

Enhancement of Strategies of Men Participation in the Great Commission Mandate in the Africa Inland Church in Trans-Nzoia East Sub-County, Kenya

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Abstract

In the early church apostles were the pillars of the church, participating actively in church activities that involved great disciples like Peter, John and James who supported the gospel authority, the foundational teachings that were vital to the spiritual health of the believers and encouraged house churches. The purpose of the study was to explore strategies to enhance men's participation in the Great Commission in Africa Inland Church (A.I.C) in Trans-Nzoia East Sub-County, Kenya. The study was based on the challenge theory by Whiteman (2013). Whiteman addresses three functions of contextualization in the current work of missiology which relates to men's participation in the Great Commission. Both qualitative and quantitative methods were used to collect data. Purposive and random sampling method was applied in choosing the sampling population. The target population was 1500 church members in which a sample size of 450 individuals was used. The scope of the study was ten AIC churches in Chematch District Church Council (DCC), Trans-Nzoia East Sub-County. Questionnaires were used to obtain quantitative data while face to face interview and focus groups were used to obtain qualitative information about why men were not actively participating in the Great Commission. Piloting of the study was done in three churches among those that were not involved in the study in order to pre-test the instruments that were used and familiarize with the people as well as the areas of study. The Likert scale was used in the questionnaires with a range of five units. Quantitative data was analyzed by use frequency statistics while qualitative data was analyzed thematically according to the objectives of the study. The findings indicated that the failure of men to participate actively in the Great Commission was based on insufficient strategies such as football tournaments in the church, retreats, seminars and more men's ministries.

Key words: *Commission, ministry, participation, strategy*

Background to the study

The fundamental basis of this study is the declining participation of men in the fulfillment of the Great Commission. A close observation of the various roles men play in the church reveals a serious decline in the area of participation and commitment in church attendance. The continued withdrawal from participation and commitment among men has stagnated and jeopardized the fulfillment of the great commission to all, as fewer men than women trickles to church for worship. The existence of the same trend is evident regarding an insufficient number of men participating in midweek cell groups, fellowship, church choirs, bible study, intercessory prayer groups, and evangelism and mission teams. In most churches men who attend and participate in the church are few and some of them dominate in the leadership of

the church. Therefore a quest to develop a paradigm for men's participation is absolutely necessary for the participation in the Great Commission.

Willard (2011) contends that men in the United States and other parts of the world are committing sin through what is referred to the "Great Omission" by their little participation in the participation in the Great Commission. Further, he argues that this is a sin because most men; who fall under the Christian religious group claim to be believers of Jesus Christ despite the fact that they have not engaged in Jesus' final command before his ascension to heaven. Despite the fact that the pastorate is a men's club, almost all other areas in the church life are dominated by women such as in crusades, revivals, retreats, conferences as well as concerts ("Pew Research Center", 2018). The same research show that the only man that is keen in the spiritual matter is the pastor. The high rate of participation and presence of the women in church has branded the church as woman club.

In England, Levitt (2011), purports that the fun-lovers, adventurous, high achievers, alpha males, visionaries, the working, tough and earthly male as well as risk takers rarely participate or attend church except when they are pushed by their wives. These types of men find themselves unfitting in the presence of the quiet, introspective men who attend church quite often without any pressure. Raney (2016), says that the church of the first century attracted men like a magnet due to the strong leadership, honesty and boldness of Jesus that captivated men. A good example is a sermon provided by Peter, which led to the conversion of more than three thousand men. Yet, the majority of men detest attending or participating in the church life, a situation that lives the great commission imbalanced. He also observes that most men who are not in church have at least been into church, but they have found the church unsatisfactory.

Grossman (2015) compares them with the men of the bible such as Samson, Elijah, Moses, Daniel, Paul and Peter who risked their lives for the sake of the word of God. They fearlessly fought and sometimes spilled blood while defending the word of God even at the enemy's throne. They were tough and true leaders whom the society feared and respected a lot. They had intense commitment to God and yet are not perceived as saintly.

