute to the growth and development of Pentecostal Assemblies of God Churches in Uganda?

1.9 Hypotheses of the study

- 1) Evangelism programs contribute to the growth and development of Pentecostal Assemblies of God Churches in Uganda.
- 2) Assimilation of new converts contribute to the growth and development of Pentecostal Assemblies of God Churches in Uganda.
- 3) Discipleship programs contribute to the growth and development of Pentecostal Assemblies of God Churches in Uganda.
- 4) Professional training of leaders contribute to the growth and development of Pentecostal Assemblies of God Churches in Uganda.

1.10.0 Scope of the Study

The scope of the study included content scope, geographical scope and time scope

1.10.2 Content Scope

The study examined why Pentecostal Assemblies of God Churches in Uganda stagnated in growth and development. The study assessed how evangelism programs, assimilation of new converts in the church, discipleship programs and the professional training of church leaders contribute to the growth and development of Pentecostal Assemblies of God Churches in Uganda.

1.10.3 Geographical Scope

The study was carried out in the PAG Churches found in the Central Buganda Pastorate of Uganda. The Central Buganda Pastorate includes PAG churches that are found in the districts of Wakiso, Entebbe, Kampala, Mukono, Bombo, Luwero, Mityana, Nakasongola and any other districts that are found in the Central Buganda Pastorate. It's in the Central Buganda Pastorate districts where PAG church growth has stagnated at 1.4% growth rate per annum which is below the average.

1.10.4 Time Scope

The study assessed the growth and development of PAG in the period from 2018-2023; a period during which some PAG church growth and development stagnated and hence prompting the research to examine why the Pentecostal Assemblies of God churches in Uganda have stagnated in growth and development. Nevertheless, the trends had been in place for a while and as a result raised interest for this study (New African magazine.com; 2021)

1.11 Significance of the Study

The study provides useful guidance to the leadership of PAG churches at national and pastorate levels to help them develop strategies and mechanisms required for church growth and development.

The research findings are useful for investigators in the PAG churches to know their status and how best to improve their growth and development in Uganda.

The findings of the study are important for the Local PAG church leaders because it identifies the major gaps and develops recommendations to ensure church growth and development.

CHAPTER TWO

LITERATURE REVIEW

2.0 Introduction

This chapter presents key literature on the theoretical review; evangelism and church growth and development; assimilation of new converts and church growth and development; discipleship and church growth and development; professional training of church leaders and church growth and development of the Pentecostal Assemblies of God Churches in Uganda. This provided the researcher varying perspectives from various researchers in this field to draw comparisons on the topic and determine the literature gaps in different scholars' work.

2.1 Key Definitions

2.1.1 Church

The word translated "church" in the English Bible is ekklesia. This word is the Greek words kaleo (to call), with the prefix ek (out). Thus, the word means "the called out ones." However, the English word "church" does not come from ekklesia but from the word kuriakon, which means "dedicated to the Lord (Dennis McCallum & Gary D. Lashmutt 2023). The scholar continues to state that, Church derives its definition from the baptizing ministry of the Holy Spirit. The key verse on this is 1 Cor. 12:13,"by one Spirit we are all baptized into one body." We see from this passage that the church is like the physical manifestation of Christ, i.e., his body. On the other hand, In 1965 the Roman Catholic theologian Marie-Joseph Le Guillou defined the church in these terms: The Church is recognized as a society of fellowship with God, the sacrament of salvation, the people of God established as the body of Christ and the temple of the Holy Spirit.

The more recent definition describes the church in terms of its inner and spiritual reality. From its origins the church has thought of itself as the one and only worshipping community that could

trace itself back to the group established by Jesus Christ. The ancient proverb, “There is no salvation outside the church,” was understood as applying to those who had withdrawn from the church as well as to those who had never belonged. When this adage was combined with the notions contained in Bellarmine’s definition, lines between those inside the church and those outside it was clearly drawn. These lines were maintained in the breakup of Western Christendom in the Reformation.

Church is the new covenant people of God. The word church is used to refer both to all believers, both living and dead (universal church), and to individual local gatherings of believers (local church). The church has its roots in the promises made to God’s people in the Old Testament, particularly that God would bless the world through Abraham’s offspring. While there is continuity between the Old Testament people of God and the church, the church is the community of Jesus, new at Pentecost. As such, the church is the fulfillment of God’s promise to the prophets that he would make a new and better covenant with his people and write his law on their hearts. The mission of the church is the Great Commission (Matt. 28:18–20): to go out into the world with the authority of the risen Christ and make disciples, baptizing them and teaching them to follow Jesus until he returns, all to the glory of God (The Gospel Coalition 2023).

2.1.2 Growth and development

According to Acts (2:42-47) church growth is the result of intentional evangelism and discipleship. It’s noted that when the church loved God and loved their neighbor, the Gospel spread and hence the church growth in terms of new converts to Christianity and in the long run numerical church congregation is observed. In the same perspective, the Jesus-centered teaching, a community built on love and investing in one another’s lives, and living a life of faith was not only the result of

church growth but also the cause. This attracted many people to turn to the faith and hence church growth.

Church growth is determined by the increase in numbers. One would then assume that growth in numbers signifies growth in revenue, in faith as well as geographical scope K. Badmos, (2017). Without membership, there is no church because a church is simply the collection of all individual Christians (K. Badmos, 2017). However, congregations' growth goal is to reach more people with their gospel message, or aim to remain viable. For church growth to happen the children and the youth must be retained in the church and the decline is happening because half of the children of the churchgoers are not in church (D. Voas and L. Watt, 2017). Growth is also a product of good leadership and it requires a charismatic leader who has the vision to inspire the congregation with a good vision. To guarantee growth, church leaders should show the ability to engage with outsiders and newcomers and exhibit a vision for growth. The other factors for church growth are that the church must be inclusive and involve the community where the church is based by aiming to be a community church, be a welcoming church and follow up on visitors, have a program to nurture and the new and existing.

2.1.3 Evangelism

Evangelism is the term we use to refer to the preaching of the Gospel. It comes from the same Greek word for gospel (*euangelion*) and means, literally, "gospeling." When we evangelize we are "gospeling" — we are spreading the Gospel of Jesus Christ. Evangelism is one way in which we can fulfill Christ's call to be His witnesses (Acts 1:8). In the words of Sam Chan 2018, Evangelism is "an event where the gospel is communicated" but he contends that, "there is no single method of communicating the gospel". The essence of evangelism is the message that Jesus Christ is Lord. Evangelism is our human effort of proclaiming the gospel to the audience of believers and

nonbelievers which necessarily involves using our human communication, language, idioms, metaphors, stories, experiences, personality, emotions, context, culture and trusting and praying that God, in his sovereign will, will supernaturally use our human and natural means to effect his divine purposes. But in both senses, we proclaim the gospel with the hope that our audience responds by trusting, repenting, and following and obeying Jesus Christ and the Christian faith and believe.

2.1.4 Assimilation

H.G. Duncan (2023) defines assimilation as: “a process, for the most part conscious, by which individuals and groups come to have sentiments and attitudes similar to those held by other persons or groups in regard to a particular value at a given time.” Similar to that, the word “assimilate means “to absorb believers into the main body of the church. Even though this word does not appear in the scriptures, it accurately describes what happens when a believer grows from being a church attender to a committed member of the body of Christ. It’s important to understand that assimilation is not an event, it is a process. It begins by making an organized effort to meet the basic spiritual needs of all believers by getting them involved in the ministries of our church according to their talents and abilities and above all Assimilation leads to spiritual strengthening (Lutheran Church 2023).

2.1.5 Discipleship

“Disciple is the primary term used in the Gospels to refer to Jesus’ followers and is a common referent for those known in the early church as believers, Christians, brothers/sisters, those of the Way, or saints (Greg Herrick 2020). From a biblical perspective a disciple means, a learner who follows a master teacher. Learning in Jesus’ time was very relational and holistic. “Discipleship meant much more than just the transfer of information, it referred to imitating the teacher’s life,

inculcating his values, and reproducing his teachings.” Therefore, Christian discipleship connotes a relationship with a master teacher, following them, and adhering to their way of life because their teaching shapes your own worldview (Grace Theological Seminary, 2021). This links to Jesus’ expectation for his followers: to become more and more like Himself (Luke 6:40).

“In the heart of a disciple there is a desire, and there is a decision or settled intent. The disciple of Christ desires above all else to be like him. He then told them how this would happen: “If anyone would come after me, let him deny himself, take up his cross daily, and follow me” (Luke 9:23, ESV). The painful reality of crucifixion was being applied to how one should treat the false self, the flesh, or the former manner of life, which was powered by self-reliance. These extreme terms of the master/disciple relationship must have sent chills up their spine. There is no middle ground. Wilkins says: “In order to claim the salvation He offered, each person was faced with the choice to exchange the god of his or her life with Jesus as the true God of life.” Becoming a disciple of Jesus required a calculated choice to follow Him in the midst of hard teachings (John 6:60-66). Thus we understand the costly nature of Christian discipleship and the need to calculate whether we are willing to invest fully in this all-encompassing endeavor (Luke 14:28).

2.2.0 Theoretical Literature Review

2.2.1 Community of Disciples’ Model

In his book *Models of the Church*, late Cardinal Avery Dulles, S.J., highlighted the image of the church as a “community of disciples.” This image from the early church (Acts 6:1-2) sees every Christian united in learning from and following Christ. The author argues that, the church is always a learning church led by the Spirit, not yet in full possession of the truth. He states that a disciple is one who has not yet arrived, but is on the way to full conversion. This humbler view of a pilgrim church always in need of purification and improvement may help to tone down the rhetoric and

encourage Catholics to work together in addressing the great issues of our day, especially those involving the culture of life. True dialogue, as Cardinal Dulles noted, enables the church “to understand its teaching better, to present it more persuasively and to implement it in a pastoral way.”

The model suggests that, this applies to communities where all confess their sins together, aloud, kneeling, everyone at once, then singing a song asking God's forgiveness." After this reconciliation service, a lay leader reads a Bible passage and explains it the best he or she can. Then the leader invites the others to share what meaning the passage holds for them. In addition to that, once a month, all communities send a representative to celebrate the Mass in the name of their parish. Native Christians have a strong sense of community. They know full well that Christ is present wherever two or more are gathered together in his name. So they said, 'If they forbid us to meet in the chapels, we shall gather under the trees of the wood or in the caves of the mountains.'"

This complies with the numerical church congregation aspect under this study, where all church members have to adhere to the great commission of discipleship that results into church growth and development. The Church communities that the author of the model describes, give us an insight into the Church model called the community of disciples. This model is simply that of a community of Jesus' disciples who gather in Jesus' name to witness to their faith that "Christ has died, Christ is risen, Christ will come again." This model recalls the very early Christian communities that are described in the Acts of the Apostles. They too were persecuted. They too were filled with the spirit of Jesus in a way seldom realized in contemporary Christian communities. They too were adjusting to a new style of worship and leadership that had to be developed to replace the style to which they had been accustomed as Jews. The strength of this model is its openness to the spiritual growth of the leaders and the entire congregation, its readiness

to grow which entails to numerical church congregation, and its faith and trust in God who improves the level of competence of the church leaders and work upon the church social network which bridges the social gap amongst the church congregation. However, the weakness is that these communities tend to be too loosely structured and too fearful and lack the sense of direction and leadership that Jesus intended his Church to have.

2.2.2 The Church as a community

Similarly, this model stresses that the Church announces the coming of God's kingdom not only by word but also by deed. The Church searches out the lost. The Church embraces the poor. The Church champions the oppressed. In other words, just as Jesus was a "person for others," so his Church is a "community for others." It puts itself, especially, at the service of society's rejected and needy. A strength of this model is its high priority on ministry and service to others, especially society's oppressed. The applicability of this model is similar to the community of disciples' model. They both consider and concentrate on gospel and turning internal and external believers into disciples which turns them to numerical church congregation hence resulting into church growth and development. However, its weakness is the risk it runs in espousing causes in a secular way, rather than in a Christ-like way. This can lead it into adopting secular values and goals which are materials other than spiritual. Nevertheless, the church is a community of believers in one locality who have been drawn together by their common experience of the grace of God in Jesus Christ. Christians are never called to be followers of Jesus in isolation but togetherness as one social group for social network that works to aim at growth and development of the church.

The model clearly states that, God's purpose is not just that you would belong to Jesus, but also that you would be part of an identifiable flock of God's sheep, under the care of trusted spiritual leaders. This is what Peter is talking about when he says to these elders, "The flock that is under

your care.” Respond to the statement: “God’s purpose is not just that you would belong to Jesus, but also that you would be part of an identifiable flock of God’s sheep, under the care of trusted spiritual leaders.” This is the link to spiritual growth of the church members as stated in the objective and the aspect of level of competence among church leaders in the church growth and development in Pentecostal churches of Assemblies.

2.3 Conceptual Review

The Community of Disciples and the Church as a community for others Models both put church growth and development in the center. The church is the body of Christ and the community is the considered to be the vain yard where the harvest is to call them to the kingdom of God. The relationship here reflects the independent variables as measure were: numerical church congregation, spiritual growth of the church members, level of competence among church leaders and the church social network against the dependent variable as: Establishment of new churches, incarnation, Gospel centered and Bridging the gap. These two models consider the Church as a search out for the lost, the Church clasp to the poor, and the Church champions the oppressed. In other words, just as Jesus was a "person for others," so his Church is a "community for others." And so this implies that the church growth and development is greatly affected by the numerical church congregation, spiritual growth of the church members, level of competence among church leaders and the church social network

2.4.0 Empirical Literature Review

2.4.1 Evangelism programs and Church Growth and Development

McGavran (2023) posits that, the church should invest the greatest amount of its resources to the most (or more) available people with in a society (Theory of Receptivity). With the necessary

information about the community, a church is able to strategize and build bridges to receptive people and set goals to grow the church (Planning and Goal Setting) through the act of evangelism activities such as crusades and other related activities among which include the love for others in all life styles. However, Wagner (2022) explains how the advocates of Church Growth understand the terms commonly used in Christian circles. He asserts that, what does “evangelism mean? Wagner says that “The raw material of making disciples in the Great Commission sense is unbelievers who need to commit their lives to Christ for the first time. The raw material of modern ‘disciple making’ is evangelism. Christians who need a turning point need evangelism to be helped in the road to Christianity and by doing, this church growth is exhibited. Hence, he argues, “If we concentrate on church growth, we get to the heart of the Great Commission of preaching the gospel to the world. The more we evangelize and the more disciples we make, the more churches will be multiplied and grow. And this is why, in planning strategies, we aim for church growth.

