INTEGRATION OF FAITH AND DAILY LIVING: AN EXAMINATION OF THE CRITICAL POINTERS OF CHRISTIAN PRACTICE IN THE METHODIST CHURCH IN KENYA WITH REFERENCE TO KAAGA SYNOD.

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A Thesis Submitted to the Department of Theology, Religious Studies and Counseling in Partial Fulfillment of the Requirements for the Conferment of Doctor of Philosophy in Religious Studies of Kenya Methodist University

July 2023

DECLARATION AND RECOMMEDATION

Declaration

This thesis is my original work and has not been presented for the award of a degree or any other award in any other University.

Sign……..... Date……..

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PRS-4-0165-1/2019

Recommendation

We confirm that the candidate carried out the work reported in this thesis under our supervision

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DEDICATION

To my wife Nancy Kanana and our daughters; Abigael Makena and Emmanuella Gatwiri.

ACKNOWLEDGEMENT

First, I would like to thank God, for taking me through from the beginning to this end from whom I have experienced guidance, protection and provision day by day.

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ABSTRACT

The Church is expected to infuse the world, and provide moral and ethical compass for her followers in all aspects of their lives. However, there exists a disconnection between receiving Christian teachings and their application. This study examined the role of the Church in fostering the integration of Christian Faith into daily living, in Kaaga Synod, Methodist Church in Kenya. Its five objectives were: to assess the role of the Church programs, examine the role of the Church lay leaders, and evaluate the role of the clergy and to assess role of church member's all in fostering the integration of Christian faith into their daily in Kaaga Synod. The theoretical frameworks that informed this study were transformational leadership and leader-member exchange theories which have the central principles of influence, motivation, inspiration and mutual relationships respectively. In its methodology, the study utilized constructivism philosophy, descriptive survey design and qualitative approach. The target population constituted of ordinary 339 Church members, 32 lay leaders, 12 ministers/clergy and 1 synod Bishop. A sample size of 380 respondents was gotten through proportionate random sampling techniques. Data was collected using questionnaires, interview schedule, focus group discussions and documentary analysis. Validity of the instruments was achieved by checking content, construct and testimonial. Comprehensive explanation ensured the reliability of the research tools. Data was analyzed using thematic analysis/thematic saturation analysis. The demographic data was presented using percentages and tables. This study established that the integration of faith into daily living was hindered by inadequate implementation of church programs, minimal monitoring and evaluation of church programs, limited role models and limited skills and competencies among church leaders. The study recommends leadership involvement in ensuring consistency and reliability of church programs, training and competency development to church clergy and lay leaders, adults' role modeling to their children, revision of existing church programs and clear identification of the roles of clergy and their participation in achieving members' integration of faith.

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ABBREVIATIONS AND ACRONYMS

LMX Leader Member Exchange

MCK Methodist Church in Kenya

FGD Focus Group Discussion

CHAPTER ONE

INTRODUCTION

1.1 Background of the Study

The struggle with the task of fostering the integrating Christian faith into daily living has been faced by Christians all over the globe since the history of Christianity (Hoffman, 2017). Hoffman challenged this tussle of integration by assuring that Christianity can be made practical and relevant to everyday living. The Methodist Church globally is not exceptional. Fear (2019) mentioned some of the areas of where Christians can demonstrate of integration, namely: trustworthiness, justice, credibility, benevolence, meekness, intelligence, talent, compassion, and respect, correct implementation of power, proper reaction to authority, progressive strategies, true stewardship, awareness, kindheartedness, kindness, forbearance, self-discipline and gratitude to God. All the mentioned areas have frantically placed the dire need for the church to engage the public in integrating Christian teachings into daily leaving. Fear qualifies this perspective by suggesting that the Church has a role to play and be felt in the bigger society, and cease from being largely inward focused to being marketplace focused also, that is, outside the Church assemblies. This means that the Church has a role to impart the followers, who in turn will positively influence the unbelievers by being role models.

It is vital noting that the Methodist movement was born in the 18th Century, which largely aimed at promoting holistic living through the integration of faith into daily living by embodying social and spiritual holiness. Since its inception, the Methodist Church has

pillars that influence faith and practice in daily living namely: scripture, tradition, reason and experience. This four-fold approach offers the footing and application of the Christian faith in all aspects and decisions of daily living.

The founding father of the Methodist movement, John Wesley nurtured Christian faith accountability through class meetings. In those meetings, the gathered members during the week, read the scriptures, shared their own personal testimonies and experiences of the doings of God in their lives, sang hymns of faith, prayed together and reached out to those in need. These class meetings provided support, encouragement, and spiritual maturation as Methodists sought to live according to the biblical teachings they received (Hall, 2019). Members of class meetings were, encouraged to hold one another accountable in the practice of their faith in all their daily adventures. Hall noted that the social holiness pillar enunciated by Wesley was meant to ensure that Christians lived their faith not only in their private lives but also in the market place. McGuire (2020) supported this perspective of accountability by noting that it is clearly reflected in James 5:19-20. “My brothers and sisters, if one of you should wander from the truth and someone should bring that person back, remember this: Whoever turns a sinner from the error of their way will save them from death and cover over a multitude of sins.” This implies that the mission of the Methodists was certainly a response to the gospel of God’s love through their lives propagating Christian discipleship always and everywhere in worship and evangelism. This infers that the way of life of every Methodist member, whether clergy or laity, is deemed to be a measure of discipleship that helps them be consistently committed into Christian practice both as individuals and communities together. Integration of faith and

daily living is not an endeavor of the Methodist Church alone, but ideally, the church of Christ worldwide. (Katy, 2018).

The groups and individuals in the Methodist Church are expected to embody the progressive approach in the advancement of Christian lifestyle. This inhabits the frontier in which the Church establishments interconnect with the societies at large (Tenkodogo 2021). Therefore, the Churches' capacity and nature to proactively engage in faith integration with life becomes fundamental. Often, when implementing church technical programs, both the clergy and the laity operate under dire and imperative circumstances, with challenging schedules and programs in bid to nurture and promote the practice of Christian teachings on a daily basis. This can happen to even the persons with high qualification and experience.

Moreover, the laity also may possibly be dedicated Christians with a deep commitment to the mission and values of the Church, but might have little theological training or limited understanding of how their Christian faith can be integrated into their Christian lifestyles and service as well as into their professional work. In such cases, the laity may well tend to defer to the ordained clergy matters of spiritual formation and integration to ensure that some form of care and values teachings and reflections are operational (Roux et al., 2016).

Importantly, the role of the laity and the clergy is not limited in the Church service assemblies. They have duties and responsibilities inside as well as outside the church gathering, bearing in mind that they stay outside the Church more of their time handling duties and responsibilities that are mainly not related to spiritual disciplines observed in the Church services. Their involvement in the holistic ministry and service in all spheres

of life remains valued as they live out their Christian faith individually as well as engage in discipleship roles while influencing others into an integrated Christian lifestyle. All are expected to practice this in schools and institutions of higher learning, workplaces/marketplaces, and public squares, and homes involving their friends and colleagues with the Christian gospel of transformation in the spirit of fostering the holistic integration of Christian faith into daily living (Agtarap, 2022).

Moreover, the society in which both the laity and the clergy operate may be composed both of persons from diverse Christian faith traditions as well as those of other faiths. Due to this, people may have very different perspectives on the meaning of Christian faith and practice. Integration of Christianity into daily living is mainly concerned with basic interactions bordered by faith and knowledge, targeting the connections which integrally occur between the content of faith (Christian) and the subject-matter of various spiritual disciplines (World Vision International, 2018).

Such connections therefore point to the fact that the indicators of integration of Christian faith have to involve the perceptions of the individuals towards God, individual relationship with God, proficiency of the clergy in articulating church programs, namely: church leadership, the bible study, training, mentoring, guidance, ministry practice and also dealing with the roots of poverty among Church members and their vulnerability, and injustice, involvement in partnerships with churches, acting as connectors (World Vision International, 2018).

Many scholars have written on the issue of the integration of faith with some specific aspects of life such as integration of faith and learning which has been handled by very

many scholars. Other aspects include integration of faith with psychology, medicine, business arts, counseling, work and many others (Beech, 2018; Matise & Mosci, 2017; Laine & Kelly, 2016; Orr, 2015). Roso (2015) wrote on, "Faith and Learning in Action", whose approach is largely academic in nature. This research therefore investigated the role that the Church plays in fostering the integration of faith, not in the specific aspects but in the entire daily living by Church members in Kaaga Synod, Methodist Church in Kenya. This integration depends on the input of the church members, the clergy, the lay leadership and the structures and programs put in place for such an undertaking. Integrating faith into daily living is a collective responsibility because people live interdependently; however, individual efforts also are required for personal evaluation and monitoring of one's holistic behavior in response to the Christian teachings. The Bible, in the book of Ephesians 4:11-15 supports the perspective of the aforementioned collective responsibility as recorded: "So Christ himself gave the apostles, the prophets, the evangelists, the pastors, and teachers, to equip his people for works of service, so that the body of Christ may be built up until we all reach unity in the faith and in the knowledge of the Son of God and become mature, attaining to the whole measure of the fullness of Christ".

Globally, a disconnection between Christian faith teachings and actual practice is highly evidenced by the detachment between what is usually referred to as the 'gathered' Church. The gathered Church in this research implies the congregations assembled in church services in one place) and the 'scattered'. The scattered Church implies when Church members are not in the Church buildings but are scattered in all spheres of life/ all professions/ market place) Church. According to Thurston (2021), the 'gathered' Church represents a group of Christian believers assembling together at a definite place, at a

particular designated time, to worship God, confess sins, and hear the teachings of God through His Word. Thurston indicated that the 'scattered' Church represents the Christians who do ministry outside the church building's walls, and who are actively involved in the mission field through their daily work, families, and other real life activities. According to Minter (2017), the universal Church Gathers on Sunday mornings, corporately and mutually for worship, observing disciplines like; singing together, praying together, as well as listening to the Christian teachings from the preachers. It is in this collective worship the believers continually receive the awareness of their Church membership, gain and embrace their view of the mutual attuned nature of interdependence as a church, all aimed at advancing the kingdom of God through the integration of Christian teachings in all the endeavors of their lives.

It is witnessed that throughout the week, the Church Scatters and members serve as financiers, plumbers, homemakers, constructors, transporters, caregivers, doctors, teachers, business men and women as well as a host of other roles in the market place. Minter emphasizes that Christians who gather in Church services do scatter in various capacities and should be in possession of the knowledge that they serve God in all their diversity of careers. , church gathered is a vital institution, and the church scattered is a vital organism. The church gathered is well structured, orderly, and Scripturally defined. Holding the Line (Minter, 2017).

According to Beinart (2017), Buszka and Ewest (2020), many Christians in the United States of America, who gather on Sundays for worship and other events and activities of holiness are seen the rest of the days behaving differently and contrary to the teachings they receive on Sundays. Buszka and Ewest (2020) noted that the majority of the Christians

in America spend a lot of time outside the 'gathered' Church on Sundays, and therefore should maximize the opportunities as they scatter the rest of the days of the week by engaging in discipleship acts. Apart from recommending the acts of discipleship, which involves; Christian education, being role models, unconditionally loving others, healthy interpersonal relationships, correcting others in love and serving them, Buszka and Ewest (2020) did not come out clear on the role of the entire Church in America in advancing the practice of Christian teachings and virtues in everyday life, by the clergy, lay leadership, church members and even on the programs put in place for directing such integration. According to Liske (2015), the call for Christians to "get out of the pew" is hardly new in the United States of America, and specifically in New York. This meant that they exemplify the Christians' need to live out their faith publicly in service to their culture and community, and take Christian faith to the outside of the Church buildings or sanctuary walls.

According to North (2017), the Church of England's Estates Evangelism Task Group has been developing a widespread Commitment to action which will be seeking to inspire and impact on Christian life on the Church's outer estates, targeting the zones considered to be suffering deprivation particularly the area of sports, which through the sport ministry could make great contributions to the life of the Church members.

In Asia, the connection between Christian Faith and practice on daily basis is wanting. Kuttiyanikka (2014) noted a disconnection between Christian teachings and practice by many Indian Christians and proposes that the Christian Faith should be incorporated through enculturation into all the aspects of the Indians' shared life, where, the Church should permeate all cultures in India. It is true that enculturation is a process where

Christianity gets to speak through a certain culture, however, this permeation alone is not sufficient until it penetrates every aspect of daily living. Therefore, following this, Kuttiyanika (2014) depicts the danger of this by indicating that the Church may fall prey to the Indian cultural bondages. Although the Church in India may apply the aspects of inculturation as recommended by (Kuttiyanikka, 2014) may not live out her faith, because, even as she inserts herself in every Indian culture, she may likely be branded as alien and therefore unwelcome since the process of inculturation is usually reciprocally applied and not imposed, for it to be an effective program in enhancing the connection between faith and practice.

The Christians' lives in the developed countries have drastically changed and highly affected by technological progressions and unusual behavioral times. This has therefore given rise to a dilution and erosion of Christian virtues becoming evident hence making Christian faith to appear irrelevant and highly separated from people's daily living. Moreover, the role of the Church is seen to be that of devising strategies to be inclusive in her operations and becoming more liberal to biblical teachings so as to be accommodative of all kind scriptural interpretations. This liberalism has left the Church (Christians) with diverse practices that are more confusing and passive as far as the expected Christian virtues are concerned (Lisa, 2020; Paul, 2018).

In Africa, studies have indicated that Christian moral integrity is largely found deficient as noted by Olusegun (2020), Adjei (2019), Omonijo et al. (2016). Their assertions are that, in the present-day Africa, there is a great proliferation of Churches, nevertheless, increased moral decadency is apparent hence posing a mismatch and inconsistency. This is a great concern as far as the role of the Church is concerned in many African countries because,

the expectation would have been that, as the number of Churches increase then also a proportionate growth in holy living and changed behavior by Church members would be evident but the contrary is the case. Consequently, this implies that, irrespective of the increased Church planting, there is a mismatch in, because instead of an increase in moral formations, there is an increase in moral decadence. According to Rugendo (2017), moral decadence across the globe has largely replaced the rudimentary moral standards. Rugendo noted that there are several observed behavior patterns which signify morality moral deterioration, asserting that in the contemporary society, many people are more engrossed in pleasure and gratification, having no sense of the future. Eventually, this adds up great decline in moral values hence resulting in rowdiness at all echelons of humanity. Rugendo's findings revealed that more people get obsessed power but without being accountable, being unprincipled, embracing sluggishness, and, lack dignity and esteem for human life as evidenced by vices like corruption, devastated and broken families, teenage pregnancies, delinquency, and sexual promiscuity, in the public sphere all linked to the breakdown of moral values. According to Kim (2020), one is deemed a champion in the current world by being corrupt, unjust, bigoted, disrespectful, defiant, unruly, and egocentric. Rugendo (2017) regrets that the present society has embraced the attitude that "the end justifies the means." This has been a catalyst to social ills and the degradation of morality in the market place and the world in general. This contrary practice that contravenes the expected Christian behavior formed part of what prompted the researcher to carry out the current study. One of the key causes of this problem as noted by Omonijo et al. (2016) and others is prosperity gospel; of 'richness', 'deliverance' and 'healing' which is being always preached to the detriment of godliness and therefore necessitating

the need for the Pentecostal Churches to balance between the message of material comfort and that of holiness that would be reflected by the lifestyles of Church members, both within and without the Church boundaries. This is because the message people receive more often than not leads to a change of attitude and behavior in their lives (Omonijo et al., 2016). However, the suggestion by Omonijo et al. (2016) and other authors did not adequately address this problem of lack of Christian moral integrity. This is because Church attendance only and receiving the messages of prosperity and holiness on Sundays alone may not change the behavior and attitude of the church members. The objective of Church attendance and the reception of Christian messages is considered to be focused on the human behavior change brought about by practicing the Christian messages in every aspect of daily living. This therefore raises a great need for the clergy, lay leadership, Church members and effective Church programs to be engaged holistically in enhancing the connectivity of Christian faith and practice.

Referring to the Ugandan context, Kansiime (2015) observed that there is a disconnect between Christian faith and work and this led to appeal to Christians workers in Uganda, both in private and public sectors, to introspect and revive the lost Christian work ethic. Kansiime noted that Christians in Uganda have been influenced by evils such as corruption, idleness, and crime of all kinds, and recommended the need for Christians to understand and reflect the Biblical teachings about work in their daily life so that they will be influenced positively. Generally speaking, Christian faith in Africa is mainly identified as part of modernization that came to erode the African way of life and therefore contributing to limitations that deterred the shared impetus of Christian morals. The perception remains that Christianity faith was presented in Africa through a context of modernization. This

accentuates the necessity for working out and embracing different approaches of preserving the cogency of Christian values and their impact in the African society (Villiers, 2018). Therefore, the perspective of integration becomes vital in addressing this concern.

In Kenya, about 85.5% of Kenyan population is Christians (Orinde, 2020). Dolan (2017) notes the inconsistency and disconnect of the Church in Kenya in her teachings and practice. Okong'o (2020) agrees with this by noting that the 2019 Corruption Perceptions Index ranked Kenya at position 137 out of 180 countries in a press statement released on January 23 2019. According to Dolan, this mismatch happens because the churches provide services to the fatalities of injustices but fail to question and confront the cause and propagator of such injustices, probably because, they too play part in these problems. This implies that the Church gets so much engaged with quick fixes which address the results of the ills without addressing the root causes of the experienced social evils. Nkatha (2019) tried to address this problem of the disengagement of Christian teachings and practice by exploring the input of the Church in progressing their application through discipleship programs. Discipleship in the Methodist Church means following Christ and making others follow him through various trainings and liturgies, executed by men, women, youth, children teachers, missions' departments among others where these forums provide avenues needed for discipleship (MCK standing orders).

Gerber (2017) defines discipleship as the lived experience of purposeful following and learning from a leader or teacher, based on the fact that Christians first follow and learn from Jesus Christ through the biblical teachings. Therefore, this implies that to be a Christ's disciple is to willingly choose on daily basis to learn from Jesus Christ, receive and apply his teachings in all areas of life, both in words and deeds, aiming at becoming like him on

daily basis. In support of this, Fleischmann (2018) noted that Christian life requires consistency and to having a consistent life means that Christians judiciously ponder the outcome of their lifestyles on the societal life which is the major influencing factor to others in the society (discipleship). Fleischmann emphasized that the substance of consistency is not found solely in carrying out the set schedules of daily endeavors but in the relationship with God from which such actions upon the said daily schedules are discharged. This is to say that the priority is the Christian's consistency with God first through their lifestyles.

Dodds (2023) alludes that the disciplined people ought to be understood within the relationships they occupy, living together, following the teachings, direction and instructions of God. Dodd (2023) further reveals that Jesus Christ is severally mentioned in the Bible having practiced interpersonal discipleship which he modeled mainly by promising to go deeper with few who could also be used later to model others. Therefore, practically, practically speaking, relational discipleship is essentially powerful, consistent and reliable in shaping people's beliefs and practices on daily basis.

Dodd (2023) further reveals that Jesus "viewed discipline as life-transference", critically done through the networks of interpersonal relationships. In the perspective of this very close relations with his disciples, Jesus imparted and commissioned them to serve as he did as he did, particularly by going to all the spheres of human existence, making all the disciples, teaching them to obey all what he had commanded (Matthew 28:20). According to Goheen and Sheridan (2022), it is imperative for the Church to have lived as per the biblical teachings before disseminating them to the world at large. This implies that Christians will be enabled through this by countering the biblical illiteracy which is claimed to be on the rise across the world.

Discipleship therefore is all about spiritual formation which includes every aspect of a human being. However, MCK has not invested enough on these programs and therefore, is unable to influence the members in the totality of their lives. Nkatha (2019) handled only an aspect of integrating faith into daily living, that is, discipleship; a program run by all church groups as indicated earlier, which are led by the clergy and lay leaders. Nkatha had an element of action or praxis on discipleship where the disciple journeys with the teacher in imitation and practice in all areas of life, however, she limited herself on the perspectives of the aspect of membership training as discipleship. Therefore, this study was vital because it sought to additionally investigate the various programs as applied in integrating Christian faith into daily living and their consistency.

According to Kenya News Agency (2019), the Presiding Bishop of Methodist Church in Kenya raised a concern over the increased suicides and homicides across the country during the MCK Meru region women prayer and fasting summit at Kaaga Synod, on Kenya Methodist University grounds. Kenya News Agency reported that the Presiding Bishop called for the clergies to assist the Church members on social welfare matters, improve on Pastoral counseling and Christian education so as to promote change of attitude by citizens to avoid such evils like suicides and homicides. This touched highly on the role of the clergies in influencing behavioral change of their congregants towards practicing Christian faith throughout their life endeavors.

The problem of such evils and several others has been key during the annual meetings of Kaaga Synod discussions as recorded in her minutes of the years 2020, 2019 and 2017, which clearly indicated the complaints by men, women, youth groups and Conference committees concerning the swift increase of the said problems (MCK-Kaaga synod, 2020).

The aforementioned minutes revealed the aspects of non-commitment to Christian teachings and the practice of dualism (following Christian and non-Christian teachings alternatively) .This is a strong pointer to a problem of failure to integrate Christian faith into daily living among members of Kaaga Synod. It indicates the need to re-examine the role played by clergies, the lay leaders, Church members as well as the relevancy and reliability of the Church programs in propagating the integration of Christian teachings with daily life.

There are various studies done, some as earlier mentioned that touched on the connection between faith and practice, of which many have focused on the specific aspects of life, for example; health, medicine, psychology learning and arts, but no study has focused on the integration of faith and daily life as a whole; dealing with all aspects of living, in and outside Church gatherings.

This research therefore investigated the role of the Methodist Church in Kenya, Kaaga Synod, in fostering the integration of Christian faith into the daily lives of the church Members.

1.2 Statement of the Problem

Integrating Christian Faith into daily living means that Christians are expected to connect, embrace and embed teachings received on Sundays and others from weekday's fellowships into all daily endeavors throughout the week (Liske, 2015). Moreover, the gospel is supposed to be proclaimed not only in the pulpits, but also in everyday lives of the Christians; in words and deeds, in family life, in market place, in Public Square and in everyday commitments.

Onoriobe (2020) underscored that the church of today must develop architecture for a continuing process of market-place ministry, through intentional strategies aimed at equipping Christians to express their faith at work in order to influence the society for the Kingdom of God. The market-place community ministry needs to be more than an inconsequential program for the narrow few laborers, but it needs to be a sum total body machinery that would produce a manifestation of God's Kingdom in all the market place fields. Onoribe stresses that pastoral staff are expected to be committed to marshaling and training the believers in the church to reach out to all classes of people in the market-place. This is to be acknowledged as an explicit ministry vocation, focusing on drawing the people into dynamic service to humanity and God.

However, contrary to what the biblical teachings as noted in James 1:27, there is a disconnect between the "hearing" and the "doing" of the word; that is, weaknesses embedding and integrating it into daily living by some (Christians) members. Referring to the Bible, particularly as noted in Acts 17:6, the early Church played a great role in integrating the Christian teaching in daily living as recorded: "These that have turned the world upside down come hither too" (In The New King James Version). This puts emphasis on the ecclesial/Church mission, that is; "to turn the world upside down", meaning that the early Church evangelizers integrated their faith into daily living which contributed so much and aggressively in the spread of the biblical, Christ's teachings and for the transformation of people's lives. The world during the early Church time bended towards the direction and commands of the Christian teachings. However, in today's Church, this is largely not the case. Supporting this, Amankwa and Akoto (2022) argue that biblical literacy is highly lacking in the Church today which has been compounded by the widespread deficiency in

integrating Christian faith into daily living evidenced by character, morality and ethics. According to Amakwa and Akoto (2022), the moral disorder among the believers that acknowledge Christianity is greater than that of the irreligious publics. Things like drug and substance abuse, corruption, alcoholism, domestic violence, promiscuity, and sexual immorality are commonly being witnessed among the Church going individuals.

Lehr (2017) reveals that morality and ethics issues are progressively being experienced as major concern in many Churches and among Christians. This sort of dualism was also evidenced by many pastoral counseling cases in the Kaaga Synod as reported by the minutes and reports. For instance, according to the Methodist Church in Kenya, Kaaga synod annual meeting (MCK Kaaga Synod, 2019, 2020), there were cases associated with sorcery, where some members after Church services and during the week were noted to have been consulting the "seers"/mediums. Other noticeable issues included participation in anti-Christian cultures, family fights and disunity, cases of fornication, adultery, misappropriation of Church and other institutions' funds among others. All these were happening irrespective of profound church programs such as Sunday school, women fellowship, men fellowship, youth fellowship, schools morning devotions, bible study, mission and evangelism (MCK-Kaaga Synod, 2020).

Notably, there was no clear role of laity and clergy established specifically in the local churches to propagate the integration of Christian faith into daily life even in the 'market place'. This led to poor Christian daily living evidenced by lack of Christian faith practice in various aspects of daily living as the minutes generally recorded. Regrettably, if this problem was left unaddressed, then, cases of moral decadency and lack of Christian ethos

would be on the rise, hence rendering the Church and Christianity irrelevant in the current and future ages.

It is vital noting that many scholars have tried to handle the aspect of the integration of faith into daily living. However, most of them have handled this in specific extents and contexts, for example, the integration of faith and business, and integration of faith and psychology (Armstrong, 2015; Haris, 2014; Neubert & Doughert, 2015). In view of this, it is evident that scholars have attempted to handle the disengagement of Christian faith from the daily life of Christians. However, they have not addressed how the Church can foster the integration of her teachings into daily living. This study addressed this concern, with reference to Kaaga Synod, Methodist Church in Kenya, by investigating the role played by the clergy and Church lay leaders, and the church programs and the nature of holistic integration of Christian faith in daily living among church members.

1.3 Purpose of the Study

This study investigated the role of the Church in fostering the integration of Christian Faith into daily living, in Kaaga Synod, Methodist Church in Kenya.

1.4 Study Objectives

The objectives of the study were to:

i. Assess the role of the programs put in place by the church in fostering the integration of Christian faith into daily living in Kaaga Synod, Methodist Church in Kenya.

ii. Examine the role of the clergy in fostering the integration of Christian faith into daily living in Kaaga Synod, Methodist Church in Kenya.

iii. Investigate the role played by Church lay leaders in fostering the integration of Christian faith into daily living in Kaaga Synod, Methodist Church in Kenya.

iv. Assess the role of Church members in holistic integration of Christian faith into daily living by in Kaaga Synod, Methodist Church in Kenya.

v. Investigate the role of the MCK standing orders in integrating Christian faith into daily living in Kaaga synod, Methodist Church in Kenya.

1.5 Research Questions

i. What is the role of the programs put in place for fostering the integration of Christian faith into the daily living of the Church members in the Methodist Church in Kenya, Kaaga Synod?

ii. What role is played by clergy in fostering the integration of Christian faith into daily living of the Church members in the Methodist Church in Kenya, Kaaga Synod?

iii. What role do the Church lay leaders play in fostering the integration of Christian faith into the daily living of the Church members in the Methodist Church in Kenya, Kaaga Synod?

iv. What is the role of the Church members in holistic integration of Christian faith into daily living in the Methodist Church in Kenya, Kaaga Synod?

v. What role do the MCK standing orders play in fostering the integration of Christian faith into daily living in the Methodist church in Kenya, Kaaga synod?

1.6 Justification of the Study

It is paramount that the integration of Christian faith and teachings in everyday living becomes a matter of priority whether nationally, regionally or even globally. This is because the world is drastically changing and matters of faith are affected negatively in many ways. This study will deal with how Christian faith can be embodied in all aspects of life and is justifiable because no research has handled this problem from holistic perspective hence need for empirical evidence to inform new approaches to practical theology. Therefore, it was necessary to conduct this research so as to find out how to strengthen Church members to consistently propagate and advance the integration of Christian faith into their daily lives.

1.7 Scope and Delimitation of the Study

The study was done at Kaaga Synod, which covers North Imenti, South Imenti, Central Imenti, and Buuri sub counties of Meru County. Being the first place where the missionaries landed in 1912, Kaaga synod stood out to be the most appropriate location for this study. It particularly dealt with the clergies, lay leaders and Church members who were chosen from the Methodist Church in Kenya, Kaaga Synod.

It focused on the role of the Church in fostering the integration of Christian faith into the daily living, meaning, all aspects of a believer's life, the total human being, not just a few areas like; faith and learning, faith and work, faith and health amongst many. The specific

constructs included the Church programs, the role of both the clergy and the laity, and lastly the involvement of other Church members; in other words, all these constructs and their propagation of Christian faith in daily living.

This study did not handle matters of enculturation expansively nor deal with issues of interfaith dialogue. It concentrated on Church members' embedment of holistic integration of Christian faith into daily living.

1.8 Significance of the Study

One of the thrusts of a Church as far as Christianity is concerned, is to enable Christians to live out and embody Church teachings in their daily living. This study was to the benefit of the members of the Methodist Church in Kenya, Kaaga Synod to continuously live out their Christian Faith and teachings on daily basis in everything; may it be in their use of words, at work places, in families and every other daily endeavor. This is expected to make Church members to live in harmony, be mentors of the young generations, and reduce hugely the social evils that discredit the relevancy of the Church and Christianity.

This research findings will inform the review of the standing orders of the Methodist Church in Kenya, and further guide into developing programs and policies that will be effective in propagating the integration of Christian faith. The clergy will be able to identify the gaps within their operations and service and improve on the way they propagate and advance the practice of Christian teachings on daily basis. It is expected that this study will inform capacity enhancement programs for the lay leaders by enlightening on approaches that need to be embraced in fostering a holistic integration of Christian faith into their individual daily living.

The study will be beneficial in uncovering critical areas of concern on the integration of Christian Faith into daily living, which many researchers may not have explored hence produce the current literature on practical theology and also open ways for further studies. The findings will also be generalized to all Synods of the Methodist Church and also across denominations, and this will inform their behavior, ministries and programs hence refining their spiritual growth through practicing Christian teachings on daily basis. It will also contribute to new knowledge in practical theology.

1.9 Limitations of the Study

It is vital noting that there may be some possible limitations in this study. For example, because of the scope and the locale of this study, there was some extent of inability to capture the full richness and complexities of the participants. Prior research studies also relevant to the current study may be limited because the researcher could not gain access to a larger range of empirical literature. The integration of Christian faith into one's life requires repeated observation and examination over time. However, in the current research, a cross-sectional study was considered sufficient because participants reported on their experiences with regards to embodiment of Christian faith into daily living.

This study investigated one's faith and seeking to uncover the extent of integration in daily living. Some of the participants seemed biased for fear to appear unethical or immoral and therefore posed a threat to concealing very crucial information needed, however, this challenge was satisfactorily addressed, where the researcher used coded numbers on the questionnaires and interview schedules to avoid linking any respondent with the document. The respondents were greatly assured of confidentiality.

