

“The Relationship Between Leadership Traits and Church Growth among Pastors of the Seventh-Day Adventist Church in Rwanda Union Mission.”

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ABSTRACT

This quantitative research paper examined the significant relationship between leadership traits and church growth among pastors of the Seventh-day Adventist church in Rwanda Union Mission, the renewed focus on leadership traits, and the need for church growth in their spiritual performance in leadership. Consequently, this quantitative research on leadership traits and growth in church ministry. It examines leadership traits, perspectives, and purpose. It also discusses church growth theories, effective communication, pastoral, organizational, and leadership competencies. The results showed that the leadership traits and practices of church leaders were positive in church growth in the effective communication, pastors showed that pastors influence church growth by high mean of 4.18. Further, the church leadership was engaged in church growth practices to a significant extent, such practices included praying, having hope, sharing Adventist beliefs, gaining guidance from spiritual beliefs in times of frustration, and having a clear sense of church growth. Those pastors taking on responsibilities positively influences church growth, with moderate variability (with a standard deviation of 1.05).

Keywords: Leadership, church growth, communication, competencies, emotional.

INTRODUCTION

The Millerite movement, led by William Miller, predicted the imminent Second Coming of Christ, which did not occur called the “Great Disappointment” (Jones, 2024). After this, a small group adopted the seventh-day Sabbath and reinterpreted the events of the failed prediction. They eventually formed the Seventh-day Adventist Church, now a global denomination of conservative evangelical Christians (Jones, 2024). The movement’s evolution influenced Adventist beliefs and practices. A key component of the SDA character is global mission; the church is committed to spreading the gospel. With operations in more than 200 countries and 14 million baptized believers out of the 7.753 billion people on the planet, the SDA church is likely the most widely distributed protestant religion (www.adventist.org).

In Rwanda, church ministry still requires more work. Christianity has been the predominant religion for several decades. According to data from the most recent national census (2012), 43.7 percent of Rwandans identify as Roman Catholic, 37.7% as Protestant, 11.8% as Seventh Day Adventist, 2% as Muslim (mostly Sunni), 2.5% as not affiliated with any religion, and 0.7% as Jehovah's Witnesses. (En.Wikipedia.org/wiki/Rwanda religion) With 262 districts, 1882 organized churches, 674 branches, and one million ten thousand church members, the Rwanda Union Mission boasts 1,156,000 members.

Over the past ten years, the Rwanda Union Mission has seen a significant increase in church membership, particularly during total member involvement (TMI), when over 100,000 new converts were baptized, despite the closure of five districts in Central Rwanda Field and their merger with other districts. We still don't know enough about which leadership quality is a better predictor of church growth among pastors in the Rwanda

Union Mission's seventh-day Adventist church, despite the peculiar phenomenon of church growth and the decline of some districts due to a lack of serious research.

According to Hahn (2020), pastor-centeredness where pastors prioritize the needs of followers of Christ over fostering a mission- and growth-oriented leadership style may be an even more significant issue for Rwandan Adventist congregations. The number of churches declining and others growing has sparked a heated debate about pastor leadership Karle & Jeanrond (2023). The key question is: What kind of leader can most effectively guide a church toward growth and revitalize those that are stagnating?

According to Matthew (2022) states that the pastor's "social position is uncertain and uncomfortable," and he even goes so far as to characterize the ministry issue as an identity crisis. In the past, the pastor's role shielded him or her from personal criticism; nevertheless, in the present, the pastor has to defend and uphold their role. Pastors must earn the right to be called pastors; to some extent, they are speaking for themselves alone Karle (2021). This is an emotionally taxing challenge. The level of respect they will receive is determined by their behavior and personality, which are observed considerably more closely. The pursuit of authenticity can occasionally be extremely impractical.

As stated by Karle (2021), "The lack of stable expectations threatens to lead to a considerable loss of trust and much turmoil in the churches, and the unreflected emphasis of authenticity and individuality thus threatens to promote a modern style of pastoral superiority". The topic of what kind of personality is required to handle the rigors and responsibilities of ministry not only to survive individually but to lead a congregation with a constructive attitude toward growth appears in addition to the effort to develop a realistic role description for pastors.

Some find the responsibilities and difficulties to be excessively burdensome. This could help to explain the rise in pastors experiencing burnout (Karle, 2021). Pastors play a profession or calling in addition to a job. However, as the function is less about safeguarding the pastor personally, the issue of personality traits naturally becomes more significant, particularly when congregations are intended to turn around and move toward growth.

Pastors must be leaders more than ever, yet leadership and church development receive less attention in traditional pastoral training. Depending on the writers' theological suppositions, the effort to define the pastor as a leader and investigate his or her job from a leadership viewpoint produces varying conclusions. (Reinke & Tischler, 2018; Petry, 2021) Theoretically, church growth theorists and practitioners have demonstrated time and time again that leadership and church growth are closely related (Hybels, 2022; Ferreira, I. W., & Chipenyu, 2021). The foundation of this study is the assertion made by the church growth theory that, in the absence of purposeful leadership, there can be no growing church and, in any case, no turnaround of falling or plateauing congregations Donnelly, C & Barna, (2022). According to research, each area of ministry demands leadership abilities, and each function requires a unique mix of attributes to be effective Foppen, A; & Van, Saane, J.W, 2023; Nauss, (2020).

It has been observed that pastors who emphasize growth are possibility thinkers who may inspire their flock to engage in evangelism and mission (Wagner, 2021). They are task- and goal-oriented because they have a strong desire to reach the unreached and lead by example and purposefully, Rainer, A, & Josnik, J. (2024). They are effective as group facilitators and leaders who can assign tasks and increase the number of members in the group Barna, (2022). Since the pastor is expected to act as a leader of a growth-oriented process, the adoption and implementation of church growth as a mission theory occurred organically and with less resistance.

Statement of the problem

Dyczkowski & Eickhoff, (2022) does a study on leadership traits and church growth to blame for the deplorable state of the churches; states that Pastors should reorient themselves as trainers to improve their leadership traits and influence church growth in the ministry, the results is as growth-oriented leadership as it is a product of dedication and service. The Rwanda Union Mission of the Seventh Day Adventist Church lacks a distinct and well-defined leadership traits and church growth initiative Eickhoff (2022).

This situation can affect the pastors within the Rwanda union Mission as they might be going through what Yukl (2020) referred to as (technical, interpersonal, and conceptual skills), The most recent studies placed more emphasis on personality qualities, motivations, and abilities than on age, height, weight, physique, communication, energy, health, and looks. While Yukl (2020) discusses skills and qualities to characterize the many traits of leaders and church growth, DuBrin (2014) makes a distinction between general personality traits, motives, and cognitive. This can be seen as the evidence that can damage leadership traits and church growth

within the church if pastors lack these skills within leadership. The neglect of identification of leadership traits among Pastors of the Seventh Day Adventist Church might be a critical issue as their ministry embraced with church growth. If this is not controlled by top leaders the church might be decline and show ineffective in the ministry.