Church fuel (2023) quoted 1 Corinthians 3:8, where Paul writes that, “The one who plants and the one who waters have one purpose, and they will each be rewarded according to their own labor.” According to the author, this verse indicates that pastors will be rewarded by God for their part in building the church to grow. Even though Jesus said, “I will build my church,” and even though Paul acknowledged, “God gives the increase,” it’s appropriate to view earthly leadership as a stewardship opportunity. Therefore, if planting and watering in church growth refers to evangelism and discipleship to new converts with the help of the pastors and this is what scriptures have to say about church growth and the role pastors have to play in the growth and development of the church, why is the work of God in growing the church deteriorating and crippling church growth and development?

Paul (Ephesians 4:12) says that, pastors and leaders are not to perform all the ministry in the church, but should equip the believers to “do the work of the ministry.” In reference to that, Eric Geiger writes that, “a pastor is to leave the ministry the moment he/she enters the ministry.” This implies that, pastors have to equip their flocks to evangelize and not limit them to exercise their gifts in Christ. This shift in thinking result in a more distributed ministry and greater effectiveness that results into church growth and development (Church fuel 2023). However, if the pastor has to equip the congregation to do evangelism and other ministry work, are churches involving congregations in harvesting new souls to grow the numbers churches which in turn contribute to church development? And if that’s what they do, why is PAG and protestant church static in numerical church congregation growth?

Evangelism and Church growth doesn’t just depend on the pastors alone but also involves the people in and outside the church. To this end, God gives spiritual gifts to each Christian to use to build up the body of Christ and grow the church. Building up should result in a healthier church that strategies and sets plans and activities that lead to converting new members to join the church and hence contribute to church growth and development, but also a church that’s growing in size and influence. Church growth was reported in the early church and recorded in the book of acts when the disciples of Jesus spread the gospel of good news and converted many to Christianity through evangelism. Despite persecution, lack of buildings, and little formal training, the early church grew as people shared the gospel with friends and neighbors. Luke said that, people were added to the church on a daily basis as a result of evangelism and hence church growth and development was exhibited. Though that has been noted, The Gospel Coalition (2023) reported that, the desire churches have is to reach more people through evangelism, for Christ come from

God for the world and understanding Jesus' mission to seek and save the lost. Hence, Churches that want to grow should do it out of a desire to live out the great commission. However, if this is the doctrine and factors related to church growth, why is the church growth still compromised with in the PAG churches and what are the factors that PAG has adopted to grow their churches?

Discipleship Ministries (2022 report) states that, Church growth is "an increase in sub-groups within existing churches, it reflects the increase of competent Christians who know the Bible and practice the Christian faith. They move from marginal to passionate belief." Congregations that experience internal growth should be celebrated, but they should not be satisfied hence continual evangelism as a routine schedule should be adopted. A caution accompanies internal growth as some take the position that a church should not engage in external mission and ministry until it is "healthy" internally. In truth, involvement with mission, ministry, and outreach often serves as a catalyst for renewal and restoration. There are times when churches must "get out of the boat and walk by practical faith."

2.4.2 Assimilation of new converts and church growth and development

Assimilate means to absorb believers into the main body of the church. Even though this word does not appear in the scriptures, it accurately describes what happens when a believer grows from being a church attender to a committed member of the body of Christ. It's important to understand that assimilation is not an event, it is a process. It begins by making an organized effort to meet the basic spiritual needs of all believers by getting them involved in the ministries of our church according to their talents and abilities and above all Assimilation leads to spiritual strengthening (Lutheran Church 2023).

The assimilation process begins when a person first visits the church and ends when that person connects with the people, ministries, and programs that drive its mission. Only after people get engaged in the community of the church can they grow, be disciplined, and start on the path to real life transformation (church executive 2013 report).

After making a commitment to Christ and the church, the new believer needs to grow in vital relationship with Christ as a disciple and in fellowship with other Christians. The final step of assimilation is that every Christian needs to take up the responsibility and stewardship of personal ministry. People in the church should grow to love the Lord with all their heart, mind, soul, and strength and take intentional steps to obey his commands. But then Mark Dever (2023) cited Apostle Paul who stated that, fundamentally a growing church is made up of growing Christians and therefore, so the church should take time to pray and instruct the Christians to know how to pray and take up the responsibility and stewardship of the ministry in following Christ's footsteps as their model. With the spiritual growth level and faith Paul had, the believers and new converts emerged in number and by God's grace, the church grew and developed. Hurst (2022) exposes that Pentecostal agenda is not just saving souls but also transforming societies and controlling politics hence assimilation of new converts is a leading factor to church growth and development.

Elle Hardy (2023) argues that, assimilation leads to Spiritual growth and creates disciples in the church of Christ. Though spiritual growth is harder to measure as its invisible, its action oriented and it involves learning more about God and taking full responsibility of the deeds of a true Christian which is all effect of assimilation of new converts to know and understand the truth about the gospel. And it's through assimilation that church growth is exhibited with discipleship spirit in new converts. For a Christian to grow spiritually, he/she must have been disciple and one cannot be disciple before assimilation takes place, natured and groomed in the likeness of Christ and this

kind of growth is also reported in the book of Acts, “As you find new believers gather them in homes for community and prayer”. The early church wasn’t content to make converts, they wanted to make disciples and once they evangelized then the second thing they did was to assimilate and disciple the new converts to the real ministry work. Molly stated that, “We all start somewhere when we become Christians”. At the start of our Christian journeys, some of us may be more familiar with God's word while others may be completely new to the concept of salvation (Molly Howard 2022).

Assimilation contributes to commitment, and mission with greater satisfaction with church participation. Mark Driscoll (2012) shares that the Holy Spirit gives gifts of God to spiritually mature Christians so that the church can minister in a similar manner to the Son of God. However, assimilation give direction and commitment to new converts to know and take up full gear in the ministry. Storm. S (2016) makes a similar assessment of church growth and he contends that it would be foolish for Christians to expect that the house of God, the body of Christ and the entire church will grow into what God wants if the congregation fails to take up full responsibility in the ministry and make use of the spiritual gifts that God supplies through His Spirit. One significant problem in the church is that resources are spent to evangelize, turn the structural looks of the physical church but very few members experience the transformation during and after assimilation (Joel A. Smith 2016).

Marion Diane Jones (2020) argues that, the church’s spiritual growth follows a chronological order of evangelism, assimilation and training of church members to grow and serve the Kingdom of God. Once assimilation is done then it will always be manifested in discipleship, Sunday services and Bible study as the main root for entire church growth and development. The scholar continues to indicate that, assimilation should aim turning new converts into disciples, evangelists, and

knowledgeable church leaders who know God and his principals. La Shelton (2021) contends that, congregation schedule little time for church and hence consider God for personal problem solving hence their involvement is little which make the process of assimilation hard and compromised with.” However, D.Min (2016) critics that “if the church is going to grow spiritually, members must participate and have more involvement in the church program and take up ministerial work.” Hence assimilation leads to nurturing knowledgeable followers of Jesus Christ who adore God and serve him from all facets of their lives. However, if this is what is done at PAG, why church growth rate not admired?

Mills (2016) argues that, through assimilation, new converts directed to requirements to experience spiritual growth and indicates that the deacons and trustees are focused on achieving the churches’ primary mission. There is a need to develop followers who will use their spiritual gifts and take direct responsibility for the entire growth and maturity in Christianity. Olanrewaja Asiru (2016) emphasizes that there are reasons why individuals seek a church to call their home church where their families can spiritually grow. Numerous churches have large building structures, yet they remain empty in terms of attendance, fellowship, love, and fulfillment of the Great Commission. Nevertheless, assimilation is a contributing factor to spiritual growth of new converts. Therefore, PAG should conduct assimilation and direct their new converts towards owning a church if they are to maintain their numbers and even seek to disciple more people to join them.

2.4.3 Professional training of church leaders and church growth and development.

Udeka P (2020) argues that, Leadership competence in church refers to the pastoral and other leaders’ personal characteristics, proficiency, knowledge, aptitude, skills, values and wisdom in handling their appointed roles and activities. The scholar consents that, the growth of the church requires God’s word, His presence and competent pastors and leaders. Nevertheless, Machia

(2017) urges that, a church leader must be someone who accepts Jesus Christ and has a relationship with him; someone knowledgeable in the word, Spirit filled, dedicated and can bear fruits in the ministry. However, in a similar manner with Udeka P (2020), Machia (2017) argues that, Leadership competencies required include good communication ability, community development, possessed pastoral care, diligent in worship, preaching, carrying out administrative tasks, among others. The scholar continues to state that, a leader who inspires and motivates followers to be fully committed to ministerial task must use core and general competency intelligently to enhance church growth.

Twin (2019) argues that, competencies are the important features that distinguish an individual or an organization from its competitors and in this case the church to be distinguished from other churches requires certain level of church leaders' competencies and these are core factors to consider. Pastoral or leader's core competencies are requirements needed for ministerial appointments. Competences can be divine and or ministerial competencies. Divine competence is salvation from sin, sanctification and spiritual baptism and these are the pillars and the divine competencies upon which the growth of the church must be built. And if churches lack these competencies then the growth of the church is compromised with. Shek & Lin (2015) argues that the success of the church is in the hands of the almighty, but every leader has to be faithful, hardworking and competent stewards to be successful. However, interpersonal competencies are the fundamental qualities required from a service church leader as stipulated in 1 Tim 3:1-7. *“The saying is sure: whoever aspires to the office of bishop desires a noble task. Now a bishop must be above reproach, married only once, temperate, sensible, respectable, hospitable, an apt teacher, not a drunkard, not violent but gentle, not quarrelsome, and not a lover of money”*. The interpersonal competence of the leader gives the followers confidence to follow them, it motivates

and inspires others hence resulting into church growth and development in the long run. However, all these qualities are by the grace of the Holy spirit that one can possess them.

M. C. Taylor, Cornelius, & Colvin (2014) stated that leadership assists an organization in adjusting to its surroundings by removing unproductive patterns of behavior and replacing them with new ones. With the church concept in mind, pastors and other church leaders have to set sessions that transform their followers into new creatures and this portrays church growth and development amongst the believers and new converts. The scholars continued and stated that, Leaders offer focus, support, direction, and help to the organization so it can reach its goal and in this case the great commission. Leaders play a significant role in the effectiveness of an organization, and their actions can result in positive or negative perceptions of their followers, which increase the possibility that the organization will obtain lasting achievements hence growth and in this case church growth and development. The author in summery argues that, competent Leaders are influential in initiating the vision of the organization, bringing about and maintaining quality, and preparing and directing the way to church growth and development (M. C. Taylor et al., 2014).

Churches are faced with a quick changing world and Leaders within a church as a nonprofit organization face a variety of pressures from increasing numbers of agencies seeking support, and they should be shifting to adapt to the rapidly changing realities of how other churches conduct their activities (M.C. Taylor et al., 2014). Therefore, to answer to changes in church sector to ensure church growth and development, decision-making requires competence and knowledgeability skills of the church leadership (M. C. Taylor et al., 2014). However, Yukl, (2013) argues that, for church growth and development to prevail in the church, high level of transformational leadership roles, decision-making directors and high-level affiliation with productive leadership roles is key to church growth and development.

Watt (2014) argued that, church leaders need to prepare others for effective leadership by educating, equipping, enriching, and empowering them for the work of the church in general and life in the world at large. The church is one body made up of many people, most of whom are volunteers. Therefore, competent church leaders recognize that relational power is the outcome of working with others to achieve mutually satisfactory goals; being a relational church leader is often more about the ability to influence others than the capacity to exert power which is a reflection of the composition of competence level of church leaders. Shek & Lin (2015) contends that, competent church leaders fulfil formal and informal leadership roles in the church and should engage individuals to learn to love others in the agape sense or sacrificial sense. Therefore, the competence of church leaders can be reflected, respect and admire all types of other people. And through their engagement, people must learn to love and respect others as they become aware of God's love for His people.

2.4.4 Discipleship and church growth and development.

Anthony Svajda (2018) stated that, discipleship helps churches grow, a church that is evangelizing the lost, teaching their congregants the Scripture, and challenging them to share the gospel with lost friends and family is a church that will inevitably experience growth of some kind. The Great Commission calls all Christians to make disciples (Matthew 28:18-20), the church is defined by this Great Commission to make disciples; making disciples is a church DNA identity and the business of the church is to make disciples. While some churches may be great at implementing many different programs, if they are not making disciples, they are missing their purpose. If all church leaders know this, is PAG practicing discipleship? If not why would a church not practice discipleship?

Following up, teaching, and mentoring new as well as seasoned Christians are the keys to spiritual growth and the replication of the witness. When a church forsakes discipleship, its people will not grow and thus will not reach out, hence end up just living for and unto ourselves. We miss out on opportunities, learning experiences, growth, and will exchange an eternity of rewards for a limited time of fun. Being a true disciple means having a willingness to trust Him completely in all aspects of life, from the highest highs to the lowest lows. It means we are not only willing to trust Him to provide for our salvation, but we trust Him for the future. We are to trust Him even when we do not know, like, or understand when or where He is leading, or when it is unpopular. As we grow in Christ, we have to keep our eyes on Him. In doing so, we will be of better use to Him and become increasingly unsatisfied with anything less than His call and character (Richard J. Krejcir, 2005). Therefore, He who began a good work in you will carry it on to completion until the day of Christ Jesus (Philippians 1:6).

Philippians 2:12-13 states that, “my dear friends, as you have always obeyed-not only in my presence, but now much more in my absence-continue to work out your salvation with fear and trembling, for it is God who works in you to will and to act according to his good purpose”. We are all called to put our faith into practice. We can now take the relationships, mentoring, and learning, and carry them out in daily life through discipleship. From the character of Christ comes the conduct of Christ-if we choose to follow Him. Then, the values of our daily walk, those which drive our behaviors, will, in turn, influence others. Therefore, discipleship is so essential to the aspect of being a Christian, especially a being a disciple. We are called, not to just visualize faith

and discipleship, but to do it, not to just read about it, but to do it, and not to just talk about it, but to do it (Richard J. Krejcir, 2005).