1.10 Definition of Terms.

Christian Faith - In this study Christian faith means the Christian Teachings, values, morals, ethics and virtues.

Daily living - This is applies in this research as everything done on daily basis and also routine activities of every day.

Church - A community of God's people who usually gather on Sundays and mid-week days for worship

Integration - This term as applied in this study means incorporation/fusion.

Presiding Bishop - The national leader of the Methodist church in Kenya.

Standing orders - These are procedures and bylaws that govern the Methodist Church in Kenya.

Synod- This is a pool of circuits that are composed of several Congregations.

Circuit - A pool of various congregations.

Fostering - To promote, grow, advance and sustain.

MCK - Methodist Church in Kenya.

"Gathered Church" – Sunday and mid-week church gatherings/services.

"Scattered Church" – Christians/ Church members in the market place.

1.11 Assumptions of the Study

This study was based on the assumptions that the reception of data will be reliable since there will be cooperation between the researcher and the respondents in all the processes of data collection. It was also assumed that the clergy and laity in Kaaga, Methodist Church in Kenya are actively performing their roles in advancing the Christian faith and also the programs put in place by Kaaga Synod, Methodist Church in Kenya are not effective in promoting the integration of Christian faith into daily living.

This chapter provides the general idea of the research problem that is, the Church and daily living. It presents the purpose and objectives of the study, the research questions, justification, scope, significance, limitations and assumptions of the study as well. The following chapter reviewed the existing literature on the role of the Church in fostering the integration of Christian faith into daily living.

CHAPTER TWO

LITERATURE REVIEW

2.1 Introduction

This chapter reviews literature related to the subject of the study; providing an in-depth empirical literature and methodical analysis, which has been organized into six sections: the first section explained the aspect of Christian Daily Living and Faith integration. The second part assessed the effectiveness of the programs put in place by the Church in fostering the integration of Christian faith into daily living. Thirdly, the role of the Church lay leaders is discussed, and the fourth one examined the role of the clergy. The other thematic area covered included the role of the ordinary members in fostering holistic integration of Christian faith into daily living by Church members. This chapter also reviews contribution of the standing orders in faith integration. Towards the end, the study has provided the theoretical and conceptual frameworks, and concluded by providing a critical summary of the literature

2.2 Christian Daily Living and Faith Integration

The integration of Christian faith into every aspect of daily living is very paramount in character and spiritual formation. The church is deemed a receptacle through which God His Kingdom is channeled to earth. This opines that the church is expected to consistently undertake an enormous duty to be relevant and positively influence the public, congregations, and to the world at large. The local church's role is widespread. It encompasses all areas of life and all areas of the world (MCguire, 2020).

In the world today, the involvement and contribution of every Christian believer towards Christian living in all aspects has become increasingly significant (Piper, 2016). Christian living as Piper states carries with it the embedding and embodiment of Christian teachings in everything. Due to this perspective, it is therefore imperative for Christians to live according to the teachings of Jesus Christ. In daily living the clergy, lay Church leaders and church members are expected to provide spiritual and moral support to each other as they play their roles in fostering the integration of Christian faith into daily living (Cross, 2018; David, 2019; Lowe, 2018).

Tripp (2017) supported the aspect of Christian faith practice by pointing about Christ centered life that it is possible for every believer to let Christian faith guide their actions on every daily endeavor. This explains that Christians need to judiciously examine their faith in the light of their everyday duties and striving to always be role models of God's love. Therefore, integrating Christian faith into everyday life does not have to be a challenge but only requires an assurance to strengthening ones relationship with God.

According Osei-Akoto (2017), the church's immersion in the life of the society/world through even the professional practices of all the Church members in all spheres of life directly and indirectly contribute to the advancement of virtuously sound Christians. Illustrated that if the Church members, whether lay leaders or ordinary members utilize the positions they hold in the market place represent the church in the entire community. This according to Osieko-Akoto (2017), could largely contribute the curbing and reduction of unscrupulous behaviors in the marketplace and also in the entire community and subsequently lead to the upholding and fostering of the integration of Christian faith because of the reliable and consistent transformation of Church members. Therefore, it can

be inferred that the enriched moral conduct or moral integrity and economic growth are directly linked to the involvement of the church in the life of its community.

According to Onoriobe (2020), the Church has abandoned her obligation of propagating Christian teachings and way of life and its administration in the market place because of the assumption that it is the market place community is not a Church organized undertaking and therefore not within her purposes to interfere with the domains of this area. However, Onoriobe argues that, "The Kingdom of God will not be fully established in the earth if the market-place is still dominated by principalities, demonic supremacy and their agents". This argument therefore reveals that the ultimate goal of God is that the kingdoms established by humanity on this world of this world ought to become the kingdoms of God and remain connected to God's reign through His teachings Lord and of His Christ for the reason that He might reign over all things forever throughout daily living.

Exploring Onoriobe's perspective, it is worth noting that the kingdoms of this world comprise of all the spheres of life that affect every aspect of human existence. This implies that the Church has a role and mandate to fulfill in advancing the integration of Christian faith into the daily living experienced in the worlds of; families, religion, economics, medicine and health, law, politics and governance, business, science & technology, education, arts & sports and many other more spheres of life. The Church is yet to impart these areas progressively and consistently. This calls for a whole new generation of Kingdom leaders and saints that must be raised up in the market-place and in government. Upon this discussion, therefore it can be inferred that the church has a great responsibility to be holistically transformed for her to remain relevant in this world and its kingdoms. Onoriobe again stresses on the Church to take up the role of training and positioning

Christians in all the places of influence. Therefore, if this could be done, then the integration of Christian faith into daily living could be highly achieved.

Wilson (2019) brings up the facet of the human virtues and theological virtues, denoting that these virtues are gotten through learning and application, with a purposeful drive to get them rooted in the doctrinal tenets. This according to Wilson is intended to form the basis for all features of life and its expected morality upon them, and the acknowledgement that the theological virtues are given by God with a deliberate plan of propagating a deeper relationship with Him, hence informing every aspect of a Christian's daily life. Seminary (2021) expounds this aspect further describing that "Christian virtues" as indispensable features every Christian should possess. Seminary opines that these particular virtues reveal the inner-self of every individual and its relationship with the surrounding creation mainly because of the influence that such surrounding formations exert upon its inhabitants. Further, Seminary strongly points out that Christian virtues drive the decision-making processes of the believers, transforming their actions and shaping interpersonal opinions in life interdependency. The aspect of interdependency poses a very appropriate approach in enhancing and fostering the integration of Christian teachings in all walks of life as long as long as people uphold interdependency in their co-existence (Seminary, 2021).

Hagenauer, et al. (2016) reveals the aspect of intentional Christian Living in Ireland which brought different people together. These individuals came from very different upbringings, different life proficiencies and different work ethics. Their aim was to live and work together exercising various Christian teachings they have ever learnt, for example; Hagenauer et al. (2016) noted that some studied different majors and minors (music

education, global studies, environmental studies, theology, philosophy, religious studies) from different universities and colleges. Moreover, this particular group of individuals came from different corners of the US (California, Florida, Texas and Indiana). They made a choice every day to love and learn and grow together in godliness especially in loving their Christian faith and sharing it, propagating forgiveness, justice and commitment. Through doing this, Hagenauer (2016) reveals that the intentional Christian is an initiative and approach that could enhance the propagation of the integration of Christian teachings on daily basis if embraced wholesomely.

According to Woods (2020), it is vital to be intentional in Christian living even on day-to-day decision making endeavors. Living with intent pertaining to the Christian faith mainly entails being determined with godliness in every feature of life. Therefore, the advancement of Christian teachings and living becomes paramount in the community and the world at large. The continuity of the same remains very crucial for a godly living.

A study from Indiana by Borger (2017) found that demonstrating a Christ-centered attitude and making faith integral to all areas of life is very critical because the gospel, that is, the Christian teachings need to be lived out in whole-life through intentional discipleship and spiritual formation. The observation by Borger reveals that proper planning with purposeful focus is very key to forming a holistic Christian believer. McGhee (2019) found that in New Zealand, daily Christian living embraces divine tenets such as respect, humanity and integrity. This as noted is actualized when combined with a virtuous and ethically right environment. It enhances the mediation and consistency exemplified in the intertwining perspective between market place spirituality, employee satisfaction, commitment, administrative performance and sustainability, and consumer contentment.

Edward (2021) explained on the idea of spirituality and market place operations by insisting that Christians are expected to be involved in the world by carrying out their callings, knowing that every career they represent is a tool of evangelism. This is how they can positively influence all the cultures and sectors in the world.

The penetration of Christians into the world through their vocations has access to more people than a single clergy does. Therefore, the discussion suggests that the interconnectedness of Christian faith and practice needs to be a critical factor that in real sense has to progressively and positively influence people's lives towards godliness through living out all taught and preached Christian virtues. McGhee insists that Christian discipleship has to be aimed at for integral growth and this research will address such in a more elaborate manner.

According to Albert (2018), modern China has highly developed largely because of the Christian churches, whereby believers introspect and increasingly search for their lives' meaning. Albert clearly emphasized on the self-examination for the future of their country as the entire China adapts to a rapidly changing economy and society. Albert reveals that China Protestantism has gradually been petitioning the Chinese traditions of ritual and community living to uphold and integrated godly teachings, using the same traditions as vehicles of transformation. The argument here is that the Chinese Christians are practically attracted to a sort of religious associations/fellowships, a widespread moral system, organized cultural arrangements and social solidarity. This is a great key to influencing each other into Christian living (Albert, 2018).

Boaheng (2021) from Ghana revealed the fundamental and ideal emblems of spiritual growth namely: strong and consistent desire for Christ; clear and deeper awareness of sin; ability to respond to the direction of the Holy Spirit; being satisfied with God and never thirsting for the worldly offers; forgiveness, faith; and truthful obedience and loyalty to God. Ideally, if every believer/Christian could embrace all the mentioned virtues and values, then life could generally be an integral one. Consequently, Boaheng (2021) concluded that the goal of Christian discipleship is Christlikeness, where Christians are expected to behave like the Christ they follow behaved. It is also worth noting that the pursuit of Christlikeness is not a one off endeavor but a lifelong process requiring a consistent discipline in following through and through. However, Boaheng (2021) did not ascertain how those indicators of spiritual growth get propagated on a daily basis and from all the aspects of life. This was addressed by this research.

Douglas (2017) asserts that discipleship and the spiritual formation practices and processes need to be intentional to allow holistic Christian maturation with relevancy in all ages and seasons of life. Since any growth, including spiritual growth is progressive in nature, maturation also needs to be a progressive effect of focused advancement where growth is nurtured consistently. It is an intentional, well-thought-out, regular, with a process and practice supported approach to a growing serious spiritual formation that can proficiently and positively influence Christians into the pursuit of Christlikeness. Douglas noted that any progress in the aforementioned processes is dependent on the synergy from God and humanity, where God in His own authority provided for all human beings what they cannot humanly do for themselves within their efforts.

According to Sole (2019), the perception that Christian life is lived by exercising a flood of events and programs, being overly busy in Christian happenings with outstretched calendars of Christian service needs to be rethought. Sole appreciated that Christian life sometimes get driven by amazing spiritual practices, however, though they have their value in it, it is prudent to acknowledge that Christian living is a tread, a journey and a lifestyle that needs to be cultivated daily. This lifestyle as Sole noted involves daily conformity to the word of God and Christian teachings in a lifetime. It can therefore be inferred that a godly and Christian lifestyle does not occur instantly and it is to be driven into to maturation through daily transformation by the power of God.

Wanjiru (2018) pointed out that church programs in Kenya are resources and assets that the clergy and lay church leaders can put into place and constantly implement, aiming at improving the lives of all the Christians within their influence. Wanjiru (2018) further reported that the strength of the integration of Christian faith into daily living depends on every believer, clergy or lay because everyone is called to make disciples to the kingdom of God. This as Wanjiru (2018) implies is meant to allow all the Church members to be involved in the propagation of discipleship even as they live out the Christian teachings they receive from their frequent gatherings.

The Methodist church in Kenya standing orders clearly indicate that its contents were developed based on the foundation of biblical teachings. The MCK standing orders noticeably displayed that the Methodist Church congregations are expected to live according to the teaching of Jesus and all Christian values (MCK standing orders, 2015). The MCK Standing orders further explains that church programs, clergy, lay leaders and church members are governed and regulated by its contents. The development of this

regulation was to enable the Methodist Church in Kenya (across all levels) promote and encourage the integration of Christian faith into daily living in an orderly and more structured way (MCK standing orders, 2015). The bylaws of the Church mainly have their basis on the values spelled out in the Bible. These bylaws spell out the purpose of the church including its organization as well as the duties/responsibilities of members and leaders and how to maintain discipline and order (Scheidies, 2017).

According to Tonderai (2018), the Church Constitution with church bylaws, is a document with procedures order that are largely aimed at guiding all church practices and operations. Tondei (2018) emphasized that a Church, just like any other organization or institution requires rules and regulations for its running which mainly are drafted by leaders in consultation with the Church membership.

The MCK constitution/ standing orders/ by-laws are not different from the aforementioned explanations of Church bylaws. They are also set to highly moderate and influence all the operations of the Methodist Church in Kenya, in all her synods (MCK standing order, 2020). However, this has not been the case in many Churches in Kaaga synod, partly because the orders are not owned by everyone irrespective of all leaders and members having been encouraged to be in possession of one. A great need for sensitization and awareness creation to several Church members at Kaaga synod about their need to understand and own a copy of MCK standing orders and implement them.

The following literature review handled the role of the Church programs, the role of the clergy as well as the lay leaders and lastly dealt with the participation of Church members;

all sessions aimed at investigating the influence of the concerned as far as the integration of Christian Faith into daily living is concerned.

2.3 Church programs and daily living.

This study takes into cognizance that several churches had various programs. It is crucial noting that these programs exist and are ran in churches, intended to simply and continually be the means used by members and leaders to engage and influence others (Bezzerides, 2020). Therefore, the nature of these programs matters a lot in shaping Christian living on daily basis.

According to Brandley (2018), in the United States of America, and particularly in Bellingham, there has to be a motivation for persistent implementation of Church programs through inspiring and motivating everyone else towards achieving the goals of those Church programs. Further, church programs, designed towards moving all believers through the steps of progressive growth of the leaders and members require a great clarity to be achieved hence the leaders and church members are generally expected to execute these programs. According to Brandley (2018), the implementation of the Church programs need to go hand in hand with abandoning any of them that could not in the focus or relevant. Additionally, Brandley (2018) states that a church with clearly stipulated programs and strategies stands out to certainly eliminate activities that do not promote the right opportunities for growth and posterity. This reveals a great need for monitoring and evaluation of all the programs of the Church by the clergies, lay leaders and also the members at large. A study by Teo (2017) conducted in united states agrees with Brandley (2018) by stating that as far as programs are concerned, local churches are not just obliged

to understand the constructs of the programs but also to implement effective strategies that will motivate members to consistently be involved in the running of the set programs. According to Brandley (2018) and Teo (2017), intentional execution of the programs and commitment to their relevancy deems inexorable.

Kennedy (2022) indicates that majority of the churches in the United States of America established and embraced an approach between the auxiliary family-based model and the extreme of family-integrated churches. They adopted what they currently refer to as the family-equipping model, where the church leaders have agreed to coordinate a church's age-stratified ministry arrangements, also involving the parents' ministry to their children at home, all with a master plan to integrate Christian faith into the daily living of their sons and daughters. However, the sustainability of this model was not clarified by Kennedy.

According to Sider (2018), many churches' management systems from United States of America (Virginia) proved inadequate. This is because the implementation processes of the church programs were not consistently kept on truck, hence hindering the monitoring and evaluation of such programs. Agreeing with this, Brandley (2018) reveals that in the United States of America, churches are coming up with digital church management soft wares that are aimed at promoting growth and sustainability of church programs. According to Brandley, this initiative is in place for progressive spiritual formation and also sees the Church reaching people of all kinds wherever they are, by platforms such as: live streaming, using social networks, websites and other internet forums.

Agreeing with the aspect of the Church playing part in net-workings in Australia, Gallet (2016) emphasizes the need for the Church to have programs that would constantly be promote other successful networking spheres, especially with the governments and her

organizations, non-governmental organizations, institutions of learning, artistic community, sports culture and many more. Brandley (2018) elucidates that the Church needs to be involved in programs that add value to all the community events by serving people during those events and this would definitely promote Christian values to the entire community because the Church does not exist in isolation. This perspective is also mirrored in the bible (Matthew 5:13-16) about the followers of Christ being the light and salt of the world, illuminating and flavoring human life in all walks of existence. In agreement, Ficatier (2017) pointed out the contribution of the ministry incubators in the United States of America, particularly in Nashville. According to Ficatier, the Church has embraced the missional entrepreneurship model which is influencing the way business is done with a touch of Christian virtues learnt from the Church. This approach by Ficatier (2017) praised the need for the Church to be creative in coming up with programs that will promote entrepreneurial opportunities and in doing so, the Church would have nurtured the community of good Christian business principles and practices on daily basis. From the studies earlier mentioned, it is not clear if monitoring and evaluation of the said church programs initiatives was done to ascertain whether they have nurtured the integration of Christian faith in the United States of America as stated. This concern will be handled by the current study.

A study by Terik (2017) done in Brazil pointed out that the Church is a custodian of morality, meaning that the she (the Church) has a responsibility to defend and safeguard the godly expected morality. Terik (2017) gave an example of the church's program that involves premarital counseling urging that lack of premarital counseling in the Church leads to members indulging in extramarital complications and conflicts. Guidance and

counseling is one of the church program put up and executed by churches though the clergies before marriage in preparation for the prospective couples journey to marriage life. What is seen lacking in Telik (2017) argument is the aspect of continuous transitional marriage counseling processes that would see to it that after premarital counseling, couples have to go through subsequent marriage seminars/workshops and counseling progressively as they go through different stages of marriage life. This premarital counseling program was made compulsory for all those intended to marry in church wedding and this made the program to succeed in Brazil. The weakness of this program was that it was on conducted for only people who were intending to marry in church.

This study sought to address this issue of a one off program and look into nurturing and advancing Christian virtues addressed in Christian counseling on daily living of Christian couples. This is because the Christian teachings touching on marriage issues, ranging from premarital to extramarital, organized by the Church progressively will ensure posterity and advancement of these values.

Telik (2017) used cognitive behavioral theory which advocates for progressive and consistent regular engagement in behaviors that one enjoys which improves and reinforces their wellbeing. However, the study did not exhaustively use this theory because it concentrated on a one off program, that is, premarital counseling and concluding that lack of premarital counseling leads to extramarital complications and conflicts. However, because the cognitive behavioral theory advocates for advancement and progressiveness, the study by Telik (2017) can be expanded to cover other transitional counseling programs, a gap that was addressed by the this study.

In Africa, a number of churches have programs put in place in fostering the integration of Christian faith into daily living. These programs, including political, socio-economic and technological aspects are ideally meant to nurture a more pertinent transformation agenda and aiming at creating a strong link between the church and the community at large. Nonetheless, such programs are treated as mere Church events/happenings that are aimed at just being done to adhere to the Churches' periodical schedules (Frahm-Arp, 2018; Morris, 2016; WCC, 2019). Consequently, the sustainability of progressive impact of these programs remains unanswered question.

Study findings by Magezi and Igba (2018) from South Africa, noted that mission and evangelism are also key factors in fostering the integration of Christian faith into their daily living. This assertion exhibited that one hindrance to the development of biblical studies has been the historical fundamentalist view of the Bible, and that this attitude has largely persisted in the majority of African Christian, nevertheless, Mission and evangelism is regarded as vital movement in Africa and beyond. However, Magezi and Igaba (2018) did not show clearly how mission and evangelism is integrated into the daily living of Christians in the context of South Africa.

Mbewe (2021) reveals a concern of the Church in Africa touching of the foundational aspect of evangelism, indicating that a re-examination on the same is required, touching on the various evangelistic engagements and methods taking into consideration the African culture and how evangelism work is integrated in those cultures. This problem requires more studies since the researcher did not deal with inculturation.

In some churches in Uganda, the youths are being exposed to education on sexuality matters and also on self-sustenance (Kahiu, 2020). In Kenya, Njoroge (2019) indicated that

youths are motivated when they get information from the religious leaders during seminars in the church. In such seminars, life skills, spiritual and moral formation are mainly addressed to empower especially the young people to venture into different life stages. Wilson (2018) and Agaba (2018) noted that many churches in Kenya have developed kids programs which have helped the children to integrate well into life issues. These programs include; Sunday school rallies, entertainments, bible study among other programs. Part of the gaps identified is failure to involve parents in the implementation and monitoring of these programs so as to provide the feedback and ensure consistency and progress.

Therefore this study sought to understand the role of the parents and other involved adults in the programs put in place by the church in fostering the integration of Christian faith into daily living. The literature also showed that the youths were given seminars but has not shown prior and post evaluation and monitoring of such programs in advancing the integration of Christian teachings into all the aspects of daily living and this study addressed the continuity, sustainability and progressive influence of these programs on daily basis.

2.4. Clergy and Christian Faith integration.

According to Oxford dictionary, Church clergy are the ordained men and women, who are actually appointed for Church roles. The bible also defines clergy as a person anointed by God and practices God's teachings (good news). They have a big role to play in their lives and that of the entire Christian spiritually. In their training the clergy are equipped to effectively help the congregations deal with every aspect of daily living (Hancock, 2018). A study by Christopher (2017) in Canada affirms Hancock's statement by demonstrating that clergies do engage themselves in outreach programs which include open air

preaching/meetings as well as mission and evangelism. These activities are led by the clergies, setting examples as they continually encourage their church members to follow suit. However, what was lacking from Christopher's observations was the aspect of seeing to it that all the aforementioned programs reach out always and everywhere, being lived out on daily basis. For emphasis, it is one thing to have programs and execute them and it is another thing to ensure that the impact of the said programs get felt even in the market place as people practice Christian teachings in all their endeavors.

A study conducted by Lee and Laura (2016) from India noted that the learning of the biblical connection between work and faith creates the real integration of faith and work in human daily living. They further identified a gap in producing competent biblical scholars that currently exists. This implies that there is a challenge to satisfactorily getting a multifaceted team of clergy confirming that a one off training for the clergy stands insufficient without progressive efforts in periodic learning. According to Lee and Laura, attending a theological training is essential for the development of contextual Christian spirituality, pointing out to the need to stress on the education for practical theology. Otherwise, any theological training remains inadequate and irrelevant if it lacks fresh expressions.

A study conducted by Okonkwo (2018) in Nigeria indicated that the clergies are involved in the activities of such groups as women, men, youth as well as prayer retreats and bible studies. The findings pointed out that during the seminars the church members get taught by the ordained Church ministers on how to improve on their spirituality, with the aim of spiritual, moral/ethical formations which eventually could enhance the promotion of the integration of Christian faith into daily living. Okonkwo's findings did not establish

whether the daily progression of the mentioned spiritual and moral formations was arrived at, not only in the Church related gatherings but also in the market place. Furthermore, Gloria (2019) mentions that the clergies in Tanzania do participate in charity work and lead morning prayers in schools especially in faith-based institutions. They also involve themselves together with church members in prayers and fasting. In doing this, clergies do play a role of motivation, role modeling to both the fellow clergies and general church members. However, Okwonko (2018) did not clearly address the aspect of consistency, progress and continuity of such engagements by the clergy in nurturing and advancing the integration of Christian teachings on daily basis as covered in these programs. This concern was addressed through this research work.

Stott and John (2015) further explained that without sound leadership, devastation crawls nearer and nearer until the nation and its governance destroys and paralyzes people's lives. This reveals that in any sector of human existence, reliable and inspiring leadership is key. They further said that what makes leadership transformational is created on the lifecycle of the leader. This lifecycle as inferred by Stott and John can only be realized through proper training, equipping and proper mentorship that is well monitored and assessed. Leaders in this lifecycle are deemed to reproduce other leaders with a view to improve and not diminish the expected morality in human life.

Retired archbishop Livingstone Mpalayi Nkoyoyo was quoted as one of the great leaders in the church of Uganda between 1996 and 2006. Mpalanyi Nkoyoyo was chosen as the archbishop of the province based on four reasons, namely; personal integrity, steady accomplishment of growth of church life in various places he had worked, and exceptional ability to maintain healthy connections with the church and community members. He

worked passionately and with all his abilities in cultivating all features of church life. Finally he did not compromise with the church organizations that trailed compassion to the humble and poor (Williamson et al., 2018). From this leader (Nkoyoyo), the role of a clergy in influencing people into daily godly living is clearly seen however, what Stott and John did not bring out is the consistency of such integration of Christian faith by Church members. Furthermore, they did not go further into presenting how Nkoyoyo's life and leadership imparted on the daily living of his members. The proposed study addressed this gap by investigating the role of clergy leadership in advancing the integration of Christian teachings into daily living of the members.

A study from South Africa by Wyk (2017) reveals that the Church has largely been affected by the current and modern dispensation and recent global activities which impact on the enhancement of the reformation as being the values that lead to godly deeds and the expectation that the Church has the obligation to be a voice for the voiceless. This perpetuates the creation of opportunities in search for the establishment of quality progression and growth of servant leadership aimed at positively influencing and transforming humanity. Wyk (2017) asserts that such efforts of human transformation can be achieved when the clergy resolves to passionately commandeer it as a necessity for holistic transformation, aligned to biblical Christian teachings that are strategically aimed at driving and achieving the lived out faith, that assures inward-outward spiritual and entire life journey.

Following Wyk (2017) discussion, it is clear that the involvement of clergies in the advancement of integration of faith into life issues calls for honest engagement of their capability to impart and strengthen all the societal standards that propel the constructive,

progressive, optimistic and godly behaviors amongst their followers. This is deemed practical as enabled by the personal relationships which all the clergy are expected to have with the members of their congregations (Med, 2018). Med also noted that the clergies (Christian Faith leaders) have a role to play at their levels, that is, developing policies and interventions that need to be aimed at positively influencing the wellbeing and entire behavior of their members at various levels and in all the aspects of their lives. The church clergy need to be ready to embrace change so as to continue remaining relevant in the current century and progressively in the coming centuries (Dias, 2017). Furthermore, it is deemed essential for the clergy to strategize and execute Christian ethical renewal of the society as a priority so that they will consistently have the theoretical, practical and experiential capacity to foster the integration of Christian faith into daily living as they endeavor to remain relevant in their operations (Serrano, 2017).

From Leeds (UK), a study by Heward-Mills et al. (2018) indicated that the clergies' role is very crucial as far as influencing positive health behavior is concerned. The findings of their research revealed that the clergies endeavor in influencing their followers into healthy behavior, not only on the personal levels but also on socio-cultural and ecological levels. This implies that Christian influence is supposed to be carried out in all the spheres of daily living, where healthy behavior takes into consideration good moral and ethical formations largely by embracing and embodying Christian teachings. According to Heward- Mills et al. (2018) the clergies mainly affect this influence through scriptures, social influence and role modeling. Nevertheless, it is not clear if this initiative by the clergies is progressively executed to allow a constant and consistent integration of Christian faith into all the aspects of daily living. Greco (2021) from Texas agrees with Heward-Mill et al. (2018) by denoting

that the clergies play three main roles, namely; bringing to the congregations the Word of God; encouraging people on their walk with Christ; and equipping them to do ministry. In the aspect of equipping the members into doing ministry, it becomes crucial that such endeavor requires to be carried out not only within the walls of the Church but also to the market place and on daily basis. In the processes and preparations towards equipping the members, Chimoga (2019) supports Heward-Mill (2018) by asserting his findings, that in America, the clergies need to undergo intentional spiritual formation by involving themselves in various spiritual disciplines for their spiritual growth and formation. This will inform their influence to others as they lead by role modeling.

Studies from Kenya by Edward and Frida (2018) established that the biblical teachings are intricate and requires the clergies to be both men and women who are thoroughly trained to handle such in a multidimensional approach. They pointed out that the clergies have not purposively and profoundly infiltrated in and without the church to find out the latitude in which church members profess Christianity. Following this, it is crucial to note that the clergies need to be of greater influence in affecting the lives of their members positively in all their habitations. Mwikali (2019) disagreed with Edward and Fridah (2018) that the integration of Christian faith into their daily living depends not only on practice but also on level of awareness given to church members by the clergies, that in this awareness, members can avoid being over reliant to the clergies as far as Christian practice is concerned. In doing this, Church members could also be in a position to influence each other into Christlikeness. The two studies lead to a question of the method(s) the clergy could use to address the issues of awareness and practice while being relevant also in their efforts of practicing Christian teachings, even as they influence others through role

modeling. Mahiru (2015) agrees with this strategy of role modeling by noting that there can be no advancement of the Church without the development of a leader, bearing in mind that the spirituality of the clergy needs to be active in practice for holistic integration to take place. Following Mahiru (2015) argument, it is clear that the clergies have a role to play, that is, leading by example as they emulate Christ and His teachings from the Bible in all the facets of their daily lives.

Wangui (2015) noted that clergies are chosen by God and so that they can take care of his ministry while engaging in the demonstration of Christian identity and values in daily life. Kamau (2018) further observed that clergy do base their work on the biblical values and motivation to change the lives of people. Therefore, this implies that the Church ministers, herein referred to as clergies, are highly expected to play a progressive role in influencing the lives of their church members according to Christian and biblical teachings.

Kinoti and Kimuyu (2018) regretted that missionaries had focused mainly on the spiritual dimension at the expense of the physical wellbeing, asserting that the biblical and theological approaches to work and all aspects of daily are very imperative. Kinoti and Kimuyu's argument focus on the interpretation that human beings need to live a balanced life which is holistic, encompassing all dimensions in human existence. Therefore, any attempt to explore the biblical and theological basis of any Church program would provide a broader understanding of the totality of human life. However, this discussion by Kinoti and Kimuyu about the missionaries, (who were mainly the clergies), did not clearly show how they(missionaries), in their execution of Church programs consistently and progressively played a role in fostering integration of Christian teachings into daily living.

Church leadership and especially the clergies are expected to share Christian values, expectations and experiences that naturally originate from an incarnation leadership model which Jesus Himself taught and demonstrated by His coming as well as His ministry on earth. This He did mainly through the model of shepherd ship on daily basis, fostering the integration of His teachings through feeding, protecting, and caring for the flock, which represents his followers (Lawson, 2016). This perspective by Lawson concerning the incarnational model of leadership could be crucial if practiced by the clergy where they could nurture their members in all the aspects of their lives through the embodiment of Christian teachings. For further understanding of the term 'incarnation' Harold (2017) explained that;

> "The incarnation thus involved that amazing divine act whereby the omnipresent, omnipotent, omniscient Son of God agreed to wrap around His eternal and invisible being flesh and bone and take upon Himself a human nature, thus becoming a fleshly bridge between the sovereign God and sinful men. In a nutshell, the incarnation became the door through which deity would enter the house of humanity!"