Kenneth, (2013) provides the insight of how men participated in the early church, as they bore witness to the Lordship of Jesus Christ to the Gentiles who were a new group of people and to the Jews, whom He regarded the Lost sheep of Israel. Later, he commanded them to go across Israel borders, among all nations until his second coming. Consequently, imprisonment, martyrdom and persecution of Jesus Christ's disciples along with other committed individuals in the proclamation of the gospel indicate their participation in the Great Commission by making people Jesus' disciples. Saul's act of persecuting Christians was greatly detrimental to the growth of Christianity and the making of disciples (Kenneth, 2013). For instance, the martyrdom of Stephen eliminated one of the God's servants who would have contributed to the conversion of many lost people (Acts 7: 54-60). Bigalke (2013), affirms that the disciples of Jesus were persecuted in different places where they took the gospel especially through the Roman Empire. It was so distressing that the leaders who claimed to be God's people, in the name of priests, Pharisees and the Sadducees were the

ones persecuting Jesus and his disciples (Acts 5:17-42). They put them in prison during their mission, but God's power guided them until they preached the gospel even to the Far East. Despite these issues, the early Christian men were able to stick to the great command of Jesus Christ.

Coleman (2018), argues that the disciples of Jesus contributed positively to the Great Commission by leaving everything they had and following Jesus. According to Bigalke (2013), men who are able to endure difficult situations are very important for the growth of the church. And the urge to have them not just attend but participate in church activities has been a concern, which when addressed would bring the gender imbalance in Christian congregation.

Murrow (2011), concurs with the Pew research which purports that; on average Christian congregation is skewed with 53 percent women and 46 percent men. The ratio is even worse in the Pew research conducted in the United States with 61 percent women and 39 percent men. The few men who attend church services do so in order to please their family members. Poodles (2014), agrees that most of these men comfortably sit on the pews as spectators and detests being involved with church activities. He observes that many of them come to church late at the time of sermons, while others though physically present, mentally are absent as evidenced mainly by their concentration on their phones. Church attendance as mentioned above is important. Hummis (2013), wonders why men shun church activities like praying, reading the bible, attending catechism classes, singing, fellowship, sharing faith and volunteering services, disciplining others, having devotional or quiet time and donating to others are also other factors leaving them almost entirely to women. Also Jerome, (2010) observes that Christian men have been reported to be engaging less in prayers compared to women and attributes this men church deficiency syndrome to their lack of religious commitment.

Karlsen(2015) formulates that the biological, cultural, psychological, genetics, social status, involvement in the workforce among others are the key reasons why men participate less in Christian activities that support the Great Commission. However, scholars have not agreed on which factors are more responsible for causing the participation gap. Murrow (2015) suggests that, the church makes men feel uncomfortable because it puts stress on feminine values and through which the church makes them give up the masculine traits. Further he says that the church does not provide a compelling model of leadership to men, among other issues. Podles (2014), agrees with Murrow that the church has few men because the nature of the activities practiced in worship tends to favor women. For instance, the songs sung express love for Jesus hence women tend to express their emotions in the service. Also he argues that women have a natural inclination into the spiritual life, unlike men who need continuous encouragement.

In Africa the role of women in the church is a contentious issue according to Nyambura Njoroge (2006), particularly when passages such as 1st Corinthians 14:34 and 1st Timothy 2: 11-14 are regarded as laying absolute rather than general principles within a particular culture. There can be no denying that women and men are created equal in the image of God.

Thus, we must not focus on the gender role that society, church and African cultures have assigned to women. Jesus radical mission of transformation for liberation and fullness of life means that women and men are equally called and empowered to participate in the same mission in the church. What women and men can do depends on our obedience to the guidance and empowerment of the Holy Spirit.

In Kenya, the findings are not different either. Most congregations in Kenya are composed of women and children. Both old and young men avoid attending and participating in church activities, which would fulfill the Great commission. Collins, 2012 reports about Pastor Robin Mulunda's church and where men were made to stand up in a father's day which is set aside for male parenthood and fatherhood all over the world. However, when all the men had finally arisen, they were very few. Oganda, (2013) laments that husbands drop off their wives and children at their local church before they reverse their cars and speed off. This has contributed to the low rate of male participation in church activities in Kenya. Others remain in their cars reading their weekend newspaper or taking a nap.