Purpose of the study

The purpose of this study is to investigate the connection between church growth and leadership qualities among pastors of the Seventh-day Adventist church in Rwanda Union Mission. The study will explore the crucial pastor's attributes, behaviours, and leadership styles that are most useful in guiding a church toward development. The general objective of this study will be to determine the relationship between leadership traits and church growth among pastors of the Seventh-day Adventist Church in Rwanda Union Mission.

Research Questions

The study addresses the following questions:

1. Do age, educational background, marital status, and household size relate to church growth among Pastors of the Seventh-day Adventist church in Rwanda Union Mission? Do pastors' demographic factors relate to church growth?
2. Is there a significant relationship between leadership traits and church growth among Pastors of the Seventh - day Adventist Church in Rwanda Union Mission?
3. Do pastors of growing churches differ in leadership traits?
4. Is there significant differences between leadership traits in terms of? growth or decline district among pastors of the Seventh-day Adventist church in Rwanda Union Mission?
 - a. effective communication
 - b. accountability and responsibility
 - c. long-term thinking
 - d. self-motivation, confidence
 - e. people-oriented and emotionally stable and church

Hypothesis and Null Hypothesis of the Study

1. There is no significant relationship between demographic characteristics in terms of age, educational background, family status, household size, and church growth among Pastors in the Seventh-day Adventist church in Rwanda Union Mission.
2. There is no significant relationship between leadership traits in terms of effective communication, accountability and responsibility, long-term thinkers, self-motivation, confident, people oriented, emotional stable and church growth among Pastors of the seventh day Adventist church of Rwanda Union Mission.
3. There are significant differences between leadership traits in terms of effective communication, accountability and responsibility, long-term thinkers, self-motivation, confident, people oriented, emotional stable with growing district and non-growing districts among pastors of the Seventh day Adventist Church in Rwanda Union Mission.
4. There is a significant difference between leadership traits in terms of effective communication, accountability and responsibility, long-term thinkers, self-motivation, confident, people oriented, emotional stable with growing district and non-growing districts among pastors of the Seventh day Adventist Church in Rwanda Union.

Significance of the Study

The findings from this study will help the church leaders to identify the factors that influence church growth the results of the study will also inform academic institutions on the significant attributes and leadership skills that should be developed during the training of pastors. The entire Seventh-day Adventist church, including the educational system, be able to re-evaluate its organizational structure to offer suitable training to meet its objectives focused on church development.

Scope and Limitations of the Study

The research will be conducted at Rwanda Union Mission, which consists of eight fields: East Central Rwanda Field, South Rwanda Field, Central Rwanda Field, West Rwanda Field, North West Rwanda Field, North Rwanda Field, North East Rwanda Field, and South East Rwanda Field. The first missionary arrived in Rwanda in 1919, and as of right now, 1,010,000 church members (out of 13, 580, 516 total population) are affiliated with Rwanda Union Mission.

Theoretical Frame Work

This study is predicated on Dahm's (1971) theory, which emphasizes the interconnectedness of society and the church and is among the least mission-oriented theories. As a component of society, the church bears the duty of disseminating the meaning of life. For religious concerns, the pastor is the expert, and members are seen as clients. As one institution among many, the church supports society; nonetheless, church expansion is mostly disregarded. Dahm's presumption that the majority of seventh-day Adventist congregations, particularly those that converted from Catholic churches, should be served is historically naive. When one considers the ongoing collapse of mainline churches in particular, doubts about non-growth churches are growing.

Backed by Sorg's theory (1977), it argues that the following are seen as components of a strategy to foster a mission movement: 1. The renewal of pastoral leadership; 2. The organization of a team of believers; 3. An inspiring, mission-oriented worship; 4. The expansion of a cell-group system; and 5. The missionary penetration of the entire church. This theory emphasizes the renewal of the charismatic biblical reality of the church and the priesthood of all believers.

Conceptual Frame Work

The conceptual framework, as described from the theoretical framework, illustrates the relationship between Leadership traits and church growth among Pastors in terms of effective communication, Accountable and responsible, long-term thinkers, Self-motivation, confident, people oriented, emotionally stable. It also illustrates the relationship between socio-demographic factors in term of age, education level, household size, distance (From home to church), Family status and church growth among pastors of the seventh day Adventist church in Rwanda Union Mission.

Leadership traits

- Effective communication
- Accountable and responsible
- Long-term thinkers
- Self-motivation
- Confident
- People Oriented
- Emotionally stable

Church growth

- Increased membership
- Increased finance
- Increased service to the community
- Spiritually

Socio-Demographic

- Age
- Education level
- Family status
- Household size

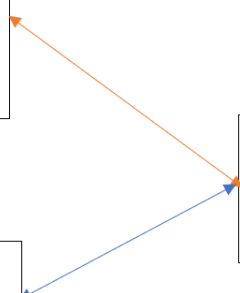


Figure 1: Conceptual Frame Work of the Study

Operational Definitions of the terms

Leadership traits: it refers to pastors' traits in relationship between leadership traits and church growth. Such leadership traits include: effective communication, Accountable and responsible, long-term thinkers, self-motivation, confidence, people oriented and emotionally stable.

Effective communication: it refers to pastors 'leadership trait related to church growth

Accountable and responsible: it refers to pastors 'accountability and responsibility related to church growth.

Long-term thinkers: It refers to pastors' consciousness working towards the future related to church growth.

Self-motivation: It refers to Pastors 'effort to motivate clergy and laity in relation to church growth.

Confident leader: it refers to Pastor who shape and guide in decision making related to church growth.

RIVIEW OF RELATED LITERATURE

The Pastors of the Rwanda Union Mission of the Seventh Day Adventist Church was the subject of this study, which examined the connection between church development and leadership qualities. The general research on pastor effectiveness is examined, followed by a survey of the literature on church growth in general and of particular church growth research projects. There are a few possible questions for this study: How does a pastor function in a Seventh-day Adventist church? And more precisely, how do leadership factors affect growth or decline, given that certain churches are experiencing a decrease? Which empirical studies are available to shed light on the leadership characteristics of Seventh Day Adventist Church pastors?

Church growth theories

Though some of the theories of church expansion, as we have seen, are not truly growth- and mission-oriented, they gave us a better understanding of the seventh-day Adventist churches in Rwanda Union Mission. The majority of these theories were created for the mainline churches. A key component of Möller's & Ajayi, A. (2020) paradigm of church expansion is the revitalization of worship. Worship, which is the ongoing evangelistic event through the preaching of the gospel, is his primary instrument for church expansion. His promise-oriented approach seeks to steer clear of both optimism (the missionary church that over-trusts its own resources) and pessimism (the helpless church). He exhorts pastors to unwind and rely more on the Bible's power.

According to Braumer, Kulakowski, Turbic, Correia, (2020), the goal is to incorporate as many people as possible with their unique abilities by developing a communication framework. The concept of every believer acting as a priest involves primarily discourse. Therefore, in order to establish this kind of atmosphere, pastors need to be skilled communicators.

According to Dyczkowski & Eickhoff, (2022), poor leadership is to blame for the deplorable state of the churches. Pastors should reorient themselves as trainers, according to Eickhoff, as growth-oriented leadership is a product of dedication and service. The polycentric concept is based on the notion of conciliarity or multi-centrality (Breitenbach, 1994; Lindner, 1994).