Incarnation therefore represents the embodiment of God through Jesus Christ, which needs to be embraced by the clergy, lay leaders and Church members as a model. Every Christian based on this need to embrace this model by embodying Christ and His teachings, just as He embodied God. This ideal once implemented could satisfactorily expedite the holistic integration of Christian teachings into daily living.

The literature has widely exhibited the role of the clergies. However, it did not display their role in influencing Christian lives and the society at large progressively and constantly on daily basis. In other words, the literature did not clearly stipulate the role of the clergy in advancing the implementation of Christian teachings outside the Church related gatherings. This study sought to address this gap.

2.5 Church lay Leaders and Christian Faith integration

Good church leadership is about getting to co-work with others, through faith in God, as well as being thoughtful, having integrity, being resourceful, skillful and effective (Chukwuma, 2017). Chukwuma (2017) defines a leader an individual who volunteers himself or herself to be in the forefront line when dealing with a specific activity behind him/her. In other words, a leader is expected to have followers (Chambers, 2021) defines a leader as an individual who leads or commands a group, society, or nation. An effective Lay leader has a purpose to fulfill as a key representative of godly living and being an example for Christian discipleship, living according to Biblical teachings always and everywhere (Chambers, 2021). From this argument, it can be inferred that the leaders are highly looked into model the members (followers) into living as per the biblical teachings in all their spheres of life. However, the aforementioned authors only mirrored the general expectation without giving a real life experience from the Christians themselves in particular phenomenon.

The Lay Leaders work with the clergies to accomplish the mission and vision of God through their congregations, utilizing their God given talents as they get improved through practice and experience, training, as well as God's empowerment. According to Farrell

(2023), there needs to be a co-responsibility/co-workmanship between the ordained Church ministers and the laity in carrying out the ministry of integrating Christian teachings into daily living. There has to be no dichotomy since all the followers of Christ are called to collectively carry out the Church work for the mutual good of the Church and its followers, without dominance of one over the other. This is a very ideal and expected situation, denoting that if it is actualized, then all Christian believers, irrespective of their statuses, whether ordained or not will mutually undergo spiritual formation as they live out their faith on daily basis.

Obiorah (2020) explained that the church (both the clergies and the laity) shares in Christ's mission on earth in gathering all men and women to the awareness and embrace of God and His work of redemption of all humanity. Christians are now fortunate to be living in such a time in history in which they are partakers of resilient and vigorous ecclesial cognizance where the role of the laity in sharpening that consciousness has become highly significant. So, everyone according to Obiorah (2020) is called to this fundamental assignment bestowed to the entire universal Church, bearing in mind that the laity form the highest number of the members hence making their functions to be crucial in this undertaking adding great value to the modern-day understanding of the Church's existence within its systems and structures. The argument by Obiorah (2020) qualifies both the lay women and men not to be mere "collaborators" or "assistants" to the ordained ministers but co-workers with co-responsibilities with them in the running of Church in various matters aimed at achieving its mission as mutual and committed co-workers. Ingrained in every Christian uniqueness, the laity has a say and in a position to be the agents of prompting the other lay people in the direction of truthful and dependable godly living

always and everywhere. Therefore the clergy and the laity are mutually significant and responsible for the same mission together with all Church members called to different church preferences on the mission of God. Further, when this aspect of co-workmanship gets executed, then the laity could not be seen over relying on the clergy for the achievement of Church goals and its mission agenda in all areas of human existence.

It is crucial noting that there are various means to express the creative and unique roles of the laity (women and men) as co-responsible servants and individuals in the Church's evangelization undertaking, and the type of formation that every Church requires to support the involvement of the laity in every sector of human existence. Therefore, a paradigm shift is required to be embraced in factoring the laity in spiritual engagements in everyday experiences, within particular frameworks and setups of living.

Ospino (2023) explains in broad-spectrum that the lay women and men are people of faith, existing in light of the particular contexts, experiences, and situations in which human live discloses, within and outside Church assemblies, and they experience life in accordance with the predispositions to which they are called within their lay state. Through such experiences, the laity gets to willingly engage in the Church ministry in all backgrounds of life. The lay people therefore, through this understanding could exercise and strive to work in non-church related spaces to sustain families aiming at transforming the indigenous milieus. According to Ospino (2023), the lay leaders may also occupy a greater domain, even among several other activities in life. This could give them impetus to attaining certain wisdom and understanding into human mystery and divine mystery which in other word may be referred to us the epistemological principle (Ospino, 2023).

According to Yoakum (2021), every church grows dependently on attitude of its members and therefore lay leadership largely affects the attitudes of Church members. If the lay leadership is prepared and equipped thoroughly and progressively, then they have a role and ability to positively work on their attitudes, become spirited and enthusiastic about the church, hence, impacting the same on the membership (Yoakum, 2021). Furthermore, the church lay leadership gets the other members identify the vision, grasp it, communicate it, and impart to each and everyone in the Church. This implies that there has to be a chain of networking at all levels within the diversity of assignments right from the clergies to lay leaders and consequently the Church members. Failure to do so, the Church may experience a state of anarchy (Jamir, 2020).

According to a study done in India, one of the key things that require a lot of attention is the placement of people in leadership roles where they could very well nurture and utilize their strengths and calling (Viagappan, 2018). This as per the revelation by Viagappan (2018) allows the holistic approach in involving everyone to serve God in their diverse capacities. The perspective by Viagappan (2018) poses a very encompassing approach for every Church member to utilize their God's given gifts and talents in propagating godliness on a daily basis in all the human endeavors. This is because, no matter how well designed an organization is, it is only as good as the people who live and work in it. Therefore, in determining lay leadership, the consideration of honesty and reliability, general impetus, aptitude, awareness, and experience becomes crucial (Olds, 2017). This implies that the laity has a responsibility to be 'doers' and not just 'hearers' of the word/Christian teachings so that they can realize the virtues required for their duties and functions in every area of their life.

A study by Sedo (2017) from Australia accentuates the role of the laity by indicating that the laity seek the kingdom of God by engaging in chronological undertakings and directing them according to God‘s will. The findings of this study showed that the chronological or temporal experiences within the different realities of everyday life here on earth; may it be in school, professional work, business, politics, leisure, and family among many human experiences that are known. The fundamental issue here as Sedo (2017) states, is to balance and focus on the Christian faith teachings and doctrines while appropriating them on all human experiences on earth and on a daily basis. Gakuna (2018) agrees with Sedo (2017) by affirming that the laity is called upon to imitate Christ in their daily lives so as to realize their values, attitudes and actions in the world today. By doing so, transformation and spiritual formations have a way of being embraced by all and everywhere. Findings by Williams (2017) from Germany also attests to this by emphasizing that the summary of the roles of the laity is to foster awareness of their functions by influencing the members from all the spheres of life; may it be at home, place of work, the general public, and the entire world. From the perspective by William, it is inferred that the lay leaders deal mainly with all sorts of people from all walks of life and therefore have a huge opportunity to influence all these people in a Christian way always and everywhere.

It is crucial noting that some churches have developed literature concerning the status set by various churches to nurture Christian living. However, it is equally paramount to assess the effectiveness of the laid down roles and establish whether they advance such integration. The integration of Christian faith into daily involves the perspective of spiritual formation, which is a long life process of transformation that an individual Christian believer undergoes to develop into a lifetime relationship with the creator (God) and the

creation (humanity) through the spiritual disciplines and practices that stand as tenets to this Christian growth and transformative process (Bailey, 2016; Materra, 2014; Serrano, 2017). Serrano also records that spiritual formation is a perspective that could be mainly initiated and embraced in many churches through various programs but the sustainability of these programs into daily aspects of Christian living remains a challenge and this is the research grounds for this particular study.

It is vital noting that the Methodist Church in Great Britain came up with a an approach of conducting the church services out of the Church premises into the world to reach people particularly in the market place who do not attend worship services in the sanctuaries/chapels/churches. According to Carter and Warren (2017):

> "A fresh expression is a form of church for our changing culture, established primarily for the benefit of people who are not yet members of any church. It will come into being through principles of listening, service, contextual mission and making disciples. It will have the potential to become a mature expression of church shaped by the gospel and the enduring marks of the church and for its cultural context".

This is an inventiveness of the Church of England and the British Methodist Church which is believed to have occasioned the birth of thousands of new communities in the United Kingdom leading to the revitalization of the already established churches. The movement is believed to have spread to other parts of the world including Australia, Canada, New Zealand, South Africa and Germany (Anthony, 2019). However, from what was recorded by Anthony, the gap still exists. It is not clear whether fresh expressions will be sustained

as a vibrant and progressive program in the United Kingdom that will ensure the integration of Christian teachings into the daily living of the people involved.

Toulouse and Mark (2016) found out that in Singapore a good church leader leads by example whereby he/she becomes a role model. Through this assertion, it specifies that a vibrant leader creates an energetic community. The role of a leader is to convert a static community to a vigorous one. This argument is echoed by the Study from Burundi which depicts that the church does emphasize on changing work attitudes. This stipulates that leadership is an art of organizing and managing people based on everyday life (Viagappan, 2018) and therefore Christian leadership has a responsibility to influence the propagation of Christian teachings and faith in day to day living, providing the foundation of a thriving professional and balanced personal life.

A study from Virginia by Katy (2018) agreed with Viagappan, Toulouse and Mark in emphasizing that it is essential for all Christians to have a sense of purpose in work by only knowing that God called them in their diversities, not necessarily to serve as clergies or ordained ministers. This implies that it is very necessary for the Christians all over the world embrace a very strong attitude and belief that all their undertakings are avenues and platforms for propagating the integration of Christian teachings within the diversities of their careers. This will enable them make a positive contribution in impacting the world and shaping the cultures in the market place to be Godly oriented. According to Katy (2018), such Christians always recognize that God is not on the outside of the marketplace but He is ever present and active at any given time and moment. Katy cited a study by Keller (2012) which revealed how “excellence, integrity, discipline, creativity, and passion

in the workplace can help others and even be considered acts of worship". When this happens, then the fostering of the integration of Christian faith comes to be manifest.

A church leader's principal role is to support in the world through offering moral support to the church members. One of the ways a church leader may ensure this support is by empowering and enabling others in serving God in the community and world at large. A church leader therefore is expected to utilize his or her God given talents, resources, time and energies in assisting and motivating the members to serve humanity and God more effectively (Vanco, 2022). In connection with this, Santiago (2017) claimed that once inept lay leaders strive to lead untaught congregations, then members hardly ever grow in Christian discipleship, and churches struggle to survive. This means that integration of faith suffers inconsistences.

A study from Uganda Mujambere (2022) explained that before and after biblical eras, a nation's expansion depended significantly on the innovativeness, imagination, military powerfulness and knowledge of the religious leader. However, this perspective may be accused of upholding cultism. Carter (2021) cautions against cultism indicating that any church may be considered "a Christian cult" if it seems to function more or less than a preaching playhouse, led by a highly dominant individual who insubordinates the needs and interests of the entire Church to the promotion of his or her agenda. But also it is crucial to take note of Mujambere (2022) assertion that, one of the greatest enemies of the country is where by a leader neglect their responsibility of leadership. However, Mujambere (2022) and Toulouse and Mark (2016) as well as Santiago (2017) did not bring out clearly how leadership influences the livelihood and life style of the people consistently in every facet.

This study addressed this by investigating the role of lay leaders on the holistic propagation of Christian teachings in the lifestyle and livelihood of the church members.

A study from Tanzania by Ramussen (2020) pointed out that leadership that has calm ways of existence will not bother involving itself in tiresome work because of the mentality that those who serve in the church should benefit from the church's proceeds. This kind of practice exists among many of the church leaders in Africa and has taken deeper roots in the Pentecostal churches (Ramussen, 2020). This denotes the egocentric perspective of leadership which contradicts the expected role of church leadership of leading by example, following the role model from the Bible, who is Jesus Christ.

Sunday (2020) offers a remedy for the aforementioned leadership by recommending an urgent reformation that will invigorate the perception, model or style of a contradicting leadership that is currently practiced, accepted and celebrated extensively in various Christian denominations. According to Sunday, the contemporary church leadership in various Christian institutions shares commonly in nature, style, drive, goal and pursuit with that of non-religious world. This confirms that similar to numerous non-Christian leaders of this world, several spiritual leaders in the church today embrace pride, immorality, corruption, being power-drunk, greed, and fame. Therefore, Church leadership is expected to always have a special calling from God for the purpose of leading their members into Christian ways in all the aspects of their daily living.

Another study from Uganda by Jenkins (2015) reported that when there is no intentional relationship between the lay leaders and the members, then a predicament of laxity in

Christian living becomes spectacular rendering Church teachings as mere theories and lacking practicability. In agreement with the Jenkins, the researcher handled the role of Church lay leaders in fostering the integration of Christian faith into daily living.

Studies from Kenya have shown that there cannot and exist a successful church member without a successful and focused leader. The progressive growth and connection is expected to be seen between church leaders and the members. Outstandingly, good leadership is believed to be a calling from God aimed at facilitating the holistic well-being of the Church members. From the Christian viewpoint, the role model of leadership in church is Jesus Christ himself who completes both spiritual and physical ministry in the world (Nysakundi & Ayako, 2018). Therefore, with this understanding, following Jesus and practicing His teachings on daily basis as well as in all areas of life will guarantee the promotion of Christian faith integration.

Boykin (2020) brought about the aspect of intentional living, referring to it as 'living the God designed way'. According to Boykin, Christians are highly expected to firmly hold on to their teachings and beliefs in God and on a daily basis pursue their honor to these beliefs for them to be consistent in their efforts to connect these Christian teachings with their daily living, while affecting all the aspects of their existence. Therefore, to this effect, all Christian leaders, irrespective of their different roles are required to mobilize and mentor other believers into serving God as per His word. This promotes the aspect of practical leadership.

Maher (2017) records the assertiveness of Pope Francis to this argument, challenging the Roman Catholic clergies and lay church leaders to always be present and available for those

who need them through role modeling. The Pope extended this into Roman Catholic Church institutions of learning like colleges and universities, guiding that all the students are not only expected to experience the effect of policies, programs, services and amenities, but also the power of the presence of their leaders. According to Pope Francis, Christian leadership is unique as opposed to other types of leadership because it is neither ambiguous nor hypothetical but tremendously practical (Maher, 2017). The mark of practicability here could much more be dependable if the leader partners with those below him or her. In this context, leaders have a role to play in aligning their leadership responsibilities on day to day endeavors with the Christian teachings.

However, the gap identified from the literature above is that the authors seem to highly agree on the ideal situation of church lay leaders but do not clearly indicate the role of these Church lay leaders in continuously and consistently advancing the integration of Christian faith into their daily living and as well as that of their church members. This study sought to address this gap.

2.6. Church Members and Integration of Christian Faith.

In the contemporary world, many things have changed even as emphasis on the foremost role of the church as an agent of transformation is propagated in the society (Bosch, 2016). Bosch noted that majority of the church members have never realized their role in changing other interests such as political, friendly, cultural and governmental, where they can be conspicuously placed and made visible in the way they integrate their faith into every part of their daily living both in personal and professional living.

The Church members are explicitly expected to have an internal role of practicing Christian ethics through embracing a personal initiative to receive and practice Christian teachings into their daily living. This results to personal transformations which eventually trickle to the society to influence politics, friends among other groups. It is through this personal initiative that church members highly participate in holistic integration of Christian faith into Daily Living (Leanne, 2020).

Volgt (2021) asserts that it is the communion of believers, be they agriculturalists, business persons, school teachers, day-laborers, clergymen, or leaders in the community that can best see their community through God's worldview and determinations. They can understand that none of God's guidelines are uninformed but rather they are rooted in his wisdom and desire that people need to prosper spiritually, physically, mentally, and socially (holistic).

Vogt noted that the Christian believers need to be aware and capable of seeing clearly the meaning of the Lord's Prayer, particularly what it means for God's kingdom to come, his will to be done, on earth to all people individually and corporately. According to Vogt, Christians need to understand that they are the trustees and overseers of God's revelation for the welfare of their community through their lifestyles and vocations, where; the teachers contribute to it in the school and the classroom, the farmer could be useful while doing his work in the field and in his talks with other agriculturalists, the mother to always make it happen in her home and the market places, the artist to be resourceful in the art gallery, the engineers in their areas of operations, the same with the architects, the policemen to their patrols and duties, and the pastor the pulpit and other spiritual nurture involvements. The argument by Vogt expedites that any church that carries the vision of

integrating Christian faith into daily living without secluding itself from the wider public while ceasing from being internally focused This understanding will make the Church to always understand that its existence as a Church Therefore, the perspective by Vogt, it is imperative to note that any Church initiative needs to be all encompassing, not only handling the internal developments and spirituality, but also being involved in the development and spirituality of the entire community. This will help the Church to progressively play a very unique role in imparting godly lifestyles to the people of all walks of life holistically, particularly through their conduct and character.

The Church therefore makes available opportunities for the believers to bond and build accountability upon each other by providing a place and support system for; all sorts of healing, receiving forgiveness, love, care and mercy as well as progression Christian living , as they care for the community at large. By such undertakings, the community will be empowered to labor together for the good and welfare of all members, overcoming anything that could entrap and weigh them down (McGuire, 2020).

In the United States of America, particularly New York, the Church is deemed to have understood the Christian transformation welfares of society as central factors in her mission agenda (Jackson, 2017; Wachiya, 2015). Further, it has been the assumption of the missionaries that the reception and the living out of the gospel achieve the transformation of both the individuals and the entire society life (Wachiya, 2015). This could be true, however, the role of the Church members need to be unambiguous so that the said transformation takes place in them as individuals before propagating the same to the rest of the world. Therefore, the role of Church members becomes critical in integrating Christian teachings into daily life.

Another study done in the United States of America by MacDonald (2019) clearly states that Christian practices generally results in the transformation of human thoughts, habits, and practices in the society. According to MacDonald, it entails the application of Biblical teachings on every day activity through orthopraxy (the right practice). This points all the practicing Christians/ laity into discovering their responsibility in connecting Christian theology and daily life.

Therefore, orthopraxy can only be actualized if the laity embodies teachings as living and functioning faith; both the lay men and women (Church members) as they carry out the ordinary activities of life in all spheres and on a regular basis. Schuster (2021) found that in Germany, majority of the citizens subscribe to Christianity and are in some extent felt in the market place. According to Schuster, their impact is visible in German society where they represent their interests on various administrative and regulatory boards in various organizations.

Emadi (2019) from England noted that Church members have a responsibility to exercise their royal priesthood identity by not just depending on the pastors and lay leaders. Pali (2020) agrees with Emadi urging that the members in congregations of the Churches need to be active to avoid playing spectators incapable of participating in the ministry, passengers waiting for the lay leaders and ordained pastors to always push them to their destination, as they simply receive and consume whatever the leaders and pastors offer them. In this, they are encouraged to be propagators of Christian teachings on daily basis from their daily spheres of influence. A study in Korea by Edberg (2020) agrees with this by indicating that Christianity in modern Korea is a lived experience embedded in self-discipline, humility and diligence. According to Edberg (2020), there are Church –based

social ties in Korea which are seen to be conducive for belongingness and close relationships that ensure one-on –one relationship. This could be a very well-established way that can aid the integration of Christian faith in all the aspects of human life.

From the Nigerian context, Obiorah (2020) asserts that the church lay members are in every sector of life and due to this, they can reach a greater number of human beings easily and conveniently in their diversified life situations because they intermingle with many people on a day-to-day basis. But to succeed in ministry, it isn't as simple as heeding the call. To be effective and fulfill God's purpose for your ministry, you need to get on the road to excellence, run the race, and "obtain the prize." According to Obiorah (2020), in spite of the challenging nature of their daily working experiences, the lay members of the Church can be firm in upholding Christian values by shunning every bribery respecting human life, and selflessly serving others. Copeland (2018) also agrees with Obiorah, affirming that all Church members are called by God further the kingdom His kingdom irrespective of their careers, implying that it not only the ordained ministers that are called into this endeavor. According to Copeland (2018), God places His people strategically all over the world, only in pulpits, Church gatherings and mission fields, but in families, workplaces, institutions of learning and the entire marketplace. Assenting to the aforementioned arguments, Olorunnisola (2015) still from Nigeria, emphasizes that just mere information about Christ stands insufficient if it cannot be exercised all through for the purpose of influencing the bigger population outside the community of faith and in all aspects of life. To him, there is 'no Christology without Christo-praxis", in other words, the knowledge of Christ must be aligned and in agreement with the practice of Christ. This study mainly deal with ' Christo-praxis', 'the practice of Christian teachings on daily basis where members of the Church

are expected to be influential as they play their role, fostering the integration of Christian faith into daily living could be a great challenge. Resonant on with the notion of Christo-praxis, Dames (2017) clarifies further indicating that Christo-praxis carries with it the acts of Practical theology which locates itself within the multiplicity of human practice, domiciled in the multifarious network of human interactions that form the fabric of all experiences.

Centering on designated Pentecostal/Charismatic churches in Ghana, Benyah (2020) argues that there has to be a holistic approach by the members of these churches to their mission theologies and agenda that incorporate all features of daily living. Benyah (2020) further the argues that, while Pentecostals in Ghana do not concentrate only on the conversion agenda of saving the 'souls' in preparation for life eternal but their members also actively participate dynamically to societal conversion that serves the holistic agenda of the kingdom of God through the practice of biblical teachings in all the circles of their lives.

The work presented by Benyah supports the integration of Christian faith into daily living, which is the focus of the current study, however, Benyah (2020) methodology seems insufficient especially for the generalizability aspects because the sample used for the study may not represent the bigger part of the Pentecost churches in Ghana. Additionally, the data Benyah referred to took long to be collected between March 2016 and July 2019. Although, this was a longitudinal study, it implies that before Benyah (2020) arrived at the conclusion of the study, many things might have changed or taken place to an extent of interfering with the previously collected data. However, this study will take good care of the methodology to be used by ensuring accuracy, reliability and generalizability. The

current study was cross-sectional and reported the situation as found on the ground during the one-off data collection.

Wairimu (2017) argued that church members in Kenya have created a low level of interaction with other Christians. This has made them to have little or no strength in relating and influencing other Christians. The Church members were created and co-exist interdependently and therefore their interactions remain very crucial because when they act interactively and interdependently they can be in a position to influence each other into godliness. Wairimu (2017) further noted that Christians should network with other Christians so that they can increasingly be aware of themselves while playing a role in the transformation and growth of others. It is within their interactions and living together that the Christians get to understand themselves in a wider perspective even in their relationship with God as they assist others get to understand themselves and their relationship with God too. Therefore, agreeing with Wairimu (2017), through these interactions, Church members can create jobs, prayer meetings, do bible studies, and accountability teams among other things. Scott (2023) Accountability is an essential aspect of Christian faith particularly in a place of being answerable and caring to one another in the areas of their deeds, utterances, and attitudes. More significantly, accountability aids the Church members to attain spiritual growth, change and progress in it. According to Scott (2023), when Christians hold each other accountable, they raise the levels of being responsible as they encourage each other to be transparent and honest with their spiritual journey in their everyday lives. Therefore, it can be deduced that it is in this way that they could be able to interrelate, promote while understanding of each other, mentor and influence each other in the all aspects of daily living into practicing Christian teachings and keep on nurturing a godly society

It is crucial noting that, when members of the Church interact with the rest of the public, mutually, they tend to discover each other and the challenges which affect them (Son, 2018). The Church therefore offers inspiring and zealous actions that recognize and knit the community together irrespective of what could be the prevailing circumstances, hence making the Christian faith to be at the center of the people in the community. Son, (2018) further explains that church members have friends they live with very closely as thy mutually participate in the life of their neighborhood. This they do by Understanding their unique individual contribution member hence promoting the aspect of social ties on community through Christian faith integration.

According to Snider (2019), history states that churches formerly occupied a position of impact and inspiration at the center of various communities. This reveals that in the past, several institutions like hospitals, colleges, schools and other societal services came into being as a result a vision by the missionaries' response to the gospel in obedience to Jesus' great commission and mission to take care of the poor, dress the naked, care and protection for orphans, and visiting the imprisoned. Churches were noticed anchors in several communities, and were factually accorded a key fundamental domicile in various spheres that were represented in the market place. However, Snider (2019) also revealed the current situation where the churches are often reduced in importance to the peripheries of the market places, leaving a question of whether the Church will ever get back to be the center of influence across the cultures of the world. This is a gap that was addressed by this research.

Significantly, Kidder (2017) displays mentorship as a very critical role of Church members remarking that the need for long-time spiritual growth and development requires focused

and intentional Christian mentorship which run with consistency, with accountability and behavior monitoring leading to successful transformation of individuals in all sectors of existence. The parents also can exercise diligence of their duties as parents by playing an exceptional role in the family which is the smallest unit in the entire society and constitutes the first school of Christian virtues (Obiorah, 2020). This study followed up with the argument by Kidder and Obiorah (2020) assessing the nature of mentorship programs in Kaaga Synod and their place in advancing the integration of Christian faith into daily living of the church members.

2.7 MCK Standing Orders and integration of Christian faith.

According to Tamplin (2023), the Church by-laws document is a set of guidelines and rules that govern the operations of a church. These bylaws provide a structure/system for church's governance, funds, property and investments, relationships with its members, as well as its acquiescence with lawful and ethical necessities. It is worth noting that clear and comprehensive bylaws are essential for any non-profit organization, including churches. Bylaws help to ensure that the organization operates in an ethical and transparent manner, and that it remains compliant with relevant laws and regulations.

In America, Boerger (2019) noted that the Constitutions, Bylaws, and Ongoing Resolutions of the Evangelical Lutheran Church in America mirror the divinity and organization of this church as it orders itself into preaching, sharing the sacraments and reaching out to the neighbor as they share the love of God in the world. This according to Boeger (2019) ensures that the programs of the mentioned Church remain dependable by providing the structural framework of their implementation.

Hill (2016) from South Africa noted that the by-laws in the Christian/Church communities are meant to bring order and disciplines in the functioning of these communities of faith as they also regulate the behavior of their constituent members by a blend of orders, prohibitions and authorizations. According to Hill, these by-laws are meant to be internal mechanisms of Church governance with a purpose of instilling order and discipline affixed to spiritual, doctrinal, pastoral and evangelistic matters, guiding, directing and assisting in mission as well as in ministries altogether.

The Methodist church in Kenya standing orders are not an exception. They clearly indicate that its contents were developed based on the foundation of biblical teachings. The MCK standing orders clearly indicate that the Methodist Church congregations are expected to live according to the teaching of Jesus and all Christian values. The MCK Standing orders further explains that church programs, clergy, lay leaders and church members are governed and regulated by its contents. The development of this regulation was to enable the Methodist Church in Kenya (across all levels) promote and encourage the integration of Christian faith into daily living in an orderly and more structured way (MCK standing orders, 2015).

The standing orders of the Methodist Church in Kenya determine and guide on the process and procedure of becoming a member of the clergy. They further give guidance on the roles of every clergy and their jurisdictions, including how they are supposed to present themselves in various situations and also their interactions with the lay leaders and church members. The orders are also very crucial in directing the disciplinary processes of the clergies in the Methodist Church. The lay leaders are also given guidance by the standing orders on how they are to function and carry out Church programs, how their relationship

with the clergies as well as with the general Church membership. The process of becoming a lay leader is well spelt in the orders. The disciplinary processes and procedures are well stipulated in the orders. (MCK standing order, 2015). In line with this, Showers (2022) argued that the Church by-laws generate high levels of transparency in the church by providing to members a systematic description for the church's central rules, instituting clear operative procedures that moderate prospective disorder and conflicts within the church. Furthermore, Showers (2022) agrees with MCK standing orders (2015) that they serve in minimizing litigations and its liabilities that could impend the fostering of Christian faith integration directing that grievances be subjected to Biblical mediation or arbitration, exhausting all the stipulated conflicts and disputes resolution mechanisms before engaging civil litigation.

The Church members are also governed and regulated by the contents MCK standing orders in the procedures of becoming a member, how they are supposed to function across all ages, how they are supposed to participate in the set-out programs, their co-workmanship with the lay leaders and the clergies as well as their character in the market place. Therefore, development of this regulation was to enable the Methodist Church in Kenya (across all levels) to promote and encourage the integration of Christian faith into daily living in an orderly and more structured way (MCK standing orders, 2015). However, the identified gap is that no literature addressed the actual implementation of by-laws/standing orders/Church constitutions in fostering the integration of Christian faith into daily living, what was addressed was the expected ideal purpose of the orders.

2.8. Summary of Research Gaps

Christian daily living indicated that a Christian is expected to behave in such a way that portrays the embodiment of biblical teachings. The literature has shown that Church programs are vital in influencing the lives of Christians. Lack of such programs and their sustainability can lead to Poor Christian daily living evidenced by lack of Christian faith practice in various aspects of daily living. The Churches' management systems were found wanting hence implementation processes of the church programs not consistently kept on truck hence hindering the monitoring and evaluation of such programs.

The literature has not particularly handled the role played by the church programs in the holistic integration of Christian faith into daily living among church members neither has it dealt with how clergy, leaders and church members foster constantly and progressively the integration of Christian faith in daily living. This study will attempt to address this concern.

It can be inferred from the literature that spiritual formation is a perspective that could be mainly initiated and embraced in many churches through various programs but the sustainability of these programs into daily aspects of Christian living remains a challenge and this is the research grounds for this particular study.

The literature has also revealed that the clergies are to foster awareness of their functions by influencing the members both within the congregation and throughout all spheres of life mainly; at home, workplace, community, and world at large. However, the dynamic and progressive role of the clergy on the integration of faith was not demonstrated. It is also noted that there is a need to develop a module for use by clergy concerning the adopted status by various churches to nurture Christian living. However, it is equally paramount to

assess the effectiveness of the laid down roles and establish whether they advance such integration

It is demonstrated from the literature that there is a challenge of satisfactorily getting multifaceted team of clergy. The training of the clergy is vital and therefore a non-comprehensive training may lead to a disconnection between work and faith hence poor integration of faith and work in human daily living. Further gap was identified of producing competent biblical scholars and it was pointed out that the role of the clergy must be well outlined as identified.

From the literature, the ideal role of the clergy is exhibited, however, it did not reveal how they can progressively and constantly impact on the lives of the Christians and community at large and mechanisms they can have in place in addressing matters of Christian faith practice. This study is seeking to address this gap.