Oloo (2017), notes that most men in Kenya attend church during Christmas, big weddings or funeral services for prominent individuals. He rationalizes that thousands of men in Kenya generally experience "Sunday morning sickness" and find several lame excuses for staying behind while encouraging their families to attend church faithfully. He attributes all this to the sin of the Great Omission, whereby men blame the pastor for asking for tithes and by delivering boring sermons. Moreover, other Christian men often take alcohol on Saturday evening and preserve Sunday morning for nursing their hangovers and end up oversleeping hence boycotting church services attendance, particularly on Sunday. This study seeks to explore why church leaders have not attracted as many men as women to participate in the participation in the Great commission in Africa Inland Church Trans-Nzoia East Sub-county, Kenya.

Statement of the Problem

The commitment of the church to the participation in the Great Commission is evident from an empirical look at church pews on Sundays. The church has registered remarkable numerical growth as seen through the emergence of new churches among all peoples. This expansion relates to the Great mandate Jesus Christ gave to his eleven apostles (Matthew 28:19-20). He commissioned them to go and make disciples of all nations, to baptize them in the name of God the Father, the Son and the Holy Spirit and to teach them to observe all things that He had commanded them. All the disciples entrusted with the great commission were men. They supported the Gospel authority, the foundational teachings that were vital to the spiritual health of the believers. This led to the growth of house churches, where early Christians gathered for reading the word and breaking of bread. By the end of the first century, Christianity had already spread from Jerusalem, Judea and Samaria (Acts 1:8), serving as foundations for the expansive spread of Christianity to the utmost part of the earth. Since then men have been in leadership of the church as Bishops, Pastors and church elders. However, it is evident that these church leaders, though men have not succeeded in convincing as many men as women to support the Great Commission. Men do not attend and participate in church activities like fellowships, choirs, Bible studies, catechism and Baptism.

The purpose of the study was to explore strategies to enhance men's participation in the Great Commission in Africa Inland Church (A.I.C) in Trans-Nzoia East Sub-County, Kenya.

Literature Review

According to research provided by Cathy Grossman writer of USA Today, women attend church in large numbers as compared to men in most of the major Christian churches with 20 to 25 percent attend worship every week (Grossman, 2015). Nevertheless, Grossman's research is vindicated with the US Congressional Life Survey that was carried in 2001. The survey indicated that America's average congregation is roughly 39 percent male while 61 percent female. This is just the evidence that men's participation in church activities is low as compared to women. Not only is the USA experiencing the gender gap but the whole world including the Africa Inland Church in Trans-Nzoia East Sub-County, Kenya. It is important that the gender gap be addressed since the participation of men in church activities would influence other family members and a church as a whole. Ross Sawyers a pastor of 121 community church purports that families are 90 percent more likely to go to church if the man in the family attends church (Sawyers, 2009). According to (Sawyers, 2009) since men are identified as leaders in church since the establishment of the early churches, then men are very important in the Great Commission. There are three gender gaps that exist in participation of church activities starting from church attendance, fellowship prayer, singing and evangelism among other activities, which form an unholy trinity that drives men away from Christ: the gap of presence, participation and personality.

Strategies are plans of actions designed to achieve long term or overall aims. The strategies that should be used in encouraging men's participation should be focused at addressing the gender gaps highlighted above. However, filling these gaps is not an easy task, and churches should struggle to minimize them in order to engage more men in accomplishing the Great Commission. The church needs to put up activities in which men would enjoy participating, such as warrior like Christian songs, programs geared towards making friends with the congregational community and thus provide them with a place for participation, as they are unable to obtain the same health and emotional benefits from the congregation relationship that women obtain in the current church activities. Contributions towards completion of various theses, playing some football for the male youth, retreats with funny activities among other programs that masculine men would like.