Through concentration, the missionary double approach integrates pluralism and mission (Burkhardt, F., Herrmann, S., & Schuckert, T, Hanselmann, Hild, & Lohse, 2022). Stabilizing the present dire state of deterioration is one objective; evangelizing the community is the other. Pastors are called to handle the conflict that arises from evangelistic requirements and a pluralistic church.

The global charismatic movement, which permeated mainstream churches as well, gave rise to the spiritual church renewal movement Peter & Herbst (2018). The spiritual sphere, where the pastor guides a spiritual self-

organizing group, is the focal point of change initiatives. "Self-organizing participation" is the aim Chen, L., & Chen, Y. Böckel (2023). Church development requires the spiritual renewal of the church, especially its pastors and leaders, for only a spirit-filled church can boldly declare.

A rising church can be identified by seven important signs, according to Wagner & Heatherton, (2015). A possibility-thinking pastor whose dynamic leadership has spurred the church as a whole to action for expansion., A well-organized layperson who has identified, developed, and is making use of all of their spiritual gifts in order to advance., A church that is large enough to offer a variety of services that satisfy the requirements and standards of its congregants., The correct harmony of the interplay of the assembly, cell, and celebration, A membership derived mostly from a single homogeneous group, Evangelistic strategies that have been shown to result in discipleship, Biblically ordered priorities.

It is strongly tied to the second model, which is the concept of Natural Church Development. Following an investigation into over a thousand churches, Christian Schwarz (1996) Ferreira & Chipenyu, (2021) discovered eight indicators of a functioning church:

Empowering leadership, Loving relationship, Inspiring worship, Authentic small groups, Functional structure, Need-oriented evangelism, Passionate Spirituality, Gift-oriented ministry

Pastors find it challenging to precisely define their job and to obtain sufficient feedback on their work due to the diversity of church growth ideas Michel & Arnot (2020).

It is noteworthy, however, that despite disparate growth theories, the ministerial function necessitates a set of comparable competencies. We will see that major competencies for pastors are acknowledged across denominations, but with varying weights. Furthermore, it becomes clear that a pastor's primary skill and demand is leadership, which supports the current study's objective.

Age

Jackson et al., (2025) in their research concluded that the ideal tenure period is between seven and thirteen years, and younger pastors (28–44 years old) are more likely to have churches that are expanding demographically. Without being more explicit about other abilities, he acknowledged that pastoral sensitivity was not as important as leadership abilities in fostering church growth and preferred to choose pastors based on their "gospel enthusiasm".

The education level of the Pastor

A minister should never consider that he has gained sufficient knowledge and can now let off on his efforts. All of his life, he should be learning something new every day and applying what he has learned (Ellen White).

Being a minister means having self-governance. A pastor needs to internalize all of the competencies, according to Klessmann & Granville, A. (2018). It takes more than just knowing and researching theological topics to be authentic. As the "subject of his life" (p. 76), Derungs & Streck (2017) argues that the pastor must constantly recognize and accept the fact that he is still damaged and fractured. One "indispensable requirement" for pastors is personal competency Derungs & Streck (2017)

The difficulty of developing one's own identity and level of personal competency is related to the pastor's capacity to guide both others and themselves.

Schleiermacher was the first to identify church leadership as a theological endeavor and to understand theology as the science of church leadership. Theologians are leaders in the church first and foremost, not merely scholars of theory. Theology thus becomes a guiding theory, a cybernetical theory of church-leading action, with even the most basic competency theological competency being viewed as a "conceptual competency action. Breitenbach & Rawcliffe (2018).

It is the pastor's responsibility to teach theology in a way that enables the church to grow spiritually and enables the Word of God to become incarnate in the church Karle, (2021); Stollberg, (2025).

Pastors are expected to exhibit not only theological competency but also abilities related to missionary work, personal hermeneutics, social work, communication, organization, cyberneticism, and leadership (Klessmann, (2018); Manzeschke, (2022); Nethfel, (2023).

Hermeneutical competency is defined as the creation of a guiding image Lindner & Lewis (2022). It includes a pastor's capacity to comprehend God's message and concentrate on what matters most—the "guiding images" or "implicit axioms" that dictate how one should interpret their surroundings Breitenbach & Lindner (2021). The goals, aspirations, and inspirations that propel the organization into the future are embodied in these images. "Ideals create a new reality in addition to reflecting reality" (p.237).

Household size

The minister owes his children his first obligation. He shouldn't let his outside responsibilities consume him to the point where he neglects to provide his kids with the education they require. Even though he may not think much of his household responsibilities, they are crucial to both the individual's and society's well-being. The impact of the home plays a major role in both the happiness of individuals and the prosperity of the church. White, Ellen (p. 87)

Family status

Our true selves are revealed more by our family's religion than by the religion of the preacher. The most appropriate people to assess the piety of a preacher are his spouse, kids, and domestic workers. A decent man brings blessings to his family. His spouse, kids, and assistants will all benefit from his faith. (P. 85) of Ellen White.

A gospel minister's wife has the power to either greatly assist and bless her husband in his job or to be an impediment to it. Whether a minister rises to the average level or stays in his zone of influence daily is largely dependent on his wife.

The insight the Lord has given me concerning minister's wives is that they will find a great deal of souls to minister to if they live their lives in intimate devotion to God, as is the responsibility of everyone who works alongside him. (P. 86), Ellen G. White.

Effective communication

In particular, Bomer & Yudi (2022). created the notion of "communicative competency," which aims to establish "communicative structures" that promote transparency and involvement (p.107). The social and communication competencies are intertwined; one needs the other to grow. The capacity to comprehend and communicate with people is known as social and communicative competency. An effective leadership style is revealed through social and communication behavior, according to an increasing body of research Goleman et al., (2020).

Leaders will be better able to comprehend the value of communication across organizational hierarchies and functions if they are knowledgeable about managerial communication approaches Bell & Martin (2019).

The core of the leadership function is communication, and management's primary responsibility is to plan, organize, lead, and control the company's material, financial, informational, and human resources to prudently accomplish the specified goals Bell & Martin, (2019).

Pastoral Competency

After presiding over worship. According to pastors themselves Dauterman & Becker, (2021 p. 25), shepherding is the primary and most important talent for Pastors. Many of them have furthered their education and training in psychology to hone their counseling abilities. However, shepherding cannot be divorced from the church's mission or its expansion Sorg, (2017). Shepherds were the "ministerial leaders" of the local churches, according to Ephesians 4:11: Gnilka (2023). One could characterize the capacity to see others' needs

and comprehend their quest for answers, purpose, and existence as a pastoral role ingrained in the leadership challenge.

Organizational Competency

The church, as an organism, requires management and structure. Organizational competency brings the vision to life, while leadership concentrates on its execution. According to Brettenhach (2018), leadership serves as the "lawyer" of a church's organic organization's evolution.

"The art" of biblical management or administration is helping others (Rush & Senior, D. (2016) "The primary goal [of an organization] is the self-organization of sub-systems," according to system theory Breitenhach (2017). It calls for the management of resources including cash, time, space, and knowledge. It is the capacity to connect the many components of the organization to form a network and to organize effectively and efficiently. It gives members the clarity they require to function inside the company and make effective use of the system in achieving the church's objectives. Once more, leadership and organizational competency are linked.