It is indicated from the literature that there is an existing disconnection between the church members and their practice of Christian faith, with an emphasis that the knowledge of Christ remains totally inadequate if it is not put into practice for the purpose of influencing the bigger population outside the community of faith and in all aspects of life. Intentional mentorship by the Church members was found wanting. This mentorship is expected to be done by parents (Church members), playing an exceptional role in the family which is the smallest unit in the entire society and constitutes the first school of Christian virtues This study assessed the nature of mentorship programs in Kaaga Synod and their place in advancing the integration of Christian faith into daily living of the church members.

2.9 Theoretical Framework

This study adopted transformational leadership theory and leader-member exchange theory. The two theories are described below.

2.9.1 Transformational Leadership Theory

This study adopted the transformational leadership theory which was developed by Burns (political sociologist) (1978) enhanced by Bass and Bruce Avolio from 1985 to 1998, and later many researchers and scholars got interested in it (Elsaid & Mostafa, 2015). Transformational leadership as indicated by Elsaid and Mostafa (2015) involves the action taken in moving and enabling the followers to rise above immediate egoistical benefits through personality and charisma. It also involves the aspects of inspiration, intellectual stimulation or individualized consideration. All these aspects aim at promoting the members' level of maturity and development, accomplishments, self-actualization and the well-being of self and other individuals, the health of organizations and that of the society at large. Transformational leadership enables a leader bond with followers in a manner that deepens their level of motivation and morality hence empowering them to go beyond their everyday errands as required and continuously be passionate to a collective good of the society and her inhabitants (Bass, 1999).

The transformation leadership theory concept progresses into character –based principles of leadership that define leadership in terms of a leader 'personality and traits which are commonly considered inborn (Northouse, 2016). Bass (1999) remarkably expanded the original theory of transformational leadership proposed by Burns through confirming the four behavioral scopes, namely: idealized influence, inspirational motivation, intellectual stimulation, and individualized consideration (Bass 1999).

Campos (2020) claims that transformational leadership theory enables leaders to work with the followers in identifying any required changes in an organization, generate a needed vision by inspiring the followers, and implement the changes with a group of very devoted followers. The theory is a paradigm that mainly focuses on compelling and affective leadership feature, ensuing its concentrating on inherent impetus that motivate the followers into holistic development as they operate in various workgroups.

Campos (2020) further explained the further development of the transformational leadership began as a momentous leadership style that connected the leaders and followers responsibilities. This indicates that the transformational leaders are supposed bring out and nurture the prospective and motives of followers with the aim of making it easier for them to progressively achieve the goals of the group. Transformational leadership theory exemplifies that leadership is different from power acquisition because it is attached to the needs of the followers. This therefore implies that any leader does not operate because of the power conferred on him by the position he holds. In other words, a leader operates in the interest of the followers while seeking to co-work with them in achieving the vision of the organization.

Primarily, the idealized influence is the level of consistency that is generated by leaders amid their followers with the aim to immensely seek and diligently identify with them. The perspective of idealized influence is claimed to cultivate mutual trust and respect between the leader and the followers while attracting selfless behavior; hence creating valuable and positive change which promotes a sense of belonging. Secondly, the inspirational dimension denotes the ability and extent to which leaders can inspire their followers to devotedly and optimistically commit themselves to teamwork spirit. Setting realistic

expectations and expressing commitment to common visions and shared goals becomes paramount in this dimension.

The third dimension is the intellectual stimulation which refers to the leader's capability to influence the followers to discover new ways of accomplishing their tasks mainly through innovation and creativity, while discarding any ineffective practice. The last dimension is referred to as the individual consideration, which denotes the leader' aptitude to detect and mature the sophisticated necessities of the subordinates while providing the needed response to realize organizational goals (Abazeed, 2018; Bass & Riggio, 2005; Hassan, 2019; Tefera, 2018).

Transformational leadership theory has the following strengths: first, a number of authors agree that it is the most effective style of leadership whereby it advances innovation and creativity with progressive solutions through enriched (Abazeed, 2018; Bass and Riggio, 2005; Hassan, 2019; Tefera, 2018) purposive intentional partnership between leaders and their followers, prompting the decisiveness that is aimed at growth and problem solving in the organization. Further, this theory constructs and sustains inspiration and gratification because mental and psychological health inside and outside the workplace is highly enhanced and therefore because of the motivated and satisfied workforce, productivity in the organization increases.

Transformational theory also expedites organizational change by positively influencing the behavior of employees mainly by being role models. In addition, due to high levels of the core values of; good morality, dependability, reliability and truthfulness, transformational leaders are ethically-driven with a firm emphasis on genuineness and openness. This implies that the transformational leaders stay dedicated in doing the right thing in the right

way (orthopraxy) and this also could ultimately promote the integration of Christian teachings (Christo-praxis) into every aspect of human life.

Transformational leadership theory therefore retains any company in the core values of integrity, openness, truthfulness and morality that are aimed at focusing on finishing any given undertaking while doing the right thing in the right way (Charalambous 2019).

2.9.1.1 Application of Transformational Leadership Theory.

Transformational leadership theory was very resourceful in this study because it showed how a leader influences others (clergies) as well church members by what they offer in exchange in the church and the outcome. This outcome here was the dependent variable (integration of Christian faith into daily living). The theory was useful in bringing out the transformational characteristics and their impact. This was particularly realized in the relationships where the programs (church program) leader closely associates with followers or church members with the aim of promoting great motivation and honest morality and its practice in the church hence fostering the integration of Christian teachings in all the aspects of life.

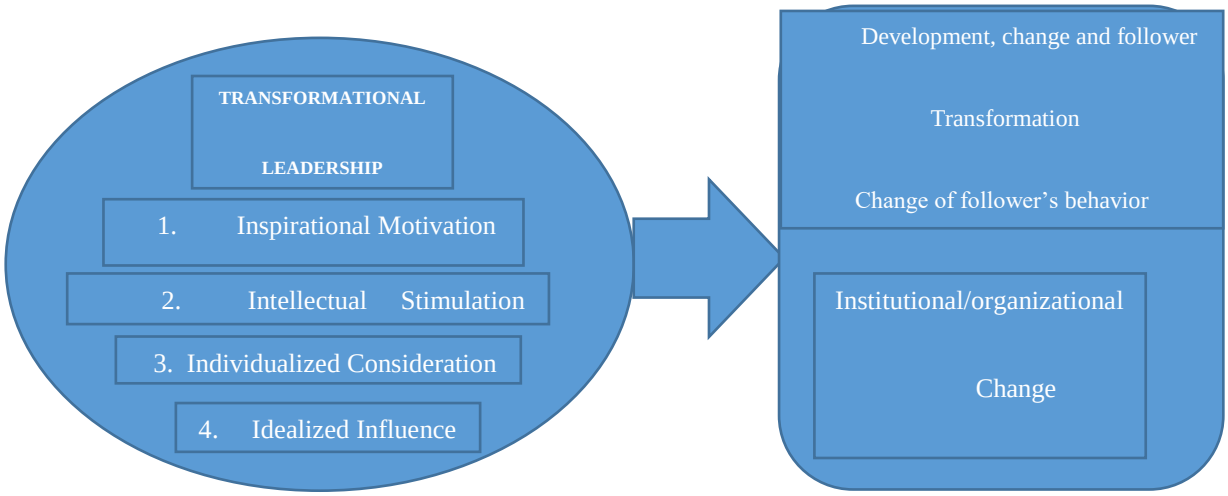
Transformation theory helped in strengthening this study by underscoring the importance of leadership skills that produce more creative and inventive ideas through the clergy, lay leaders, members and program leaders with the aim of supporting innovative solutions through collaboration by all the participants. All these collaborations were geared towards the whole process of arriving at the dependent variable (integration of Christian faith into daily living).

This theory was beneficial to this study because it assisted the researcher to understand the various ways in which the transformational leaders can embrace to mobilize and influence

church members to accept change through actively participating in the process of consistent transformation. It is through the established transformative programs, purposive leadership by the clergy and laity as well as active participation of church members that the advancement and deeper integration of Christian faith into daily living could be realized. The figure 1.1 below represents the interaction of the stages in in the transformational leadership theory and the result of such interaction and coordination.

Figure 2. 1

Interaction of the stages in the transformational leadership theory and the result of interaction.



Source: McGuire, D. & Hutchings, K. (2007)

It is worth noting that, as seen in the figure above, transformational leadership is all about transforming and inspiring positive change to those who follow. In relationship with the independent variables, through the inspirational stage, the lay leaders and clergy in possession of a clear vision will confidently communicate it to the Church members while helping them to implement the same in the fulfillment of the goals set by the entire Church.

The lay leaders and clergies can also coherently ensure that the programs put in place are well understood by Church members for implementation.

The Church programs, need to be drawn and executed in very creative ways that will challenge the status quo encouraging members, lay leaders and clergies encourage each other as well as encouraging the Church members to explore new methods of doing things and be open to renewed learning opportunities. This is the stage of intellectual stimulation.

In the individualized stage, both the clergies and the lay leaders are expected to provide support and reinforcement to the Church members. Here, the leaders are also expected to create conducive environment where the followers/members are at liberty at any given period to share ideas so that they can be recognized for their contributions individually.

Lastly, the idealized influence will be arrived at, where the clergies and the lay leadership serve as role models in shaping the Church members. Here, the followers/members develop great trust and respect to leaders, hence imitates each individual leader as they internalize their ideas. All this should be geared towards achieving the dependent variable (integration of Christian faith into daily living) evidenced by transformation through change of behavior by individual members hence change in the entire church institution into Christlikeness.

2.9.2 Leader Member Exchange Theory

This study also adopted Leader-Member Exchange Theory which was propagated by Dansereau et al. (1975). Martin et al. (2017) noted that most of the studies in leadership styles assumed that leaders behave in similarly toward their juniors. Later, Judge explains that Dansereau et al. (1975) came up with a different leadership research approach, arguing

that, not everyone manages using the same technique. However, leaders need to establish unique leadership styles with different followers. This is called the vertical dyad linkage (VDL) approach. This theory connects leadership with changing relationship between the leader and the follower, focusing on the two-way (dyadic) link leading to the acquisition of the best from all team players. This dyadic association is clearly viewed as the central impression of leadership (Baregheh & Rivera, 2016; Jones, 2019).

It is vital noting that in leader-member exchange (LMX) theory, leaders construct differentiations amid their followers, which for several years has been branded as LMX differentiation (LMXD) and regarded as inevitably true about leadership and particularly in group set ups (Han et al., 2018; Sedo et al., 2018). Additionally, leaders who treat group member differently have a capability to accommodate diverse roles, needs, and preferences, unique experiences, capabilities, and skills of their followers.

Such intentional and strategic differentiation is deemed to facilitate the members of a given group with clear connections (especially the in-group) that could enable them enhance their involvement for effective running of the group, hence positive effects on these group outcomes (Lee & Chae, 2017). Valuable relationships in this theory are prompted by trust, support, faithfulness, respect as well as the roles given, though there are various kinds of relationships with different groups. There may be one group (in-group) which may be preferred by the leader, receive considerable attention from the leader and also may be given favors based on all what they need including resources. There is another group which is not preferred by the same leader; hence they receive or access resources. This group is called out group. Notably, all the two groups may have the same demographic features such as gender, age, education, place where they live and so on. The follower in the in-

group can be given powers, control, and in group status when working (Abbink & Harris, 2019).

The relationship between leaders and followers is expressed through three stages (Amir & Abbas, 2018; Claude & Rocheleau, 2021; Robinson, 2020). The first stage is role about taking. This states that once a new member joins a group then a leader checks and evaluates the capacity of the said member. Then after the evaluation, the member is given an opportunity to demonstrate and put into practice his/her skills and ability in line with the assignment given by the leader.

The second stage is role making where an informal negotiation on carrying out responsibilities occurs between the leader and the follower, where a follower who has similar capabilities with the leader befits the feasible successor. This theory measures the degree of mutual respect between the leader and the followers thus determining the extent to which the followers join either in-group or out- the group formation. Singh and Rukta (2018) observe that in-group members have relationships with a great level of reciprocated trust and respect, bearing in mind that they are near to leader hence reaping better resources than out-group members. North (2016) supports this argument by noting that the in-group, members' relationship with the leader is mainly based on the expanded and negotiated role responsibilities (extra-roles), while those with no intentions of taking up new and different responsibilities definitely become part of the out group.

According to Singh and Rukta (2018), those in the inner group may be given vital responsibility in their involvement and finally get more personal support, benefits and favorable work schedules. On the other hand, those in the out-group have expressively less

fulfilling relations. The final stage of LMX theory as noted by many different authors is the role-routinization stage. This is where the dyadic relationship becomes routine. Graen and Scandura (1987) called this "institutionalized" relationship. In this stage, the leader and the follower develop harmony with each other's desires hence presenting mutuality in communication and in being considerate amongst themselves in all their operations.

From an earlier study, Maanen and Schein (1979) explained that this sort of communication process progresses structural socializations in various organizations; whether in business, sports, religions, states, and recreational activities hence allowing loyal dyadic interactions and operationalization. Leadership Member Exchange Theory has Strengths that include; making the relationship between leaders and followers be the attention of the leadership process, directing the attention to the importance of communication in leadership, and this is supported by organizational studies (Ionescu & Iliescu, 2021).

LMX as it has been indicated therefore views leadership as a collective endeavor operating within and by relationships between the leader and the follower. However, the essential point about this theory lies on its emphasis on the relationship and common inspiration between a leader and a follower, which encourages a change that advocates for the devolution of leadership skills, supremacy, and responsibility in any given organization (Johnson, 2020).

In the light of the above, contemporary leadership studies, including those in Christian religion, have shifted from viewing leadership as a specialized role due to special qualities or skills, to a shared process in a social system where everyone has the potential to exercise leadership (Jura, 2021).

2.9.2.1 Application of Leader-Member Exchange Theory

Leader-Member Exchange Theory guided the researcher in examining the overall church membership and ownership, behavior, integrated commitment, general spiritual satisfaction, fulfillment, participation by groups (Men, women, youth and Junior Church) leadership, adherence to Church policies and procedures, empowerment of both leaders and members of the Church, perceptions and behavior in the market place, role ambiguity and role conflict. This was achieved though the investigation that was done using the interviews, questionnaires, documentary analysis and Focus Group Discussions.

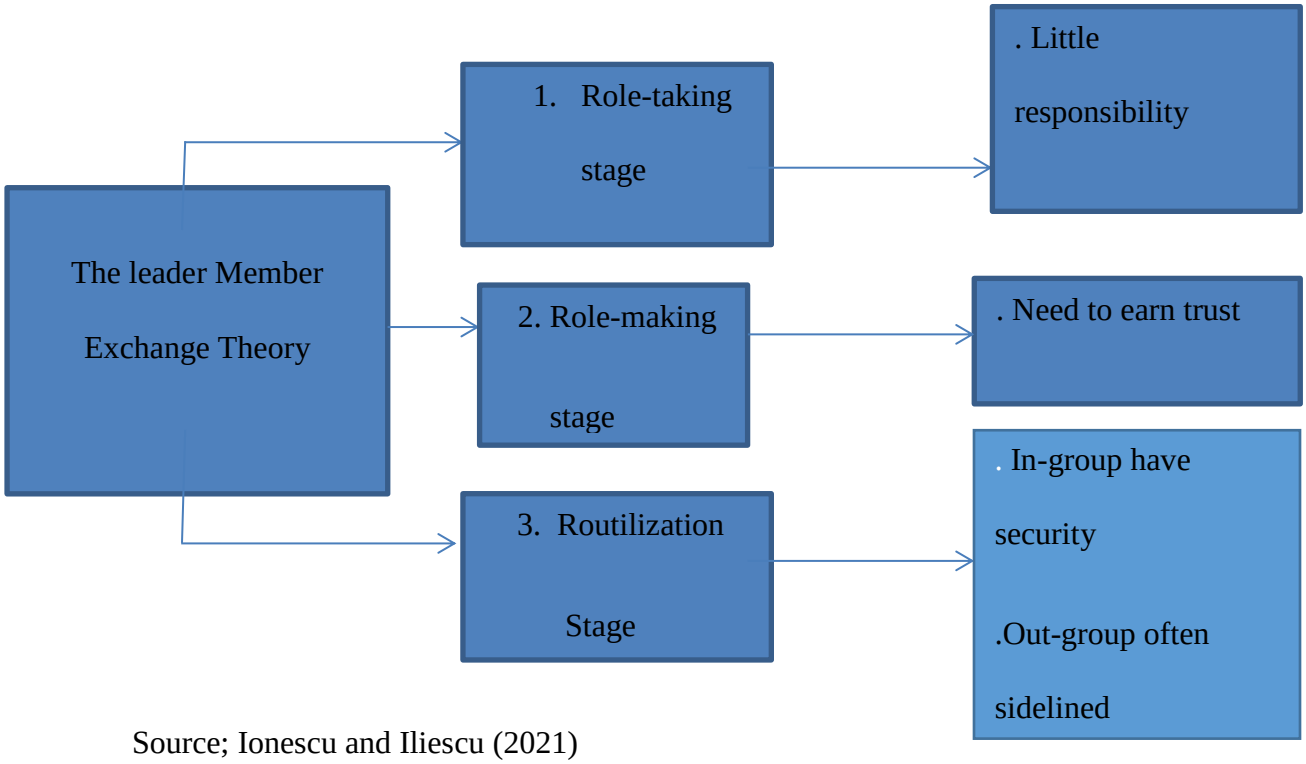
The theory helped the researcher to rate the laity and the clergy on their performance in fostering the integration of Christian faith into daily living, addressing the impact of the church programs (Programs) including Sunday school programs, youths' programs, morning devotions in schools, development programs, schools and hospitals, mission and evangelism, group seminars, leadership empowerment programs and spiritual formation programs. In this, the theory aided the researcher by examining the interrelationships between the aforementioned groups and their performance as well as the programs and how they have been executed by all the Church groups, both the leaders and followers.

LMX theory further aided the researcher to evaluate the relationship between the elected church leaders (lay leaders) and the church members and their mutual involvement and the extent to which they have developed in daily Christian practice and finally show the role of Church lay leaders and Church members fostering the integration of Christian faith into their daily living. The theory helped in the identification of the leaders' trust as well as the expectations of both clergy and lay leaders in the church. The theory was also useful in assessing the interactions between LMX and constructive work performance in a

progressive manner especially for members and leaders. This theory is linked with high performing rates, fantastic objective performance, and higher satisfaction by the leaders with stronger institutional commitment and positive job roles. It is through the collaboration of church programs, influential church leaders and noble church members that will show the Church rising into deeper integration of Christian faith into daily living. The figure 2.2 below demonstrates the relationship between different stages of LMX theory and their outcome as the interaction between the members, lay leaders and clergies get into play.

Figure 2. 2

Relationship between different stages of LMX theory and their outcome as the interaction between the members, lay leaders and clergies get into play.



Source; Ionescu and Iliescu (2021)

Leader-Member Exchange Theory as shown in figure 2.2 elucidates a course that ascertains how leaders and members cultivate relationships that can either contribute to growth or hamper it. With reference to the variables of this study, Church members require to align themselves with the lay leaders as well as the clergies. This can be done by taking simple tasks first and little responsibilities during the role-taking stage. This is the stage in which the leaders (clergies and lay leaders) take some time to assess the individual member's abilities.

In the role-making stage, new Church members are expected to join in, be loyal and prove reliable as they adapt to their roles. The members they are put into the in-group if they could proof themselves trustworthy and skilled. This is the group which will be made up of members whom the clergy and lay leaders trust most, give attention most as they expose them to more challenging work. It is here that these leaders also offer opportunities and additional training and advancement. The in-group can ensure the proper implementation of Church programs as they monitor and evaluate them as far as fostering the integration of Christian life into daily living is concerned. In this stage, there is another group (out-group), which becomes the opposite of the in-group. The Church members in this group will tend to have less access to the lay leaders or the clergies and therefore no much of the opportunities for their growth. Therefore, the in-group are expected to arrive at the next stage.

The last stage in LMX Leadership Theory is routinization. The Church members here are expected to establish routines between themselves and the leadership (lay and clergies). The lay leadership also will establish the same with the clergies. They all mutually maintain good opinion of oneself, show respect, trust, respect, empathy, patience and persistence.

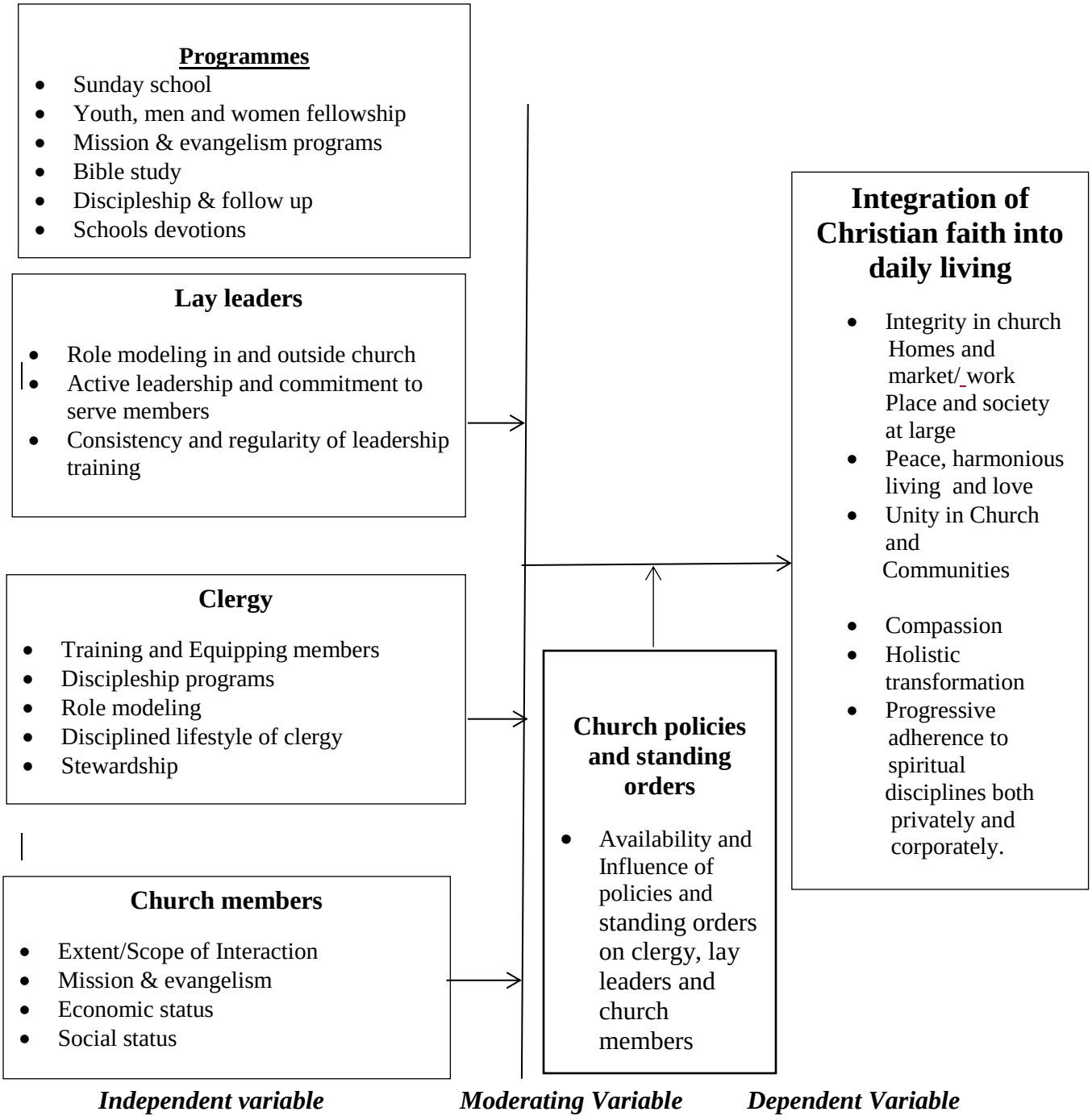
Here is where the Church programs also need to established, executed and evaluated by the clergies, lay leaders and church members to foster the integration of Christian teachings into their daily living.

It is worth noting that both the transformational leadership theory and the Leader-member-exchange theory played an integral role by dealing with diverse levels of relationships between the leaders and the followers. The two theories assessed the individuals' activities in leadership, role modeling and mutual influence, all focusing on growth and performance.

2.10 Conceptual Framework

A conceptual framework is a written or visual demonstration of an anticipated relationship between variables. Variables are basically the characteristics or properties that a researcher wants to study. The conceptual framework is generally developed based on a literature review (Khattak, 2014; Watson, 2020)

Figure 2. 3 ***Conceptual Framework***



The first variable is the church programs with its indicators as: Sunday school, Youth, men & women fellowship, school morning devotions, Mission & evangelism, Bible study and spiritual formation & follow up. The second variable is lay leaders with its indicators being; moral support, Role modeling, active leadership, Gods calling and practical leadership. The third variable is about the clergy with its indicators being; being; training, role model, awareness, practice and stewardship.

The fourth variable is the Church members and its indicators being; extent of interaction, mission & evangelism, Christian interest, economic status and social status. The fifth variable is moderating one, which is the MCK Standing order. The sixth variable is the dependent variable which is fostering the Integration of Christian faith into daily living with its indicators as: Integrity in church; homes and market/work place, Peace &love in all spheres of life, Unity in Church and the communities at large, jobs & employment, compassion, Holistic transformation, Progressive adherence to spiritual disciplines both privately and corporately.

In summary, the dependent variable is; fostering the integration of Christian faith into daily living while the independent variables are church programs, clergy, lay church leaders and church members. The independent variables both individually and collectively influence the dependent variable, which is fostering the integration of Christian faith into daily living. The moderating variable (MCK standing orders) affects all the operationalization of the independent variables hence influencing the state of the dependent variable. This is demonstrated by the arrows from the independent variables to the dependent variable through the moderating variable.

In this chapter, critical pointers of Christian practice in daily living were reviewed taking into consideration the study objectives and questions identifying the research gaps. The chapter presents the transformational characteristics and dyadic relationships of the variables which are well demonstrated in the conceptual framework. The next chapter provides the process of how these pointers were examined with reference to Methodist Church in Kenya, Kaaga synod as far as Christian faith and daily living is concerned.

CHAPTER THREE

RESEARCH METHODOLOGY

3.1 Introduction

This chapter offers details about the methodology that was used in conducting this study that was carried out in Kaaga Synod, Methodist church in Kenya. It describes the research philosophy, research design, target population, sampling design, data collection procedure, data collection instruments and methods of data analysis.

3.2 Location of the Study

This study was carried out in Kaaga Synod Methodist Churches in Meru County. Kaaga Synod lies in Meru County in the Eastern part of Kenya covering North Imenti, South Imenti, Central Imenti and Buuri sub counties of Meru County. The researcher found Kaaga Synod to be the site of choice for this study because it is the genesis and mother of the Methodist Church in the region since 1912 (Nthamburi, 1982). Moreover, Kaaga synod according to the Methodist Church in Kenya, Kaaga annual synod meeting (minutes 2019), church members were reported to have cases associated with sorcery, where some members after Church services and during the week were noted to have been consulting the "seers"/mediums. Other noticeable issues included participation in anti-Christian cultures, family fights and disunity, cases of fornication, adultery, misappropriation of Church and other institutions' funds among others. This necessitated the study to be carried out to investigate the role of the Church in fostering the integration of Christian Faith into daily living, in Kaaga Synod, Methodist Church in Kenya.

3.3 Research Philosophy

Distinctly, research philosophy is the expansion of research assumption, based on its understanding and nature because research stems from assumptions that form a basis for investigations in arriving at the proven conclusions. A research philosophy is a belief about the way in which data around a phenomenon should be gathered, analyzed and used. (Žukauskas & Andriukaitienė, 2018). The term epistemology (what is known to be true) as opposed to doxology (what is believed to be true) encompasses the various philosophies of research approach. The purpose of science, then, is the process of transforming what is believed, into what is known (doxa to episteme) (Žukauskas & Andriukaitienė, 2018). The implication here is that due to the nature of research, and then different researchers may have diverse assumptions about their studies. Research philosophy is a process used by researchers to generate concepts into knowledge in the context of a study. At least four main philosophies have been discussed by several scholars as used in various researches, namely; the positivist, interpretivist, pragmatist, constructivism and realistic research philosophies (Panya, 2022).

This study adopted the constructivism research philosophy. In this research philosophy, the researcher carrying out the study has a room to be shaped by the realities happening and the ideas presented by human minds. A constructivism approach gives room for a study to understand the reality of a matter from the respondent's perspective. According to this philosophy, being cognizant is the main aspect dependent upon to understand the human experiences in the society. Therefore, in other words, knowledge and the source of knowledge are inseparable. The major argument of this philosophy is that, Scientists

extracting knowledge lack a specific criteria and methodology to do so. (Žukauskas et al., 2017).

The premise that necessitated the adoption of this philosophy is because the study was largely qualitative in nature. This research philosophy was in a better place to back up the open-ended questions posed to different respondents of the study. This enabled researcher to understand the experiences of the clergy, lay leaders and church members with regard to the variables that scoped the study. Constructivism also positioned the researcher who investigated the study phenomena to be contextually involved in inferring meaning to the data presented by the respondents. Moreover, having discovered the situation at hand from the experiences and insights of respondents, the researcher was able to develop themes, past experiences and the philosophies that have originated from those experiences. This was helpful in validating the accuracy of the study findings.

This philosophy also gave the researcher a good ground to give agenda, practices and guidelines for recommending change in line with observed loopholes. Apart from that, constructivism had the strength to permit primary data to be collected through open-ended questionnaires and an interview guide.

3.4 Research Approach

There are three approaches commonly used in research, namely; quantitative, qualitative, and mixed methods (Bryman, 2016; Mugenda & Mugenda, 2003). This study adopted a qualitative method. However, the demographic data was collected to enable the researcher to broadly get to know the background of the respondents before gathering the data on the basis of the variables of this study. Qualitative method was appropriate for this study

because the designed tools had open-ended statements that required the respondents to explain their experiences regarding the variables underpinning the study. Apparently, this approach complemented the adopted constructivism research philosophy underpinning the study. A qualitative approach was also necessary so as to understand the current state and extent of affairs relating to Church programs, the role of both the clergy and the laity, and lastly the involvement of other Church members in propagation of Christian faith in daily living. This approach also supported the application of a descriptive survey research design to understand the characteristics of the population and factors influencing the integration of faith in their daily lives. A qualitative approach also possessed the benefit of availing qualitative evidence on the current affairs at the synod. This helped reach an in-depth understanding of circumstances influencing daily living out of faith by the clergy, lay leaders and ordinary Church members.