Discipleship is a vital ministry of the church. It is God's heartbeat and a key requirement for living a successful Christian life. According to the Bible, Jesus called the twelve disciples from the start of His mission. He taught them over the course of three and a half years. He told them to go and make additional disciples from all across the world after the training and before ascending to paradise. He had already assured them, "All authority in heaven and on earth has been given to me." So go, make disciples of all nations, baptizing them in the name of the Father, Son, and Holy Spirit, and teaching them to obey everything I have commanded you. And I will be with you to the end of the age" (Matthew 28:18-20). Making disciples is central to the great Commission. God's instruction is not simply to raise or create converts from all nations through evangelism but to make disciples in all nations. This is vital, especially for believers who are disciples now and disciples of the future. However, It is unfortunate that many churches today are overcrowded with overgrown adolescents; this is why the church in this generation has been unable to make a significant impact on society. The result reveals the significance of discipleship in the life of a Christian. "Most churches grow through transfer." The variation of the saints is the current system. To carry on His father's work, Christ had to commission his disciples, all believers included.

The quantity of genuine converts to Christ required Jesus to commission his disciples, including all believers. Some "great churches" have a small number of genuine converts to Christ; nonetheless, churches with excellent preaching and music programs attract a large number of people. And as a result, people believe that the church is wonderful and that the personnel perform an excellent job. In actuality, because it entertains, then it becomes the huge one. However, does

that lead to the great commission of making disciples? It's this that the researcher wants to find out the contribution of discipleship to church growth and development. All of this demonstrates that exceptional performance attracts individuals. It means little more than that it does not authentically reflect Christ's priorities for His church (Jane Doe 2023)

2.4.5 Literature Gap Analysis

Despite significant research on the church, there is lack of understanding of the underlying church growth and development. Although much research has been done on church planting and evangelism, discipleship and its impact on church growth by Jane Doe 2023 among others, little has been done on church growth and development. It's this that has prompted the researcher to conduct a study on church growth and development in Pentecostal Assemblies of God churches in Uganda.

CHAPTER THREE

RESEARCH METHODOLOGY

3.0 Introduction

This chapter presents the research design, study population, sample size, sampling procedures, research methods, study tools, and procedures that were applied in the conducting of this study.

3.1 Research Design

The research adopted a mixed research design that was used to analyze the growth and development of PAG church. The study used both qualitative and quantitative research methods to assess why the growth and development of PAG church had stagnated (Creswell, 2013). The research design and methods were appropriate because it allowed the study to explore the key existing linkages between the research questions and their underlying philosophy (Neubauer et al., 2019). Armstrong, (2010) summarized the benefits of a phenomenal research design as one that considers change processes over a given period of time, develops a better understanding of people's perspectives, re-adjusts the position of the researcher as new ideas emerge, allows the researcher to develop fresh hypotheses and theories, and collects rich data that is considered natural. Bhattacharjee, (2012) describes an action research as one where the researcher is embedded within the society, and initiates an intervention to the discovered problems in society. The researcher tracks the results for implementation of suggested interventions, draw lessons from the interventions to generate fresh insights about the problem at hand. Therefore, the researcher adopted an action research methodology particularly due to its ability to explore unique society problems that cannot be found in other contexts.

The researcher applied mixed research methods approach by considering both quantitative and qualitative methods which was drawn on the benefits of each type of research. For instance, the mixed methods research allowed the researcher to explore both the breadth (how many, to what extent and how often) and depth (why and how) of the proposed research questions (London School of Hygiene & Tropical Medicine, 2020).

3.2 Area of study

The study was carried out in the PAG Churches found in the Central Buganda Pastorate of Uganda. The Central Buganda Pastorate includes PAG churches that are found in the districts of Wakiso, Entebbe, Kampala, Mukono, Bombo, Luwero, Mityana, Nakasongola and any other districts that are found in the Central Buganda Pastorate. It's in the Central Buganda Pastorate districts where PAG church growth has stagnated at 1.4% growth rate per annum which is below the average.

3.3 Population and sample size determination

3.3.1 Population

The respondents that participated in this study were drawn from a target population of 204 who included: 40 Senior Pastors and their assistants, 80 church followers, 28 Church elders, 04 overseers, 24 Church administrators.

3.3.2 Sample Size Determination

A sample is a selection of respondents that is chosen to represent the target population in the best way possible Amin M.E (2005). The sampling frame is summarized in the table below;

Figure 1 Sample size of respondents

Category of respondents	Target population	Sample size	Sample technique	Research method
Overseers	04	04	Purposive	Interview
Senior Pastors and their assistants	45	40	Convenient	Questionnaire
Church elders	30	28	Purposive	Questionnaire
Church Members	100	80	Snowball	Interview and questionnaire
Church administrators	25	24	Purposive	Questionnaire
Total	204	176		

Table 1:1 Field Data; (2023)

A target population of 204 participants was used that included; 40 Senior Pastors and their assistants, 80 church followers, 28 Church elders, 04 overseers, 24 Church administrators from which a representative sample of 176 respondents were selected using the Krejcie and Morgan (1970) table to determine the sample size due to a population of interest with a well-defined size (Alhaji, 2010).

3.3.3 Sampling Techniques

Multiple sampling techniques were used, which included: purposive, random, snowball and convenient sampling techniques. The preference for multiple sampling techniques was based on

the understanding that there are different types of respondents whom the researcher wished to engage during the study. The Central Buganda Pastorate was purposively selected due to the fact that the number of Pentecostal Assemblies of God churches are many.

The church elders and the church administrators were purposively selected because of their knowledge and experience on the subject matter. Random sampling was adopted in selecting the overseers. The unbiased and representative sampling allowed the researcher to deduce the study findings to the population of interest (Sharma, 2017). Snowball sampling techniques was used to select the church followers who attend the church services and contribute to the congregation in the church. This was due to the fragmented nature of residences and the time they have spent in the church. The snowball sample broadened the scope of the participants allowing the research to interface with in-depth interviews from selected study participants (Bryman, 2012).

Etikan et al (2015) defined convenience sampling as the process of selecting respondent who are closest to the researcher. The researcher adopted this method of sampling to select senior pastors and their assistants. This sampling technique was affordable, easy, and consistent with the study in which the participants were readily available to the researcher.

3.4 Sources of information

This study utilized primary data in which first hand or original data was collected from study respondents to achieve the main study objective. There was need for supportive evidence of primary data, therefore secondary data which was collected from other studies was used. The triangulation of the two data sources allowed the researcher to generate more compelling findings (Olsen, 2004).

3.5 Data Collection Instruments

This study used multiple data collection methods, which included; Interviews, Key Informant Interviews. Therefore it used close ended questionnaire, interview guide, and researcher diary. The decision to use multiple instruments in the study was due to the researcher need to capture several viewpoints from the study respondents.

3.5.1 Questionnaire

Kaplan (2015) defines a questionnaire as a specific set of written questions designed with the purpose of gathering specific information particularly attitudes, preferences, and factual information from eligible study respondents. The study administered close - ended questionnaire using hard copies that allowed the researcher to collect data from the respondents and do clean them for analysis. The questionnaires were easy to administer as compared to other data collection instruments which aided in the generation of rich and large amounts of data within a relatively shorter time when compared to other data collection instruments.

3.5.2 Key Informant Interview Guide

A key informant interview guide is a tool that is designed to guide the discussion between a researcher and an expert who is grounded in the topic of interest (UCLA Center for 2022). The researcher developed an interview guide to facilitate discussions during the interviews. The interview guide covered areas on numerical church congregation, spiritual growth of the church members, level of competence among church leaders and the church social network and how they affect the church growth and development of Pentecostal Assemblies of God churches in Uganda. The interviews were applied to participants such as; the overseers and church followers. This instrument was adopted because of its flexibility and ability to generate extensive and detailed information on the problem of interest (Breene, 2007).

3.5.3 Researcher Diary

The researcher diary was used to capture the different processes, and events that occurred during the data collection process. These included emotions of participants, their reactions to particular things and the general activities that happen at the research site. A research diary was kept throughout the data collection process in which daily diary notes were taken. The diary provided part of the reflections that were used for analysis of data collected (Weil, 2006).

3.6 Variable Definitions and Measurements

The study analyzed why growth and development of Pentecostal Assemblies of God church in Uganda stagnated. The independent variables measured were: numerical church congregation, spiritual growth of the church members, level of competence among church leaders and the church social network against the dependent variables which were establishment of new churches, incarnation, gospel centered and bridging the gap. The one against many scale was adopted in this study.

3.7 Data Collection Procedure

The research proposal was approved by the university supervisor when permission was given. The data collection instruments namely: questionnaires, key informant interview guides were used to collect the information. The researcher administered structured questionnaires to the respondents in order to collect the required data in real-time. The researcher also scheduled a number of appointments with key informants. The key informant interviews were guided by the key informant interview guides where the responses were recorded in the researcher diary and digitally recorded. After conducting the key informant interviews, the researcher converted the digital recorded audios into text through transcription.

3.8 Data Processing and Analysis

Data analysis particularly qualitative analysis is the classification and interpretation of material to make implicit and explicit dimensions and structures to draw meanings and representation from the material (Flick 2013). Nevertheless, Calzon (2021) describes data analysis as the process of collecting, modelling and analyzing insights to provide support for the much needed decision making. Since data and information for each research question was gathered from various sources and using different techniques, it was important to put it together in order to obtain a comprehensive picture of the situation regarding each research question in the study. Quantitative data analysis was done using descriptive statistics such as the frequencies, percentages, tables and means among others to allow the researcher to condense the gathered data into a much simpler summary for interpretation (Kaur et al. 2018). In addition to that, this research adopted thematic analysis to classify and interpret the gathered data due to its accessibility and theoretical flexibility (Braun & Clarke, 2006). Emerging themes were coded based on the experiences and narratives from the participants themselves under qualitative approach. To achieve effective thematic analysis, data coding and cleanup was done during the transcriptions process so as to begin making sense of the data early enough. Further, the researcher used narrative analysis which was based on the different experiences during the fieldwork.

3.9 Reliability and Validity

Reliability is the ability of a research instrument or method to consistently produce the same results over time while validity is the ability of a research instrument to measure what it is intended to measure (Joppe 2000). The researcher therefore subjected the research instruments to severe tests in the pilot testing that were conducted on a small section of the target population.

3.9.1 Reliability

The test - retest method was employed to estimate the reliability of instruments and this involved subjecting the study participants twice to the same data collection instrument. The tester/researcher reliability was measured to ensure that same results are attained when data collection on the different research instruments is done by different data collectors.

3.9.2 Validity

The research instruments' validity was measured using face and content validity in which the tools the researcher used contained varying opinions of experts on the topic at hand for what is considered appropriate content for this study. The researcher also gathered the concerns of the different data collectors after the completion of the pilot study to find out any areas on the data collection instruments that needed adjustments prior to the data collection exercise.

3.10 Ethical considerations

Priscilla Alderson. &. Virginia Morrow (2011), argue that ethical considerations in research processes are crucial in guiding researchers observe agreed standards throughout research processes. Throughout the entire implementation process of this research, different ethical standards and ethics when researching were observed. In that regard, the researcher sought first the approval of the relevant ethical stakeholders to ensure the safety and protection of all study participants.

Every participant requested to voluntarily sacrifice time for the interview and or questionnaire filling process. Participants were informed of their participation rights so that their involvement was purely voluntary. Furthermore, the study participants were clearly informed of the researcher pledge to safeguard their privacy and confidentiality. The information they provided was not to be

shared with any other persons and their identities was to be concealed using pseudonyms so that no one can trace back the information discussed later on in the report. Additionally, to ease communication and the full participation of respondents, the research instruments and consent statements were translated into the language each participant understood better. The entire data collection process including interviews, and questionnaires were conducted in the language each participant understands better to enable the researcher to acquire the information needed for the study.

3.11 Research Challenges

The study design was predominantly a qualitative phenomenological study, the researcher encountered challenges in that she had little or no control hence affecting the reliability and validity of the study. This is mostly due to the fact that these kinds of studies occur in a natural setting where replicability is almost impossible (Simon & Goes, 2013). The study targeted church congregations and the church leaders in the categories of pastors, church elders, overseers and the church administrators. However, reaching the church followers and the top leadership was not an easy task given the fragmentation and the tight schedule the top church leadership always. Hence, this may pose challenges in reaching the required sample size which may affect the study findings.

Churches are distantly located hence the costs associated with transport and the bad weather condition given the nature of roads in the Central Buganda Pastorate could lead to heavy transport costs that may constrain the speed and time allocated to data collection period.

CHAPTER FOUR

PRESENTATION OF FINDINGS

4.0 Introduction

This chapter presents the research findings, analysis and discussion of data findings collected during the study. This chapter is divided into three parts; part one presents the response rate of respondents; part two presents the demographic characteristics of respondents followed by their interpretation; part three presents the findings on the specific objectives and their interpretation. The data is analyzed using frequencies, percentages, mean, and presented in tables and charts.

4.1 Response Rate

The response rate of the study is summarized in the table below;

Category of respondents	Expected No. of Respondents	Actual No. of Respondents	Percentage Response	Research method
Overseers	04	04	100	Interview
Senior Pastors and their assistants	40	40	100	Questionnaire
Church elders	28	28	100	Questionnaire
Church Members	80	80	100	Interview and questionnaire
Church administrators	24	24	100	Questionnaire

Total	176	176	100	
-------	-----	-----	-----	--

From the above table, all the 176 respondents participated in the study and were issued with questionnaires which were all retrieved, accounting for a 100% response. Statistically, a responses rate above 50% is considered appropriate for making conclusions and recommendations. Therefore, a response of 100% is very representative when drawing conclusions of the study.

4.2 Background Information of Respondents.

The background of the respondents analyzed the gender, age, religion, education, marital status, and work experience of the respondents. The findings are detailed below.