Leadership Competency

The word for leadership in the Bible is becoming increasingly important to other abilities. The term "cybemetical competency" refers to the idea that the church is a network of individuals with related skill sets. All areas are integrated by leadership, which also aims to impact the system in ways that promote cooperation and ongoing learning. According to (Nursinski-Stolberg, Gangatharan, & Czarnecki, (2016) exemplary presence, goal-orientation, transparency and clarity of one's own objectives, and conflict-preparedness can be summed up as leadership competencies.

Pastors essentially need to be change agents Karle, (2021). Hence, regardless of a pastor's denominational background, leadership is a fundamental skill that they must possess.

Seventh-day Adventist Church

The Seventh-day Adventist church administration created the most thorough and organized official description of the ministerial position in the last few years because it was unhappy with the lack of high-quality assessments of pastors. Pastors must exhibit competencies in organizational and visionary leadership, pastoral leadership, theological leadership, and missionary leadership Arbeitskreis Predigtamt, (2023). Pastors must demonstrate advanced skill in at least one of these areas, even though they should be quite competent in all of them.

Trait Theory of Leadership

Trait analysis was one of the first approaches to quantify leadership, based on the idea that certain traits are more common in leaders than in non-leaders.

According to Yukl, Verawati & Hartono (2020), the term "trait" encompasses a wide range of personal characteristics, such as traits related to personality, temperament, needs, reasons, and values.

Many studies have provided strong evidence that distinguishes leaders from non-leaders based on certain attributes (Bass, 1990, pp. 59-88: DuBrin, 2001, p.27-54: Li, R. F. (2014), Yukl, 2020, p.180-213). The most recent studies placed more emphasis on personality qualities, motivations, and abilities than on age, height, weight, physique, energy, health, and looks. While Yukl (2020) discusses skills (technical, interpersonal, and conceptual) and qualities to characterize the many traits of leaders, DuBrin (2014) makes a distinction between general personality traits, motives, and cognitive variables.

Effectiveness of Pastors

The incorporation of particular research regarding the efficacy of pastors is contingent upon their recommendation for church expansion. Some observations are noteworthy for this study project even if the

studies themselves concentrate on effectiveness from various angles effectiveness is typically characterized more broadly as church growth direction.

The most important precondition for the study was always going to be figuring out what "effectiveness" meant, even if it was also one of the trickiest to define Jackson & Garre (2017). to start with, was searching for characteristics that would set Methodist pastors who were effective from those who were not. Without elaborating on the church's objectives, he defined effectiveness as "adequate or superior performance in achieving progress toward the goals of the church as a socio-religious institution" (p. 9). Jackson asked 243 pastors to identify, by name, three pastors who, in their opinion, were both effective and ineffective. There were notable distinctions between the nominees, who were categorized as effective or ineffectual.

Although Jackson's "Counselling Aid Form" found statistically significant variations in five areas—dominance, professional habits, knowledge of fundamental skills, early leadership experience, and problem-solving abilities—many of the discrepancies were attributable to common sense.

Accountable and responsible

Miller (2023) noted that to ensure monitoring, pastors are typically answerable to multiple parties. They have a great deal of vigor and drive, and they are quite creative. In terms of age, they are between the late 30s and early 40s, with only a high school diploma and some college education. Miller questions whether the selection and acculturation process used by mainstream churches pulls out those who possess natural leadership aptitude, which could be one of the causes of their stagnation. Higher education at successive levels may domesticate leadership, favouring individuals who are good writers and thinkers but not risk-takers or enterprising innovators (p. 170).

This attitude of humility and repentance is necessary for the church body, ministers of the word, and those individuals in positions of authority. "Feed the flock of God which is among you taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God heritage, but being ensamples to the flock," the apostle Peter writes to those who work in the gospel, Ellen G. White (p. 39).

Long-term thinkers

His successor, Wagner & Heatherton (2015) became increasingly focused on leadership. His observational findings indicate that "a pastor who is a possibility thinker and whose dynamic leadership has been used to catalyze the entire church into action for growth" is the first vital sign of a healthy, expanding church. (P. 63).

Self-motivation

Harris (2021) used a variety of measures to study leadership, personality, motivational, and demographic factors to identify successful ministers. Harris used success and effectiveness interchangeably, while Jackson & Garre (2017). purposely avoided using the word "successful" since it sounded "too secular and mercenary" (p. 10). 215 Central Bible College alumni from 1963 to 1970 served as the basis for the findings.

Confident leader

Something more than book knowledge is necessary for a guy to succeed as a minister. Integrity, intelligence, industry, enthusiasm, and tact are necessary for a soul-laborer. Each of these is necessary for a Christian minister to succeed. An individual with these credentials cannot be less than excellent, yet he will be quite influential. A worker in God's cause can accomplish very little if he cannot win the trust of the people he is working for (P. 53), Ellen White).

You do not believe that you have a legitimate duty to treat your serving brethren and every church member with patience, kindness, and respect. Your influence is severely damaged when they stop believing in you. You require Christ's lowliness, meekness, gentleness, and civility. If you are sanctified to God, your many important qualifications can be perfected for the highest service. It should be your duty to treat your fellow

brethren with civility and kindness rather than harshness and cruelty. You are unaware of the hurt your acerbic, bossy attitude causes others, White, Ellen G. PM.(p53)

People-oriented

According to Barna, L. (2020), the statistics have marginally changed in a more recent study. Just 5% of pastors believe they have leadership talent. However, he also found that good leaders are primarily collaborators, leading him to reinterpret leadership as teamwork. Approximately 8–12% of people in effective churches serve as leaders, compared to 3–4% in typical churches. Team development is very beneficial; as even leaders are not perfect in every aspect. A group of four distinct types of leaders, each reflecting four aptitudes, is what Bama (2020) suggested would be optimal.

Emotionally stable

According to Daniel Goleman & Olimat, M. (2016), the majority of successful leaders possess a high level of emotional intelligence. There is a specific set of competencies that predict high-performance leadership. Goleman outlines five emotional intelligence skills—self-awareness, self-regulation, motivation, empathy, and social skills—that help leaders maximize their team's performance through communication Goleman "People can develop the competencies that matter most when it comes to outstanding performance: the ones we call EI," stated Boyatzis & Livesey, (2017).

Ability-based and mixed-model approaches to emotional intelligence were both used in the meta-analytic research conducted by Van Rooy, Viswesvaran, Carroll, W. E. (2017). According to their findings, there is a modest predictive validity for EI. More study on EI in other professions should be done, according to Matthews et al., Lievens, F., & Chan, D. (2017), since role-dependence is probably a factor in predictive validity of performance indicators. Different constructs and emotional elements are measured by the ability-based model and mixed-model approaches of emotional intelligence Matthews et al., 202017; Van Rooy & Viswesvaran, 2017). The ability-based approach and high-performance leadership are positively correlated.

METHODOLOGY

This section seeks to show the research methodology that was used to examine the relationship between leadership traits and church growth among Pastors of the Seventh-day Adventist Church in Rwanda Union Mission. Considerably, it looked at the research design, the targeted population, the sample and sample size, data collection instrumentation and techniques used to collect the data, procedures, and the data analysis.