Support from the main line churches and embracing their activities

To begin with, the gap of presence should be minimized by understanding what men like in the main line churches in which their attendance is relatively higher than the local churches (Terman, 2012). As highlighted earlier, men like the big churches because most churchgoers in the main church churches speak the language of growth, risk, as well as productivity. Additionally, these churches also engage in many successful projects, are able to measure the effectiveness and celebrate its achievements and thus men always like to be identified with these churches due to the success. Therefore, minimizing the gap requires the main line to provide support to the smaller churches such that the services provided in the big churches are also provided in the smaller churches. For instance, AIC Church Sinendet choir should be

visiting Kemeloi AIC church twice a month in order to make men in Kemeloi AIC have a sense of belonging in the local church. The big churches would alternatively support the local churches financially in order to produce a better choir.

Introduction of masculine activities into church

Moreover, it is necessary to highlight the theory postulated by Dr. Barry Liesch which suggests that the kind of worship music should be changed in order to develop a feeling of welcome among men (Liesch, 2016). Liesch suggests that the modern music for worship uses romantic and sometimes erotic language to describe the relationship that exists between man and God. On the other hand, Steve Craig who is the head of the men's ministry in Yorba Linda Friend Church suggests that he is trying to involve men in worship by replacing the soft flowery kind of worship songs with the warrior-type lyrics as well as more masculine things that would attract men, which is in agreement with the writings of David Murrow in his book, "Why Men Hate Going to Church" (Craig, 2013). However, this kind of worship songs may be stereotypic in nature but if the church needs to bring men back in church in order to participate in the command provided in the Great Commission it is of great importance if such ideas would be carefully implemented or assessed to find their effects on the intention of Christianity.

The gap of presence could also be minimized by redesigning the church worship in order to appeal to men. Most of the current church activities and programs seem monotonous and boring to most men who are more masculine, hence the need to redesign them (Murrow, 2011). For instance churches like 121 Community Church are making a radical change by redesigning their worshiping spaces as well as websites as a strategy of bringing men back to church. Many churches are also finding various means of engaging men in fellowship by using "manly activities" such as outdoor adventures or hunting activities.

Increasing men's ministry in church

The gap of participation could also be minimized by increasing the men's ministry in church and activating them. An unscientific, survey carried by Julia DeCelles on churches in Northern Virginia, she suggests that among nineteen churches that she accessed their websites only nine of them had clear male-oriented fellowship programs (DeCelles, 2013). According to DeCelles, thirteen churches among them contain explicit female oriented programs while six of them did not have gender specific groups. Despite that DeCelles survey is crude; the results support Holly Pivec's study which suggests that one of the explanations on the failure to attract men by most churches is that they provide bible studies, as well as mother's circles that are meant for female individuals.

On the other hand, though other churches have some male groups; the groups are not as strong as the female groups. Research carried on the Southern Baptist congregation indicated almost all the churches had the Woman's Missionary Union; however the churches do not have any similar organization for men (Bigalke, 2013). According to (Bigalke, 2013), the Presbyterian women are also active in every congregation in the US, despite the existence of a male organization. Presbyterian churches fail to attract men into these organizations which thus end up becoming inactive. The Bible Study Fellowship (BSF) mentioned earlier

provides concrete information about the differences between men and women programs. BSF provides five times more classes for women than men hence women programs are more active than those of men. Therefore, men groups and programs in church should be strengthened by making them active and increasing more men groups in all churches, so that men could be attracted to church.

Nevertheless, men should also be encouraged to participate in teaching and training children in Sunday school as well as participate in any activity involving children (Piper, 2013). Most of the time male children are taught by female Christians at the early ages and when they grow up as adults they find that there are fewer men in the pews. The message they get is the church is not meant for them, hence end up quitting church, finding it less important to them. However, if men are involved in training children, young boys would grow up knowing that the church is their place to be and would love it.