4.2.1 Gender of Respondents

The gender of the respondents is summarized in the figure below:

Figure 2 Gender of respondents

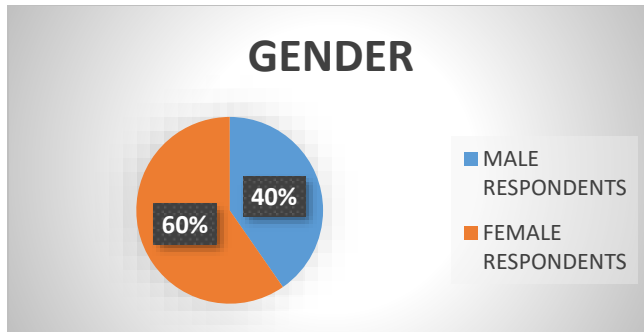


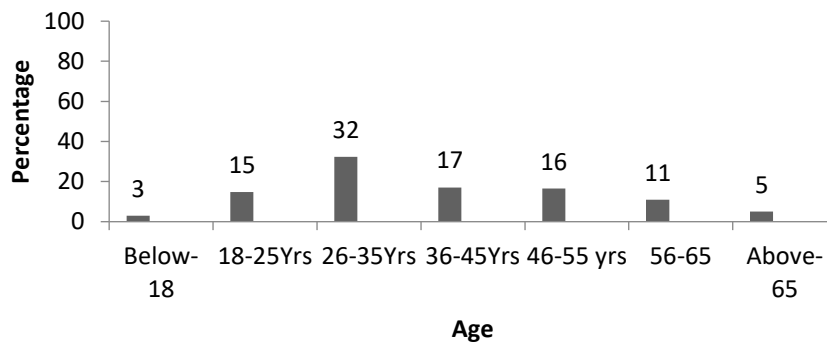
Figure 2: Gender of respondents; source, primary data.

The findings in the above figure showed that, 60% of the respondents were female while 40% were male. This means that a relative number (60%) were female, which is a true reflection of the gender distribution of the respondents who participated in the research and are a true reflection of the composition PAG church members.

4.2.2 Age of Respondents

The age of the respondents is summarized in the figure below:

Figure 3 Age of Respondents



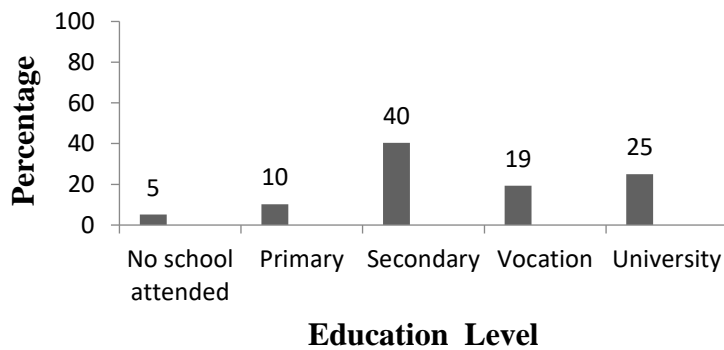
Findings in the above figure showed that 3% of the respondents were in the age range of below 18Yrs, 15% were in the age range of 18-25years, 32% were in the age range of 26-35 years, 17% were in the age range of 36-45years, 16% were in the age range of 46-55 years, 11% were in the

age range of 56-65 years, and 05% were in the age range of 65 and above years. This means that almost all (97%) of the respondents were adults hence able to articulate and analyze the spiritual and secular issues in the study maturely. The remaining 3% were below 18 years hence treated as minors with low articulation capacity for the conclusion in the study. These were included in the study to take care of the concerns of the minors as part of the church congregation.

4.2.3 Education of Respondents.

The level of education completed by the respondents is summarized in the figure below:

Figure 4 Education Level of respondents



The findings in the figure above showed that 40% of the respondents had attained secondary education, 25% of the respondents had attained university education, 19% of the respondents had attained vocational education, 10% of the respondents had attained primary education and 5% of the respondents had not attained any formal school education. This means that the majority (95%) of the respondents had acquired some basic education beginning with primary. Therefore, they were literate enough to understand and interpret the key issues in the research and hence fully able to articulate the key issues set under the study which made their responses more valid.

4.2.4 Religion of Respondents.

The religion of the respondents is summarized in the figure below

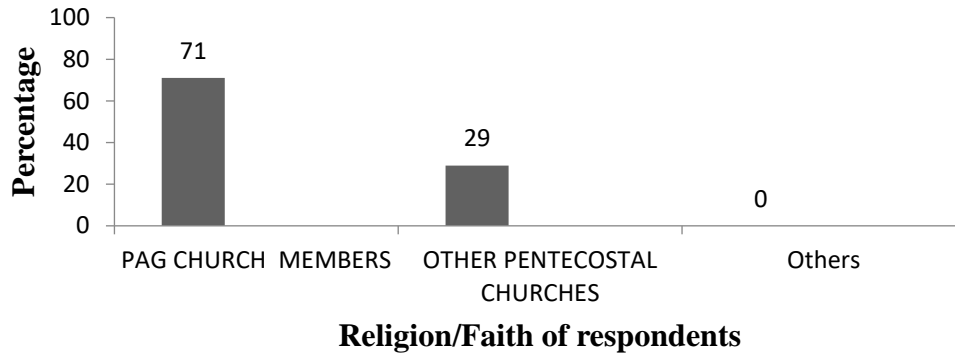


Figure 5 Religion of respondents

The findings showed that 71% of the respondents were PAG Church members, 29% were from other Pentecostal Churches. This was helpful to the researcher to enable the investigation to do an in depth cross comparison with other Pentecostal Churches on the topic of study.

4.2.5 Marital Status of Respondents

The Marital status of the respondents is summarized in the figure below:

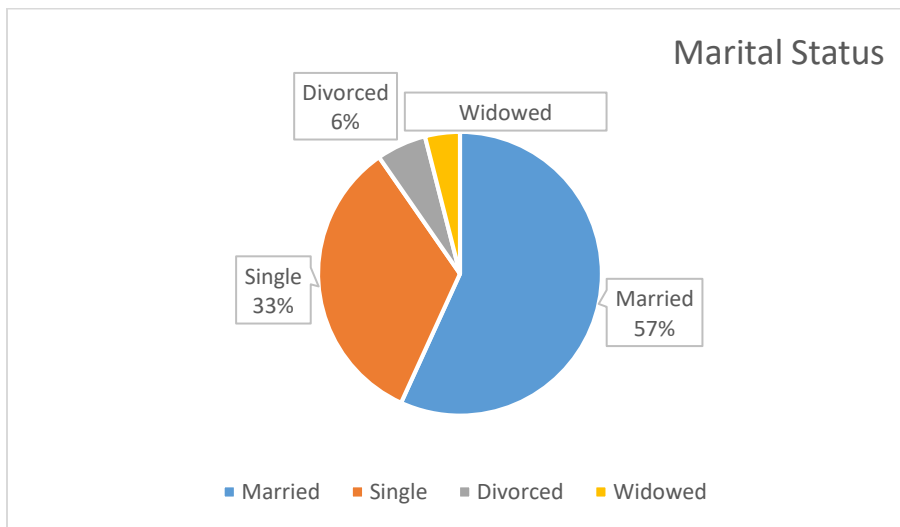


Figure 6: Marital status of the respondents

The findings in the above figure showed that; 57% of the respondents were married, 33% were single, 6% were Divorced while 4% were widowed. This means that a slight above average number

(57%) of the respondents were responsible people. Which is a true reflection of the family households in the church and the communities represented. The people who participated in the research study are directly involved in the church affairs and live in the community where these churches are located.

4.2.6 Period Respondent has served in Church

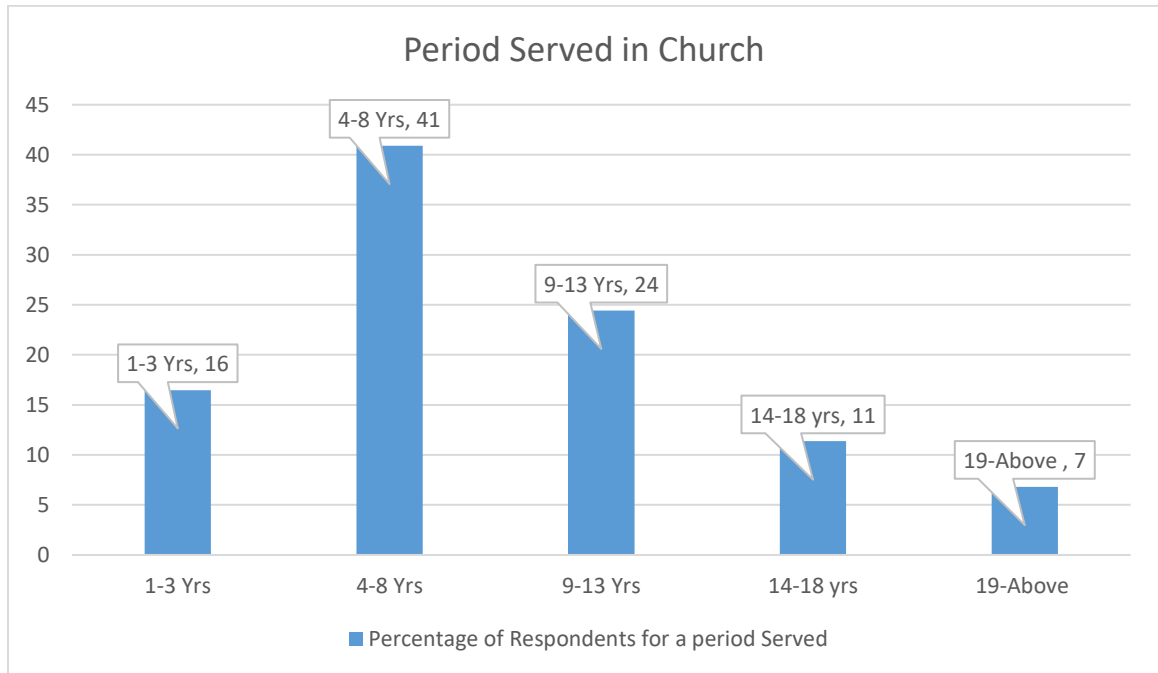


Figure 7: Period Respondent has served in Church

The findings in the above figure showed that; 41% of the respondents had served in the church for 4-8 years; 24% had served for 9-13 years; 16% had served for 1-3 years; 11% had served for 14-18 years; while 7% had served for a period of 19-above years. A service of 4 years and above is considered enough for one to become an experienced member of the church. This means that a significant number (84%) of the respondents had stayed long enough in the church and community to understand the PAG church growth and development dynamic issues.

4.3 Scale of interpretation of means.

Legend Interpretation

Strongly Disagree 1.00-10.0 (low effect)

Disagree	11.0-20.0	(fair effect)
Agree	21.0-30.0	(average effect)
Strongly agree	31.0-40.0	(Great effect)

4.4 How Evangelism programs, contribute to church growth and development of Pentecostal Assemblies of God churches in Uganda.

The following statements assess how evangelism programs contribute to the growth and development of Pentecostal Assemblies of God churches in Uganda. The respondents provided their responses based on the likert scale of; 5=Strongly Agree (SA); 4=Agree (A); 3= Not sure (NS); 2=Disagree (D); 1=Strongly Disagree (SD).

The findings are summarized below:

To what extent do you agree with the following statements on how evangelism programs contribute to church growth and development?											
		SD		D		NS		A		SA	
	Statement	FQ	%	FQ	%	FQ	%	FQ	%	FQ	%
1	PAG members understand the importance of conducting evangelism programs in the Church	24	13	18	10	22	13	61	35	51	29
2	PAG conducts evangelism programs in its churches.	47	27	73	41	22	13	28	16	6	3
3	PAG adopts various approaches of conducting evangelism in its churches.	28	16	60	34	31	18	18	10	39	22
4	PAG uses only door to door evangelism programs.	10	6	72	41	64	36	19	11	10	6
5	PAG Uses crusades approach of evangelism program.	51	29	60	34	19	11	27	15	19	10

6	The church has an evangelism program and calendar that is followed in the church.	66	37	43	24	37	21	20	11	10	8
7	The church members are trained with evangelism skills	49	27	27	15	40	23	23	13	38	22
8	There is a budget for evangelism in PAG churches	49	27	62	35	24	14	20	11	20	11
9	There is a follow up system for evangelism	50	28	41	23	0	0	24	14	25	14
10	Evangelism is a full department in PAG church	74	42	62	35	9	5	18	10	13	7
	Overall mean		48%			26%		26%			

Figure 8: Responses on how Evangelism programs, contribute to church growth and development

Findings in statement one show that; 64% of the respondents agreed; 23% of the respondents disagreed and 13% of the respondents remained neutral that PAG members understand the importance of conducting evangelism programs in the Church. This means that a significant number (64%) of the respondents agreed that PAG Church is fully aware of the importance of conducting evangelism programs.

Findings in statement two show that; 68% of the respondents disagreed; 19% of the respondents agreed while 13% of the respondents remained neutral that PAG conducts evangelism programs in its churches. This means a significant number (68%) of the respondents disagreed that PAG conducts evangelism programs in its churches.

Findings in statement three show that; 50% of the respondents disagreed; 32% agreed and 18% were not sure that PAG has adopts various approaches while conducting evangelism. This means that an average number (50%) of the respondents disagreed that PAG has adopts various

approaches while conducting evangelism. The substantial number of those who agreed and remained neutral implies that there are no well-known clear approaches used by PAG while conducting evangelism. The 32% who agreed means the PAG evangelism approaches are not widely adopted as policy but adopted for use by individual churches.

Findings in statement four showed that; 47% of the respondents disagreed, 17% agreed while 36% remained neutral that PAG uses only door to door evangelism approaches. This means that a slightly below average (47%) of the respondents disagreed that PAG uses only door to door evangelism approach. The 36% who remained neutral means there is a wide knowledge gap in the use of door to door as an evangelism approach.

Findings in statement five showed that; 64% of the respondents disagreed, 25% of the respondents agreed and 11% remained neutral that PAG uses crusade approach in the evangelism program. This means a significant number (64%) of the respondents disagreed that PAG uses crusade approach as an evangelism approach. This still means that the PAG evangelism approach is not well known to many. The 25% who agreed means some churches use and conduct crusades as individual church efforts in their evangelism programs.

Findings in statement six showed that; 61% of the respondents disagreed, 19% of the respondents agreed and 20% remained neutral that PAG church has an evangelism program and calendar that is followed. This means that a significant number (61%) of the respondents disagreed that PAG church has an evangelism program and calendar that is followed. This implies that PAG does not have a well-known evangelism program and calendar that is followed while conducting evangelism in its churches.