Research Design

The present study anchored on a quantitative cross-sectional research design to understand the correlation between independent and dependent variables and this is appropriate for this research because it attempts and establish cause-effect relationships among the variables, the present study examined how variables interact with each other. The design also primarily seeks to engage quantitative approaches underpinned by statistical mechanisms that examine numerical data (Harris, 2015).

The cross-sectional research design is appropriate for the present study because it allows a researcher to compare many different variables at the same time (Harris, 2015), again the cross-sectional described the phenomenon as it occurs in the Seventh Day Adventist church in Rwanda Union Mission, this study approach was used. Researching the connection between church growth and leadership qualities among Rwandan pastors of Seventh-day Adventists is beneficial.

Target Population

To effectively access reliable data on the relationship between leadership traits and church growth among Pastors of the Seventh-day Adventist Church in Rwanda Union Mission outcomes, the following respondents was targeted: The 257 pastors working in Rwanda Union Mission at the district level from 8 fields. The following are the number of Pastors of the Rwanda Union Mission according to their Fields.

The study carried out in Rwanda Union Mission It is bounded by the following countries: North by Uganda, West by the Republic Democratic of Congo, south by Burundi, and East by Tanzania, it is composed of eight Fields namely: East Central Rwanda Field = 47 Pastors, Central Rwanda Field =31 Pastors; West Rwanda Field = 45 Pastors; South Rwanda Field = 34 Pastors; North Rwanda Field = 34 Pastors; North East Rwanda Field = 15 Pastors, South East Rwanda Field = 21 Pastors, North West Rwanda Field =30, (Rwanda Union Mission, 2024). This brings the total number to 257. The target is selected because they possess the primary data being sought that would effectively answer the relationship between leadership traits and church growth among Pastors of the Seventh-day Adventist Church in Rwanda Union Mission.

Sample Size and Sampling Procedure

The sample size was determined using the Krejcie and Morgan sample size calculation. Based on Krejcie and Morgan's pre-determined sample size table, the minimum sample size for a population of 257 is 155. However, this study increased the sample size to 186 (20%) to cater for potential attrition, such as lack of consent or refusal to participate in the study which is a procedure allowed in research, the 186 respondents was selected using simple random sampling design (Harris, 2015; Kothari, 2014) to reduce bias and increase opportunity to be represented or probability sampling which means that every Pastor of the population has a chance of being selected, is chosen randomly, merely by chance. Considering that there are 8 fields in the Rwandese Union, the study was randomly selected Pastors from each field based on a stratified random sampling design and formula which accumulates to 186 samples.

Once again, the researcher has a list of pastors with both growing and non-growing churches, the most acceptable sample approach to use was the stratified sampling method. It was adequately linked with the main research instrument (questionnaire) and conveniently fit into the method of data processing which is mostly quantitative.

Kerlinger (1986) argues that each member of the population has an equal chance of being chosen for the sample and that the sampling approach provides a high level of representativeness, which is why it is so crucial. This approach is founded on the benefits provided by Sarandakos (1998). It is applicable when the study area is large geographically, there are insufficient funds, and there is not enough time for a huge population. Once the pastors' list was obtained, the head of the Rwanda Union Mission district with both growing and non-growing congregations was consulted. In order to locate pastors from the various fields within Rwanda Union Mission, the researcher employ a stratified sampling technique in order to see the correlation between independent variable and dependent variable

Table 1: Sample size of the strata

No	Field	Population size	Calculations		Sample size
1	ECRF	47	$186/257*47$	34.01	34
2	NRF	34	$186/257*34$	24.607	25
3	NWRF	30	$186/257*30$	21.712	22
4	CRF	31	$186/257*31$	22.435	22
5	SRF	34	$186/257*34$	24.607	25
6	WRF	45	$186/257*45$	32.568	32
7	NERF	15	$186/257*15$	10.856	11
8	SERF	21	$186/257*21$	15.198	15
		257	$186/257*257$	186	186

Sample size of the strata = size of entire sample/population size * layer size.

Research Instrumentation and Data Collection

One research instrumentation tool was used to access the relevant data applicable to the present study. The primary one was the questionnaires given to the respondents. The purpose of this study's questionnaire is to collect data from pastors who serve as the Rwanda Union Mission's representatives for other district leaders.

Four sections make up the questionnaire: Demographic data, leadership traits of pastors, church growth, socio-demographic.

Frankfort (1996) lists a few benefits of using questionnaires, including their low cost, less biasing error, high degree of respondent anonymity, ability to access geographically scattered samples, and time for reflection. The questionnaire used a five-point Likert scale ranging from 1 (Strongly Disagree) to 5 (Strongly Agree).

In addition, interview was used to complement quantitative data. Interviews were conducted with selected participants/pastors.

Validity and reliability of the instrument

Content validity was ensured through expert review by five specialists in educational leadership and pastoral ministry. Their feedback was used to refine the items. A pilot test was also conducted to assess clarity and relevance of the items. A pilot study was conducted with 10 pastors outside the study sample to test the clarity, reliability, and feasibility of the instruments.

The reliability of the research instruments was assessed using Cronbach's Alpha during the pilot study to ensure that each scale consistently measures the intended construct. Cronbach's Alpha is a widely used statistic for estimating internal consistency, indicating how closely related the items in a scale are as a group. A higher coefficient suggests that the set of items reliably reflects a single underlying construct. In social science research, a Cronbach's Alpha value of 0.70 or above is generally considered acceptable, indicating satisfactory reliability for group comparisons and research instruments, values above 0.80 are preferable for stronger consistency and values above 0.90 denote excellent reliability (Taber, 2018).

Reliability Statistics	
Cronbach's Alpha	N of Items
0.981	42

A Cronbach's Alpha of 0.981 demonstrates excellent reliability, suggesting that the items consistently measure the intended construct and the scale is highly dependable for the study. This level of reliability suggests that the instrument was suitable for use in the main study.

Data Analysis

First of all, data cleaned by eliminating outliers and ambiguous items in the variable pool. The descriptive statistics tools in the form of frequency, percentage, mean, and standard deviation was used to present the data. Correlation analysis in the form of Pearson's Moment Correlations to test the relational aspect between variables was used. Analysis of Variance (ANOVA) and Test of Homogeneity of variance was used to examine the comparisons between the leadership traits and church growth outcomes.

Pastors of both growing and non-growing churches responded to questionnaires, with permission from the dean of postgraduate studies, in order to study the connection between pastors' leadership qualities and church growth in Rwanda Union Mission. Questionnaires were completed using the cross-sectional technique of data collection.

Following data collection, the researcher codes the information and enters it into a computer program using the Statistical Package for Social Science (SPSS). Descriptive, multiple regression, ANOVA, and discriminant analysis statistics was all be used in the study. In accordance with the goals, the generated data was examined, evaluated, and debated.