3.5 Research Design

A research design is a blue print used in integrating all the components of a study logically in order to address a problem (Abutabenjeh & Jaradat, 2018). The commonly used designs in social sciences are correlational, experimental, descriptive survey and phenomenological (Bahadur, 2018; Bhat, 2019). The study adopted a descriptive survey research design which described the characteristics of the population and factors as they exist at present, minimizing biasness and maximizing the reliability of data collected. This design was most appropriate for this study because it provided a wealth of information that was easy to understand and interpret, also identifying problems and suggesting solutions. Descriptive designs guide studies describing the occurrence of a variable, or the

relationship between variables, and help the researcher decide when to make observations. Therefore, in this study, descriptive design facilitated the explanation of the interaction between variables (McCombes, 2020) that is the role of the programs, role of both the clergies and lay leadership, the role of ordinary Church members as independent variables), the role of the MCK standing orders (moderating variable), all in fostering the integration of Christian faith in daily living (dependent variable). Studies conducted earlier exist which have also implemented descriptive survey research design. These are such as Stevens and Paul (2016), Wairimu (2017), Mwikali (2019).

3.6 Target Population

A population is a clearly defined set of persons, services and actions, cluster of things or families that are being studied. This definition guarantees that the population under study is homogenous (Bakibinga et al., 2019). The target population is specific, and therefore a practically confined set of possible participants who epitomize the nature of the population of interest and enabling the development of the sampling structure. (Casteel & Bridier, 2021). Therefore, the target population of the study consisted of 1 synod bishop, 8 superintendent ministers, 8 circuit stewards 8 women fellowship leaders, 8 men fellowship leaders, 8 youth leaders and 339 ordinary members.

The synod bishop and the ministers responded through the interview schedule, the groups lay leaders (circuit stewards, men, women and youth fellowships gave their responses using Focus Group Discussions. On the other hand, the ordinary members responded by use of the questionnaires. The reason for selecting the listed respondents was to have firsthand

information about the role of the church in fostering the integration of Christian faith into daily living.

3.7 Sampling Techniques and Sample Size

The sample size determination table (table 3.1) by Krejcie and Morgan (1970) was used to determine the sample size from the total population of 39,000 members (Kaaga Synod, 2020). This table is usually used to determine the sample size from big populations and Kaaga synod has a big population. This population is comprised of the synod bishop, ministers, lay leaders (for men, women, and youth) and ordinary Church members.

A sampling technique involves obtaining a smaller sample from a large target population believed to have the characteristics of the population (Wilson, 2014) Proportionate random sampling was used to well cater for the circuits and groups in synod due to their nature of existence. Therefore, there are 27 circuits in Kaaga synod and a total of 205 churches. Therefore, a sample size of 380 respondents was selected for the study guided by the sample size determination table (Krejcie & Morgan, 1970). (* See appendix VI). The respondents included: The Synod bishop (1), circuit superintendent's ministers (8), circuit stewards (8), Circuit women fellowship leaders (8), circuit men fellowship leaders (8), circuit youth leaders (8) and ordinary Church members (339).

Table 3.0

Following the sample size (380) gotten through the sample size determination table, the following information is the data showing the number of members who are expected to fill in the questionnaires. Proportionate random sampling has been applied to come up with the sample size and the researcher adopted a systematic random sampling where every third circuit was sampled for questionnaires administration. The circuits were systematically arranged, beginning from the biggest to the smallest and the first 8 were randomly selected to represent the total Synod population (See table 3.2).

The formula used was:

P (Population of each circuit) ÷ Part of total Synod population (From the selected 8 biggest circuits) ×Sample size (339 questionnaire respondents).

Table 3. 1

Shows the 8 circuits that were randomly selected for study out of 27 ones listed in table 3.3

Circuit	**Population**	**Sample**
Kaaga	2593	69
Nthimbiri	2565	68
Ntakira	1683	45
Chugu	1500	40
Naari	1367	36
Ntugi	1034	28
Circuit	**Population**	**Sample**
Kibirichia	994	26
Thuura	980	26
Total	12,716	338

Table 3. 2

Total synod population by circuits

Circuit	Population
Kaaga	2593
Nthimbiri	2565
Ntakira	1683
Chugu	1500
Naari	1367
Ntugi	1034
Kibirichia	994
Thuura	980
Karanene	941
Kambereu	877
Kisima	869
Buuri	866
Ontulili	815
Kiamiriru	810
Kiburine	691
Rwarera	645
Runogone	618
St. Paul	517
Timau	525
Ngusichi	442
Central Kenya	431
Kieni	415
Mwiteria	376
Nanyuki	368
Mulathankari	250
Kinoru	231
Total	

3.8 Data Collection Instruments

This study adopted three instruments which were used during data collection, namely the questionnaires, interviews and focus groups and documentary analysis.

3.8.1. Questionnaire

The researcher used questionnaires as part of the tools for this study. Bhandari (2021) supports the use of questionnaires noting that they are set to attain an extensive range of responses basically because each respondent is asked to answer similar set of questions. A questionnaire is an instrument of research that comprises of a structured set of questions for the purpose of collecting data from the participants. (Ndukwu, 2020). Questionnaires offer a comparatively economical, rapid and well-organized technique of gaining huge amount of data from a big sample of persons. Statistics can be gathered comparatively fast since the investigator does not require being present when the questionnaires are being filled (Ndukwu, 2020).

The questionnaires were given to women fellowship members, youth fellowship Members and men fellowship Members for the purpose of gathering data. The questionnaires were deemed suitable for this study because they can certainly be administered while upholding anonymity. This research adopted both open and closed-ended questions, which was informed by the objectives, variables, and research questions aiming at addressing the topic under study. The questionnaires are found in appendix (IV).

3.8.2. Interview Schedules

Interview are verbalized interactions between an interviewer and interviewee(s) in which the interviewer where they exchange of information with the aim of obtaining clear information on a topic under study (Roberts, 2020). The interviews were scheduled with the Synod Bishop, the 27 superintendent ministers, of the Methodist Church in Kenya, Kaaga Synod, adopting structured open-ended questions where, the same open-ended questions were asked to all interviewees and respondents were free in their responses to choose how to answer the questions. The structure of the interview questions was guided by the objective, research question as well as the variable on the role of the clergies in fostering the integration of Christian faith into daily living in a bid to address the research topic under study. The 30 % sample size determination formulae (Ganti, 2022) was used to get the sample size from the 27 clergies. This was: 30/100*27= 8 and therefore considered adequate. See the interview schedule in appendix (II).

3.8.3 Focus Groups

This study also used the focus group discussion. A focus group is a group of individuals who are carefully chosen and brought together by researchers to have a discussion on the topic that is under study (George, 2022) in this research technique, the interviews are highly guided with interactions aiming at generating the intended information from the participants.

The group leaders, ranging from Men, women, youth and Circuit stewards were randomly selected for this engagement. In this study, the non-probability sampling technique was used, where the 30% sample size formula (The central limit theorem-CLT) (Ganti, 2022) was applied, targeting the 27 lay leaders. This means that the 30% of the 27 circuit stewards

were 8 participants, who were selected through the systematic random technique. The questionnaire for Focused group discussion was informed by the conceptual framework as well as the reviewed literature on the role of lay leaders in the integration of Christian faith into daily living. See FGD schedule in appendix (V).

3.8.4. Documentary Analysis

Document analysis is a procedure used in qualitative research that adopts a systematic method to analyze documentary evidence in order to answer specific research questions (Frey, 2018). This technique complemented the data that was collected through other research tools.

Subsequently, the records of Kaaga Synod that are relevant to this current study are not documented or published for circulation and use in the libraries, neither recognized in the World Wide Webs, however, respective Synod annual meeting reports and minutes of the last 5 years were analyzed for the purpose of this research. Appendix III shows the checklist for documentary analysis for this study.

3.9 Procedure for Data Collection

Clearance to collect data will first be approved by the KeMU through a series of presentations and approvals. Permission to conduct the study was sort from NACOSTI and granted; the statutory body regulating research in the country. Verbal consent to participate in the study was taken from each participant. Potential participants were briefed on the nature of the study. The data collected was kept secret and for the objective of this research only. No name or other credentials appeared anywhere in the report.

3.9.1 Procedure for administering Questionnaires

The Questionnaire was employed as a data collection tool. The questionnaires were given to respondents drawn from the total population of the 39,000 Church members that form Kaaga Synod (minutes of Kaaga synod). The main players were the ordinary Church members, who were the majority. However, the questionnaires were only be administered to the adults and not children (Article 260 Kenyan constitution). The questions were mainly be open-ended, however a few of the closed ended questions were adopted. The sample size determination table (Krejcie & Morgan, 1970) was adopted. According to the sample size determination table, a sample size of 339 out of 380 participants (church members) was selected through a proportionate simple random technique.

Permission was sought from the superintendent ministers, who assisted the researcher to approach the members sampled to fill in the questionnaires for this study as was guided by the research question and the research objective on the holistic participation of church members in as far as integrating Christian faith into daily living is concerned.

3.9.2 Procedure for conducting interview

The synod bishop, and 8 superintendent ministers were interviewed. Their sample size as indicated earlier was drawn from the 30% sample size formulae by (Ganti, 2022). The researcher sought permission from the Synod Bishop and the superintendent ministers and then secured appointment with all of them within their own convenient times. The researcher used both note taking and recording of the information from the interviewee consenting with them with awareness that information was recorded on paper and by phone. Furthermore, the researcher assured the interviewees of confidentiality of the

information they gave and also ensured them that the same data will not be manipulated in any way.

3.9.3 Procedure for conducting FGD

The procedure for conducting Focus Group Discussions commenced with a request for permission from the superintendent ministers, who allowed the researcher to consult and seek consent from the selected participants. Once they participants accepted to be interviewed, then the researcher went ahead and planned together with them a schedule that was convenient to them (participants). The researcher adopted a systematic random sampling technique, adopting 30% rule (Ganti, 2022).

Systematic random technique involving the 27 circuits was used, where these circuits were listed and every third circuit was picked randomly, which arrived at 8/27, where 4 groups of 8 participants were selected from the 27, comprising of the following lay Circuit leaders comprising of the circuit stewards, the men fellowship leaders, women fellowship leaders and youth leaders. Mainly, the open-ended questions were adopted. The participants were made aware that recording was being done in order to capture significant information that was relevant to this study. The FGD schedule is found in appendix (V).

3.9.4 Procedure for conducting documentary analysis

The researcher did a documentary analysis of the Kaaga Synod annual general meetings minutes for last five years. In conducting the analysis, reference was made to the conceptual frame work, guided by the indicators there-in. To some extent also the literature reviewed was used. The criteria that guided the analysis of these documents is provided in Appendix III.

3.10 Piloting of the Research Instruments

A pilot study is a primary minor study conducted by the researchers with the aim of informing the decision and arrangements of conducting an extensive research project in the best way possible. By means of a pilot study, a researcher can ascertain or refine research questions, establish the best ways for addressing them, while approximating the duration of the study as well as the resources that were required for the comprehensive achievement of the larger version of the research. Pilot study is usually conducted using a very minimal sample. (Crossman, 2019). In this case, this study involved 12 respondents from three churches, that is, Kathera MCK, Nkubu town MCK and St Lukes MCK for Pilot test, each Church with 4 respondents and they were not involved during the real study. This sample adequately tested all the data collection instruments.

3.11 Validity

Validity is the degree to which research instruments generate information on the study objectives (Leung, 2015). There are five types of commonly used validities in most studies. These are: content validity (the extent to which a research instrument accurately includes all indicators of a variable), construct validity (the extent to which a research instrument measures the intended variable), criterion validity (the extent to which a research instrument is related to other instruments that measure the same variables) bracketing validity (examining and reflecting upon the researcher's engagement with the data) and testimonial validity (identification of any misrepresentation of any of respondents' expressions). The content, construct, criterion, bracketing and testimonial validities included must be relevant to the need or gap established (Heale & Twycross, 2015).

In this research, the validity of the questionnaires, interview schedule, documentary analysis and FGD was assured. The content validity of instruments were realized through consultations with the supervisors, ironing out all extents of ambiguity.

For construct validity, the tools were evidently clarified to the respondents before any recording was done, and that data given by respondents was comprehensive, brief and clear in order and met the purpose of the study. The researcher together with his assistants for example, accurately read out and explained questions before entering of any data was done (Mallah et al., 2020). Criterion validity was guaranteed by checking the criteria used by related studies to ensure a concrete relationship with the tools that were used in this study (DeVellis, 2017). This helped to reinforce accuracy in measuring each indicator in all the variables.

Bracketing validity was done by thorough communication with the respondents mainly through writing during the data collection exercise and analysis to ensure a clear examination and considerations by the researcher from the respondents and the data collected (Dörfler & Stierand, 2020). In testimonial validity, the respondents were involved by being offered an opportunity to determine whether there was any fabrication from their phenomenological expressions during research (Stiles, 1999). The aim of this validity was to verify and sieve data for the accuracy of the research outcomes.

3.12 Reliability

According to Middleton (2019), the reliability of research instruments is the consistency of the research and the measure of the degree into yielding the results after repeated trials on similar conditions. In this research, reliability of the four instruments; interview

schedule, focus group discussions, documentary analysis and administration of the questionnaires was guaranteed by making them clear to the respondents especially by comprehensive explanation. This implies that the questions concerning this study's variables were aligned precisely to the similar design and order of words for each of the respondents. Furthermore, reliability was achieved through a clear definition of the sample population as well as strict filling of the questionnaires by the respondents from various circuits and churches. These assessments focused on the theoretical and conceptual basis of an instrument.

3.13 Data Analysis Techniques and Procedures

The data processing and analysis was done for meaningful results and findings from the study. The data analysis consists of examining the evidence so as to address the initial propositions of the study. According to Mani (2019), data analysis is a process of examining, cleaning, transmuting, and presenting data with the goal of underscoring useful information, aiming at proposing the conclusions, and enhancing decision making

The researcher used thematic data analysis through a descriptive presentation and narrative of qualitative data where patterns were identified from which themes were derived (Sundler, 2019). Additionally, the questionnaires were analyzed using thematic saturation analysis, saturated at 70 respondents with consistent similar patterns which led into equally similar themes. The demographic data was presented in percentages and tables.

3.14. Ethical Considerations.

Ethical considerations in research are a set of values that direct one's research designs and practices. It is a requirement for the Scientists and researchers to observe a certain code of conduct when collecting. These considerations are meant to protect the rights of research participants, enhance research validity and maintain scientific integrity (Bhandari, 2021).

Approval to carry out the study was obtained from KeMU Ethic's research committee and NACOSTI. The entire study independently, ethically and impartially respected all the copyrights of the materials that were used for references in the study. The names of the respondent were not used, rather a coding system of the questionnaires was used. The respondents were assured of anonymity and confidentiality throughout the exercise. The researcher guarded the respondent's views with complete and maximum privacy.

The findings from the research were analyzed objectively in accordance with the data collected to ensure dependable reliability of the tools. All study participants were requested for an informed consent. Encryptions and not names were used on the questionnaire. Respect and privacy was maintained. To avoid coercion, voluntary participation of respondents in the research was ensured. Participants had the freedom to opt out from the interview at any stage if they wish to do so. The study assumed and endorsed non-plagiarism policy by guaranteeing that any information or knowledge gotten from other studies were be respectfully recognized by appropriate in-text references and correct citations. During voice recordings, the participants signed an informed consent voluntarily. Their confidentiality and anonymity was respected, and during the voice editing, their

responses was not altered. Truthfulness was highly guaranteed alongside confidentiality which helped in avoiding fabrications during data analysis.

This chapter therefore describes and presents the research methodology that was used to carry out this study. It includes the location, research philosophy, approach and design, population and sample size, data collection tools and measures taken to guarantee the ethical standards, reliability and validity of the study.

The next chapter presents the research findings on the Church and Christian faith integration after examining the critical pointers of Christian practice with reference to Methodist church in Kenya, Kaaga synod.

CHAPTER FOUR

RESULTS AND DISCUSSION

4.1 Introduction

The findings of this study are presented and discussed in this chapter. It includes the response rate, background profile of the respondents, conclusions and debate on the day-to-day activities of Christians. This chapter analyzed the lives of churchgoers during the week while away from the Church services and gatherings. How people incorporated what they learn at church into their daily activities was investigated. This was addressed by carefully examining church programs to determine their consistency and dependability/reliability, the roles that clergy and lay leaders play in ensuring that their members and also themselves are adhering to the Christian teachings appropriately, and lastly, the contribution of MCK standing orders on the independent variables, namely: execution of the planned and offered Church programs, on the functioning of the clergy and laity in fostering the integration of Christian faith into daily living and also on the independent variable itself(integration of Christian faith). At the chapter's conclusion, a summary is provided.

4.2 Response rate

Participants in this study included the 339 church members sampled from eight circuits and eight superintendent ministers, 8 circuit stewards, 8 Men fellowship leaders, 8 Women fellowship leaders and 8 youth fellowship leaders. Virtuous communication with precise and clear details, continuous reminders, and sustenance aided immensely in the response

rate. The response rate for interviews was 100%, (Bishop and superintendent ministers) for focus group discussions was 100%(men fellowship leadership, women fellowship, circuit stewards and youth fellowship leaders), while for the questionnaires ordinary members was (243 out of 339) 71% , totaling to 93%, indicating that the approach and sample was adequate and reliable for this study.

4.3 Demographic profile

As categorical variables that provided some fundamental understanding of the respondents' responses, the demographic characteristics of the respondents were sought to be ascertained in this section. Gender, highest degree of education, and occupation were the criteria taken into consideration in this study found in Tables 4.1 and 4.2 respectively.

Table 4. 1

Demographic features of Superintendent Ministers

Variable	Response	Frequency	Percent (%)	Cumulative Percent
Gender	Male	3	37.5	62
	Female	5	62.5	100
Total		8	100	
Highest level of academic qualifications	Diploma	0	0	0
	Degree	4	50	50
	Masters	3	37.5	87.5
	Doctorate	1	12.5	100
Total		8	100	
Occupation	Public Servant	0	0	0
	Clergy	8	100	100
		0	0	
Total	Entrepreneur	8	100	

From Table 4.1, the study engaged a total of eight superintendent ministers through interviews. This was informed by the sample size that was determined earlier in this document. Out of eight superintendent ministers sampled, three were males who formed

37.5% of the total ministers and five of them were female ministers who made up to 62.5% of the ministers. All ministers were found to have excellent education background with four (50%) of them being bachelor's degree holder, three (37.5) had master's degree and one (12.5%) with doctorate degree. All ministers worked on full-time basis.

From the findings of demographic data mentioned, the study engaged impeccable respondents in answering its objectives. According to Toor (2020), the demographic data helps the researcher confirm that the target audience selected was the right audience for the study. Therefore, in this research, the demographic data ascertained that the population sampled for this particular study was reliable and knowledgeable for the research.

Table 4. 2

Demographic features of circuit stewards

Variable	Response	Frequency	Percent (%)	Cumulative Percent
Gender	Male	4	50	50
	Female	4	50	100
Total		8	100	
Highest level of academic qualifications	Diploma	3	37.5	37.5
	Degree	5	62.5	100
	Masters	0		
	Doctorate	0		
Total		8	100	
Occupation	Public Servant	5	62.5	0
	Business	3	37.5	100
		0	0	
Total		8	100	

From Table 4.2, the study engaged a total of eight circuit stewards through in focus group discussions with four being males who formed 50% of the total stewards and other four were females who made up to 50% of the ministers. All the circuit stewards had good

education background with three in possession of diploma (37.5%), five of them being bachelor's degree holder (62.5), none had master's degree as well as Doctorate one. From the occupation perspective, five were public servants (62.5% while three were business people (37.5%. Therefore, the findings this demographic data assured that the respondents were adequate enough to be involved in this research.

The following, table 4.3 demonstrates the demographical information of the church members who filled the questionnaires with regard to their gender, levels of education, occupation and marital status. This data helped the researcher to have concrete data on the participants' background and continued with confidence that the targeted population was fairly representative.

Table 4. 3

Demographic characteristics of questionnaires' respondents

Variable	Response	Frequency	Percent (%)
Gender	Male	110	45
	Female	133	55
Total		243	100
	KCSE Certificate	170	70
	Certificate	22	9
	Diploma	15	6
	Degree	34	14
	Masters	2	1
Total		243	100
	Married	180	74
Marital status	Single	44	18
	Divorced	19	8
Total		243	100

The findings from this research as recorded in Table 4.3 indicated that 110(5=45%) were male and 133(55%) female respondents. Majority of the respondents had only secondary education who made a total of 170(70%) of the total sampled population. Others had certificate 22(9%), diploma 15(6%), Degree 34(14%) and master's degree 2(1%). Marital status was also put into consideration in this study. 180(74%) of respondents were married,

44(18%) were single and 19(8%) were divorced. This demographic information implies that the representation of the population under study was fair and reliable for the study as depicted by Tankala (2022) that the demographic data ensures a balanced response rate in data collection for every research study. Therefore, it is assured that the sample in the demographic profile broadly represented the population that was studied, especially putting into consideration that the majority had basic education.

Table 4. 4

Demographic features of Men Fellowship leaders

Variable	Response	Frequency	Percent (%)	Cumulative Percent
Gender	Male	8	100	100
				100
Total		8	100	
Highest level of academic qualifications	Diploma	3	37.5	37.5
	Degree	4	50	87,5
	Masters	1	12.5	100
	Doctorate			
Total		8	100	
Occupation	Public Servant	6	75	75
	Business	2	25	100
Total			100	

The results recorded in Table 4.4 indicated that 100 % were males with 37.5 % being diploma holders, 50 % with bachelor's degree 3and 12.5 %, 75 % public servants and 25 % business people. Therefore, it is guaranteed that the sample in this demographic profile satisfactorily signified the population that was studied was befitting and adequate for the required information.

Table 4. 5

Demographic features of Women Fellowship leaders

Variable	Response	Frequency	Percent (%)	Cumulative Percent
Gender	Female	8	100	100
				100
Total		8	100	
Highest level of academic qualifications	Diploma	4	50	50
	Degree	2	25	75
	Masters	2	25	100
	Doctorate			
Total		8	100	
Occupation	Public Servant	3	37,5	75
	Business	5	62.5	100
Total			100	

Table 4.5 indicated that 100 % were females with 50 % being diploma holders, 25% with bachelor's degree, and 25% with master's degree, 37.5% public servants and 62.5 % business people. It is therefore certain that the women leaders that were sampled suitably indicated that the population that was studied was appropriate and adequate for the required data.

Table 4. 6

Demographic characteristics of the youth fellowship leaders

Variable	Response	Frequency	Percent (%)	Cumulative Percent
Gender	Male	3	37.5	37.5
	Female	5	62.5	100
Total		8	100	
Highest level of education	Secondary	2	25	25
	Certificate	0	0	0
	Diploma	2	25	50
	Degree	4	50	100
	Masters			
Total		8	100	
Marital status	Married	0	0	0
	Single	8	100	100
Total		8	100	

The results in table 4.6 of this study showed that in the focus group discussion of the youth fellowship leaders, 37.5% were males while 62.5% were females, 25% being holders of secondary school education certificate, 25% diploma holders and 50% bachelor's degree holders while 100% were single. For this group, then it is inferred that it was sufficient enough to give the information that was required by the researcher.

The findings concerning the dependent variable (fostering the integration of Christian faith into daily living) were arrived at and generally concluded that though there were Church programs in place, though the clergies and the lay leaders play their roles together with the Church members, the integration of Christian teachings on daily basis and in all areas of living was found deficient. This deficiency as agreed by the FGDs, the clergies, the lay leaders, the Church members and documentary analysis was anchored mainly on not following the MCK standing orders well which is the guide for everything that is supposed to be done in the Church by all groups (clergy and lay people). Every inconsistencies, unreliability and lack of the execution of Church programs as well as failure to live as per the Christian teachings was found to brought about by the lack of commitment to live as such which led to lack of monitoring, evaluation and follow-ups. The fostering of this integration suffered propagation and progress because majority of the people in the churches within Kaaga synod mainly failed to live as per the Christian teachings beyond the 'Church walls' and 'Church gatherings'. The findings concerning the causes of this lack of the advancement of the integration are well demonstrated in the rest of the variables as was guided by the research objectives and questions as recorded in the following analysis.

4.4 Church Programs and Integration of Christian Faith

The first objective of this study was to assess the consistency and reliability of church programs in fostering the integration of Christian faith into daily living in MCK Kaaga. The study attempted to address this objective by deeply examining (the indicators) various programs that were considered to be critical and essential in boosting Christian faith and

shaping the Church members' daily lives. Major programs that were thoroughly examined were Sunday school programs, group (Men, women, Youth) fellowships programs for the adults, both men and women, MCK sponsored schools' morning devotions, and mission and evangelism programs. Questions were asked through all data collection tools to get a wide explanation on the state of operation of the programs, their reliability, how they were executed and their influence in the market place.

The first indicator as mentioned was the Sunday school programs, the questions were to let the respondents explain how Sunday school programs were helpful in fostering the integration of Christian faith into daily living of the young children. One of the observations the study made was that the Sunday school programs were in place and available in every church that the researcher visited. Every Sunday, Sunday school classes congregated for their service which is usually done separately from the adult Sunday service. Upon the interviews conducted, majority of the ministers agreed that several Sunday school classes and the curriculums in various churches were prepared and well organized and provided for in a way that is befitting and relevant to the children. This explained the reason why all the circuits and churches that were under study had a separate sanctuary for the Sunday school classes. However, a contradicting statement of response was found in the questionnaire Q9, which stated that *"Sunday school children usually attend their classes together with the adults' in the same worship services, although different approaches are use".* This statement exemplified some incapacitation and disconnect from what entails the entire Sunday school program. Out of mentioned statement, it came out clearly that some churches lack designated teachers who can exclusively teach the Sunday school in their separate classes from the adult services.

It is crucial noting that from the study results, three subordinate themes were realized, first, the respondents agreed that the Church programs were well prepared, well organized in a way that befits the consumers (Sunday school children) and made available to all churches. Secondly, these respondents raised a concern and a great need for all the Churches in Kaaga synod to embrace with commitment all the available Church programs and their importance as they progressively execute them. Thirdly, all the respondents were in agreement that though the programs were made available to all, consistency in implementation as well as proper monitoring and evaluation was found lacking hence hindering the reliability of the said programs in fostering the integration of Christian faith in daily living. The above mentioned subordinate themes generated the following superordinate theme: that Church Programs were found to be well organized, well prepared and made available, owned by the clergy, lay leaders and Church members but lack commitment in implementation, lack proper monitoring and evaluation continuously render them inconsistent and unreliable hence deterring the integration of Christian faith into daily living.

October (2015) revealed the reason behind Church programs not working in churches being that the leaders do not allocate enough time for programs to be successfully and satisfactorily operational. This according to October (2015) happens especially when the leaders are seeking t for quick-fix solutions to long-lasting problems hence more often leaders giving up on some of the programs that do not produce immediate and dramatic results as they expect. Following October's argument, it can be inferred that those involved in the implementation of Church programs mainly do not diligently bring them to the upfront. October (2015) noted that the problem occurs when the Church members are merely furnished with a program and then left to make it work on their own and they have

never experienced it beforehand then they lack the passion and impetus to make it operate successfully.

The research findings about the subordinate and the superordinate themes on Church programs are summarized in Tables 4.7 for superintendent ministers' interview and 4.8 for lay leaders' Focus Group Discussions respectively.

Table 4. 7

Superintendent Ministers' discussions on the role (constancy and reliability) of the Church Programs.

Question	Subordinate themes	Superordinate theme
1. What is the role of the programs put in place in fostering the integration of Christian faith into the daily living of the Church members in the Methodist Church in Kenya, Kaaga Synod?	• Programs in various churches are prepared and organized well provided for in a way that is befitting and relevant. • Need for every Church in Kaaga Synod to embrace with commitment the importance of Church programs. • We experience lack of proper monitoring and evaluation measures hence inconsistency in progressive implementation of Church programs.	Church Programs that are well organized, prepared and made available, owned by the clergy, lay leaders and members but lack commitment in implementation, lack proper monitoring and evaluation make them inconsistent and unreliable hence deterring the integration of Christian faith into daily living

Notably, the superintendent ministers inclined to the acknowledgement that majority of the indicators of Church programs contributed to the inconsistency in execution hence rendering them unreliable, deterring the integration of Christian teachings into daily living.

According to minister H, *"the role of the Church programs becomes evident and productive through their implementation, how they are monitored and evaluated and the creation of more that are relevant in all ages"*. This is a phenomenon that was held by the lay leaders too, as shown in Table 4.8 below.

Table 4. 8

Focus Group Discussions on the role (constancy and reliability) of Church programs

Question	Subordinate themes	Superordinate theme
1. What is the role of the programs put in place for fostering the integration of Christian faith into the daily living of the Church members in the Methodist Church in Kenya, Kaaga Synod?	• Programs (Sunday school, schools devotions, mens', women; and youth) in are in place in every Church. • All the Churches in Kaaga synod have a greater need in prioritizing the Church school programs including enhancing their budgetary allocations to heighten the operationalization and healthy functioning of the program. • We have noted for a long period that monitoring and evaluation of all the programs in our Churches remain wanting, hence inconsistency in the progress and implementation of the same.	The Church Programs that are well organized, prepared and made available, owned by the clergy, lay leaders and members but lack commitment in implementation, lack proper monitoring and evaluation make them inconsistent and unreliable hence deterring the integration of Christian faith into daily living

One of the points that were raised during the FGDs was that the current lifestyles of the adults deemed to be typically a reflection of the environment and teachings in which they were subjected to during their early ages and stages of growth and development. Onuoha (2016) noted that all the children highly require to be nurtured in order for them to be holistically equipped in preparation for them to be future propagators of Christian faith into daily living. This is in agreement with what the Bible records that; "train up a child in the way he should go and when he is old he will not depart from it", (Niv, Prov. 22; 6). Therefore, it is crucial supporting that the training of the children right at their tender stages of growth and development stands as a matter of necessity and worthy to invest in always. The argument proceeded with a response from minister F, claiming that children are easy to be shaped and directed to the right ways than the adults because they are still learning and exploring many things in life while under different spheres of influence. This implied that the mentorship and role modeling by the adults from all these spheres is deemed critical and inevitable for the children to integrate Christian teachings in their daily living. Atieli (2019) points out that the parents and all guardians are supposed to undergo thorough trainings to prepare and equip them to carry on with the spiritual mentorship of all children for the uptake of church leadership responsibilities in the efforts of spreading the integration of Christian faith into daily living. Atieli (2019) specifies that every church leadership needs to even go to an extra mile in influencing the children from all spheres of life, even by involving parenting programs that could help parents with the skills that could bring up Godly children. Following the argument by Atieli (2019) it becomes clear that parents are expected to be role models to be emulated by their children, a role that could not be taken up wholesale by the schools. Following the thought by Atieli (2019) it comes

out clearly that parents also need to critically choose positive Christian role models whom they can look up to for spiritual nurture mainly because it is generally expected that the role models seemingly attract people who they highly desire to emulate and be with them in all seasons and all stages of life. It is also crucial being cautious that some the anticipated role models may appear to be living just the opposite of what Christian teachings advocate for in a Christian lifestyle. On the side of mentoring children, the Bible records that, "Train up a child in the way he should go; even when he is old he will not depart from it. (Niv, Proverbs 22:6). It is therefore clear that the church leadership has a key responsibility to the children's ministry growth. Therefore, the Church leadership, led by the clergy is deemed to have a responsibility to nurture the children spiritually, empower parents on how to disciple their children from home and also mobilize resources for the children ministry to help it grow both spiritually and numerically. The findings especially from the FGDs indicated that, mentorship and role modeling by the adults in Kaaga synod was done but largely not to the expectations hence hampering with the fostering of the integration of Christian teaching in everything that children do. Following this discussion, the Christian book (bible) records the model of good works stating that, "in your teaching show integrity," (Niv, Titus 2:7). It can be inferred that anybody who 'teaches' whether in words or deeds has to do it by being examples and role models so that those being 'taught' can follow genuinely, willingly and with a lot of confidence.