Men should humble themselves as Jesus did

The gap related to personality should be solved by encouraging men to emulate Jesus who humbled himself throughout his life (Milligan, 2016). Milligan suggests that Jesus Christ is the son of God as well as the creator of the universe (John1: 1-3). As God he is all-knowing and all-powerful however he chose to humble himself in order to redeem the lost human kind. He had to reduce himself to human nature and humiliated himself by becoming submissive to the point of death on the cross as it is written in (Philippians 2:8). Nevertheless, (Luke 2:7) indicates the humble birth of Jesus in which his mother wrapped him in clothes and then laid him in a manger since there was no room for them in the inn. Jesus had the right and power to come as a powerful King escorted by any army of angels to Earth, but instead chose not to be born among the affluent families but rather among the poor and in the less famous land where the king sought to kill him. Nevertheless, Jesus never owned a house but depended on charity food, walked on foot, owned only a cloth and sandals and his parents were also poor. Therefore, men should avoid their masculine nature and humble themselves in order to contribute to needs of the Great Commission.

It is difficult for men to humble themselves hence attracting men with their characters to church would also be important (Gee, 2010). The passivity for churches as mentioned in the personality gap results from the passive individuals and including the active men in church would make the church more appealing as well as creating men's place in church. For instance the risk taker personalities may be important in church and could be brought to the church by developing dangerous ministries. The dangerous ministries should involve stories about individuals who have risked everything in Jesus, narrating the stories of the martyrs both in the bible and in the current world. Risk takers are important in church because without them the church would not make practical decisions. Introducing fun lovers in church may also eliminate the passivity in church experienced in many churches (Murrow, 2011). According to Murrow, fun lovers are fewer in most churches today hence the reason churches do not have fun today. He suggests that fun in most churches is not allowed in church and that there is fun time but not during time of fellowship. The fellowship team controls the joy as well as the celebration by individuals during the worship time and any individuals who

may engage in fun during fellowship end up in the fellowship committee and identified as a service interferer. As a result fun individuals may find that they do not have peace in church and may leave to appease themselves somewhere else. However, churches should change their fellowship time to accommodate fun in order to welcome men who love fun in church.

Ministering at work places

Nevertheless, Men should be guided on how they should minister in their places of work (Murrow, 2011). Most men may need to reach the communities in factories, offices and other workplaces. In such cases Murrow purports that men should be guided on how to comply with various policies and also how to avoid alienating other workers who might be from different denominations or non-believers. In such cases a relaxed and casual approach may work best especially to the like-minded individuals who might be regrouping themselves during free times. The workplace ministry may focus on going into the community to volunteer on projects, which provides the newly retired individuals to engage in the Great Commission work. So place of work ministry may reach those men that are usually absent in church making them feel challenged when they find that their fellow church members are determined to draw individuals into the work of God yet they themselves are derailing it (Craig, 2013). As a result, they may opt to attend church services and finally engage in executing the work of God. The place of work ministry which might be targeting the secular world turns out to be instrumental in drawing back men who had been members of church or who may be unstable church members. This type of strategy is the most appropriate since the majority of men may be hiding in their place of work complaining with an excuse that they have a lot to do over the weekend and may fail in their places of work if they could not work more.

Appropriate use of technology

In an article, “Is Your Technology Use Hurting Your Church?” by Andrew Conrad, technology could positively aid the church in administration, worship, as well as communication. However, technology could have its own downside by distracting worship. The use of Smartphone has doubled over the years throughout the world, fostering self-reliance among individuals (Conrad, 2014). In case of seeking other individuals for any questions in this case the spiritual matters, Google search has become the pastor for many Christians today. Although the internet and technology are not bad by themselves, they are bad when they surrogate human interaction.

Henry Doug, a Lecturer in Baylor University purports that the technology has the propensity to divide, divert and make individuals to have self focus, making them to develop shorter attention periods (Doug, 2018). As a result men get bored of lengthy periods of services and activities even with prayers. According to Doug, (2018), use of video technology is the most harmful technology as far as spiritual issues are concerned, since it contributes most to “at-home church attendance.” Currently, most men find it irrelevant going to church for they could watch live sermons right from their bed, pajamas and without being late. This is an emerging issue that pastors never experienced in the past and so men need to be taught on the importance of physically availing themselves in church. In addition, men select the most

appealing worship songs from their phone apps, DVDs, memory cards, TV channels or radios rather than listen to the live music that is usually limited and sung in way that they do not feel spiritually uplifted.