Multiple regression and descriptive statistics (mean, frequencies, and percentages) were used by the researcher to achieve objectives one and two. The researcher examined the hypotheses for objectives three and four using discriminant analysis and ANOVA. The significance of the link examined at 0.05 in each of the hypothesis tests, and when P-values are less than 0.05, the null hypothesis decided to be rejected. Whether or not the P-value is less than 05., the hypothesis was supported.

Regression Model Formula

$$Y_0 = \beta_0 + \beta_1 (X_1) + \beta_2 (X_2) + \beta_3 (X_3) + e$$

Ethical Concerns

The researcher seeks approval for the study from the Professor of the course. Pastors’ informed consent was sought. No names were included in the questionnaires and serial numbers was instead be assigned for identification. Participation in the study was voluntary; no coercion was used. The participants were informed that they can choose to cease to participate in the study for any reason and that they cannot face any victimization. The participants were informed of no direct benefits to them. No physical harm is anticipated. The Pastors was given their consent through permission from Rwanda Union Mission church leaders.

Data Presentation, Analysis, Interpretation and Discussion of Findings

The chapter four shows the outcome from the questionnaires. Questionnaire was distributed among 186 respondents in order to collect primary data. After data collection, data was cleaned, edited and put into SPSS version 25.0 for quantitative analysis. Descriptive research design was used for descriptive analysis and Pearson correlation and multiple regression were used to evaluate the nature of relationship between variables. The chapter four therefore, presents the findings on demographic information of respondents and information on the research objectives.

Demographic information of respondents

This section illustrates the characteristics of respondents in terms of age of respondents, gender of respondents, education level of respondents, family status of respondents, number of churches led by pastors in the district, years of experience as leader in the district, status of the church, church size, growing and declining of the church.

Table 2: Age of respondents

		Frequency	Percent
Valid	Under 30	20	10.8
	between 31-40	31	16.7
	between 41-50	95	51.1
	Over 50	40	21.5
	Total	186	100.0

Source: Primary data, 2024

These findings in table 3 represent the age distribution of a sample population of 186 individuals who participated in this study. The majority of the sample population (51.1%) was between 41 and 50 years old, indicating a concentration in middle age. The next largest group was individuals over 50 years old (21.5%), followed by those between 31-40 years old (16.7%).

The smallest group was individuals under 30 years old, making up only 10.8% of the sample. These findings suggest that the population was predominantly middle-aged, with fewer younger and older individuals.

Table 3: Gender of respondents

		Frequency	Percent
Valid	Male	166	89.2
	Female	20	10.8
	Total	186	100.0

Source: Primary data, 2024

These findings in the table 4 represent the gender distribution of a sample population of 186 individuals. Most of the sample population was male, making up almost 90 % (89.2%) of the total. This indicates a strong gender imbalance in favor of males within this sample. Furthermore, a small portion of the sample population is female, comprising only about 11 % (10.8) of the total. This suggests that females are significantly underrepresented in this sample compared to males.

Table 4: Education level of respondents

		Frequency	Percent
Valid	Secondary school certificate	6	3.2
	Bachelor’s degree	114	61.3
	master’s degree	62	33.3
	Doctorate/PhD	4	2.2
	Total	186	100.0

Source: Primary data, 2024

These findings in table 5 represent the education level distribution of a sample population of 186 individuals. A small portion of the respondents have a secondary school certificate and Doctorate/PhD (3.2% and 2.2% of individuals respectively) as their highest level of education, indicating that these are the least common educational attainment among the sample.

More than a Half of the respondents (61.3% of the sample) have a bachelor’s degree, making it the most common level of education in this sample. This suggests a relatively high level of educational attainment. A significant portion of the respondents have a master’s degree (33.3% of the sample), indicating a high level of educational attainment and a large proportion pursuing advanced degrees. Generally, the findings of the study revealed that the majority of the respondents have higher education qualifications, with 61.3. % holding a bachelor’s degree and 33.3% holding a master’s degree. Only a small portion (3.2% and 2.2%) of the respondents have a secondary school certificate and a Doctorate respectively as their highest level of education. This distribution suggests that the sample population is highly educated, with a substantial majority having pursued higher education.

Table 5: Family status

		Frequency	Percent
Valid	Single	16	8.6
	Married	153	82.3
	Widowed	17	9.1
	Total	186	100.0

Source: Primary data, 2024

These findings represent the marital status distribution of a sample population of 186 individuals. As detailed in table 4, a small portion of the respondents are single, making up less than 10% of the sample. This suggests that being single is relatively uncommon in pastors. The vast majority of the respondents are married, comprising 82.3% of the sample. This indicates that marriage is the predominant marital status within this population (among pastors). A small portion of the respondents are widowed, making up just over 9% of the sample. This shows that being widowed is relatively uncommon but more common than being single in this population. These findings indicate that the majority of the sample population was in a marital relationship, with a smaller portion being single or widowed.

Table 6: Number of churches led by pastors

		Frequency	Percent
Valid	3church	20	10.8
	4 church	58	31.2

	5 church	76	40.9
	more than 5 church(es)	32	17.2
	Total	186	100.0

Source: Primary data, 2024

These findings in table 7 represent the frequency distribution of church lead by pastors. Findings in the table indicated that the majority of respondents/ pastors (equivalent to 40.9%) lead 5 churches in the district, followed by 31.2% who lead 4 churches and 17.2% who lead more than five churches. The small portion of the sample/pastors (equivalent to 10.8%) lead three churches in their district.

Table 7: Year of experience as a leader

		Frequency	Percent
Valid	less than 3 years	19	10.2
	between 3-6	54	29.0
	between 7-9	62	33.3
	more than 10 years	51	27.4
	Total	186	100.0

Source: Primary data, 2024

These findings in table 8 represent the years of experience as a district leader among a sample population of 186 individuals. A small portion of the district leaders (equivalent to 10.2%) have less than three years of experience, indicating relatively low tenure in this role. Nearly one-third of the district leaders (29.0%) have between three to six years of experience, suggesting a moderate level of tenure in this role. The largest portion of district leaders, comprising over one-third of the sample (33.3%), have between seven to nine years of experience, indicating a significant tenure in this role.

A substantial portion of district leaders, representing over a quarter of the sample(27.4%), have more than ten years of experience, indicating a high level of tenure and potentially significant expertise in this role. Overall, these findings suggest that the sample population of district leaders has a diverse range of experience levels, with a notable portion having considerable tenure in their roles.

Table 8: Status of the churches

		Frequency	Percent
Valid	a country church	19	10.2
	a town church	93	50.0
	a city church	74	39.8
	Total	186	100.0

Source: Primary data, 2024

These findings in table 9 represent the status or location of churches among a sample population of 186 individuals. A small portion of the respondents (10.2%) indicated that their church is located in a rural or country area. The majority of respondents (50.0%) reported that their church is located in a town or small urban area. Furthermore, a significant portion of respondents (39.8%) indicated that their church is located in a city or larger urban area. These findings suggest that the churches represented in the sample are diverse in terms of their location, with a mix of rural, urban, and suburban settings.