It is vital stating that, from the findings, the documentary analysis of Kaaga Synod minutes and the large number of the interviewed ministers, who mainly agreed with the FGDs responses pointed out that youngsters who undergo a decent Christian upbringing grow up to be a morally upright and responsible person. They all affiliated this fundamentally to the

Sunday school program, signifying its central feature in founding the children on a firm Christian footing. Ponio (2021) affirms that all moral standards are very imperative in all stages of human existence, bearing in mind that most of the values in life the adults have were imparted to them during childhood. That's why it stands crucial that godly values be inculcated to children early enough. Minister T argued that *"there is a great need by the MCK Kaaga synod churches and across all the circuits to embrace the Sunday school program, which they referred to as Junior Church ministry".* The ministers were persistently in agreement where they raised a need for every Church in Kaaga Synod to embrace the virtue of commitment and the significance of the Sunday school programs and their implementation aiming at Christian faith integration through-out children's lives, even to later maturity and eventually in the entire of their lives. The FGDs agreed with the ministers by signifying that all the Churches in Kaaga synod have a greater need to progressively be prioritizing the Sunday school programs including enhancing their budgetary allocations to heighten the operationalization and healthy functioning of the program. This was really found to be lacking in many churches. It is crucial noting that without finances allocated to the Sunday school/children ministry, then they lack resources like curriculum, training manuals and any other related materials for their use and growth. From the questionnaires, Q 9 responded by quoting Mark 10:13-16 which state that:

"People were bringing little children to Jesus for him to place his hands on them, but the disciples rebuked them. When Jesus saw this, he was indignant. He said to them, "Let the little children come to me, and do not hinder them, for the kingdom of God belongs to such as these."

This mentioned respondent used the cited scripture to validate the involvement of the children in the life of the Church as well as in their daily living noting that children are also very key as far as the kingdom of God is concerned. Due to this vital involvement by the Children, emphasis springs out very clearly that the earlier the children are mentored into practical Christianity the better and assured they get as far as living out the Christian teachings and practices are concerned.

From all the FGDs, lack of consistency in Sunday school classes' attendance by the children in many churches came out very strongly. During the discussions, members maintained that the children's attendance of the Sunday school classes requires emphasis as well as proper mechanisms of monitoring and evaluation of their programs to ensure reliability and productivity. From the discussions, it was established that the development of the discipline of the children needs to be the responsibility of the parents because the children are expected to be instructed into obedience by their parent as explained in the Bible, from the wise sayings recorded in the book of proverbs 13:24 and Ephesians 6:1-3**.** In his book shepherding the Child's Heart, Tripp (2022) says:

"Recognizing that God has called you to function as his agent defines your task as a parent. Our culture has reduced parenting to providing care. Parents often see the task in these narrow terms. The child must have food, clothes, a bed, and some quality time. In sharp contrast to such a weak view, God has called you to a more profound task than being only a care-provider. You shepherd your child in God's behalf. The task God has given you is not one that can be conveniently scheduled. It is a pervasive task. Training and shepherding are going on whenever you are with your children. Whether waking, walking, talking or resting, you must be involved in helping your child to understand life,

himself, and his needs from a biblical perspective" (Trip, 2022). This statement by Trip poses a wakeup call to the many parents with the perception that providing for their children's physical needs is entirely enough in preparing them to face holistic life. Therefore, for proper and meaningful integration of Christian faith into daily living by the children, it can be seen that this engagement requires that they be taken through a multidimensional and integral growth touching on all the life issues that affect the children during different stages of growth.

Minister M stated that the Sunday school program is very key in instilling Christian conduct, character and values in children resulting into enabling them apply Christian teachings in all the spheres of their daily living. This minister gave an illustration by stating that *"a child who has strong Christian morals in school works hard and attains good and honest grades, has less disciplinary issues, and is mainly in leadership positions".* This implies that children who are reared well into godliness exemplify high levels of good and sound morals that are shaped by the teachings they receive in churches and other forums that impact them with Christian teachings for practical Christian living.

In the effort to find out the normal lives of the children outside the church Sunday school services especially throughout the week, the study examined the second indicator on how the MCK sponsored schools' morning devotions in MCK sponsored schools were done. A question was directed to the respondents inquiring whether they had school morning devotions and how they thought it was fostering the integration of Christian faith into the children's daily living. It was therefore observed that all circuits that were under study were mandated with the responsibility of pastoral care to the MCK sponsored schools within their jurisdiction. An examination with all the interviewed ministers revealed that the

morning devotions in schools were practiced with the mandatory participation by both the students and teachers. The ministers brought out the view that the morning devotions served as tools to nourish both children and teachers' faith within and away from schools. They argued that it also gave the school Christian identity and developed and boldness to students as they participated. In agreement, (Agaba, 2018; Wilson, 2018) also reported that churches in Kenya have developed kids programs which have helped the children to integrate well into their daily life issues. These programs include; Sunday school rallies, entertainments, bible study, devotions and prayers among other programs. From various questionnaires, the respondents strongly noted as summarized by respondent Q 11, that the schools *'morning devotions provided students with the peace of mind and assisted them to refine their concentration in studies during the day in essence that God cares for them*'. The FGDs respondents further pointed out that it was rare to hear of student's unrest cases in Methodist sponsored schools giving credit to the Christian attitude built up by consistent morning devotions, qualifying them to be very reliable for students' growth in Christian character both in and outside school.

Minister P said:

"During morning devotion, they share many issues about life in general. Students get advice and counseling from their teachers on issues to do with drugs, sexual immorality and other life challenges they might be facing. This makes them aware of the prevailing problems in the society triggering their minds to think on the possible solutions and how to escape some dangers."

The superintendent ministers who were interviewed responded that all the MCK sponsored schools under their pastoral care have clear schedules on the running of the morning devotions where the students are involved in planning and the running of the same. All the ministers noted that through the morning devotions students get equipped with the planning and leadership skills that will help them in future futuristic preparedness. Some of the ministers argued the participation by the students in such initiatives is a well thought of mentorship perspective. The presented results agree with the report presented by Yonder (2020) in Arizona that, student spiritual programs founded and implemented in secondary schools by the students played significant roles towards their spiritual, leadership and social dimensions of growth at large. Yonder (2020) explained that, school programs enabled children to grow holistically in biblical applications, communication skills, and public speaking and student teacher relations.

Sturgeon (2022) elucidates that teachers have the capacity to model learners in preschool, primary and secondary schools through the things that are routinely and habitually done and because it can enhance the building and strengthening of their Christian faith. According to Sturgeon (2022), these young learners may not completely understand the meaning of Christian values, however, the teachers and adults need not to wait until they fully apprehend but can progressively be setting the stage for the children's future by facilitating them cultivate Christian faith-based habits so that in maturity they can begin to reflect on and understand them broadly.

The third indicator touched on the groups' fellowships programs that comprised of Men, women and youth. In the attempt to examine the role of Group's' fellowship programs that included Bible studies, the study noticed some contradiction. The question that was asked

stated that “does your church have active bible study across all groups (men, women and youths)?” The response varied from group to group. Ministers said that these fellowships were active and functional labeling the bible studies as foundational in building holistic Christians. Minister Q stated that “*Group fellowships fashioned the follow- up forums where the members of the church evaluate deeply various Christian teachings in order to embrace the same knowledge becoming active and practical Christianity practical Christians throughout the week and not only when in Church on Sundays”.*

The respondents from the FGDs argued that both spiritual and material support during the group fellowships are shared because members have cohesiveness, bearing each other’s burdens closer to and free with one another in these smaller groups than during Sunday services when people are many hence have no time to bond and connect well at very closer levels. Needs are easily identified and the appropriate support is given accordingly. They referred this act as most essential as well by referencing the incidences where Jesus himself was giving out his followers something to eat after he had preached to them saying the spiritual and physical needs must be catered for concurrently. A different study which cherished the role of youth programs and fellowships was that of Njoroge (2019). Njoroge (2019) reported that, youth programs within Presbyterian churches in Kajiado County improved youth mentorship, leadership growth, mutual support, spiritual nurture and growth when implemented continuously. Findings also agreed with the results of Yonder (2020) who explained that youth programs not only contributed to their spiritual nurture but also in holistic development of these group of believers.

Though the argument were supported by some of the members who participated in answering questionnaires, some stated that the fellowship programs were set but many of

them suffered inactiveness as noted by the majority of those members who filled the questionnaires. Upon thorough scrutiny by the researcher, various causes of groups' fellowship inactiveness were found. One of the major reasons that were widely spoken of by respondents both in questionnaires and FGD was the inconsistent attendance of the fellowship group members (men, women and youth). It was noted that this posed a significant problem because low attendance at their meetings demoralized both participants and leaders. Due to the smaller than anticipated turnout, those who attended felt spent and tried to skip the following event without solid reason. This problem was majorly in the rural areas' churches. One of the rural based ministers that study reached out to try to explain the scenario, said the nature of job members do during the weekdays makes it hard for them to observe the meeting time sometimes even though they are willing to attend. Minister R explained:

"Consider a person who lives a few kilometers from their farm. When these people go to the farm, they typically labor until five, particularly if they are on hire. It would be too late by the time that person arrives at home and begins to get ready for the meeting. We attempt to encourage them so that if anyone is nearby, at least they can show up and fellowship with people who are there. We don't condemn them because we understand the circumstance."

The situation was different for the churches in urban areas. The group fellowships were active and effective. In attempt to find out the motivating factors behind it, various answers were given. During the FGD, participants said that they have very active WhatsApp group where they make their communication easily. They said through WhatsApp people are able to track others and encourage them to show up regardless of the situation. Readily available

and affordable means of transport in town was also pointed out to a major contributing factor in effective fellowships. People would travel from their place of work conveniently to the church or any place of their meeting without much difficult. From the interview, the notion of the place of the residency of the members was given to be contributing factor to good or bad turnout in the bible study groups. In urban areas, people from the same resident area would meet easily because they live too close to one another compared to rural areas where they are widely spread out. This was the angle of view and understanding of some of the ministers interviewed. Other results such as Frisbie (2016) also appreciated the adoption and application of Facebook pages, church website, emails and twitter to communicate church activities to the youth. It was reported that, continuous use of social media sites which were mostly adopted by the young people encourage high attendance of youth in church activities.

The fourth indicator that was investigated as far as the role of the Church programs was concerned, was the mission and evangelism program. Like other programs discussed earlier, the question of evangelism and mission was posed to all participants through all data collection tools that were used. Most participants seemed to understand very well the importance of the mission and evangelism as a tool of expressing the core business of Church. One of the Church members QL, through the questionnaire expressed a understanding of mission and evangelism saying that God's word is expected to be shared by all Christian believers. The respondent pointed out a few examples from the bible stating that during the Old Testament times, the Jews were supposed to tell people about their one and True God, Yahweh. Running through the Old Testament, the prophecies of the coming of messiah were widely spread throughout to set people ready. And in the New Testament

we see apostles going out to witness and spread the gospel to other places so that all can hear it.

Several ministers revealed that missions and evangelism programs were well planned with some budgetary allocations. According to one of the senior ministers (minister O) who responded to this question, missions and evangelism were done in every quarter of every year. He explained that those who took part in the missions and evangelism did so voluntarily.

Members who answered the questionnaires largely expressed a mixed reaction about their experience in missions and evangelism. Some were well aware and had participated in missions activities, however, there were others who had totally not taken part in any of the missions work and also lacked a clear understanding of what missions entails. The attitude towards the mission and evangelism seemed to play major role in most members. There are those who believed that the work of Church missions is to be carried out exclusively by the ministers/clergy while the responsibility of the lay leaders and other Church members is just to finance all the endeavors including mission and evangelism. Others argued that this inadequacy could be perceived to be a major impediment in the exercise of promoting the integration of Christian faith into daily living. These results were disagreeing with those reported by Rop (2021) that budgetary allocation, hermeneutical and apologetics knowledge and limited administrative support as the main factors which influence youth involvement and participation in evangelisms activities in Bondeni, Mombasa County. Not with standing Gakuna (2019) observed common issues regarding the hindrances to participation in evangelism, such as limited training and competencies, negative attitudes, lack of involvement by the church leadership which made them view

evangelism as a mission work and the people responsible for undertaking were the church lay-leaders, clergy among other topmost workmanship.

The FGDs similarly revealed a concern for the thorough training of the members on Church missions and evangelism work so that they can gain knowledge that would enable them understand that mission and evangelism needs to be done within and outside the denominational bounds. From this revelation, emphasis is laid on the urgency and significance of equipping all Church members for value addition and fruition of progressive discipleship across ages, races, tribes, nations, careers and all spheres of human existence in fostering the blending of Christian teachings and experiences for continuous holistic transformation.

It is crucial noting that the analysis from questionnaires, FGDs, documentary analysis and interviews revealed that the existing Church programs in Kaaga synod require review and some others as proposed by the FGDs need to be improved to suit the current contemporary needs of believers in Kaaga synod. Additionally, all the FGDs and several members who responded through the questionnaire maintained that lack of monitoring and evaluation of all the programs is wanting. This according to them deters the integration of Christian teachings in daily living. The aforementioned study findings were in support of the observations articulated by Mwari (2020) that, often monitoring and evaluation of church programs was a very integral component of attraction of high membership attendance, church performance and reaching of church goals and objectives. In the Anglican Church of Kenya, programs monitoring and evaluation also helped improve wide scope stakeholder involvement in leading and implementing church programs (Mwari, 2020).

4.5 Clergy and integration of Christian Faith

As stated, earlier in this study, a clergy is one who has been ordained for full time work of the Church. The second objective investigated the role of the clergy in fostering the integration of Christian faith into daily living. The question that the study sought to answer stated, "*What are the roles of the clergy in aiding Christians integrate their faith into their daily living?"* The survey identified a broad range of views on roles that clergy were tasked to perform under the indicators namely; Training and Equipping (of leadership and members), Role modeling (of leadership and members), creation of awareness to lay leaders and members and lastly discipline in Christian lifestyle.

The result findings from superintendent ministers, FGDs, church members and documentary analysis agreed to a very large extent with the following three mentioned subordinate themes. First, they all agreed that it is the role of the clergies to equip and train the members as well as the lay leaders which they do but with a lot of inconsistencies. Secondly, on the area of role modeling, again all the participants agreed that the clergy to some extent do live by example, however it was noted from all the data collection tools that the pastoral team/clergy need to be progressively intentional in mentoring and discipline the lay leaders as well as the Church members in their daily endeavors, even away from the Church gatherings. Stegeman (2020) noted that God gave a divine mandate by calling the pastors examples to be followed by the flock/members of the Church (1 Peter 5:3). This has a duty to encompass every area of the life of every pastor, including in their homes and families which is their God-given responsibility. This follows the other part of having disciplined Christian lifestyles which was found wanting and unsatisfactory.

Thirdly, the aspect of the creation of awareness on Christian lifestyles and spiritual formation and matters affecting daily development of Christian character of lay leaders and Church members. This was the last indicator that addressed the role of clergies which again lacked intentionality, progress and frequent propagation. The three mentioned subordinate themes gave rise to the following superordinate theme: “that though the clergy equipped and trained the lay leaders and the Church members, though they also mentored them, their lack of intentionality in mentorship, inconsistencies in disciplining deterred the progressive fostering of faith into daily living”. Someone who is consistent always behaves in the same way, has the same attitudes towards people or things, or achieves the same level of success in something. In partaking consistency, there is no contradiction; there is continuity, practice, determination, faithfulness, balance, harmony, stability, orderliness, reliability and quality (Itseghosimhe, 2018).

These findings are summarized and tabulated in Table 4.9 for FGD discussions and 4.10 for the results for the church members.

Table 4. 9

FGDs discussions on the role of clergy in fostering the integration of Christian Faith into daily living.

Question	Subordinate themes	Superordinate theme
2. What role is played by clergy in fostering the integration of Christian faith into daily living of the Church members in the Methodist Church in Kenya, Kaaga Synod?	• We have seen the clergy train and equip the leaders and Church members, mainly but this has predominantly taken place in the Church gatherings. • Our ministers/clergies were highly referred to as the stewards of Gods' resources but they lack intentional and consistent discipleship through role modeling • Our ministers have not enlightened, mobilized, mentored neither closely monitored the lay leaders and members in applying Christian teachings every day and everywhere, not limited to Sunday and mid-week services alone.	• Though the clergy equipped and trained the lay leaders and the Church members, though they also mentored them, their lack of intentionality in mentorship, inconsistencies in disciplining deterred the progressive fostering of faith into daily living".

The Church members also had the same observations as those of pastors as seen in table 4.10.

Table 4. 10

Results of Church members on the role of clergy in fostering the integration of Christian Faith into daily living.

Question	Subordinate themes	Superordinate theme
2. What role is played by clergy in fostering the integration of Christian faith into daily living of the Church members in the Methodist Church in Kenya, Kaaga Synod?	• We acknowledge the pastoral care and counseling initiatives by our clergies that mainly equip us, however, this is done only when we meet with them in Churches. • Our ministers are highly fail to be intentional and lack consistency in discipleship and role modeling • The clergy have not satisfactorily, modeled closely the lay leaders and members in applying Christian teachings every day and everywhere.	• Though the clergy equipped and trained the lay leaders and the Church members, though they also mentored them, their lack of intentionality in mentorship, inconsistencies in disciplining deterred the progressive fostering of faith into daily living".

The first indicator dealt with training and equipping of the leaders and church members. Minister P during the interview said that the clergy are the teachers of God's word. This minister noted that it is the responsibility of the clergy to train and equip the members while interpreting the biblical principles, influencing their lives spiritually on daily basis. He proceeded to quote the book of 1 peter 2:9 which state that "*But you are a chosen people, a royal priesthood, a holy nation, God's special possession, that you may declare the praises of him who called you out of darkness into his wonderful light*." This notion is widely supported in the bible. For instance, in the book of 2 Corinthians 5:18-20; "*[18] All this is from God, who reconciled us to himself through Christ and gave us the ministry of reconciliation: [19] that God was reconciling the world to himself in Christ, not counting people's sins against them. And he has committed to us the message of reconciliation. [20] We are therefore Christ's ambassadors, as though God were making his appeal through us. We implore you on Christ's behalf: Be reconciled to God."* On this point, all ministers supported the Christian ambassadorial task of the clergy referring to it as the assignment from God to bring Him glory as everyone gets influenced and transformed for their good and glory of God. The interviewed ministers/clergies echoed one another by labeling the trainings offered as resourceful approaches to inculcating Christian virtues to the Church members as they practice them in all the spheres of their lives. The members who responded through questionnaires and FGDs also appreciated this view to a larger extent, however, they revealed that though the clergy use trainings as approaches to inculcate Christian values to the Church members, they are not seen doing it in the 'market places', where the Church members stay most of their time either working or doing other things, away from the Church gatherings. These results were not agreeing with what Gloria (2019)

observed about the clergies in Tanzania. Gloria explained that church leaders in Tanzania do participate in charity work and lead morning prayers in schools especially in faith-based institutions, an aspect which enabled them influence both the church and the society within their circle. Similarly, Christopher (2017) in Canada findings affirmed that the clergy demonstrated conduct of mission work in and outside church by engaging themselves in outreach programs which include open air preaching/meetings as well as mission and evangelism.

The theme of stewardship was brought up during interviews as one of the roles of the clergy. According to the responses by the ministers during interview, the members of the clergy are custodians of Gods' creation which comprises of human beings and other creation. All the FGDs largely agreed repeatedly that the clergy were highly referred to as the *"stewards of Gods' resources on earth, but have extremely forgotten that the human resources are integrated in other areas of daily living away from the Church meetings and services hence hampering the integration of Christian teachings into daily living".* However, majority of the ministers agreed that the Clergy also delegate some of the stewardship and pastoral responsibilities to lay leaders and church members through what they called 'the minister's' dispensation. This to them serves as one of the ways of training and incorporating all lay leaders and members into being responsible and accountable Christians throughout their daily living. This practice of delegation builds a character of accountability, integrity and transparency to the believers which impacts their lives not only in church but also at their working places as well as in their families (Mathebula & Barnard, 2020). However, from this argument, caution needs to be taken by the clergies to

avoid extreme delegation which could also hinder the laity from being creative in their service because of acting always on behalf of the clergy.

The second indicator dealt with role-modeling and what emerged was the act of discipleship through role modeling by the clergy. From the questionnaire, Q6 stated that *"the clergy are expected to be cautious on how they live since they may be the only "bible" that some people read".* Q5 backed up the point by stating that *"the clergy are looked into by the lay leaders and the ordinary members as examples to be emulated by them both in character and conduct"*. This according to the observations from FGDs creates a culture of discipleship in a church which also cultivates mutual respect to one another in all aspect of life. They noted that if a church is large, it can be difficult for individuals to find mentors and also basic support. The emphasis on discipleship and mentorship at any church becomes vital in encouraging members' close relationships that aid in Mentoring and coaching providing support, accountability, and mentorship (Hartman, 2019).

The LMX theory supports the Mentoring and coaching of the followers where specific programs are used to improve staff/clergy to acquire fresh skills or boost the skills or boost the already existing ones. Mentorship allows the members to perform their tasks by themselves while being minimally on the guidance from the leader with assured feedback. The end result is for the mentor to get to know that the member got mentored by the members' ability to perform and complete the task allocated and complete it without much of the mentor's supervision. When the mentor enables the member/mentee to perform some duties, have the right information to operate, then this aids in building the members' assurance and aptitude in living uprightly as a Christian (Sarabipour,2021).

The discussion from the FGDs emphasized that Christian ethos promotes character in the daily living of Christians as a result of following the good example set by the clergy. However, it was noted from the discussions that this has not been the case always. There arose some mixed reactions from several ordinary members as noted and recorded in the questionnaires that lack of intentional and consistent role modeling by the various members of the clergy was lacking especially in the circles that are away from the church related activities.

One of the questionnaire respondents, Q2, recorded that;

"Pastors are like shepherds and every shepherd knows the needs of his flock very well. The shepherds know the pasture for their flock and when they require water and so are the pastors who care for their congregations. They know the needs and problems of their members even at individual levels."

This point was in another way rebounded by other respondents through the questionnaire, bringing out the acknowledgement of the pastoral care and counseling roles played by the clergies to the Church members. By doing so, the respondents explained that Christians are equipped with assurance and faith that all their needs are always submitted to God by the clergies. Though various Church members emphasized that this role by the ministers empowers them, there has been a great challenge of very few ministers/clergies as indicated by the respondents, "We have the average of two ministers in a circuit that is composed of more than Ten Churches making it difficult for them to impact on our lives hence hindering the integration of Christian teachings in our daily living"

The fourth indicator was of the awareness, knowledge and attentiveness to the Church members which was responded to by various data collection tools, bringing out the aspect of being contextual and relevant Minister D during the interviews stated that; "*Creation of awareness by the ministers on the matters affecting life globally propels the Christians to extensively engage in various spiritual disciplines like; prayer, bible studies, and fellowship meetings among others , hence anchoring the members on Christian teachings, reminding them to practice godliness lives on daily basis".* Some members of FGD pointed out that a well-versed clergy is expected to play a major role in updating the members and warning them of the dangers when they stop living godly lives in all the facets of their daily living. According to the FGDs and also Church members, the clergies have not enlightened, mobilized, mentored and closely monitored the lay leaders and Church members in applying Christian teachings every day and everywhere, not limited to Sunday and mid-week services alone. It was the feeling of various members from FGDs, interviews and questionnaires that very few ministers/clergy progressively create awareness to the lay leaders and Church members on the dynamics of matters affect their daily lives, whether emanating from the church or from other spheres of life. These results are in support with the findings presented by Toulouse and Mark (2016) in Britain who underscored the central role of a church leader in influencing the propagation of Christian teachings and faith in day to day living among church clergy and the members in and outside the church premises. Additionally, Gakuna (2018) supports the role of church leaders play in offering mentorship by calling upon clergy and church members to imitate Christ in their daily lives so as to realize their values, attitudes and actions in the world.

4.6 Lay Leaders and Integration of Christian Faith

The third objective investigated the role of the lay leaders in fostering the integration of Christian faith into daily living in MCK Kaaga synod. This was done by examining the following indicators, namely: Moral support, role modeling, active leadership, commitment to serve and Practical leadership.

The findings were commonly the same among clergies, FGDs and Church members as summarized in the following subordinate themes. The same were confirmed by the documentary analysis. First, it was found that the lay preachers form a major part of lay leadership and they preach on Sundays, mid-week services and other Church gatherings as directed by the clergies. However, a discrepancy between Christian teachings and living on daily basis as per teachings was noted. For people to trust the message, they need not to see a preacher preach godliness and on the other act otherwise. If a preacher relays God's instructions on holiness while committing adultery, the preacher not only loses authority but so does the message he/she propagates. Many Christians suffer a severe inconsistency in the life exemplified by the preacher. If a preacher encourages a contradiction of Christian faith teachings when the insincerity of their preacher is exposed (Wredberg, 2021).

Secondly, all the respondents agreed that there has always been an over reliance of the laity on the clergies. Stressing on this argument minister P affirmed this aspect of over reliance of the laity on the clergy, which was also emphasized by the Church member Q3, who pegged it to misconception by the laity about their roles which affected their contribution to discipleship and role modeling negatively hence brought up passiveness in their leadership.

According to Too (2020), every church is expected to nurture the laity's capacity for spiritual uptake in order to moderate some of the pastoral tasks currently being experienced in many Churches. Equipped and endowed laity will be valuable for numerous reasons. First, empowered laity will recompense for the overwrought pastor-congregation ratio. Many churches in Kenya (especially the MCK the in rural areas) experience this ratio divergence of pastors and congregations. These churches do not have enough pastors to provide leadership and shepherding and care to every group in the church. In this prevalent situation, the few available pastors always get strained and overstretched.

Therefore, there is a comprehensive necessity to endow the laity with knowledge and skills to enable them lead, teach, and also support the clergy in executing the church roles and responsibilities. Additionally, it is regrettable that some churches are not exploiting some of the resource persons in their congregations and particularly the laity. If the biblical analogy of the body, (1 Corinthians 12) is suitably applied, then several gifts and talents in every congregation would be more useful for a positive and progressive Church that could increasingly be instrumental in the integration of Christian Faith into daily living. It can therefore be said that if the laity get empowered, then the problem of the overreliance on the clergy which overburdens them thereby making them ineffective in the ministry gets sorted out and spiritually mature and proactive Christians/Church members will be raised. Lastly, because of the lack of progressive active leadership (passiveness), the research found out that progressive and timely consultations (networking to link the clergies and the Church members) was highly lacking. Therefore, the preceding 3 responses (subordinate themes) formed a superordinate theme that; "The lay leaders were in place performing their roles, however, there was; a disconnect between what they believed and how they lived,

over reliance on the clergies, passiveness in leadership and lack of progressive and timely consultations with the clergies and this hampered the fostering of the integration of faith into daily living.

The findings are presented in Tables 4.11 for clergy's' interview and 4.12 Church members' (questionnaires) distinctly and the same was further explained by the FGDs and the documentary analysis.

Table 4. 11

Interviews with the clergies on the role of lay leaders in integrating Christian faith into daily living

Question	Subordinate themes	Superordinate themes
3. How do the Church lay leaders contribute in fostering the integration of Christian faith into the daily living of the Church members in the Methodist Church in Kenya, Kaaga Synod	• The feeling in our synod is that discipleship and role modeling by our lay leaders are wanting because of the observed discrepancy of what is taught in the Church and how thy live outside the Church gatherings. • We know that our Church upholds the priesthood of all believers, however our leaders overly rely upon the clergies hence affecting the implementation of the Church plans negatively. • We have witnessed that the role of the lay leaders in other spheres away from the Church gatherings is highly inactive.	The lay leaders were in place performing their roles, however, there was; a disconnect between what they believed and how they lived, over reliance on the clergies, passiveness in leadership and lack of progressive and timely consultations with the clergies and this hampered the fostering of the integration of faith into daily living

Table 4. 12

Church members' response (questionnaire) on the role of lay leaders in integrating Christian faith into daily living

Question	Subordinate themes	Superordinate themes
3. How do the Church lay leaders contribute in fostering the integration of Christian faith into the daily living of the Church members in the Methodist Church in Kenya, Kaaga Synod?	• We mainly experience various behaviors by our lay leaders when we meet them outside the Church services that are contrary to the Christian teachings and how they behave particularly on Sundays. • Many times our lay leaders do not clearly understand their roles leading to their misperception of the same. • We mostly hear of the synod resolutions that need to be cascaded to the Church levels but the lay leaders fail to do so hence delay or lack of implementation of the same.	The lay leaders were in place performing their roles, however, there was; a disconnect between what they believed and how they lived, over reliance on the clergies, passiveness in leadership and lack of progressive and timely consultations with the clergies and this hampered the fostering of the integration of faith into daily living

Referring to the documentary analysis that was done, it was noted that in the Methodist Church in Kenya, in which Kaaga Synod is part, the lay leaders refer to the un-ordained persons in a local church/society. From the documentary analysis, this is an elected position. The minutes that were analyzed indicated that leaders serve in various MCK committees that run several Church programs however, the failure to implement the resolutions of these committees came out strongly. This was also confirmed from the focus group discussions as well as from the interviews with the ministers because from all the tools of data collection that were used, the respondents agreed that the roles that required execution by the lay people mainly suffered lack of adequate implementation as well as consistent advancement in the integration of the Christian character and conduct in all the aspects of daily living. Jesus emphasized that consistency (abide, continue) is highly crucial for discipleship as recorded in the bible (John 8:31) when Jesus was addressing those followers who believed and followed Him, he said, "If you abide in my word, you are my disciples indeed. In Paul's admonition to Timothy and all Christians, he demanded for consistency (continuity). 1 Timothy 4:15-16 – 15 addresses the aspect of consistency in Christian lifestyle that; "Meditate on these things; give yourself entirely to them, that your progress may be evident to all. 16 Take heed to yourself and to the doctrine. Continue in them, for in doing this you will save both yourself and those who hear you". Paul and Barnabas also addressed the necessity for a congregation to be consistent (Acts 13:43).