Research Methodology

The target population was 1500 church members in which a sample size of 450 individuals was used. The scope of the study was ten AIC churches in Chematich District Church Council (DCC), Trans-Nzoia East Sub-County. In this research, a sample of 450 participants from 10 A.I.C churches was used. The researcher applied the central limit theorem of sample size determination to obtain a sample of 450 respondents which will represent 30% of the target population of 1500 in ten churches in Trans-Nzoia East Sub-County. Using oral interviews the researcher got views on men’s participation in church activities. These techniques were suitable to this study because of the nature of the objectives of the study.

Table 1: Sample size

Participants Sample Population	Pastors	Church Leaders	Women Leaders	Youth Leaders	men	Total
Chematich-	1	3	3	3	45	55
Sinendet-70	1	3	3	3	60	70
Kipsogon-65	1	3	3	3	55	65
Kesogon-45	1	3	3	3	35	45
Makutano-40	1	3	3	3	30	40
Kipkorion-35	1	3	3	3	25	35
Ushindi-44	1	3	3	3	34	44
Kapsara-34	1	3	3	3	24	34
Saiwa-30	1	3	3	3	20	30
Kemeloi-32	1	3	3	3	22	32
TOTAL=450	10	30	30	30	350	450

The names of ten Churches in Table 1 were randomly written on pieces of papers folded and put in a chalk box. The simple random sampling technique was applied by the chalk box being shaken to mix the papers up and then names picked out one at a time to a maximum of 10 churches in Chematich District Church Council (DCC), which has 18 AIC Churches in total. This represents 56 percent of the total number of churches in each region. The process was repeated until every church in the DCC had an equal chance of selection. Questionnaires were used to obtain quantitative data while face to face interview and focus groups were used to obtain qualitative information about why men were not actively participating in the Great Commission. Piloting of the study was done in three churches among those that were not involved in the study in order to pre-test the instruments that were used and familiarize with the people as well as the areas of study. The Likert scale was used in the questionnaires with

a range of five units. Quantitative data was analyzed by use frequency statistics while qualitative data was analyzed thematically.

Findings

Data captured in this study was mainly on strategies that can encourage men’s participation in church activities as indicated in table 2.

Table 2: Explore strategies that can encourage men’s participation in church activities

Statement	SA	A	N	D	SD
Men are to be given responsibilities	60	10	0	10	20
Time for preaching should not be longer	50	20	0	10	20
larger churches should support smaller ones	10	10	-	60	20
Introduce masculine activities in church	60	10	0	15	15
Increasing men’s ministry in church	50	20	-	10	20
Teach men on humbling like Jesus	40	30	10	15	5
Ministering in work places	65	20	0	10	5

Source: Field Data (2019)

Table 2 reveals that the majority (60%) of the respondents strongly agreed that men are to be given responsibilities in the church with the assumption that this will attract them to be attending the church services, while 30% of the respondents disagreed that men are given responsibilities in the church with the statement in question; men’s absenteeism negatively affected the church services. The other statement concerning the strategies that could be used to encourage men’s participation in church activity that was deemed vital is the length of time taken by the preacher on pulpit. 70% of the respondents concurred with the assertion that the time for preaching should not be lengthy. However, 30% of the respondents disagreed with the statement suggesting the preacher had God’s authority to nourish church members with the word of God as long as the Holy Spirit guided him/her to preach. Yet only 20% of the respondents agreed that bigger churches should support the smaller ones by either contributions or singing, as 80% of the individuals disagreed with this statement.