Table 9: The church size is

		Frequency	Percent
Valid	between 51-100	19	10.2
	between 101-150	38	20.4

	between 151-200	79	42.5
	more than 200	50	26.9
	Total	186	100.0

Source: Primary data, 2024

These findings in table 10 represent the size distribution of churches. A small portion of the respondents indicated that their church size falls between 51 and 100 members and around one-fifth of the sample reported that their church size falls between 101 and 150 members. The largest portion of respondents indicated that their church size falls between 151 and 200 members, comprising over 40% of the sample. Moreover, a significant portion of the sample reported that their church size is more than 200 members, making up over a quarter of the sample. These findings suggest that the churches in the sample vary in size, but a considerable portion falls within the range of 101 to 200 members.

Table 10: In the last 5 years before you arrived in your district the church was growing

		Frequency	Percent
Valid	Very much (more than 10%)	27	14.5
	Good (5-10 %)	63	33.9
	It stayed almost the same (+/- 5%)	96	51.6
	Total	186	100.0

Source: Primary data, 2024

These findings in table 11 represent the growth status of churches in the last five years before the respondents arrived in their district. A small portion of respondents (14.5%) indicated that their church experienced significant growth, with an increase of more than 10% in membership. A substantial portion of respondents (33.9%) reported that their church experienced moderate growth, with an increase of 5-10% in membership. Furthermore, the majority of respondents (51.6%) indicated that their church's membership remained relatively stable, with changes of less than 5% (either an increase or decrease). These findings suggest that while most churches remained stable in size, a noteworthy number experienced positive growth, reflecting varying dynamics in church membership trends within the district

Table 11: The church was declining

		Frequency	Percent
Valid	Slightly (5-10%)	132	71.0
	Much (more than 10%)	54	29.0
	Total	186	100.0

Source: Primary data, 2024

These findings in table 12 represent the status of the church members in terms of declining in the last five years. The majority of churches (71.0%) experienced a slight decline in membership, with decreases ranging from 5-10%. A notable portion of churches (29.0%) faced a significant decline, with membership dropping by more than 10%. These findings indicate that a considerable number of churches in the sample faced challenges in maintaining or growing their membership over the past five years.

Table 12: Within the last 5 years (or after you arrived) the church is growing

		Frequency	Percent
Valid	Very much (more than 10%)	119	64.0
	Good (5-10 %)	58	31.2
	It stayed almost the same (+/- 5%)	9	4.8
	Total	186	100.0

Source: Primary data, 2024

This frequency table presents the distribution of responses regarding changes in church growth over a specified period. The majority of respondents (95.2%) reported some level of growth or stability in church attendance or membership. This indicates a generally positive trend in the church's development during the specified period. The fact that 64.0% of respondents reported "Very much" growth (more than 10%) suggests that a substantial portion of the surveyed population observed significant increases in church attendance or membership. This indicates a strong and possibly rapid expansion of the church during the specified timeframe. A small percentage (4.8%) reported that the church's growth remained relatively stable, with fluctuations of up to 5% in either direction. While this indicates a level of consistency, it's worth noting that the majority of respondents observed growth rather than stability. Overall, these findings provide valuable insights into the trajectory of church growth and can inform strategic planning and decision-making processes aimed at fostering continued development and engagement within the church community.

Leadership Traits of the Pastors

This section describes the leadership traits of the pastors. Statistics in the table below show the views of respondents on the leadership traits of pastors. Results in the table are presented in form of mean and standard deviation.

Table 13: Views of respondents on Leadership Traits of the Pastors

Statements on leadership Traits	N	Mean	Std. Deviation
The church's growth may be influenced by effective communication between the district pastors and his church members	186	4.18	1.11
The poor communication between the District Pastor and his church members may be the decline of the church	186	4.22	1.02
The assumption of Pastors' responsibilities may lead to the church's growth	186	4.17	1.05
The District Pastor's accountability to the church members may influence the church's growth	186	3.74	.74
The District Pastors 'consciousness of the church activities plan may influence the church's growth	186	4.17	.97
The District Pastors 'effort to motivate the church leaders and members may lead to church growth	186	4.29	.99
The Church's growth may be influenced by the district Pastor who shapes and guides church members in decision-making	186	4.03	1.31
The church's growth may be influenced by the Pastor's good interpersonal relationship with his church members	186	4.18	1.24
The District Pastors 'ability to remain stable and having a balanced relationship with the church members may lead to church	186	4.48	1.14
Average mean	186	4.16	1.00

Source: Primary data, 2024

The table 14 provides the means and standard deviations for statements about leadership traits and their perceived influence on church growth. Respondents generally agree that effective communication from district pastors influences church growth as shown by high mean of 4.18. The variability (standard deviation of 1.11) is moderate, indicating some differences in perceptions but overall agreement. Respondents also agree that poor communication may lead to church decline as indicated by the mean of 4.22. The slightly lower variability (standard deviation of 1.02) suggests a stronger consensus on this point. Results on the third statement shows that a great portion of respondents agree (with the mean of 4.17) that pastors taking on responsibilities positively influences church growth, with moderate variability (with a standard deviation of 1.05).

As far as the fourth item is concerned, results in the table revealed that Respondents somewhat agree on the importance of accountability for church growth. The mean of 3.74 and low variability of 0.74 standard deviation suggest that while it's seen as important, it might be less influential compared to other traits. Respondents agree (with a mean of 4.17) that pastors being aware of and planning church activities influence growth, with moderate variability (standard deviation of 0.97). Results in the table also indicated that respondents strongly agree (with a mean of 4.29) that pastors' efforts to motivate others are crucial for growth, with moderate variability (standard deviation of 0.99). Findings on the statement that "The Church's growth may be influenced by the district Pastor who shapes and guides church members in decision-making", respondents agree that pastors' guidance in decision-making influences growth (with a mean of 4.03), but there is higher variability (standard deviation of 1.32), indicating differing opinions.

Furthermore, findings in the table indicated that respondents agree (with a mean of 4.18) that good interpersonal relationships are important for church growth, with relatively high variability (with standard deviation of 1.24). Findings also showed that a vast number of respondents strongly agree (with a mean of 4.48) on the importance of stability and balanced relationships, with moderate variability (with standard deviation of 1.14). The overall average mean of 4.16 indicates general agreement across all statements, suggesting that respondents perceive leadership traits to significantly influence church growth. The average standard deviation of 1.00 indicates moderate variability in responses, reflecting some differences in opinions but overall consensus on the importance of these traits.

Findings imply that improving communication strategies between pastors and church members can lead to more effective ministry and a stronger, more engaged congregation. Pastors should ensure they are transparent and responsible in their roles, which can build trust and promote growth. Findings also suggests that pastors should focus on inspiring and leading their congregation, providing clear direction and support. It was also suggested pastors who maintain balanced, supportive relationships and demonstrate stability can positively impact church growth.

Church growth

This section illustrates the findings on the statement related to the church growth. As indicated in the table 15. Descriptive statistics such as mean and standard deviation were used to present the findings.