Findings in statement seven showed that; 42% of the respondents disagreed, 35% of the respondents agreed and 23% remained neutral that PAG church members are trained in evangelism. This means that a slightly below average (42%) of the respondents disagreed that PAG church members are trained in evangelism. However, the 35% of the respondents who agreed imply that trainings are organized by individual churches but not as a universal policy that apply to all PAG churches.

Findings in statement eight showed that; 64% of the respondents disagreed, 22% agreed and 14% remained neutral on whether there was a budget for evangelism in PAG churches. This means that a significant number (64%) of the respondents disagreed that there was a budget for evangelism in PAG churches. This implies there is no specific budget to cater for evangelism in PAG churches.

Findings in statement nine showed that; 51% of the respondents disagreed while 49% agreed that there was a follow up system for evangelism in PAG churches. This means a slightly above average (51%) of the respondents disagreed that there is a clear follow up system for evangelism in PAG churches.

Findings in statement ten showed that; 77% of the respondents disagreed, 17 agreed and 06% were not sure that evangelism is a full-fledged department in PAG church. This means that a significant majority (77%) of the respondents disagreed that evangelism is a full-fledged department in PAG church. This implies that evangelism is not a full-fledged department in PAG church.

The overall percentage mean was 48% disagreed, 26% agreed and 26% Neutral. This means that the percentage mean of 48% disagree response reflects that evangelism programs are not significantly contributing to the church growth and development of Pentecostal Assemblies of God Churches in Uganda. This means some evangelism programs are the reasons why there is

stagnation in church growth and development of Pentecostal Assemblies of God Churches in Uganda. The 26% mean who agreed and remained neutral reflect that although evangelism programs are being conducted, they are not a significant contributing factor to church growth and development of Pentecostal Assemblies of God Churches in Uganda. There are as well many information and awareness gaps in the evangelism strategy in PAG church.

4.5 How Assimilation of New Converts contribute to church growth and development of Pentecostal Assemblies of God Churches in Uganda.

The following statements evaluate how assimilation of new converts in the church contribute to church growth and development of Pentecostal Assemblies of God churches in Uganda. Use the scale provided to tick or circle a number that describes your opinion; 5=Strongly Agree (SA), 4=Agree (A), 3= Not Sure (NS), 2=Disagree (D), 1=Strongly Disagree (SD) (Tick in the appropriate box provided).

The responses are summarized below;

To what extent do you agree with the following statements below to show your opinion;											
		SD		D		NS		A		SA	
Statement		FQ	%	FQ	%	FQ	%	FQ	%	FQ	%
1	New converts are easily absorbed in PAG church	21	11	19	12	6	3	74	42	56	32
2	PAG has a follow up mechanism for new converts.	70	40	73	41	9	5	18	10	6	3
3	PAG's new members are integrated in care/cell groups.	5	3	3	2	0	0	95	54	73	41
4	PAG conducts regular Baptism services to its new members.	78	44	17	10	10	6	9	5	63	36

5	PAG conducts dedication of new born babies	10	6	14	8	10	6	79	44	65	36
6	Mature new members are assigned responsibility in the church	59	34	44	25	36	21	10	6	24	14
7	There is a fully flagged department responsible for follow up of new converts in PAG	74	42	62	35	9	5	18	10	13	7
MEAN		61%			1%		38%				

Figure 9: Responses on Assimilation of new converts to church contribute to church growth and development

Findings in statement 1 showed that; 74% of the respondents agreed, 23% of the respondents disagreed and 3% of the respondents were neutral that new converts are easily absorbed in PAG church. This means majority (74%) of the respondents agree that new converts are easily absorbed in PAG church.

Findings in statement 2 showed that; 82% of the respondents disagree, 13% of the respondents agree and 5% were neutral that PAG has a follow up mechanism for new converts. This means that a big majority (81%) of the respondents disagreed that PAG has a follow up mechanism for new converts. This implies that PAG has no follow up mechanism for new converts.

Findings in statement 3 showed that; 95% of the respondents agreed and 5% of the respondents disagreed that new members in PAG are integrated in care/cell groups. This means that most (95%) of the respondents agreed that new members in PAG are integrated in care/cell groups.

Findings in statement 4 showed that; 54% of the respondents disagreed, 41% of the respondents agreed and 5% remained neutral that PAG conducts regular baptism services for her new members. This means that on average (54%) of the respondents disagreed that PAG conducts regular baptism

services for her new members. This implies that PAG does not conduct regular baptism services for her new members.

Findings in statement 5 showed that; 80% of the respondents agreed, 14% of the respondents disagreed and 6% remained neutral that PAG conducts dedication of new born babies. This means that a significant majority (80%) of the respondents agree that PAG conducts dedication for new born babies.

Findings in statement 6 showed that; 59% of the respondents disagreed, 20% of the respondents agreed and 21% were neutral that mature new members are assigned responsibility in the church. This means that a slightly above average number (59%) of the respondents disagreed that mature new members are assigned responsibility in the church. This implies that mature new members are not assigned responsibility in the church. This implies PAG follows certain criteria to assign duty to someone in the church not just being mature in age.

Findings in statement 7 showed that; 77% of the respondents disagreed, 17% of the respondents agreed and 6% were neutral that there is a fully-fledged department responsible for follow up of new converts in PAG. This is means that a significant majority (77%) disagreed that there is a fully-fledged department responsible for follow up of new converts in PAG. This implies that PAG does not have a fully-fledged department responsible for follow up of new converts in their churches.

The overall percentage mean was 61% disagreed, 38% agreed and 1% neutral. This means that the assimilation of new converts does not significantly contribute to church growth and development of Pentecostal Assemblies of God Churches in Uganda. Therefore, it is one of the factors leading to stagnation in the Pentecostal Assemblies of God churches in Uganda.

4.6 Discipleship and Church Growth and Development

The following statements analyze how discipleship contribute to church growth and development of Pentecostal Assemblies of God Churches in Uganda. In the subsequent sections use the scale provided to tick or circle a number that describes your opinion. 5=Strongly Agree (SA), 4=Agree (A), 3= Not Sure (NS), 2=Disagree (D), 1=Strongly Disagree (SD) (Tick in the appropriate box provided).

To what extent do you agree with the following on how discipleship contribute to church growth and development of Pentecostal Assemblies of God churches in Uganda?											
		SD		D		NS		A		SA	
Statement		FQ	%	FQ	%	FQ	%	FQ	%	FQ	%
1	Discipleship is seen as an important component in PAG church	21	12	25	14	0	0	70	40	60	34
2	There is a discipleship program in PAG church	70	40	69	39	9	5	18	10	10	6
3	Discipleship is a fully-fledged department in PAG church	20	11	16	9	0	0	80	45	60	34
4	There is a discipleship curriculum and planned classes in PAG church	78	44	50	28	17	10	10	6	22	12
5	There is a graduation process in the discipleship program in PAG church	10	6	14	8	10	6	79	45	65	40
6	There is a budget for discipleship program in PAG church	59	34	54	31	10	6	30	17	20	11
Percentage Mean		46%				4%		50%			

Figure 10: Response on how Discipleship contribute to church growth and development

Findings in statement 1 showed that; 74% of the respondents agreed while 26% of the respondents disagreed that discipleship is seen as an important component in PAG church. This means that a majority (74%) of respondents agreed that discipleship is an important component in PAG church.

Findings in statement 2 showed that; 79% of the respondents disagreed, 16% of the respondents agreed and 5% of the respondents were neutral that there is a discipleship program in PAG church. This means that a significant majority (79%) disagreed that there is a discipleship program in PAG church. This implies that there is no standard and mutually accepted discipleship program in PAG church.

Findings in statement 3 showed that; 79% of the respondents agreed and 21% of the respondents disagreed that discipleship is a fully-fledged department in PAG church. This means the majority (79%) of the respondents agreed that there is a fully-fledged discipleship department in PAG church.

Findings in statement 4 showed that; 72% of the respondents disagreed, 18% of the respondents agreed and 10% remained neutral that there is a discipleship curriculum and planned classes in PAG church. This means majority (72%) of the respondents disagreed there is a discipleship curriculum and planned classes in PAG church. This implies that there is no discipleship curriculum and planned classes in PAG church.

Findings in statement 5 showed that; 85% of the respondents agreed, 14% of the respondents disagreed and 6% remained neutral that there is a graduation process in the discipleship program

in PAG church. This means majority (85%) of the respondents agreed that there is a graduation process in the discipleship program in PAG church.

Findings in statement 6 showed that; 65% of the respondents disagreed, 28% of the respondents agreed and 7% were neutral that there is a budget for discipleship program in PAG church. This means a significant (65%) of the respondents disagreed that there is a budget for discipleship program in PAG church. This implies there is no budget for discipleship program in PAG church.

The overall percentage mean was 50% agreed, 46% disagreed and 4% remained neutral. This means that discipleship programs have an average contribution on church growth and development of PAG churches in Uganda. The 46% disagree reflect that the discipleship program remains unclear to many others in PAG church.

4.7 Professional Training of Leaders and Church Growth and Development in Pentecostal Assemblies of God Churches in Uganda

The following statements assess how the professional training of leaders affect church growth and development in the Pentecostal Assemblies of God churches in Uganda. In the subsequent sections use the scale provided to tick or circle a number that describes your opinion. 5=Strongly Agree (SA), 4=Agree (A), 3= Not Sure (NS), 2=Disagree (D), 1=Strongly Disagree (SD) (Tick in the appropriate box provided)

The responses on how the professional training of church leaders contribute to church growth and development of the Pentecostal Assemblies of God Churches in Uganda are summarized below:

To what extent do you agree with the following statement on how the professional training of church leaders contribute to the church growth and development of Pentecostal Assemblies of God churches in Uganda?
--

		SD		D		NS		A		SA	
Statement		FQ	%	FQ	%	FQ	%	FQ	%	FQ	%
1	PAG trains leaders for its growth and development	31	18	25	14	0	0	70	40	50	28
2	Church leaders' training is a requirement for ministerial appointment.	65	36	73	41	5	3	24	14	9	5
3	Trained Church leaders assist in removing unproductive patterns of behavior.	71	40	60	34	0	0	29	16	19	11
4	Leaders in a church face challenges to handle congregations if not trained with leadership skills.	70	40	21	12	17	9	28	16	40	23
5	Trained Church leaders prepare others for effective ministerial work.	82	47	14	8	5	3	10	6	65	36
6	Competent church leaders fulfil formal and informal leadership roles in the church.	59	33	40	23	7	4	36	21	35	19
Percentage Mean		60%				5%		35%			

Figure 11: Response on Level of Competence among church leaders contribute to church growth and development

Findings in statement 1 showed that; 68% of the respondents agreed while 32% of the respondents disagreed that PAG trains leaders for its growth and development. This implies that a significant number (68%) of respondents agreed that PAG trains leaders for ministry growth and development.

Findings in statement 2 showed that; 77% of the respondents disagreed, 19% of the respondents agreed and 3% of the respondents were neutral that Church leaders' training is a requirement for ministerial appointment. This means that a significant number (77%) of the respondents disagreed

that Church leaders' training is a requirement for ministerial appointment. This implies that for one to do ministry work in PAG requires no training before execution of task assigned in a given position. Therefore, Church leader's training is not a requirement for ministry appointment.

Findings in statement three showed that 74% of the respondents disagreed and 26% of the respondents agreed that trained Church leaders assist in removing unproductive patterns of behavior. This means a majority (74%) of the respondents disagree that trained Church leaders assist in removing unproductive patterns of behavior. This implies that Church leaders training does not assist in removing unproductive patterns of behavior in PAG church.

Findings in statement four showed that 52% of the respondents disagreed, 39% of the respondents agreed and 9% remained neutral that leaders in a church face challenges to handle congregations if not trained with leadership skills. This means that a slightly above average number (52%) of the respondents disagreed that leaders in a church face challenges of handling congregations if not trained with leadership skills.

Findings in statement five showed that 55% of the respondents disagreed, 42% of the respondents agreed and 3% remained neutral that trained Church leaders prepare others for effective ministry work. This means that a slightly above average (55%) of the respondents disagreed implying that trained Church leaders do not prepare others for effective ministry work for church growth and development.

Findings in statement six showed that 55% of the respondents disagreed, 40% of the respondents agreed and 5% were neutral that competent church leaders fulfil formal and informal leadership roles in the church. This means that a slightly above average (55%) of the respondents agreed

implying that professionally trained church leaders do not fulfil formal and informal leadership roles in the church.

The overall percentage mean was **60%** disagree, **35%** agree and **5%** Neutral. This means that professional training among church leaders does not contribute to Church Growth and Development of PAG churches in Uganda and is one of the major causes for stagnation of Pentecostal Assemblies of God churches in Uganda.

4.8 Growth and Development

The following statements assess growth and development. Use the scale provided to tick or circle a number that describes your opinion. 5=Strongly Agree (SA), 4=Agree (A), 3= not sure (NS), 2=Disagree (D), 1=Strongly Disagree (SD).

To what extent do you agree with the following on growth and development?											
		SD		D		NS		A		SA	
Statement		FQ	%	FQ	%	FQ	%	FQ	%	FQ	%
1	Church growth is the result of evangelism.	74	42	56	32	0	0	21	12	25	14
2	Church growth is determined by the increase in numbers.	17	10	7	4	0	0	79	45	73	41
3	Church Growth is also a product of good church leadership.	5	3	3	2	10	7	85	48	73	41
4	Without membership, there is no church.	14	8	10	7	11	6	70	39	71	40
5	The goal of Church growth is to reach more people with their gospel message.	10	6	16	9	8	5	82	46	60	34

Percentage Mean	12.3	3.6	36.0
------------------------	-------------	------------	-------------

Figure 12: Response on Growth and development

Findings in statement one showed that; 74% of the respondents disagreed while 26% of the respondents agreed that the Church growth is the result of evangelism. This implies that a significant number (74%) of respondents disagreed that Church growth is not a result of evangelism.

In statement two, findings showed that; 86% of the respondents agreed while 14% of the respondents agree that Church growth is determined by the increase in numbers. This means that a significant number (86%) agreed that church growth is determined by the increase in numbers.