Introduction of masculine activities in church was agreed to by 70% percent of individuals, who were eager to marvel about the way such activities could match the church services; without understanding the effect of such activities into the nature of Christian worship in the AIC Church. 30% of the respondents disagreed with the issue of introducing masculine activities in church opining that it could erode the purpose of worship which involves humbling oneself as Jesus did. Increasing men’s ministry in church could be the most appropriate and practical strategy that was also understood clearly by respondents. Anthony Evans (2011) states that male evangelism ministries are to be created in the church worldwide- groups of existing members with design of a comprehensive outline issues and concerns facing the particular community. He asserts that men in churches would receive guidance and counseling lessons that can enlighten them on their duties as church members.

As a result, 70% of the respondents agreed with the statement hoping that men would flock to church since they would be more engaged and reached by the church. Despite that, 30% of the respondents disagreed with this statement suggesting that increasing men's ministries could not change anything and that men could still be at the sidelines as far as participating in church activities is concerned. 70% of the respondents agreed that men should be taught about how to humble down as Jesus did, implying that the majority of the respondents view men as highly masculine. 10% of the individuals remained neutral since they did not see the statement as having any importance to them. However, 20% of the respondents disagreed and suggested that men should act in a masculine way, just as men in the early church behaved.

The most agreed statement was ministering in the places of work with 85% of the respondents concurring with it, and only 15% of the respondents disagreed with it, suggesting that it could only add to men's absence from church. Technology is an emerging issue in most professions with abundant benefits which also come with a bunch of negative effects. 69% of the respondents agreed with the statement that technology should be used in the right way, implying that poor use of technology could negate its intended purpose. 10% of the respondents could not figure out properly on how technology could affect men's participation in church activities despite acknowledging the negative and positive influences of technology on Christianity. However, 21% of the respondents, disagreed that technology should be used appropriately implying that technology is used properly and the perceived negative effect is just providing men with an extra excuse of evading church activities.

Research findings from both focus group discussions (FGDs) and interview schedules suggested important strategies that the church could employ to enhance men's fulfillment to the great commission. Most of the informants agreed that the church should increase men activities which would make them feel part of the church. They suggested that the church should introduce masculine activities like football, volley ball, goat eating, tour, retreats and seminars to make them feel part and parcel of the church. The findings concurred with the literature review that masculine activities in church would increase men's church attendance, participation in church activities and also increase the chances of retaining them in church as provided in David Murrow's article, "Why men hate Going to Church." Therefore, the findings confirm from the independent variables on men's motivation if the strategies are put in place there will be more participation in church activities

Secondly, they agreed that if preaching could be precise and shorter they could attend church more often. They argued that shorter sermons should be preached for today's men are thought to have attention spans of 6-8 minutes, which agrees with Jesus' nature of sermons that were characterized with parables which took less than four minutes, yet they are remembered by any individual. They alleged long boring sermons as the number one reason that makes men to abscond church every Sunday, thus, shunning away church activities. They also stated that pastors should prepare their sermons with both men and women in mind. They should include both the tenderness of women and the toughness of men. This agrees with the literature review that most of the Pastors always focus on the tenderness and sympathy nature of Christianity, presenting Jesus as soft. Songs are either the characteristic of the lovey-dovey or

lyrics presented in a romantic tune. Men feel naturally awkward singing romantic words to another man which increases the risk of losing same sex love. Majority said that Jesus should also be presented to them as their master rather than their lover.

Thirdly, was the issue of their money: Most of the respondents were against the idea of big churches supporting the smaller churches financially. They argued that church money should not be given out unless as a way of evangelism.

Fourthly, the church should embrace technology like using key board, guitars, screens, modern drums to enhance worship, especially on Sundays. These will engage men and make them more busy in the church and in so doing participate in various church ministries which are embedded in the Great Commission.

Conclusion

The survey through interview schedules with pastors, church leaders, women leaders and youth leaders established that in order to encourage men in church activities men need to be given responsibilities in the church like singing in church choirs, leading programmes in the church service and attending mid-week cell groups this will attract them to attend church regularly.

Recommendation

The study hereby recommends that the strategies explored herein should be put in place starting from the Regional Church Council (RCC) to the Local Church Council (LCC). They should plan training for men to participate in church activities through conferences, seminars, visitations and rallies where men are challenged to utilize their talents.

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