The first indicator handled the aspect of moral support by the lay leaders to Church members as well as to the clergies. The interviews by the ministers, FGDs and questionnaires agreed that the lay preachers in the MCK are also lay leaders who ensure that the primary spiritual roles are played as assigned by the clergy. However, from various

questionnaires, a discrepancy between theory and practice was reported, where preaching and living per the preaching was exposed as mainly erratic s with daily living.

According minister J, "*the primary task of lay leaders in a local church is to create a comprehensive networking between the clergy, Church lay leadership, members, and the local community through active leadership which is the next indicator, in order to propagate the integration of Christian faith into daily living"*. This association is actively lacking in many churches in Kaaga synod as indicated by many questionnaires' responses. The FGD discussions also agreed by noting that there can be no active lay leadership if leaders are passive in Church departments. This lack of active leadership was also highlighted from some questionnaires hence denoting a challenge in the integration of Christian teachings on daily living. According to Wredberg (2021), for Church members to trust the message by the lay preachers, who are also leaders, it deems essential for them to see sincerity and honesty manifested by the preachers of which the contrary may see the credibility of their messages get lost. Wredgberg (2021) illustrated that when a preacher conveys God's teachings on sanctity while being treacherous, he/she may not only lose authority but so does the message he/she transmits thus making Christians undergo a serious life inconsistency brought about by the preachers' lifestyles. This is because the preacher results into encouraging crisis of faith when their hypocrisy gets exposed.

Several respondents from the interviews with the ministers/clergy specified that the lay leaders play leadership and mentorship roles in articulating the vision of the Church by implementing it and mobilizing all the members into executing the synod resolutions done through various committees. However, as noted from the documentary analysis and questionnaires, this initiative lacks progression and consistency hence many church

resolutions suffer deficiency in implementation hence affecting the daily practice of Christian faith in all aspects of life. A consistent life means that people need to apply personal responsibility to certify that the encompassing Christian transformation continues to be experienced and exercised in all the Christian lives. According to Itseghosime (2018), cautions that people need to be aware that there are periods and seasons in human life when Christians get unfocused from permitting the transformation into Christian living in all the aspects of their daily living. The Ministers' responses largely agreed on the basis of the established Church vision and goals, the lay leaders are expected to mobilize, equip, and encourage members to participate in achieving the vision of the Church, leading by example.

According to Adams (2023), mentoring is diligently connected to leadership development and specifically, deliberated that transformational leadership leaders' behavior, guided by the transformational leadership theory corresponds with mentoring for character formations. Adams analysis touched on the first behavior, which is intellectual stimulation accredited by a strong personality, where the leader emotionally identifies with mentees in various mutual problem-solving procedures to achieve desired results by virtue, inventiveness, capability and fresh standpoint s. From the findings of this study, the clergy were reported having done this intellectual stimulation, the laity also was found influencing the ordinary members in the same way.

The second is the idealized influence, characterized by the leader adopting an environment of trust and serving as the role model to the mentee with a clear vision and purposefully willing to undertake risks hence stimulating respect and appreciation from the mentees. The study found out that this stage of the theory. The third one touches on behavior, where

leaders provide their followers with various prospects of learning in a courteous environment focusing on inculcating Christian ethics and honesty. From the study, both the clergies and the lay leaders found that in a few instances they provided opportunities for one another and also the members to learn from though in very inconsistent ways.

The inspirational motivation is the next stage and here the leaders literally inspire their followers to the direction of achieving the organizational goals while personalizing interactions, encouraging and giving the members some independence in their various operations. Following this perspective, the study found out that the clergies and even the lay leaders inspired the members to some extent, however, minimal autonomy was granted. The four dimensions of transformational leadership leaders' theory mainly recurred though indirectly in the mention of the mentorship literature. Affirming this, Grocutt et al. (2020) noted that in any leadership mentors act in such a way that they provide support in decision making and problem-solving through a mutual and considerate, active listening and productive response, leading into behavior change in a collective recognized as well as informal learning atmosphere for the followers individual, vocational and professional goal attainments.

However, from the interviews, ministers/clergies noted that in many churches, there was a great over reliance on the ministers by the laity, hence an enormous demand for them to mobilize members into doing their part. The documentary analysis revealed this to be true where minutes of Kaaga Synod from different years exposed the aspect of dualism, whereby some members do not integrate the teachings they receive in all other areas of living away from the Church gathering, but behave differently from when they gather for a Church service.

A discussion from FGD argued that every layperson is called to carry out the Great Commission (Matthew 28:18-20 by being missional in all the aspects of daily living, not limited only to preaching, and by doing this they get established as mentors to all members of the Church. Acts 17:6 tells us about the early church! “These that have turned the world upside down come hither also”. That is the mission of the church: to turn the world upside down! The early church did just that: they turned the world upside down! The world during their time bends towards the dictates of the church. Today the church bends towards the dictates of the world (Johnson, 2020). From the questionnaires, a misperception on the roles of the laity was noted and this revealed why discipleship and role modeling from them suffers proper progress in Kaaga synod.

The fourth indicator factored in an examination of ministers through interviews that brought about the notion that lay leaders are to ensure that their members receive training and support for the ministries they handle. According to the ministers, lay leadership organize trainings right from the local church, circuit, synod and conference levels. On the same, the documentary analysis of Kaaga synod minutes recorded trainings organized by lay leaders across the local churches as well as circuits. The analysis also noted that public recognition of those in ministry doubles as a great way to communicate the values of the church and recruit new members.

According to minister p through an interview, lay leaders function as the primary representative role model of Christian discipleship in daily living. He continued to argue that the laity is always expected to be the role model to the Christians in order to strengthen their faith within the realms of Christianity in and out of the Church gatherings. This according to the aforementioned minister is rarely done. From various questionnaires, the

Church members agreed with the ministers by leading by example as expected for the lay leadership in every day to day endeavor remains a great challenge. They supported their view by indicating that they experience different behavior by the same lay leaders when they meet them in their work environment and when they meet outside the Churches. The documentary analysis revealed that the lay leaders are members of various church committees, serving as the implementers of Church resolutions in Kaaga synod.

An examination of pastors through interviews brought about a view that it is the duty of the lay leader to meets regularly with the church ministers to discuss the state of the church and the opportunities for ministry to advance the mission and ministry of the congregation in the community. In the same interview other ministers continued to argue that the lay leaders work with the ministers and other leaders to launch or strengthen ministries that build discipleship. Various questionnaire respondents agreed that the lay leaders mainly follow the assignments planned by the ministers as guided by the quarterly plan and therefore they do not initiate extra consultation with the ministers. This to them leads to their poor mentorship by the clergy and therefore consistency becomes a necessity by the lay leadership to tap from the ministers the knowledge, guidance and empowerment they require in fostering the integration of Christian faith into daily living though role modeling. This was also acknowledged by Obiorah (2020) that, church leaders at both clergies and the laity levels have a role to play in ensure effective reaching of Christ's mission on earth by gathering all men and women to the awareness and embrace of God and His work of redemption of all humanity. Obiorah (2020) explained that, regular follow up, building discipleship programs in the church, being good role models and influence attendance to church programs through regular follow ups.

The role modeling presented in this paper attempts to identify those factors of mentee self-efficacy. This, in turn, could improve the effectiveness of the mentoring relationship which has a bearing on mentorship effectiveness. In particular, the role modeling suggests that a leader's characteristics (morality, love, humility, self-sacrifice, self-awareness, legitimacy, integrity, trust, empowerment, and service) may absolutely influence the mentor as well as the mentee, while facilitating the transformation process in both the mentor and mentee, and resulting into personal and skilled development for them all.

The fifth indicator was the commitment to serve with practical leadership .In reference to one of the questioners , the respondent clearly indicated that the lay leaders are expected to mobilize church members in consultation with the clergy to participate in the God's mission to the world through five main charges: the Great Commandment (Matthew 22:37-39) to put the love of God and neighbor above all else; the Great Commitment (Matthew 16:24) to embody God's love individually through spiritual disciplines; the Great Requirement (Micah 6:8) to live God's love through our actions; and the Great Commission (Matthew 28:19-20) to go and take God's love into the world by making disciples, baptizing, and teaching faithful obedience. This same respondent noted that this is not always the case, though there is a committee that deals with mission and evangelism, the lay leadership has no structured and well laid down plan for the same hence leading to inconsistencies in doing missions and evangelism.

4.7 Church members and Holistic integration of Christian faith

The fourth objective assessed the extent of holistic integration of Christian faith into daily living in MCK Kaaga guided by the following constructs: Extent/Scope of Interaction,

Mission & evangelism, Christian attitude and economic status. All these constructs connected the integration of Christian faith into daily living well with incarnation, that is, embodying Christian teachings and making them a lifestyle. The local church is expected to be a hub for discipleship (MCGuire, 2020).

The following responses from the research findings gave rise to the subordinate themes as follows: First, it was found out that for Church members to closely interact and grow together, they all need to make personal initiatives even if forums are planned for them. However, low levels of interaction were revealed by the study because of high levels of individualism. Secondly, personal responsibility was presented to be key in choosing to practice Christian teachings or not. Change of behaviors by some Church members that were contrary to Christian teachings was pegged to the personal responsibility in practicing the Christian teachings received from various Church forums. Thirdly, due to low levels of members' interactions and individualism led to feeble Christian attitude by members and lack of intentionality in reaching out to others even beyond the Church gatherings. Therefore, these subordinate themes led to the following superordinate theme: That, "Lack of personal initiative by many members to receive Christian teachings and deficiency of personal responsibility to practice the received Christian teachings by all on daily basis and everywhere, and individualism led to lack of holistic embodiment of Christian teachings by many Church members". Tables 4.13 and 4.14 summarize the findings for the ministers and the FGDs respectively.

Table 4. 13

The ministers' response (interview) on the role of Church members in the holistic integration of Christian faith into daily living.

Question	Subordinate themes	Superordinate themes
3. To what extent have Church members embedded the holistic integration of Christian faith into daily living in the Methodist Church in Kenya, Kaaga Synod?	• Majority of our members lack personal initiative to receive and embody Christian teachings in their daily living • Our members rarely interact on spiritual matters when they are not in the Church organized services • We have noted very little efforts of our members' accountability and responsibility that have brought about some change of people's behavior. However this had very little influence of members to the outside 'world' which affected holistic embodiment of Church teachings in all the spheres of our members' lives.	Lack of personal initiative by many members to receive Christian teachings and deficiency of personal responsibility to practice the received Christian teachings by all on daily basis and everywhere, as well as individualism led to lack of holistic embodiment of Christian teachings by many Church members.

Table 4. 14

FGDs discussions on the role of Church members in holistic integration of Christian teachings in their daily living.

Question	Subordinate themes	Superordinate themes
3. To what extent have Church members embedded the holistic integration of Christian faith into daily living in the Methodist Church in Kenya, Kaaga Synod?	• Majority of our members lack personal responsibility to practice Christian teachings in their daily living • Individualism by our Church members has rapidly escalated leaving them with no accountability teams on spiritual matters that could help them manage their spiritual lives all the time. • Due to feeble Christian attitude by our members, lack of intentionality in reaching out to others even beyond the Church gatherings was noted.	Lack of personal initiative by many members to receive Christian teachings and deficiency of personal responsibility to practice the received Christian teachings by all on daily basis and everywhere, as well as individualism led to lack of holistic embodiment of Christian teachings by many Church members.

According to the clergies during interviews, church members are generally expected to be practicing Christian ethics through embracing a personal initiative in receiving and practicing Christian teachings in their daily living which largely they noted was not the case. The FGDs also asserted that, "it is through this personal initiative that church members could ideally participate in holistic integration of Christian faith into Daily Living". An example was given in one of the FGDs which pointed that those who practiced the integration of Christian faith in their lives experienced the transformation of their thoughts, habits, and practices in the society. However, the FGDs again revealed that there are many members who receive the Christian teachings but still remained in their behaviors that were contrary to the teachings they received. Commitment and consistency are intrinsically rooted in character, desire, and self-discipline, all believed to be as a result of knowing Christ through integrating his teachings in daily living. Moreover, these could be some of the values and practices that every church can put into place, forming part of the Christian culture which could help the church members to flourish as they undergo the process of transformation.

The first indicator was the extent of Church members' interactions. The ministers/clergy ministers indicated in one accord that they experienced some levels of accountability and responsibility when the Church members embody the Christian teachings throughout the ordinary activities of their lives in all spheres and on daily basis. However after examining these idealistic responses from the ministers, an inference can be made that the holistic embodiment of Christian teachings by Church members on daily living is largely deficient.

According to minister H, through an interview*," the integration of Christian faith into daily living by church members helped in addressing the issues that affect the members even at*

their homes aiding in handling and providing solutions not only in spiritual matters but also in economic and mental growth of the individuals".

From one of the questionnaires, one of the members noted that Church members have a responsibility to exercise their royal priesthood identity by not just depending on the pastors and lay leaders. In this, she said that Christians are encouraged to be propagators of Christian teachings on daily basis from wherever they could be. The FGDs agreed with this by indicating that Christianity in modern era ought to live on experience that is embedded in self-discipline, humility and diligence which the members practiced though in very inconsistent and non-progressive ways.

The Church members (from the questionnaires) noted that there are Church based social ties which are seen to be conducive for belongingness and close relationships that ensure one-on –one associations. The local church members have a responsibility to serve one another compassionately, equipping and mobilizing each other for service, as they care for widows, orphans, and those with other needs. Additionally, the local church often meets largely for collective worship services, bible studies and other spiritual disciplines even as they defend the Christian teachings by words and deeds to avoid deception from false teachers. The Church membership also offers the forums for accountability, discipleship, and a Spiritual community in which they grow spiritually. This agrees with the transformational leadership theory that brings out interactions and interdependency characteristics and that of leader member exchange theory. Buckingham (2022) indicates that the ubuntu concept by Tutu agrees with the perspective of interrelationship and interdependency oh human beings, which advocates for the opportunity of deliberate endeavors in a society with the goal of striving for the good of everyone within their co-

existence. This is an impression that exceeds the ethics of unanimity to an impression of reciprocated success and enrichment and therefore offering a challenge for people to explore new and inventive methods of organizing themselves with a goal to mutually flourish. Buckingham (2022) further explains that the Ubuntu idea implies that human beings get formed through interactions and proper coexistence with other human beings. Through this they become more aware and cognizant of their own mortality, their own responsibilities and honors of themselves and that of others. According to Buckingham (2022), the afflictions of one individual becomes a challenge for all, the joy of one person in the society is not for him or her alone but for all.

Adeate (2023) resonates with Tutu's Ubuntu concept by revealing Mbiti's communitarian axiom: "I am because we are; and since we are, therefore I am." being one of the precursors of the communitarian ethics and particularly the debate he initiated concerning the African philosophy. According to Adeate (2023), the aforementioned Mbiti's axiom explains the importance of individual and community in thinking about social existence in the African context.

According to Gathogo (2022), the African communitarian ethics by Mbiti offers a structure that deems relevant for use in practicing solidarity as an expression of humanness, a view that is believed to provide a paradigm that can shapes the human coexistence. From this perspective, personhood within the African way of life advocates for solidarity amongst the individuals as they live together, owing to the communal-humane spirit of interdependence within their daily living.

Largely, Mbiti's ubuntu theology strives to integrate with the central focus on the work of God in the lives of Africans is to establish the basis for an ethical approach to life. This empowers people to institute social ties as they also resolve any existing conflicts and construct serene social interpersonal relationships. Further, Gathogo (2022) explains that Mbiti's African communal-humane (ubuntu) doctrine is also affixed on the basis that African indigenous traditions are highly resourceful as a significant root for human co-existence.

Moreover, the local Church has a greater responsibility mold each other on daily basis brings the Kingdom of God in a holistic manner to the believers and the world at large (McGire, 2020). However, this as the members noted has been underutilized though it poses as a very well-established way that can aid the integration of Christian faith in all the aspects of human life.

Minister p argued that church members have created a low level of interaction with other Christians. This has led them to have little or no strength in relating and influencing other members. He further noted that Christians are expected to network with other Christians so that they can increasingly be aware of themselves while playing a role in the transformation and growth of others. Therefore, agreeing with minister p, through these interactions, one of the FGDs suggested that Church members have been engaged in prayer meetings and bible studies, however, accountability teams among other things reported to be lacking because of the increasing levels of individualism which has led decreased interaction among the members. Questionnaire respondent Q4 emphasized with a verse that, the bible discourages individualism and mobilizes for belongingness, for instance; “So, then you are no longer strangers and aliens, but you are fellow citizens with the saints

and members of the household of God" (Ephesians 2:19). Hill (2020) emphasized on the aspect of integration of faith into daily life by noting that being in God's household instills great Christians' loyalty to God, not only during Sundays but in each hour of every day. From the biblical point of view, the individuals in the pews next to one another belong to each other hence are a family just like the biological family members belong to one another. According to Hill (2020), he household/family metaphor, provides a firm basis with the assuring hope for revamping interpersonal integrity and evangelistic power in the contemporary Church. Hill noted that the early Church Christians purposefully structured their local congregations based on the interpersonal standards and these congregations replicated themselves and evangelized the alleged paganized Roman Empire. The churches currently have much to learn from the New Testament family metaphor in order to bring genuine hope for healthy interactions and bring transformation to fragmented and dysfunctional world. They regretted that this is happening, arguing that all Church programs are set to bring people together, to promote understanding and unity as well as promoting mentorship and influence in practicing Christian teachings and keep on nurturing a godly society.

The FGDs also argued that contrary to what was happening, when members of the Church interact with the rest of the public, they mutually discover each other and the challenges they may face on daily basis and address them. The interviewed ministers said that the Church members insufficiently offered support to one another hence inspiring each other less, taking the Christian faith and teachings from being the center of the people in the community at large. It is vital noting that the transformational leadership theory and the leader member exchange theory agrees very well with the aspect earlier mentioned on the

interaction between the leaders and the members for mutual benefit. These findings were in disagreement with the presentation put across by Farrell (2023) on the need and responsibility of ordained Church ministers such as the laity in carrying out the ministry of integrating Christian teachings into daily living in and outside the church environs. On the aspect of church leadership offering the required support to church members, Viagappan (2018) explained that unlike in the current findings, leaders gave adequate support to individual members. This was by placing overseers in leadership roles where they could be nurtured while reporting and remaining accountable to the church on the progress of the members (Viagappan, 2018).

The second indicator was about mission and evangelism. Significantly, the FGDs displayed that mission and evangelism is a very critical role of all Church members for long-time spiritual growth and development. The respondents argued that this requires intentional Christian witnessing that is progressive and consistent with Christian teachings with accountability and behavior monitoring leading to successful transformation of individuals in all sectors of existence. A consistent life means that Church members need to cautiously reflect on the consequences of their lifestyle on the society in which they reside. This implies that the more the world looks up to Church members, the more they need to be watchful on the kind of lifestyle they exhibit.

Several members through the questionnaires regretted that the aspect of mission and evangelism by Church members in Kaaga synod stands wanting. The ministers agreed with this by indicating that mission and evangelism has been left to the clergy and circuit leaders to execute. Minister R responded by saying that, *"the Church members need to know that*

witnessing should begin right from homes and residential places before it is taken by the synod mission teams as 'crusades and revival meetings in towns and market places'

The FGD respondents mentioned that the parents also in small ways instill Christian virtues in their children though not in a progressive manner, however, a family being the smallest unit in the entire society need to always do this as a way of propagating mission and evangelism. Evangelism Starts at Home

Asrat and Bataillard (2022) supports the findings of research the Lausanne Children and Evangelism Network held a children and family forum and agreed that the all-inclusive development of any child happens and should continue to take place every time the families carry on with the role of discipleship to their children. This is because the forum believed that any productive effort of evangelism begins at home since the family forms the initial grounds where children learn about God and all matters of faith, as they get nurtured into godliness. According to Asrat and Bataillard (2022), children learn about mission of God from the parents, grandparents, and extended family members, seeing them carry out mission work in reaching out to the families within their neighborhood. Therefore, the church ideally is a congregation of several families. This probably qualifies why the Lausanne Children and Evangelism changed its name to the Lausanne Children and Family Network so that they can intentionally engage in supporting various families in positioning themselves into child evangelism and mission right from their homes.

The third indicator dealt with the Christian attitude. Subsequently in one of the questionnaires, the respondent argued that Christian attitude towards developing holistic

integration of Christian faith into daily living is vital for it supplies the motivation for Christian living.

Obukohwo (2018) noted that even God, the creator of everything recognizes the prominence of attitude, which he either commends (godly attitude) or condemns (ungodly attitude) in people's lives. According to Obukohwo (2018), attitude is a reflection of people's beliefs, character, and conduct, commitment, service and sacrifice in life engagements. Obukohwo (2018) further explains that attitude represents a natural creation of the integration of our self-worth, self-concepts, self-esteem, and a sense of significance. In principle, one's attitude remains as an exhibition of who they perceive they are, "For as a man thinketh in his heart so is he" (Proverbs 23:7).

Therefore, the power of attitude simply referred to here is the ability to influence character, feelings and positions. Obukohwo asserts that attitude influences people's choices and actions, and reactions to encounters, incentives, and also rewards. Further, attitude commands ones response happenings, determining the quality of their future, creating the world with determination of success in life.

The research findings as earlier mentioned recorded some aspects of attitude, where members could not participate consistently in various programs of the Church. It was also noted that various members had negative attitudes towards the MCK bylaws. Due to this, Church members need to know that attitude cannot be kept as a secret, because it can clearly be revealed in their faces, voices, and also actions.

This agrees with the FGDs who argued that life is holistic despite what Christians encounter every day, and this holistic nature of human life demands a strong Christian

attitude. The respondents argued the members with strong Christian attitude have been seen to be people of integrity in their conduct and character even when they are outside the Church.

4.8 MCK Standing Orders and the Integration Christian Faith

The fifth objective was the moderating variable that investigated the contribution of MCK standing orders in integrating Christian faith into daily living in the MCK Kaaga synod. The MCK standing orders, as indicated earlier, are the by-laws that guide and control all the operations of the Methodist Church in Kenya. The indicator was handled concerning role of the MCK standing orders and their influence on; the role of programs, the role of the clergy, as well as the roles of the lay leaders and Church members in fostering the integration of Christian faith into daily living.

Most of the interviewed clergy members indicated that the standing orders were set to enhance the embodiment of Christian teachings by the Methodists in all spheres of their lives. Minister S responded by indicating that, “that the MCK standing orders help them greatly in the execution of their job descriptions. The standing orders state what is to be done and how to do it, where the duties of the ministers/clergy are well laid down”.

This is in agreement with Showers (2023 indication that Church bylaws are formulated to serve as structured and informed guides to the Church aimed at supporting and guiding the services offered by the clergy, other employees, lay leaders and ordinary members. According to Showers (2023), Church bylaws guide its efforts to fulfill its calling in using spiritual gifts and getting the most out of service to God and humanity. This is strongly in agreement with the MCK standing orders in the efforts of protecting the biblical moralities

on the clergy, lay leaders and all other members. However, it was found that many of the Churches do not refer to the orders in their execution of the Church programs hence lacking clarity on how to progressively make these programs relevant. Therefore, failure to follow the stipulated procedures on programs execution challenged their reliability in integrating Christian teachings in their lives. All the ministers noted that integrating the Christian faith into daily living could successfully be arrived at if all the ministers/clergy followed the standing orders consistently. They argued that this integration lacked consistency because the standing orders have (irregularities in their adherence) irregularly been adhered to. Due to failure to be guided by the standing orders, levels of confusion were noted hence making integration to suffer inconsistencies. This argument was supported by the documentary analysis done on the Kaaga synod minutes, which revealed the violation of the standing orders by some ministers/clergies Synod minutes 2019 and 2020.The FGD discussions noted that the standing orders need to be revised, taking into consideration inclusivity which could be arrived at when the members get encouraged to participate in the review process.

The contribution of the MCK standing orders and their influence on the lay leaders on the integration of Christian faith into daily living was addressed by this research; the majority of the ministers/clergy who were interviewed responded, and the aspect of ignorance and lack of awareness of the MCK standing orders by several lay leaders was emphasized. This agreed with the responses from the focus group discussions, which revealed that many lay leaders in the Kaaga synod do not have the said Standing orders. The same was also noted from the documentary analysis. (MCK Kaaga Synod, 2019, 2020, 2021).

In the holistic integration of Christian faith by Church members, several questionnaire respondents, who were mainly ordinary members of the Church, noted that they only heard the lay leaders and ministers reference the standing orders. The documentary analysis exposed that many Church members have a negative attitude towards the MCK standing orders, claiming that these orders are legalistic stipulations that some members disassociate with. The same documentary analysis indicated that the members' negative attitude towards the standing orders implies a need for more sensitization among the congregations about them. (MCK Kaaga Synod, 2021).

4.9 Summary of the Chapter

The current research gathered data using interviews, questionnaires, FGDs and documentary analysis. It was confirmed that largely, the 'gathered Church and the 'scattered Church' in MCK Kaaga synod behave differently though they are the same people. This means that when people are in the Church they portray godliness but when they are in their daily endeavors in different spheres behave differently. The relevancy and reliability of the Church programs in fostering the integration of faith into daily living was handled and inconsistency as well as lack of progressiveness was noted. However, the study revealed that the examined Church programs were dependable and reliable, only their implementation lacked advancement due to deficiency in proper monitoring and evaluation.

The role of the clergy and lay leaders in fostering the integration of Christian faith into daily living was thoroughly investigated under respective indicators. The study revealed that the clergies in MCK Kaaga synod do a lot in inculcating Christian faith teachings to

members, however lack of follow-up to ensure the propagation of the same was noted hence making it difficult to foster the integration of these Christian teachings in all the life endeavors. On the examination on the extent of holistic integration of Christian faith into daily living by the members, the study addressed some indicators on the same and found that the Church members' interactions particularly on witnessing/evangelism was not intentional and therefore optional to many. Christianity could only be exemplified mainly in the Church gatherings deterring the advancement and practice of Christian teachings on daily basis and in all the areas of life.

The contribution of the MCK standing orders was investigated and the need for demystification of the same was found. The study exposed that various members including some lay leaders are not acquainted with the Standing orders and some clergies utilize it selectively. The study found that the MCK standing orders are in place to ensure discipline in the integration of Biblical teachings in daily living. Due to lack of knowledge about the orders, several lay leaders as well as Church members were found to have a negative attitude towards the standing orders.

CHAPTER FIVE

SUMMARY, CONCLUSIONS AND ECOMMENDATIONS

5.1 Introduction

The summary of the findings, conclusions and recommendations of this research is presented in this chapter. The study sought to analyze the role of the Church in fostering the integration of Christian faith into daily living at MCK, Kaaga synod, by use of transformational theory and leader member exchange theory. The two theories were able to provide the theoretical basis for the variables regarding integration of Christian faith into daily living and the necessary conclusions.

The first objective sought to examine the role of the programs put in place by the Church in MCK Kaaga synod in fostering faith integration. Inconsistencies in programs implementation as well as poor or no monitoring and evaluation of programs were realized. The second objective was on the role of the clergy and found out the lack of persistent and deliberate efforts in mentorship, lack of follow-ups in encouraging members and leaders to propagate the same in daily living even when they are in the market place and disconnection between what they believed and how they lived.

The third objective investigated the role of the lay leaders and arrived at overreliance by the lay leaders on the clergies and passiveness in their leadership roles. The fourth objective examined the extent of holistic integration of Christian faith into daily living in MCK Kaaga synod by the Church members with the analysis of the following indicators: extent/Scope of members' Interactions, the member's role in mission & evangelism and

Christian attitude. This study found out that several members lack the commitment to take personal initiatives to receive the Christian teachings progressively, deficiency in personal responsibility to consistently practice the received Christian teachings as well as high levels of individualism. The fifth objective investigated the moderating influence of MCK standing orders between the independent and dependent variables. This research got the results that the MCK orders have a purpose of guiding and influencing the clergies' job descriptions, the clergies and lay members' violated them, however, they are in place to orderly aid the embodiment of Christian teachings in structured ways.

5.2 Summary of the findings

The study achieved a response rate of 77% which was adequate and representative of the target sample.

5.2.1 Background Information of Respondents

Among the demographic sought were: gender, level of education and occupation. Out of eight superintendent ministers sampled, three were male (37.5%) and five were female (62.5%). All ministers had excellent educational backgrounds, with four (50%) of them being bachelor's degree holders, three (37.5) having master's degrees and one (12.5%) with a doctorate. All ministers worked full-time basis. The church member's demographics details were also investigated. It was found, 110(52%) were male and 133(78%) were female respondents. Most church members had only secondary education, comprising 201(75%) of the sample population. Others had certificate 27(7%), diploma 17(4.5%), under graduate degree 49(13%) and master's degree 1(0.3%). Marital status was also put

into consideration in this study and, 200(53%) of respondents were married, 71(18%) were single and 40(11%) were divorced.

5.2.2 Role of church Programs in Integrating Christian Faith

The Kaaga synod made a good effort to improve the church programs and make them meaningful to the churchgoers. This is notably evidenced in the children's programs that were evaluated, like Sunday school and morning devotions at MCK Primary schools. They were fairly dependable though not that constant in providing youngsters with the knowledge and skills they need to advance holistically in their daily lives. Although that was the case, the study realized some shortcoming in the attendance in various Sunday school services. This was caused by what was noted from the interviews as lack of parental guidance. In other words, some children were reluctant to attend to their program because it was optional for them. It was also reported that some parents do not attend Sunday services hence failing to model their children on the same.

Adult-targeted programs had difficulties that needed to be taken into consideration in order to find ways to make them better. According to the documentary assessment, the Methodist Church in Kenya has clearly defined policies and procedures for all the synods on all Church programs, how to carry them out and who is expected to do it. However, largely this was not the case. Various Programs were noted to encounter difficulties, especially in participation, which had caused these programs to deteriorate leading to members' hazy comprehension of their significance.

The outcomes from this study found that Kaaga Synod's programs are well-structured, however, they lack adequate implementation and properly established strategies on their

monitoring and evaluation. The study also revealed the need to review and revise the existing programs. Inconsistency in doing these programs threatened the integration of Christian teachings (derived from them) in daily living.

5.2.3 Role of clergy in integrating Christian faith into daily living.

After carefully examining the clergy's established tasks in Methodist literature and contrasting them with the work they actually perform, it was apparent that they play a crucial part in every aspect of church life. The ministers/Clergies are mandated with role of nurturing the church members progressively in all their daily lives through all the Christian teachings. The documentary analysis noted minimal monitoring and evaluation by the clergies on the application of Christian teachings in all the spheres of the believers' lives.