Findings in statement three showed that; 89% of the respondents agreed and 5% of the respondents disagreed while 7% were neutral that Church Growth is also a product of good church leadership. And this was reflected with a significant number (89%) of the respondents agreeing that Church Growth is also a product of good church leadership.

Findings in statement four showed that; 79% of the respondents agreed, 15% of the respondents disagreed while 5% remained neutral that without membership, there is no church. A significant number (79%) of the respondents agreed with the question that without membership, there is no church. This implies that membership makes church and this is purely related to Assimilation of new members as they take belonging and ownership of their church.

Findings in statement five showed that 80% of the respondents agreed, 15% of the respondents disagreed while 5% remained neutral that the goal of Church growth is to reach more people with their gospel message. A significant number (80%) of respondents agreed that indeed the goal of Church growth is to reach more people with their gospel message.

The overall percentage mean was 36.0 agree, 12.3 disagree and 1.8 neutral. This means that the 36.0 agreed of the percentage mean reflects the high effect/contribution level of the variable under study. Based on the response rate and mean, church growth and development is greatly contributed by evangelism, increase in numbers, good church leadership, membership, and to reach more people with the gospel message through discipleship.

CHAPTER FIVE

SUMMARY OF FINDINGS, CONCLUSION AND RECOMMENDATIONS

5.0 Introduction

This chapter presents discussions, summary of findings, conclusion and recommendations drawn from the results in chapter four.

5.1 Summary of How Evangelism Programs Contribute to Church Growth and Development of Pentecostal Assemblies of God Churches in Uganda.

From objective one assessing how evangelism programs, contribute to church growth and development of Pentecostal Assemblies of God Churches in Uganda;

The findings showed that evangelism programs contribute to church growth and development of Pentecostal Assemblies of God churches in Uganda in that; A significant number (64%) of respondents appreciate that PAG Church is fully aware of the importance of conducting evangelism programs.

On the contrary, findings showed that evangelism programs do not contribute to church growth and development of Pentecostal Assemblies of God Churches in Uganda in that;

A significant number (68%) of the respondents acknowledged that PAG does not conduct evangelism programs in its churches;

An average number (50%) of the respondents acknowledge that PAG has not adopted various approaches in conducting evangelism. Therefore, there are no well-known approaches used by PAG while conducting evangelism. Meaning PAG evangelism approaches are not widely adopted as policy but are used by a few individual churches.

A slightly below average (47%) of the respondents acknowledge that PAG uses only door to door evangelism approach. The 36% who remained neutral mean there is a wide knowledge gap in the awareness of use of door to door as an evangelism approach.

A significant number (64%) of the respondents disagreed that PAG uses crusade approach as an evangelism approach. Meaning the PAG evangelism approach is not well known to all. The 25% who agreed mean that some churches conduct crusades on individual church basis but not as a universal approach.

A significant number (61%) acknowledged that PAG church does not have an evangelism program and calendar that is followed. Meaning PAG does not have a well-known evangelism program and calendar being followed while conducting evangelism as a ministry.

A slightly below average (42%) respondents acknowledged that PAG church members are not trained in evangelism. The 35% of the respondents who agreed imply that trainings are organized by individual churches and not as an overall policy that applies to all PAG churches.

A significant number (64%) of the respondents disagreed that there was a budget for evangelism in PAG churches. Meaning there is no specific budget that cater for evangelism program in PAG ministry.

A slightly above average (51%) of the respondents observed that there is no clear follow up system for evangelism in PAG churches.

A significant majority (77%) of the respondents acknowledged that evangelism is not a full-fledged department in PAG church.

The factors that make it more significant are not exercised and this makes evangelism programs static leading to the stagnation of PAG churches in Uganda. McGavran (2023) in the theory of receptivity, suggests that, the church should invest the greatest amount of its resources to the most (or more) available people with in a society. The scholar continues to state that, with the necessary information about the community, a church is able to build strategies and bridges for receptive people and set goals to grow the church (Planning and Goal Setting) through the act of external activities such as crusades and other related activities among which include the love for others in all life styles. Wagner (2022), supported that, if we concentrate on church growth, we get to the heart of the Great Commission. The more we evangelize, the more numbers we make and the more churches will be multiplied and grow. And this is why, in planning strategies, we aim at conducting evangelism.

5.2 Summary of How Assimilation of New Converts in the Church Contribute to Church Growth and Development of Pentecostal Assemblies of God Churches in Uganda.

From objective two that evaluated how assimilation of new converts in the church contribute to church growth and development of Pentecostal Assemblies of God Churches in Uganda.

The findings showed that assimilation of new converts in the church positively contribute to church growth and development of Pentecostal assemblies of God churches in Uganda in that;

Majority (74%) of the respondents appreciate that new converts are easily absorbed in PAG churches.

Most (95%) of the respondents acknowledged that new members in PAG are integrated in care/cell groups.

A significant majority (80%) of the respondents appreciate that PAG conducts dedication for new born babies.

On the centrally findings showed that assimilation of new converts in the church does not contribute to church growth and development of Pentecostal Assemblies of God churches in Uganda in that;

A big majority (81%) of the respondents acknowledge that PAG has no follow up mechanism for new converts. Meaning PAG does not have a follow up mechanism for her new converts.

A slight above average (54%) of the respondents noted that PAG does not conduct regular baptism services for her new members.

A slightly above average (59%) of the respondents disagreed that mature new members are assigned responsibility in the church. This implies that mature new members are not assigned responsibility in the church. Meaning PAG follows certain criteria to assign duty to someone in the church not just basing on maturity in age.

A significant majority (77%) acknowledge that there is no fully-fledged department responsible for follow up of new converts in PAG. Implying PAG does not have a fully-fledged department responsible for follow up of new converts in their churches.

The overall percentage mean was 61% disagreed, 38% agreed and 1% neutral. This means that the assimilation of new converts does not significantly contribute to church growth and development of Pentecostal Assemblies of God Churches in Uganda. Therefore, it is one of the factors leading to stagnation in the Pentecostal Assemblies of God churches in Uganda. This finding cross cuts with Mark Dever (2023) who cited Apostle Paul and stated that, Paul knew that fundamentally a growing church is made up of growing Christians in spiritual perspective and so it requires

procedural assimilation process in correspondence to the steps of Christ. Nevertheless, Hurst (2022) exposes that Pentecostal agenda is not just saving souls but also transforming societies and controlling politics hence leading to development through bridging social gaps. In the same perspective Mills (2016) says that, through assimilation, new converts are directed to requirements to experience spiritual growth. However, this is not the case in the current state of PAG churches in Uganda. Therefore, there is a need to develop followers who will use their spiritual gifts and take direct responsibility for the entire growth and maturity in Christianity. Olanrewaja Asiru (2016) emphasizes that there are reasons why individuals seek a church to call their church where their families can spiritually grow and this takes such a new convert to have been assimilated.

5.3 Summary of How Discipleship Contribute to Church Growth and Development of Pentecostal Assemblies of God Churches in Uganda.

From objective three, analysis of how discipleship contribute to church growth and development of Pentecostal Assemblies of God Churches in Uganda.

The findings showed that discipleship contribute to church growth and development of Pentecostal assemblies of God churches in Uganda in that;

A majority (74%) of respondents agreed that discipleship is an important component in PAG church.

Majority (79%) of the respondents agreed that there is a fully-fledged discipleship department in PAG church.

Majority (85%) of the respondents agreed that there is a graduation process in the discipleship program in PAG church.

The findings showed that discipleship does not contribute to church growth and development of Pentecostal assemblies of God churches in Uganda in that;

A significant majority (79%) disagreed that there is a discipleship program in PAG church. This implies that there is no standard and mutually accepted discipleship program in PAG church. Majority (72%) of the respondents disagreed there is a discipleship curriculum and planned classes in PAG church. This implies that there is no discipleship curriculum and planned classes in PAG church.

A significant (65%) of the respondents disagreed that there is a budget for discipleship program in PAG church. This implies there is no budget for discipleship program in PAG church.

The overall percentage mean was 50% agreed, 46% disagreed and 4% remained neutral. This means discipleship programs have an average contribution on church growth and development of PAG churches in Uganda. The 46% disagree reflect that the discipleship programs remain unclear to many others in PAG church. Anthony Svajda (2018) stated that, discipleship helps churches grow, a church that is evangelizing, teaching their congregants the Scripture, and challenging them to share the gospel with lost friends and family is a church that will inevitably experience growth of some kind. The Great Commission calls all Christians to make disciples (Matthew 28:18-20), the church is defined by this Great Commission to make disciples; making disciples is a church DNA identity and the business of the church is to make disciples. While some churches may be implementing different programs, some are not making disciples, hence missing their purpose. In addition, Philippians 2:12-13 states that, “my dear friends, as you have always obeyed-not only in my presence, but now much more in my absence-continue to work out your salvation with fear and trembling, for it is God who works in you do his will and act according to his good purpose”. We are all called to put our faith into practice.

5.4 Summary of How Professional Training of Church Leaders Contribute to Church Growth and Development of Pentecostal Assemblies of God Churches in Uganda.

Objective four assessed how professional training of church leaders contribute to the effective growth and development of Pentecostal assemblies of God churches in Uganda.

The findings showed that professional training of church leaders contribute to church growth and development of Pentecostal assemblies of God churches in Uganda in that;

A significant number (68%) of respondents acknowledged that PAG trains leaders for ministry growth and development.

On the contrary, findings showed that professional training of church leaders does not contribute to church growth and development of Pentecostal assemblies of God churches in Uganda in that;

A significant number (77%) of the respondents acknowledged that Church leaders' training is not a requirement for ministry appointment. Meaning for one to do ministry in PAG does not require training before being assigned a position. Therefore, Church leader's training is not a requirement for ministry appointment.

A majority (74%) of the respondents acknowledged that trained Church leaders have not assisted in removing unproductive patterns of behavior. Meaning Church leaders training does not assist in removing unproductive patterns of behavior in PAG church.

A slightly above average (52%) of the respondents appreciated that leaders in a church face challenges of handling congregations if not equipped with leadership skills.

A slightly above average (55%) of the respondents noted that trained Church leaders do not prepare others for effective ministry for church growth and development.

A slightly above average (55%) of the respondents agreed that professionally trained church leaders do not fulfil formal and informal leadership roles in the church.

The overall percentage mean was 60% disagree, 35% agree and 5% Neutral. This means that professional training among church leaders does not contribute to Church Growth and Development of PAG churches in Uganda and is one of the major causes for stagnation of Pentecostal Assemblies of God churches in Uganda.

This related to Shek & Lin (2015) who consents that the success of the church is in the hands of the Almighty, but every leader has to be faithful, hardworking and competent stewards to be successful. Udeka P (2020), Machia (2017) assents that, professional training required include good communication ability, community development, possessed pastoral care, diligent in worship, preaching, carrying out administrative tasks, among others. The scholar continues to state that, a leader who inspires and motivates followers to be fully committed to ministerial task must use core and general competency intelligently to enhance church growth and development. In the similar perspective, Twin (2019) states that, competencies are obtained through professional training and they are important features that distinguish an individual or an organization from its competitors and in this case the church to be distinguished from other churches requires certain level of church leaders' competencies and these are core factors to consider which make professional training a key contributor to church growth and development but if churches lack these competencies then the growth of the church is compromised with.

5.5 Conclusions.

The major finding from this study show that “evangelism programs, assimilation of new converts in the church, and professional training of church leaders are the major factors responsible for

stagnation in the church growth and development of Pentecostal Assemblies of God Churches in Uganda. On the contrary discipleship significantly contributes to church growth and development of Pentecostal Assemblies of God Churches in Uganda.

Evangelism programs, assimilation of new converts in the church, and professional training of church leaders have caused stagnation to PAG church growth and development in Uganda as summarized below;

5.5.1 Conclusion on how Evangelism Programs Contribute to Stagnation of Pentecostal Assemblies of God Churches in Uganda.

Evangelism programs do not contribute to PAG church growth and development in that;

PAG does not effectively conduct evangelism programs in its churches (68%);

PAG evangelism approaches are not widely adopted as policy only a few individual churches use those approaches (50%);

The PAG evangelism approach is not well known to all. Some churches conduct crusades as individual church initiatives but not as a universal approach (64%);

There is a knowledge gap in the awareness of use of door to door as an evangelism approach (53%);

PAG does not have a well-known evangelism program and calendar being followed while conducting evangelism as a ministry (61%);

PAG church members are not trained in evangelism. Trainings are organized by individual churches and not as an overall policy for all PAG churches (58%);

PAG does not have a specific budget for evangelism programs;

There is no clear follow up system for evangelism in PAG churches (51%);

There is no full-fledged evangelism department in PAG church (77%);

5.5.2 Conclusion on How Assimilation of New Converts in the Church Contribute to Stagnation of Pentecostal Assemblies of God Churches in Uganda

Assimilation of new converts in the church does not contribute to PAG church growth and development because;

PAG does not have a follow up mechanism for her new converts (81%);

PAG does not conduct regular baptism services for her new members (54%);

Mature new members are not assigned responsibility in the church because PAG follows certain criteria to assign duty to someone in the church not basing on maturity in age (59%);

PAG does not have a fully-fledged department responsible for follow up of new converts in their churches (77%).

5.5.3 Conclusion on How Discipleship Contribute to Stagnation of Pentecostal Assemblies of God Churches in Uganda

Matthew (28:18-20) states that, a church is defined by the great commission which is to make disciples; Therefore, making disciples is like the church DNA identity and business.

However, discipleship does not contribute to church growth and development because;

There is no standard discipleship program in PAG churches (79%);

There is no discipleship curriculum and planned classes in PAG churches (72%);

There is no budget for the discipleship program in PAG churches (65%).

5.5.4 Conclusion on How Professional Training of Leaders Contribute to Stagnation of Pentecostal Assemblies of God Churches in Uganda

Professional training of church leaders does not contribute to church growth and development of Pentecostal assemblies of God churches in Uganda in that;

Church leader's training is not a requirement for ministry appointment (77%). Meaning for one to do ministry in PAG does not require training before being assigned a position;

Church leaders training does not assist in removing unproductive patterns of behavior in PAG church (74%);

Leaders in PAG churches face challenges of handling congregations because they are not equipped with leadership skills (52%);

Trained Church leaders do not prepare others for effective ministry of church growth and development (55%);

Professionally trained church leaders do not fulfil formal and informal leadership roles in the church (55%);

Shek & Lin (2015) consents that the success of the church is in the hands of the Almighty, but every leader has to be faithful, hardworking and competent stewards to be successful. Similarly Twin (2019) states that, competencies are obtained through professional training and they are important features that distinguish an individual or an organization from its competitors and in this case for the church to be distinguished from other churches it should have certain leadership competencies.