It was also found that the aspect of role modeling by the ministers/clergies is not intentional and deliberate. Various respondents reacted by indicating that the clergies are viewed by the Church members as representatives of God on earth and therefore are expected to live their lives by setting examples to the rest of the believers as well as non-believers.

This study also found out that the clergy need to improve on being up-date as far as the current affairs are concerned, so as to remain relevant in their functions and be able to encourage and nurture Christians in all the spheres of their daily living.

5.2.4 Role of lay leader in integrating Christian faith into daily living

It is vital noting that God calls all people in the church, both ordained and non-ordained to participate in lifelong endeavor. This implies that the integration of Christian teachings into daily living is expected to be applied by all people and it is much more than just preaching

the word of God. The misperception that Christian faith integration is the work of the clergy only keeps many laity from fostering and perpetuating Christian morality and ethos on their daily living. The role of discipleship ministry by the lay leadership in Kaaga synod was found wanting because the laity perceive this as the clergies' exclusive role, hence calling for more training and sensitization by the clergies to all the believers and particularly the lay leaders.

It is the responsibility of the lay leaders to ensure that the Church members are progressively receiving the training and support required for their daily Christian living. The lay leaders are also expected to consistently liaise with the clergies for constant mentorship and training for them to clearly mentor and train the Church members who are with them regularly.

5.2.5 Role of church members in integrating Christian faith into daily living

In reference this research, findings in Kaaga synod, conclusion is made that the holistic integration of Christian faith into daily living is paramount and is biblically instituted. In support of this, Jesus modeled a holistic integration of Christian teachings as summarized in the Bible (Luke 4:18–19), where he laid out his mission agenda addressing both the spiritual and physical wellbeing of human beings.

This study has examined some means in which the church members are called upon to engage in the proclamation and integration of the Gospel into daily living, drawing from Jesus Christ, who is the model as earlier stated. From the findings, all Church members need to rethink their role and responsibility in embodying the gospel on daily basis which was found deficient.

5.2.6. The Role of MCK standing orders

The responses from the data collection tools regarding the MCK standing orders were objectively analyzed. It came out explicitly that these orders are well stipulated and mainly guide the operations in church levels including in the synod under study. The respondents including the documentary analysis revealed a negative attitude by some lay leaders and also members towards the standing orders. This deters the implementation of various guidelines stipulated there in, hence making it difficult to embrace practical Christianity on daily basis. However, there are those who were reported to adhere to the guidance given by the standing orders though the holistic integration becomes difficult because the majority perceive the orders as promoting legalism. It is vital noting that this challenge could mainly be brought about by lack of knowledge of the MCK standing orders as indicated by various respondents, and therefore training of the Church members by the lay leaders and the clergies becomes critical.

5.3 Conclusions

The conclusions of the study are presented starting with consistency and reliability of church programs, role of clergy, lay leaders, integration of Christian teachings into daily living and the contributions of MCK standing orders.

Kaaga synod had operational church programs such as Sunday school, morning devotion, and adult-targeted programs which were well guided by the church standing orders. However, the programs were suffering constancy in equipping the group with knowledge and skills, little parental role modelling and guidance to children, minimal member attendance, lack of evaluation criteria to better the programs, minimal participation,

unestablished monitoring and evaluation and unestablished criteria to maintain long-term relevancy of the programs. The results inferred on the need to involve parents in improving attendance of children programs and monitoring and evaluation strategies to earn participation, consistency and relevancy.

5.3.1 Role of clergy in Integrating Christian Faith into daily living

The study established that the clergy played a central role in impacting the integration of faith into daily living of church members. They assured this by nurturing the church members progressively in all their daily lives through all the Christian teachings. However, there were shortfalls in carrying out their role evidenced by unintentional modelling, limited monitoring and evaluation and lack of up-to datedness with current affairs in the society and on applying Christian teachings in all the believers' lives.

5.3.2 Role of lay leaders in Integrating Christian Faith into daily living

Lay leaders were playing a key role in impacting the integration of faith into daily living of church members. However, the role of discipleship ministry by the lay leadership in Kaaga synod was found wanting because the laity perceived this as the clergies' exclusive role. There was need for training and mentorship to acquaint lay leaders their noble responsibility of ensuring members are progressively receiving the training and support required for their daily Christian living

5.3.3 Role of church members in integrating Christian Faith into daily living

This was the fourth variable and the study concludes that, the holistic integration of Christian faith into daily living is paramount and biblically instituted. However, the level of integration is weak. Training and mentorship, lay leaders and clergy involvement,

monitoring and evaluation of church programs have been found to possess impact in improving integration of Christian faith in daily living hence a need to be strengthened.

5.3.4 Role of MCK standing in integrating Christian faith into daily living

Concerning the moderating variable on the contribution of MCK standing orders, the study concludes that, there are well stipulated orders which guide church-level operations. However, some clergy and lay leaders possessed negative attitudes towards adopting them claiming they were promoting legalism hence, holistic integration of faith in daily living became difficult. The study noted that this was resulting from lack of knowledge by the church leadership on the need for the MCK standing orders.

5.4 Recommendations

In this section, the study outlines recommendations based on the presented summaries and conclusion. Also, the implications on the adopted theories and practices are articulated. The study also captures the recommendations for further studies.

5.4.1 Role of Church Programs in integrating Christian Faith into daily living

A crucial aspect of every religious program is its regularity. Therefore, this study recommends the church clergy to ensure that leaders are in place always, who are knowledgeable, trained and oriented to oversee various programs in promoting practical Christianity. For the general congregation to grasp the importance of being the partakers of Church programs, these trainings ought to be made available to them as well. The study also noted that children are known for their tendency to learn through emulating the code of conduct from their seniors. The study therefore, recommends parents to be role models to their children by attending the adult's church gatherings and events and embodying the

Christian teachings in everything they do on a daily basis. In course of conducting the study, it was noted that monitoring and evaluation was needful in order to sustain relevancy of church programs. In line to this, the study recommends the church clergy and lay leaders to review some of the existing programs while improving others in order to promote the daily embedding of Christian knowledge received through those programs.

5.4.2 Role of the Clergy in Integrating Christian Faith into daily living

The clergy play a crucial role in the spiritual and social development of their congregations. They are expected to provide guidance, support, and spiritual nourishment to their members, as well as oversee the day-to-day operations of their churches. However, as the number of churches within a circuit increase, the workload of the clergy also increases. This can make it challenging for them to meet the expected performance standards and provide sufficient attention to each individual church within their circuit. This definitely have negative repercussions on various programs that were addressed by this study because there has been no close monitoring and evaluation by the clergies. In order for them to effectively perform their roles, the study recommends members of the clergy be intentional in recruiting, mentoring, training and equipping lay leaders who can take up some or the roles under their dispensation. This could ease the ministers from huge workloads. It will also aid in fostering the integration of Christian faith in daily living because the Church members scatter to all places after Church gatherings, and therefore if they are well prepared, this integration will be realized. Moreover, the study recommends clergies/ministers to always acquaint themselves with contemporary happenings in order to be in a position to create awareness to all Church members on the same so as to promote practical Christianity on daily basis and in all spheres of life. Also, ministers/clergies are

recommended to demystify the MCK standing orders so that all the Church members will be aware of their existence and significance.

5.4.3 Role of lay leaders in integrating Christian faith into daily living

This research recommends the lay leaders to initiate a purposeful relationship between themselves, members and the clergies or team workmanship. Therefore, there is need for a progressive growth of relationship between church leaders and the members for consistent integration of Christian teachings on day to day basis. The study also recommends the lay leaders to raise their levels of commitment through taking personal responsibilities in receiving and practicing Christian teachings in their daily operations to avoid the disconnection between what they believe and how they live.

5.4.4 Role of church members in integrating Christian faith into daily living

From the research findings the study recommends the Church members to maintain a balance between their spiritual and social dimensions of as part of their daily living**.** This balance is essential for the well-being of individuals and the community as a whole. The spiritual dimension involves maintaining a close relationship with God through prayer, worship, and reading of the Bible, while the social dimension involves building relationships with others and engaging in activities that promote the common good. John Wesley's concept of spiritual and social holiness is particularly relevant in this regard. Wesley believed that true holiness involves both spiritual and social aspects, and that Christians should strive to live a life that reflects this balance. This means that Christians should not only focus on their individual spiritual development but also on engaging in social activities that promote justice, peace, and the common good of all.

To implement this concept consistently, churches could explore intentional ways of promoting both spiritual and social holiness among their members. This could involve organizing events that promote community building, such as picnics, sports activities, and community service projects. It could also involve incorporating social justice issues into sermons and Bible studies to encourage members to engage in activities that promote the common good. Ministers/clergies could also play a crucial role in promoting spiritual and social holiness among their members. They could provide guidance and support to members in their spiritual development while also encouraging them to engage in social activities that promote justice and peace. They could also model this balance in their own lives, demonstrating to members how to live a life that reflects both spiritual and social holiness.

5.4.5 Role of MCK standing orders in integrating Christian faith into daily living

It was evident that MCK standing orders were contributing towards the integration of Christian faith in the daily living of church members. However, church members were not aware of their existence and lay leaders shunned implementing them. This study henceforth, recommends ministers/clergies to execute progressive trainings to lay leaders and church members on the MCK standing orders and the significance of their application.

5.5 Theoretical and practical Implications of the study findings

The study findings concluded that church programs, clergy, lay leaders and MCK standing orders were crucial in effecting the integration of Christian faith in the daily living of church members. These findings support the argument drawn from transformational leadership and the Leader-Member Exchange theories. This is because, transformational

leadership theory related how leaders influence others (clergies) and church members by what they offer in exchange for the Church and the outcome which is the integrating Christian faith into daily living. The Leader-Member Exchange was relevant in explaining the general spiritual satisfaction, fulfilment, and participation by groups (Men, women, youth and Junior Church) leadership, adherence to Church policies and procedures, empowerment of both leaders and members of the Church, perceptions and behavior in the market place which were the variables of the study. The results also were in support with the literature reviewed in chapter two which stressed the aspects of training, mentorship, monitoring and evaluation and the role of clergy and lay leaders.

The results and conclusions of the study pose some implications on the church programs policies, measures and practices which need to include important aspects such as programs monitoring and evaluation, lay leaders and general members training and role modelling. The findings will also inform the formulation of the MCK Kaaga synod strategic plan document taking into consideration a clear framework for Christian faith integration in all the aspects of daily living as well as the monitoring and evaluation of the same. They also implicate the clergy and lay leaders to be an example in and outside the church as role models in effecting the integration of Christian faith in their daily living.

Consequently, the study implicates the clergy to conduct rigors trainings and awareness creation to church members and the lay leaders on the necessity of MCK standing orders. There is need for parents to be sensitized on their crucial role modelling towards their children and teenagers. In order to achieve the expected integration of faith in all the aspects of daily life, the MCK Kaaga synod needs to review the discipleship program from its current status of membership training(seasonal) to a life-long status (all seasons with

different classes and levels) accommodating a spiral characteristic borrowing from a metamorphosis cycle.

5.6 Recommendations for Future Studies

The study recommends that further research be done on three areas related to the integration of the Christian faith into daily living.

i. In course of carrying out the study, the researcher noted a great need for accountability measures in fostering the integration of faith in daily living. A study therefore needs to be conducted on the assessment on accountability measures in the integration of Christian faith into daily living so as to advice on the monitoring and evaluation of how the said integration is carried out by all Christians in the Church.

ii. The study assessed the study role of the Church in fostering the integration of the Christian Faith into daily living in Kaaga Synod, Methodist Church in Kenya. A further study can be done on the role of a believer in incarnating through inculturation Christian faith into daily activities.

iii. Lastly, the study recommends a phenomenological analysis of the integration of the Christian faith as a lifestyle. This research could explore how Christians experience the integration of their faith into their daily lives and how this integration affects their sense of identity, purpose, and well-being.

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APPENDICES

Appendix I: Informed Consent Cover Letter

DATE:

TO WHOM IT MAY CONCERN

RE: INFORMED CONSENT COVER LETTER

Dear _____

I am Patrick Karani Justus, a PhD candidate from Kenya Methodist University, in the School of Education and Social Sciences. I am carrying out a research titled 'The integration of Christian faith into daily living at Methodist Church in Kenya, Kaaga Synod', with the following objectives:

i. To assess the reliability of the programs put in place by the church in fostering the integration of Christian faith into daily living in Kaaga Synod, Methodist Church in Kenya.
ii. To examine the role of the clergy in fostering the integration of Christian faith into daily living in Kaaga Synod, Methodist Church in Kenya.
iii. To investigate the role played by Church lay leaders in fostering the integration of Christian faith into daily living in Kaaga Synod, Methodist Church in Kenya.
iv. To assess the extent of holistic integration of Christian faith into daily living by Church members in Kaaga Synod, Methodist Church in Kenya.
v. To assess the contribution of the MCK standing orders in integrating Christian faith into daily living in Kaaga synod, Methodist Church in Kenya.

Consequently, I kindly wish to request you to participate in assisting me gather the required data my research tools will be questionnaires, interview schedules, documentary analysis and Focus group discussions scheduled to take less than 20 minutes to complete.

Kindly note that your participation in this research will be totally voluntary. Also, you may choose to participate or not or even to withdraw from the same anytime you wish. Additionally, I assure you that all data collected in this research will be treated with confidentiality, with your identity strictly concealed because a coding system will be used in place of names.

Therefore, I will be thankful and appreciative if you could kindly find time to complete the schedule as you respond to the questions asked in this regard.

Therefore, I am kindly requesting you to sign the consent form (below) in agreement to participate in the study. I will gladly receive the signed copy of this form. Should you have questions regarding your participation, please contact me on karastus77@gmail.com.

Yours Faithfully,

Justus Patrick Karani.

Statement of Consent

You will be given a copy of this information to keep for your records.

Please read the questions below and indicate whether or not you would be willing to participate in the study as described.

1. Do you consent to participate in the study by completing the questionnaire or interview described above?

Yes ( ) No ( )

2. Do you consent that your views be captured on a notebook and recorded using a smart phone?

Yes ( ) No ( )

3. Do you consent to voluntarily provide information asked for the purposes of this study?

Yes ( ) No ( )

Signature Date

_____ _____

Appendix II: Interview Schedule

Dear respondent,

This Interview schedule seeks your views, knowledge, opinions and understanding on the role of the Church in fostering the integration of Christian faith into daily living at Methodist Church in Kenya, Kaaga synod. It is expected that take approximately 15 minutes to fill and complete it. Please indicate your answers by ticking (√) the appropriately answer or by giving the needed information on the spaces provided. There is no right or wrong answers, so please be free to respond openly and objectively, and from your standpoint. Please do not write your name on this schedule.

Section 1: Background profile

Kindly answer the following questions as they accurately apply to you.

i. Your Gender: Male ☐ Female ☐ I prefer not to say ☐

ii. Your highest level of **government accredited education:** Below primary ☐ Secondary ☐ Diploma ☐ Degree ☐ Masters ☐ Doctorate ☐

iii. Your occupation:

- Pastor ☐ Reverend ☐ Bishop ☐ Apostle ☐ Prophet ☐ Evangelist ☐

- Public Servant *(e.g. Teacher, Civil servant)* ☐

- Entrepreneur *(Business)* ☐

- Farmer ☐

- Other_____

Appendix II Interview schedule.

Section I. The role of the Church programs in the integration of

Christian faith into daily living.

1. Explain how Sunday school programmers fostering the integration of Christian faith into daily living.

2. State how Youth, men &women fellowship programs impact fostering the integration of Christian faith into daily living.

3. State how school morning devotions programmers impact fostering the integration of Christian faith into daily living.

4. Explain how Mission & evangelism programmers affects fostering the integration of Christian faith into daily living.

Section II. The Role of the Lay leaders in integrating Christian faith into daily living

1. Explain how Moral support given by church lay leaders influence fostering the integration of Christian faith into daily living.

2. Explain how role modeling by lay leaders influence the church members in fostering the integration of Christian faith into daily living.

3. Explain how Active lay leadership influence the fostering the integration of Christian faith into daily living.

Section III. The role of the clergy in integrating Christian faith into daily living.

1. Explain how Trainings offered by clergy to church members and leaders influence fostering the integration of Christian faith into daily living.

2. Explain how Role modeling to church members and leaders by clergy influence fostering the integration of Christian faith into daily living.

3. Explain how awareness of current matters to church members and leaders given by clergy influence fostering the integration of Christian faith into daily living.

4. Explain how Stewardship as role given to church members and leaders by clergy influence fostering the integration of Christian faith into daily living.

Section IV. The role of Church members integration of Christian faith into daily

1. Explain how Mission & evangelism impact on holistic integration of Christian faith into daily living.

2. Explain how Christian attitude help in developing holistic integration of Christian faith into daily living.

3. Explain how Economic status has impacted holistic integration of Christian faith into daily living.

4. Explain how Social status impacts holistic integration of Christian faith into daily living.

Section V. The role of MCK Standing orders in Christian faith integration

1. Describe how the MCK standing orders influence the role of the clergies in the integration of Christian faith into daily living

2. Explain how the MCK standing orders affect the role of the lay leaders in integrating Christian faith into daily living.

3. Describe how MCK standing orders influence the members' holistic integration of Christian faith into daily living.

THANK YOU FOR SPARING YOUR TIME FOR THIS DISCUSSION. THE INFORMATION YOU HAVE GIVEN WILL BE KEPT CONFIDENTIAL. GOD BLESS YOU.

Appendix III: Checklist for 27 Circuits' in MCK Kaaga synod Documentary Analysis

'The role of the Church in Fostering the Integration of Christian Faith into Daily living at MCK, Kaaga Synod'

Section one

i. **How constant are the programs put in place for fostering the integration of Christian faith into the daily living of the Church members in the Methodist Church in Kenya, Kaaga Synod?**

INDICATORS TO BE CHECKED	**DOCUMENTS TO BE PERUSED** **(Dating 5 years back)**
(i). Sunday school programs	MCK Kaaga Synod Annual General meetings' minutes.
(ii). Youth Fellowship programs	
(iii). Women Fellowship programs	
(iv) Men Fellowship programs	
(v) Mission and evangelism	
(v) Bible study	
(vi)Discipleship	

Section two.

ii. **What role is played by clergy in fostering the integration of Christian faith into daily living of the Church members in the Methodist Church in Kenya, Kaaga Synod?**

INDICATORS TO BE CHECKED	**DOCUMENTS TO BE PERUSED** **(Dating 5 years back)**
(i). Training and equipping	Minutes of MCK kaaga Synod Annual general meetings.
(ii). Role modeling	
(iii). Creation of awareness	
(iv). Disciplined Christian Lifestyle	
(v). Stewardship	

Section three.

iii. **How do the Church lay leaders contribute in fostering the integration of Christian faith into the daily living of the Church members in the Methodist Church in Kenya, Kaaga Synod?**

INDICATORS TO BE CHECKED	DOCUMENTS TO BE PERUSED (Dating 5 years back)
(i). Moral support	MCK Kaaga Synod Annual General meetings' minutes
(ii). Role modeling	
(iii) Active leadership and commitment to serve	
(iv)Practical leadership	

Section four

iv. To what extent have Church members embedded the holistic integration of Christian faith into daily living at Methodist Church in Kenya, Kaaga Synod?

DOCUMENTS TO BE CHECKED	DOCUMENTS TO BE PERUSED (Dating 5 years back)
(i). Extent/scope of interaction	Minutes of MCK Kaaga Synod Annual general meetings.
(ii). Mission and evangelism	
(iii). Christian attitude	
(iv). Economic status	
(v), Social status.	

Appendix IV: Questionnaire for Church members (Men, Women and Youth)

In order to ensure confidentiality, do not put down your name on the questionnaire.

Please answer the questions as honestly and objectively as possible. All the information

Provided shall be treated with utmost confidentiality and used for academic objectivity of the study. Tick where appropriately.

Section I: Demographic Information

2. What is your age? ☐

a) Below 25 Years ☐

b) 26-35 Years ☐

c) 36-45 Years ☐

d) 46-55 Years ☐

e) Above 56 ☐

3. What is your highest level of education?

a) Masters and above ☐

b) Bachelors ☐

c) Diploma ☐

d) Certificate ☐

e) Secondary Level ☐

f) Others (Please specify) .....

4. What is your marital Status?

a) Married ☐

b) Single ☐

c) Divorced ☐

Section B. Constancy and relevancy of Church programs in integrating Christian faith into daily living

1. Does your Church have Sunday school programs? If yes, how consistent and relevant are they?

.....

.....

.....

2. Are there functional youth, women and men fellowship programs in your Church? If yes, how do they influence the youth, women and men's daily living?

……

……

……

3. Are there operational mission and evangelism programs in your Church? If yes, explain how they influence Christian living in all the aspects of daily living

……

……

……

4. (a).Does your Church have active Bible study programs across all groups(Men, women and youth fellowships)? If yes, how consistent are they?.....

.....

.....

(b). In your assessment, do these bible study programs affect the behavior of men, women, and youth in all the aspects of their daily living? If yes, give examples and if no kindly explain…….....

.....

.....

5. Are there functional discipleship programs in your Church? Are they progressive? Who are the beneficiaries?

Section C. The role of Church lay leaders in integrating Christian faith into daily living

1. How could you describe the involvement of the lay leaders in your Church in giving moral support to the members?

……

……

2. Are your Church lay leaders' role models to members? Explain whether their modeling takes place beyond the Church worship services (outside the Church in all daily endeavors)

3. (a).From your observation, do your Church lay leaders provide active leadership to the Church members.

……

……

(b).Do your leaders have a commitment to practically provide leadership to the Church?

……

……

Section D. The role of the Church clergy in integrating Christian faith into daily living

1. (a).Do your Church ministers/clergies conduct trainings for the members? If yes, kindly state if it happens regularly and consistently,

……

……

(b). Do your Church ministers/clergies facilitate discipleship in the Church? If yes, kindly explain briefly how it happens.

……

……

©. Do your Church ministers/clergies assist the members in discovering their ministries?

……

If they do, please describe briefly how it takes place.

……

……

Are you able to recognize the role modeling of your Church ministers/clergies?

2. Do your Church ministers/clergy progressively create awareness of the need to integrate biblical teachings in all the aspects of daily living? If they do, please state briefly how this happens.

……

……

3. (a). From your observation, do your Church ministers/clergies demonstrate a Christian disciplined life style? Explain……

(b). Kindly give examples.

4. (a). Do your church ministers/ clergy offer good Stewardship role to the church and is it done satisfactorily and consistently? Kindly explain

……

……

……

Section E. Holistic integration of Christian faith into daily living by Church members

1. How is mission and evangelism done in your Church? Does it have any impact on the totality of Christian living in all the aspects of life?.....

.....

2. Explain your view about your Church members on Christian attitude and interest in upholding holistic integration of Christian faith into daily living……

……

3. In your view, how does the economic status of your Church members affect their daily practice of Christian teachings.....

.....

Section F. The role of MCK standing orders in integrating Christian faith into daily living.

1. How do MCK standing orders affect the role of the clergies in the integration of Christian faith into daily living?.....

.....

2. In your opinion, explain if the MCK standing orders affect the role of the lay leaders in the integration of Christian faith into daily

living……

……

3. What is your view about the influence of MCK standing orders on Church members' participation in the holistic integration of Christian faith into daily living?.....

.....

Appendix V: Focus Group Discussion Guide for members 27 circuits

1. Introductory speech

Dear ……

Christian Warm greetings,

May I take this opportunity to invite you to a focus group discussion this meeting to discuss on what "Integration of faith and daily living: An examination of the critical pointers of Christian practice in the Methodist Church in Kenya with reference to Kaaga Synod". Kindly, I am honored to invite you for this group discussion because you are a committed member of MCK family and, your perspectives will be deemed to represent those of your churches. Please be free to be objective and honest in your responses. Be assured that your responses will be treated with high level of confidentiality and will not be shared with anyone outside the research team. Thank you.

2. How the FGD will work

The researcher will explain to the Informants their roles in the FGD, the meaning of FGD and elaborating on the content to be discussed. The discussion will take the following steps:

Warm up (20 minutes).

SECTION 1: Self-introductions

Section 1: Background profile

Kindly answer the following questions as they accurately apply to you.

iv. Your Gender: ☐ Male Female ☐ I prefer not to say ☐

v. Your highest level of government accredited education: ☐ Below primary Primary ☐ Secondary ☐ Diploma ☐ Degree ☐ Masters ☐ Doctorate ☐

vi. Your occupation:

- Public Servant *(e.g. Teacher, Civil servant)* ☐

- Entrepreneur *(Business)* ☐

- Farmer ☐

Discussion (60 minutes)

SECTION 2: DISCUSSION SCHEDULE/QUESTIONAIRRE

(a). The role of the Church programs in integrating Christian faith into daily living.

1. Explain how Sunday school programmers fostering the integration of Christian faith into daily living.

2. State how Youth, men &women fellowship programmes in pact fostering the integration of Christian faith into daily living.

3. State how school morning devotions programmers impact fostering the integration of Christian faith into daily living.

4. Explain how Mission & evangelism programmers affects fostering the integration of Christian faith into daily living.

(b). The Role of Church lay leaders in integrating Christian faith into daily living.

1. Explain how Moral support given by church leader influence fostering the integration of Christian faith into daily living.

2. Explain how Role model by lay leaders influences the church members fostering the integration of Christian faith into daily living.

3. Explain how active leadership to the church members influence fostering the integration of Christian faith into daily living.

(c). The Role of the Church clergy in integrating Christian faith into daily living

1. Explain how Trainings offered by clergy to church members and leaders influence fostering the integration of Christian faith into daily living.

2. Explain how Role modeling to church members and leaders by clergy influence fostering the integration of Christian faith into daily living.

3. Explain how the awareness of current matters to church members and leaders given by clergy influence fostering the integration of Christian faith into daily living.

(d). Holistic integration of Christian faith into daily living by Church members.

1. Explain how Stewardship as role given to church members and leaders by clergy influence fostering the integration of Christian faith into daily living.

2. Explain how Mission & evangelism impact on holistic integration of Christian faith into daily living.

3. Explain how Christian attitude helps in developing holistic integration of Christian faith into daily living.

4. Explain how Economic status has impacted holistic integration of Christian faith into daily living.

5. Explain how Social status impacts holistic integration of Christian faith into daily living.

(e). The role of MCK standing orders in the integration of Christian into daily living.

1. In your opinion, do you think that the MCK standing orders affect the execution of the programs laid down by the Church for the integration of Christian faith into daily living?

2. Do the MCK standing orders influence the functions of the clergies in integrating Christian faith into daily living?

3. From your opinion, do you think the MCK standing orders affect the lay leaders' role in integrating Christian faith into daily living?

4. Explain how the MCK standing orders influence the members' participation in the integration of Christian faith into daily living.

APPENDIX VI: Target Population

Table 3.1

Determining the Needed Size of a Randomly Chosen Sample from a Given Population

Population	Sample		Population	Sample		Population	Sample
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
Population	**Sample**		**Population**	**Sample**		**Population**	**Sample**
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	10 000	370
150	108	750	254	15 000	375
160	113	800	260	20 000	377
170	118	850	265	30 000	379
180	123	900	269	40 000	380
190	127	950	274	50 000	381
200	132	1000	278	75 000	382
210	136	1100	285	1 000 000	384

APPENDIX VII: CONSENT TO TAKE PART IN RESEARCH

Justus Patrick Karani

Kenya Methodist University

P. O Box 267-60200

MERU, Kenya

SUBJECT: INFORMED CONSENT

Dear Respondent,

My name is Justus Patrick Karani. I am a PhD candidate from Kenya Methodist University. I am carrying out a research titled 'The integration of Christian faith into daily living at Methodist Church in Kenya, Kaaga Synod', with the following objectives:

i. To assess the reliability of the programs put in place by the church in fostering the integration of Christian faith into daily living in Kaaga Synod, Methodist Church in Kenya.

ii. To examine the role of the clergy in fostering the integration of Christian faith into daily living in Kaaga Synod, Methodist Church in Kenya.

iii. To investigate the role played by Church lay leaders in fostering the integration of Christian faith into daily living in Kaaga Synod, Methodist Church in Kenya.

iv. To assess the extent of holistic integration of Christian faith into daily living by Church members in Kaaga Synod, Methodist Church in Kenya.

v. To assess the contribution of the MCK standing orders in integrating Christian faith into daily living in Kaaga synod, Methodist Church in Kenya .

The findings will be utilized to strengthen the service delivery by improving nursing care documentation and by extension the quality of care delivered to patients by the multidisciplinary team.

Procedure to be followed

Participation in this study will require that I ask you some questions according to the objectives of the study. I will record the information from you in a questionnaire check list.

You have the right to refuse participation in this study. You will not be penalized nor victimized for not joining the study and your decision will not be used against you nor affect you at your place of employment/work

Please remember that participation in the study is voluntary. You may ask questions related to the study at any time. You may refuse to respond to any questions and you may stop an interview at any time. You may also stop being in the study at any time without any consequences to the services you are rendering.

Discomforts and risks

Some of the questions you will be make you uncomfortable. If this happens; you may refuse to answer if you choose. You may also stop the interview at any time. The interview may take about 40 minutes to complete.

Benefits

If you participate in this study you will help us to strengthen the integration of Christian Faith into daily living in our Churches and society at large. As a result, churches, communities and individuals will benefit from spiritual formation and growth. It will

generate new knowledge in this area that will inform decision makers to make decisions that are research based.

Rewards

There is no reward for anyone who chooses to participate in the study.

Confidentiality

The interviews will be conducted in the selected Church premises within the Synod. Your name will not be recorded on the questionnaire and the questionnaires will be kept in a safe

Contact Information

If you have any questions you may contact the following supervisors:

Dr. Mary Kinoti, DVC Academic and Students' Affairs, Kenya Methodist University, Main campus; Tel: 0726006757/ Email: mary.kinoti@kemu.ac.ke Prof. Paul Gichohi, University Librarian, Kenya Methodist University, Main campus Tel: 0721743969 or Email: paul.maku@kemu.ac.ke

Participant's Statement

The above statement regarding my participation in the study is clear to me. I have been given a chance to ask questions and my questions have been answered to my satisfaction. My participation in this study is entirely voluntary. I understand that my records will be kept private and that I can leave the study at any time. I understand that I will not be victimized at my place of work whether I decide to leave the study or not and my decision will not affect the way I am treated at my work place.

Name of Participant…… Date……..

Signature…….

Investigator's Statement

I, the undersigned, have explained to the volunteer in a language s/he understands the procedures to be followed in the study and the risks and the benefits involved.

Name of Interviewer…… Date…….

Interviewer Signature……

Other_____