5.6 Recommendations

In answering the practical question on what Pentecostal Assemblies of God Churches in Uganda can do to overcome stagnation in growth and development is by implementing the following;

5.6.1 Recommendation on How Evangelism Programs can be improved in Pentecostal Assemblies of God Churches in Uganda

PAG church should develop routine conduct of evangelism programs in its churches;

PAG church should develop a widely adopted evangelism policy embraced by all churches for use as an approach;

The PAG evangelism approach should be well known to all. All churches should be encouraged to conduct crusades as all church initiatives;

PAG should close the existing knowledge gap on the awareness of use of door to door as an evangelism approach;

PAG should develop a well-known evangelism program and calendar to be followed while conducting evangelism programs;

PAG church should train her members in evangelism. Trainings should be organized centrally as an overall policy for all PAG churches;

PAG should have a specific budget for evangelism programs;

There should be a clear follow up system for evangelism in PAG churches;

There should be a full-fledged evangelism department in PAG church;

5.6.2 Recommendations on How Assimilation of New Converts can be improved in Pentecostal Assemblies of God Churches in Uganda

PAG should develop a follow up mechanism for new converts;

PAG should conduct regular baptism services for her new members;

Mature new members should be assigned responsibility in the church by following a certain criteria based on maturity of new converts;

PAG should have a fully-fledged department responsible for follow up of new converts in their churches.

5.6.3 Recommendations on How Discipleship can be improved in Pentecostal Assemblies of God Churches in Uganda

There should be a standard discipleship program in PAG churches;

There should be a discipleship curriculum and planned classes in PAG churches;

There should be a clear budget line for the discipleship program in PAG churches.

5.6.4 Recommendations on How Professional Training of Leaders can be improved in Pentecostal Assemblies of God Churches in Uganda

Church leader's training should be a requirement for ministry appointment. Meaning for one to do ministry in PAG, training should be a requirement before being assigned a position;

Church leaders training should equip them with skills that assist in removing unproductive patterns of behavior in PAG churches;

Leaders in PAG churches should be equipped with leadership skills to handle challenges faced by their congregations;

Trained Church leaders should be trained on how to prepare others for ministry of church growth and development;

Professionally trained church leaders should fulfil formal and informal leadership roles in the church;

Every leader must be faithful, hardworking and competent stewards to be successful. In this case PAG church to be distinct from other churches it should have certain leadership competencies.

References

Dr Columbus2013 & [Pewforum: Christianity \(2010\)"](#) Archived from [the original](#) (PDF) 1340

Community Park, OH 43229614-823-6500 76. Accessed December 5, 2020.

<http://ezproxy.liberty.edu>.

A. V. Angheluta, A. Strambu-Dima and R. Zaharia, "Church marketing-concept and utility,"

Journal for the Study of Religions and Ideologies,8(22), 2011, 171–197.

Grace Theological Seminary, 2021; What is the True Meaning of Christian Discipleship?

Alhaji, H. Y. (2010). Determining sufficiency of a sample size in management survey research

activities. *International Journal of Organisational Management*, 6(1), 199 - 130.

https://www.researchgate.net/profile/Yusuf_Hashim/publication/259822166_DETERMINING_SUFFICIENCY_OF_SAMPLE_SIZE_IN_MANAGEMENT_SURVEY_RESEARCH_ACTIVITIES/links/0deec52e01e2cd84d1000000.

Amin M.E (2005). *Social Science Research Conception, Methodology and Analysis*; University

of Yaoundé, Cameroun; Makerere University Uganda printers.

Armstrong, M. (2010). *Handbook of Human-resource Management Practice* (11th ed.) *Human*

Resource Management International Digest, 18(4).

<https://doi.org/10.1108/hrmid.2010.04418dae.001>.

Barrett, David B.; Kurian, George Thomas; Johnson, Todd M., eds. (15 February 2001). *World*

Christian Encyclopedia p.360. Oxford University Press USA. ISBN 0195079639.

Bhattacharjee, A. (2012). *Social Science Research: Principles, Methods, and Practices* (Vol. 3).

Bobby Ross, 2012; *Churches of Christ in decline*, Nashville, Tenn.-based publisher of the

directory *Churches of Christ in the United States*.

Braun, V., & Clarke, V. (2006, January). Using thematic analysis in psychology. *Research Gate*, 3(2), 77 - 101. DOI:10.1191/1478088706qp063oa

Breene, R. L. (2007, January 22). A Practical Guide to Focus-Group Research. *Journal of Geography in Higher Education*, 30(3). <https://doi.org/10.1080/03098260600927575>

Bryman, A., & Bell, E. (2012). *Business Research Method* (4th ed.). Oxford University Press.

Calzon, B. (2021, March 25). *Your Modern Business Guide To Data Analysis Methods And Techniques*. The Datapine blog. Retrieved June 08, 2021, from <https://www.datapine.com/blog/data-analysis-methods-and-techniques/>

Cheung, D. (2019, October 13). *Law vs Policy. What's the Difference?* Career and Internship Center. Retrieved June 18, 2021, from <https://careers.uw.edu/blog/2019/10/13/law-vs-policy-whats-the-difference/>

Christopher Byaruhanga2023, The Church of the Province of Uganda, First published: 01 April 2013 <https://doi.org/10.1002/9781118320815.ch20>

Church Commissioners of England, 2017 "From anecdote to evidence. Findings from the church growth research programme," England: The University of Essex, 2014. [Online]. <http://www.churchgrowthresearch.org.uk/UserFiles/File/Reports/Fro>.

Church fuel (2023), What does the Bible say about Church Growth?

Church of Uganda 2020, in Wikipedia: the Free Encyclopedia, https://en.wikipedia.org/wiki/Church_of__Uganda, accessed 22 March

Church Times 2023, A story of growth and decline.

<https://www.churchtimes.co.uk/articles/2017/6-january/features/features/a-story-of-growth-and-decline#:~:text=THE%20Anglican%20Communion%20has%20doubled,or%20modestly%2C%20in%20recent%20decades.>

D. Voas and L. Watt, 2017 "The church growth research programme report on strands 1 and 2,"

Church Growth Research Programme, 2014. [Online]. Available: Retrieved from

http://www.churchgrowthresearch.org.uk/UserFiles/File/Voas_report_technical_version.pdf.

Dennis McCallum & Gary DeLashmutt (2013), The New Testament Definition of a Church; 1340

Community Park Dr Columbus, OH 4322614-823-6500.

<https://dwellcc.org/learning/essays/new-testament-definition-church>.

Development Journal, 35(6), 566-583. doi.org/10.1108/LODJ-10-2012-0130

Digital Uganda 2021; [https://datareportal.com/reports/digital-2021-](https://datareportal.com/reports/digital-2021-uganda#:~:text=Social%20media%20statistics%20for%20Uganda,total%20population%20in%20January%202021.)

[uganda#:~:text=Social%20media%20statistics%20for%20Uganda,total%20population%20in%20January%202021.](https://datareportal.com/reports/digital-2021-uganda#:~:text=Social%20media%20statistics%20for%20Uganda,total%20population%20in%20January%202021.)

Discipleship ministries 2023, Church Growth; <https://www.umcdiscipleship.org/resources/third-in-the-church-growth-more-than-a-numbers-game-series-of-articles>

Elle Hardy 2023; Beyond Belief-How Pentecostal Christianity Is Taking Over the World

Etikan, I., Musa, S. A., & Alkassim, R. S. (2015, December 22). Comparison of Convenience

Sampling and Purposive Sampling. American Journal of Theoretical and Applied

Statistics, 5(1), 1-4. doi: 10.11648/j.ajtas.20160501.11.evangelists," University of Agder,

Kristiansand and Grimstad, Norway, 2011. [Online]. Available:
<https://brage.bibsys.no/xmlui/handle/11>.

Felix Just & S.J (2018), An Overview of Christian History, Catholic Resources for Bible, Liturgy, and More <https://catholic-resources.org/Bible/History-Christian.htm>.

Flick, U. (2013). The SAGE Handbook of Qualitative Data Analysis (Vol. 1). SAGE Publications limited.

Goodhew, David (2016). Growth and Decline in the Anglican Communion: 1980 to the Present. Taylor & Francis. pp. 45, 46, 47, 48, 49, 50. ISBN 978-1-317-12442-9.

Greg Herrick, Go and Make Disciples of all nations (2009). Accessed April 20, 2020.

Hildebrandt Jonathan (Reviewed 2019), History of The Church in Africa. First publication, 1996. Publisher Africa Christian Press, Ghana
<https://www.africanbookscollective.com/books/history-of-the-church-in-africa>

<http://www.academia.edu/download/30843486/10.1.1.169.8799.pdf>.

<http://www.gullonline.org/recognition/endorsements/institutions/Pentecostal-Assemblies-of-God-Uganda/index.html>

<https://churchfuel.com/what-does-the-bible-say-about-church-growth/#:~:text=Acts%20%3A42%2D47%20describes,their%20neighbor%2C%20the%20Gospel%20spread.>

<https://paguganda.org/church-planting/>

https://www.cru.org/content/dam/cru/legacy/2012/02/Understanding_Spiritual_Gifts.pdf

https://www.researchgate.net/publication/331865156_Inspirational_Sources_for_Church_Development_A_Discussion_of_Selected_Topics_from_the_Church_Growth_Movement_and_from_Offshoots_that_Arose_in_its_Wake

Jan Inge Jenssen (2015): Inspirational Sources for Church Development a Discussion of Selected Topics from the Church Growth Movement and from Offshoots. November 2015, DOI:10.53311/sjlt.v2i.6 LicenseCC BY-NC-ND 4.0.

Jane Doe, 2023. DISCIPLESHIP AND ITS IMPACT ON CHURCH GROWTH.

<https://www.premiumresearchers.com/discipleship-and-its-impact-on-church-growth/#:~:text=Discipleship%20in%20the%20church%20is,three%20and%20a%20half%20years.>

Joel A. Smith, “Measuring the Effect of Personal Coaching on the Implementation of a Journey Plan for Personal Spiritual Growth at Daybreak Church” (D.Min Thesis, Alliance Theological Seminary, 2016),

Kaplan, J. (2015, August 31). Questionnaires. Better Evaluation. Retrieved 06 08, 2021, from

<https://www.betterevaluation.org/en/evaluation-options/questionnaire>

Kaur, P., Stoltzfus, J., & Yellapu, V. (2018). Descriptive statistics. International Journal of

Academic Medicine (IJAM), 4(1), 60 - 63. <https://www.ijam-asp?issn=2455-5568;year=2018;volume=4;issue=1;spage=60;epage=63;aulast=Kaur>

Kevin Ward 2019, A History of Christianity in Uganda, <https://dacb.org/histories/uganda-history-christianity/> cited For the impact of world religions on Africa in the 19th Century, see the

Pioneering essay by Robin Horton, “African Conversion” in Africa, XLI, 1971. pp 85-108.

Leadership Education, 13(2), 125-139. doi:10.12806/V13/12/TF1

London School of Hygiene & Tropical Medicine. (2020). What Are the Benefits of Using Mixed

Research Methods? Future Learn. Retrieved 06 05, 2021, from

<https://www.futurelearn.com/info/courses/global-disability-research-and-evidence/0/steps/99204>

Lutheran Church 2023; <http://www.ourredeemer-lcms.org/assimilation.html#:~:text=The%20word%20%E2%80%9Cassimilate%20means%20%E2%80%9Cto,of%20the%20body%20of%20Christ.>

Machia, S. (2017), becoming a healthy church, leadership transformations.org

Marion Diane Jones, "Youth Decline in Church Growth and Attendance," (D. Min diss., Liberty University, 2012).

Mark Driscoll 2012. "Understanding Spiritual Gifts." Cru Press Green, (02, 2012), 1.

Milavec, Aaron (2007). Salvation is from the Jews (John 4:22): Saving Grace in Judaism and Messianic Hope in Christianity. Liturgical Press. p. 90. ISBN 9780814659892. Retrieved 4 November 2016.

Mills, "Healthy Churches Grow." The Journal of Applied Leadership 10, no. 2 (Fall, 2016): 68-

Molly Howard (2022) Understanding Spiritual Growth. Grand Canyon University 3300 West Camelback Road - Phoenix, AZ 85017. <https://www.gcu.edu/blog/spiritual-life/weekly-devotional-understanding-spiritual-growth#:~:text=You%20may%20be%20wondering%2C%20%E2%80%9Cwhat,to%20the%20concept%20of%20salvation>.

Neubauer, B. E., Witkop, C. T., & Varpio, L. (2019, April 05). How phenomenology can help us learn from the experiences of others. National Center for Biotechnology Information, U.S. National Library of Medicine, 8(2), 90–97. doi: 10.1007/s40037-019-0509-2

Olanrewaja Asiru, 2021; Ushering in His Presence: A Ministry Model for Serving in the Church (Chicago: HigherLife Publishing, 2021), 8. Accessed December 4, 2021. ProQuest Ebook Central.

Olsen, W. (2004). Triangulation in Social Research: Qualitative and Quantitative Methods Can Really Be Mixed. research.apc.org. Retrieved 06 08, 2021, from <http://research.apc.org/images/5/54/Triangulation.pdf>

PEW research center Religion by Country 2021". worldpopulationreview.com. Retrieved 2021-12-18. https://en.wikipedia.org/wiki/Christianity_by_country

PEWFORUM 2010 Survey report: [http://www.pewforum.org/files/2010/04/sub-saharan-africa-full-report.pdf\(link is external\)](http://www.pewforum.org/files/2010/04/sub-saharan-africa-full-report.pdf(link%20is%20external)) for the report and African comparison data.

Priscilla Alderson. & Virginia Morrow. 2012; Publisher: SAGE Publications Ltd. Publication year: 2011; Online pub date: December 27, 2012.

Rambo, Lewis Ray; Farhadian, Charles E., eds. (2014). The Oxford Handbook of Religious

Conversion p.59. Oxford University Press. ISBN 9780195338522.

[Religion Information Data Explorer | GRF](#)". www.globalreligiousfutures.org. Retrieved 13 October 2022.

Revd Dr Emiau comments 2012: The GULL graduation event in Uganda on 21 January, 2012.

Richard J. Krejcir, 2005, Schaeffer Institute of Church Leadership, www.churchleadership.org

S. P. Wyche, 2017 "Church share: Investigating technology use and adoption among culturally different religious groups," Georgia Institute of Technology, 1 October 2008. [Online].

Sam Storm, 2022; *Understanding Spiritual Gifts: A Comprehensive Guide* (Grand Rapids: Zondervan), xvi.16

Scanlon, T. J., Tomskins, A., & Lynch, M. A. (1998, May 23). Street children in Latin America. *BMJ*, 316(7144), 1596–1600. doi: 10.1136/bmj.316.7144.1596.

Sharma, G. (2017, 06 24). Pros and cons of different sampling techniques. *International Journal of Applied Research*, 3(7), 749 - 752.
https://d1wqtxts1xzle7.cloudfront.net/58765080/Pros_and_cons_of_sampling-with-cover-page.pdf?Expires=1623073106&Signature=AOBydWqAzYdvURGOSK7nmC2ViVIQYfC2jCWx-5U1nOiJICWk0oeFzvJTReirWwQsOTI-y00JfqTLobfQ68YeZZuRdrE3J6llrZ2YP64I51T4GQ3bA7tin3cOqbC4qu8kLYTS24

Shek, D & Lin, I 2015, *interpersonal competencies and service leadership*, Kentucky University of Knowledge.

Simon, M. K., & Goes, J. (2013). *Scope, Limitations, and Delimitations*. ders.es. Retrieved 06 09, 2021, from <https://ders.es/limitationscopedelimitation1.pdf>

Sophie Lunn-Rockliffe 2007, *Christianity and the Roman Empire: Reasons for persecution*,

Ancient History: Romans, BBC Home, retrieved May 10, 2007 [5] Archived 2009-08-25 at the Wayback Machine.

Taylor, M. C., Cornelius, C. J., & Colvin, K. (2014). Visionary leadership in the Church.

The Gospel Coalition 2023. <https://www.thegospelcoalition.org/essay/origin-nature-church/>

The Holy Bible, New Living Translation, Copyright© 1996, 2004, 2007. Used by permission of

Tyndale House Publishers, Inc. Carol Stream, Illinois 60188.

[The World's Fastest-Growing Religions](#)". [Foreign Policy](#). 14 May 2007. [Archived](#) from the

original on 29 March 2019. Retrieved 11 February 2020. Behind the trend: High birthrates and conversions in the global South.

Twin, A. 2019 core competencies, Investopedia.com

UCLA Center for Health Policy Research. (n.d.). Key Informant Interviews. UCLA CENTER

FOR HEALTH POLICY RESEARCH. https://healthpolicy.ucla.edu/programs/health-data/trainings/Documents/tw_cba23.pdf

Udeka P (2020), leadership competency and church growth. ISSN(P): 2249-6874.

VOL.10.ISSUE 1, FEB.2020,73-82.University School of Divinity, 2020),

Vondey, Wolfgang (2017). "Part 1: Full Gospel Story – Healed: Manifesting Signs and Wonders".

Pentecostal Theology: Living the Full Gospel. T&T Clark Systematic Pentecostal and Charismatic Theology (1st ed.). London and New York: T&T Clark. pp. 107–130. ISBN 9780567387738.

Watt, W. (2014). Relational principles for effective church leadership. Journal of

Weil, S. (2006, September). Review of Andy Alaszewski (2006). Using Diaries for Social

Research. Research Gate, 7(4).

https://www.researchgate.net/publication/277176271_Review_Andy_Alaszewski_2006

[Using Diaries for Social Research](#)

World Christian Encyclopedia 2019; published by Edinburgh University Press in November 2019.

Yukl, G. (2013). *Leadership in organizations* (8th ed.). Essex, England: Pearson.

APPENDIX I: Morgan's table of sample size

<i>N</i>	<i>S</i>	<i>N</i>	<i>S</i>	<i>N</i>	<i>S</i>
10	10	220	140	1200	291
15	14	230	144	1300	297
20	19	240	148	1400	302
25	24	250	152	1500	306
30	28	260	155	1600	310
35	32	270	159	1700	313
40	36	280	162	1800	317
45	40	290	165	1900	320
50	44	300	169	2000	322
55	48	320	175	2200	327
60	52	340	181	2400	331
65	56	360	186	2600	335
70	59	380	191	2800	338
75	63	400	196	3000	341
80	66	420	201	3500	346
85	70	440	205	4000	351
90	73	460	210	4500	354
95	76	480	214	5000	357
100	80	500	217	6000	361
110	86	550	226	7000	364
120	92	600	234	8000	367
130	97	650	242	9000	368
140	103	700	248	10000	370
150	108	750	254	15000	375
160	113	800	260	20000	377
170	118	850	265	30000	379
180	123	900	269	40000	380
190	127	950	274	50000	381
200	132	1000	278	75000	382
210	136	1100	285	100000	384

Note.—*N* is population size. *S* is sample size.

Source: Krejcie & Morgan, 1970

Dear Respondent,

I am AMODOI JUDITH REG: RS16MO2026 a student of Uganda Christian University (UCU) pursuing a MASTER IN ARTS IN ORGANISATIONAL LEADERSHIP AND MANAGEMENT of Uganda Christian University (UCU). You have been purposely identified and selected to participate in this study that will lead to an award of master degree in ARTS IN ORGANISATIONAL LEADERSHIP AND MANAGEMENT of Uganda Christian University (UCU). The study topic is **“CHURCH GROWTH AND DEVELOPMENT: ANALYSIS OF WHY PENTECOSTAL ASSEMBLIES OF GOD CHURCHES IN UGANDA HAVE DETERIORATED IN GROWTH AND DEVELOPMENT”**. The purpose of the study is to assess the FACTORS RESPONSIBLE FOR CHURCH GROWTH AND DEVELOPMENT. The information provided shall be used to inform the planning Unit and administrators of numerous churches in PENTECOSTAL ASSEMBLIES OF GOD UGANDA among other churches.

Your participation is voluntary and the information that will be provided, shall be treated with uttermost confidentiality and used only for the purposes for which this study has been commissioned. Whatever information that will be provided will be anonymized and no person outside the study team will ever know that you were part of this study.

Thank you for your consent!

For more information concerning the study, please reach me on the numbers provided below:

AMODOI JUDITH [Researcher]

Tel: **0775417124**

APPENDIX II: Questionnaire for survey on the *Church Growth and Development*.

SECTION A: SOCIO-DEMOGRAPHIC CHARACTERISTICS

Questionnaire number: _____

Respondent's demographics

- I. Gender of the respondent
Male _____ Female _____
- II. Age: *17-22, 23-28, 29-33, 34-38, 39-above. Please circle the age range you fall in.*
- III. Respondent's Religion: catholic ____ protestant ____ born again ____ Muslim ____
others _____
- IV. Education level of the respondent:

Primary Secondary Vocational University Did not attend sch
- V. Marital status: Married _____ Single _____ divorced _____ widow/widower
- VI. Period served in church: 1-3Yrs. ____ 4-8Yrs. ____ 9-13Yrs ____ 14-18Yrs ____ 19 and
above ____

SECTION B: EVANGELISM PROGRAMS AND CHURCH GROWTH AND DEVELOPMENT.

The following statements are designed to assess how Evangelism programs, contribute to church growth and development of Pentecostal Assemblies of God churches in Uganda. In the subsequent

sections use the scale provided to tick your opinion. 5=Strongly Agree (SA), 4=Agree (A), 3= Not sure (NS), 2=Disagree (D), 1=Strongly Disagree (SD).

To what extent do you agree with the following on how Evangelism programs, contribute to church growth and development? Choose SA - Strongly Agree (5), A - Agree (4), NS - Not sure (3), D - Disagree (2), SD - Strongly Disagree (1) to show your position.		SD		D		NS		A		SA	
1	PAG members understand the importance of conducting evangelism programs in the Church										
2	PAG conducts evangelism programs in its churches.										
3	PAG adopts various approaches of conducting evangelism in its churches.										
4	PAG uses only door to door evangelism programs.										
5	PAG Uses crusades approach of Evangelism program.										
6	The church has evangelism calendar and program that is followed in the church.										
7	The church members are trained with evangelism skills										
8	There is a budget for evangelism in PAG churches										
9	There is a follow up system for evangelism										
10	Evangelism is a full department in PAG church										

--	--	--	--	--

**SECTION C: ASSIMILATION OF NEW CONVERTS IN THE CHURCH AND CHURCH
GROWTH AND DEVELOPMENT**

The following statements are designed to evaluate how Assimilation of new converts in the church contributes to church growth and development of Pentecostal Assemblies of God churches in Uganda. In the subsequent sections use the scale provided to tick or circle a number that describes your opinion. 5=Strongly Agree (SA), 4=Agree (A), 3= not sure (NS), 2=Disagree (D), 1=Strongly Disagree (SD) (Tick in the appropriate box provided)

<p>To what extent do you agree with the following on how Assimilation of new converts in the church contribute to church growth and development of Pentecostal Assemblies of God churches in Uganda?</p> <p>Choose SA - Strongly Agree (5), A - Agree (4), NS - Not sure (3), D - Disagree (2), SD - Strongly Disagree (1) to show your position.</p>										
		SD		D		NS		A		SA
1	New converts are easily absorbed in PAG church									
2	PAG has a follow up mechanism for new converts.									
3	PAG new members are integrated in care/cell groups.									
4	PAG conducts regular Baptism services to its new members									
5	PAG conducts dedication of new born babies									

6	Mature new members are assigned responsibility in the church	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
7	There is a fully flagged department responsible for follow up of new converts in PAG	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
		<input type="checkbox"/>		<input type="checkbox"/>		<input type="checkbox"/>		<input type="checkbox"/>		<input type="checkbox"/>

SECTION D: LEVEL OF COMPETENCE AMONG CHURCH LEADERS AND CHURCH GROWTH AND DEVELOPMENT

The following statements are designed to find out how the level of competence among church leaders affect the church growth and development of Pentecostal Assemblies of God churches in Uganda. In the subsequent sections use the scale provided to tick or circle a number that describes your opinion. 5=Strongly Agree (SA), 4=Agree (A), 3= not sure (NS), 2=Disagree (D), 1=Strongly Disagree (SD) (Tick in the appropriate box provided)

To what extent do you agree with the following on how the level of competence among church leaders affect church growth and development of Pentecostal Assemblies of God churches in Uganda?

Choose SA - Strongly Agree (5), A - Agree (4), NS - Not sure (3), D - Disagree (2), SD - Strongly Disagree (1) to show your position.

		SD		D		NS		A		SA
		<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
1	PAG trains leaders for its growth and development	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
2	In PAG, Church leader’s training is a requirements needed for ministerial appointments.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
3	Trained Church leadership assists an organization	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

	in removing unproductive patterns of behavior.										
4	Leaders in a church face challenges to handle congregations if not trained with leadership skills.										
5	Trained Church leaders prepare others for effective ministerial work.										
6	Competent church leaders fulfil formal and informal leadership roles in the church.										

SECTION E: DISCIPLESHIP AND CHURCH GROWTH AND DEVELOPMENT

The following statements are designed to analyze how Discipleship contribute to church growth and development of Pentecostal Assemblies of God churches in Uganda. In the subsequent sections use the scale provided to tick or circle a number that describes your opinion. 5=Strongly Agree (SA), 4=Agree (A), 3= not sure (NS), 2=Disagree (D), 1=Strongly Disagree (SD) (Tick in the appropriate box provided)

To what extent do you agree with the following on how Discipleship contribute to church growth and development of Pentecostal Assemblies of God churches in Uganda?											
Choose SA - Strongly Agree (5), A - Agree (4), NS - Not sure (3), D - Disagree (2), SD - Strongly Disagree (1) to show your position.											
				SD		D		NS		A	SA
1	Discipleship is seen as an important component in PAG church										

2	There is a discipleship program in PAG church	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
3	Discipleship is a fully flagged department in PAG church	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
4	There is a discipleship curriculum and planned classes in PAG church	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
5	There is a graduation process in the discipleship program in PAG church	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
6	There is a budget for discipleship program in PAG church	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
		<input type="checkbox"/>			<input type="checkbox"/>		<input type="checkbox"/>			

SECTION E: GROWTH AND DEVELOPMENT

The following statements are designed to assess Growth and development. In the subsequent sections use the scale provided to tick or circle a number that describes your opinion. 5=Strongly Agree (SA), 4=Agree (A), 3= not sure (NS), 2=Disagree (D), 1=Strongly Disagree (SD) (Tick in the appropriate box provided)

To what extent do you agree with the following on Growth and development?						
Choose SA - Strongly Agree (5), A - Agree (4), NS - Not sure (3), D - Disagree (2), SD - Strongly Disagree (1) to show your position.						
		SD	D	NS	A	SA

Growth and development										
1	Church growth is the result of evangelism and discipleship									
2	Church growth is determined by the increase in numbers.									
3	Church Growth is also a product of good church leadership.									
4	Without membership, there is no church.									
5	Church growth goal is to reach more people with their gospel message									

APPENDIX III: Consent letter from the University faculty for data collection

Appendix IV: Interview guide for church followers and over seers

The topic under study is the “CHURCH GROWTH AND DEVELOPMENT: ANALYSIS OF WHY PENTECOSTAL ASSEMBLIES OF GOD CHURCHES IN UGANDA HAVE DETERORIED IN GROWTH AND DEVELOPMENT”

1. Are PAG leaders equipping the believers with evangelism skills to “do ministry work?
2. Does PAG church conduct leadership training for competent leadership?
3. Is competence a Church leader’s core requirement in PAG during selection of church leaders?
4. What challenges does PAG face in implementing evangelism program?
5. What are the recommendations to improve evangelism program in PAG?
6. What are the gaps in assimilation of new converts in PAG?
7. What are the recommendations to improve the assimilation of new members in PAG church?
8. What challenges affect discipleship program in PAG church?
9. How can discipleship program be improved in PAG church?
10. Is there a fully rolled curriculum for evangelism in PAG churches?