Table 14: Views of respondents on church growth

Statement	N	Mean	Std. Deviation
Pastors in this Church practice what they preach.	186	4.43	1.06
Pastors in this Church serve people without regard to their nationality, gender, or race.	186	4.25	1.12
Pastors in this Church see service as a mission of responsibility to others.	186	4.20	.99
Pastors in this Church are willing to make sacrifices to help others.	186	4.32	1.08
When I become frustrated or depressed, my spiritual beliefs and values give me guidance	186	4.29	1.09
I engage in a meaningful devotional time with God daily (e.g., Meditation, prayer, bible reading, etc.).	186	4.39	1.19
I regularly share my Adventist beliefs with my non-Adventist friends and family.	186	4.27	1.027
I continually strive to grow in spirituality, and I believe it is a lifelong process.	186	4.41	.99

I have a tenacious sense of hope and optimism in my life and use my thoughts and attitudes in life-affirming ways.	186	4.19	.94
I feel comfortable skipping church as long as I do something spiritual or uplifting.	186	4.48	.93
I have a clear sense of my spiritual gifts, natural talents, and other areas where I need to grow.	186	4.26	.90
Average mean	186	4.32	.96

Source: Primary data, 2024

The table provides descriptive statistics (mean and standard deviation) for various statements related to the behavior and attitudes of pastors and individuals on church growth. Respondents strongly agree (with a mean of 4.43) that pastors practice what they preach. These findings imply that pastors are perceived as authentic and credible leaders. This consistency between words and actions can enhance trust and respect within the congregation, leading to a more cohesive and motivated church community. The standard deviation of 1.06 indicates some variability in responses, but overall, agreement is high. Respondents also agree that pastors serve inclusively (with a mean 4.25). These findings suggest that the church is seen as an inclusive and welcoming environment. This inclusivity can attract a diverse congregation, fostering a rich and varied community that reflects broader societal values of equality and acceptance. The standard deviation of 1.12 suggests moderate variability in responses.

Respondents agree that pastors view service as a mission (with a mean of 4.20). The lower standard deviation (0.99) indicates relatively less variability in agreement. Respondents strongly agree that pastors are willing to make sacrifices (with a mean of 4.32). The standard deviation of 1.08 shows some variability in this perception. These findings imply that pastoral leadership is viewed as dedicated and selfless. This can inspire similar values among congregation members, promoting a culture of service and mutual support. When I become frustrated or depressed, my spiritual beliefs and values give me guidance. On average, respondents strongly agree that their spiritual beliefs provide guidance during tough times (with a mean of 4.29). The standard deviation of 1.09 indicates moderate variability. This suggests that the church effectively supports its members' spiritual needs, which can contribute to individual resilience and community solidarity. Results on the item that I engage in a meaningful devotional time with God daily (e.g., Meditation, prayer, bible reading, etc.), Respondents strongly agree that they engage in daily devotional activities (with a mean of 4.39). The standard deviation of 1.19 suggests greater variability in this practice. This practice can enhance personal spiritual growth and reinforce the collective spiritual life of the church. Respondents also agree that they regularly share their beliefs (with a mean of 4.27). The standard deviation of 1.027 indicates moderate variability in responses. This can lead to church growth through the attraction of new members and the spread of the church's teachings.

Moreover, respondents strongly agree with the lifelong pursuit of spiritual growth with a mean of 4.41 and the standard deviation of 0.99 which shows a relatively less variability in this belief. This perspective can foster a culture of lifelong learning and continuous improvement within the church. Respondents also agree that they have a strong sense of hope and optimism as shown by the mean of 4.19. The standard deviation of 0.94 indicates less variability in responses. The item which states that I feel comfortable skipping church as long as I do something spiritual or uplifting, findings revealed that a great portion of respondents strongly agree that they feel comfortable skipping church if they engage in other spiritual activities as illustrated by the mean of 4.48 and the standard deviation of 0.93 which shows a relatively less variability. These findings suggest a flexible and supportive community. This flexibility can accommodate members' diverse needs and lifestyles, potentially increasing overall engagement. Respondents also agree that they have a clear sense of their spiritual gifts and areas for growth as indicated by the mean of 4.26 and the standard deviation of 0.90 which indicates a relatively less variability. This implies that members feel personally valued and recognized within the church. This recognition can enhance their sense of belonging and commitment to the church community. The overall average mean of 4.32 indicates strong agreement across all statements, suggesting that respondents generally have positive perceptions of the pastors and their own spiritual practices. The average standard deviation of

0.96 indicates that, while there is some variability in responses, it is relatively low, showing a consistent pattern of strong agreement.

Relationship between leadership traits and church growth

The relationship between variables was tested using multiple regression and Pearson correlation coefficient as shown in tables below.

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.940 ^a	.884	.881	.33324
a. Predictors: (Constant), the church size is, family status, gender of respondents, age of respondents, education level of respondents				

The correlation coefficient (R) measures the strength and direction of the linear relationship between the observed values and the predicted values of the dependent variable (church growth). An R-value of .940 indicates a very strong positive correlation, suggesting that the model's predictions are highly correlated with the actual data. R Square (R²) represents the proportion of variance in the dependent variable (church growth) that can be explained by the independent variables (age, gender, education level, family status, and church size). An R² value of .884 means that 88.4% of the variance in church growth is explained by the model. This indicates that the model has a very high explanatory power. Interpretation: Adjusted R Square adjusts the R² value for the number of predictors in the model, providing a more accurate measure of the model's explanatory power when multiple predictors are involved. An Adjusted R² value of .881 means that after adjusting for the number of predictors, 88.1% of the variance in church growth is still explained by the model. This slight reduction from the R² value suggests a high explanatory power with a minor penalty for including multiple predictors. In summary, the model has strong predictive power and explains a substantial portion of the variance in church growth, making it a reliable tool for understanding the impact of demographic factors on church growth.

To complement the quantitative findings of the study, semi-structured interviews were conducted with selected pastors from the Seventh-day Adventist Church within the Rwanda Union Mission. The purpose of these interviews was to gain deeper insights into the relationship between pastors' demographic characteristics, leadership traits, and church growth.

The interviewed pastors generally expressed the view that demographic factors such as age, educational background, and marital status play a supportive role in ministry effectiveness. Many participants noted that age contributes to a balance between experience and energy, while higher levels of education enhance preaching competence, administrative efficiency, and strategic planning. Married pastors particularly emphasized the importance of spousal support in strengthening family ministries and modeling Christian values to congregants.

Regarding leadership traits, participants strongly affirmed that effective communication, accountability, long-term vision, self-motivation, and emotional stability significantly influence church growth. Pastors from growing districts highlighted the importance of clearly communicating the church's mission, involving members in decision-making, and maintaining transparency in financial and administrative matters. They also stressed the need for strategic planning and sustained evangelistic efforts.

Furthermore, differences emerged between pastors serving in growing and declining districts. Pastors in growing churches described themselves as proactive, visionary, and people oriented. They emphasized teamwork, innovation, and consistent member engagement. In contrast, some pastors acknowledged that limited communication, resistance to change, and weak follow-up mechanisms may contribute to stagnation in certain districts.

Table 16 : Analysis of Variance (ANOVA)

Model		Sum of Squares	Df	Mean Square	F	Sig.
1	Regression	152.886	5	30.577	275.343	.000 ^b
	Residual	19.989	180	.111		
	Total	172.876	185			
a. Dependent Variable: Church growth						
b. Predictors: (Constant), the church size is, family status, gender of respondents, age of respondents, education level of respondents						

The ANOVA table indicates that the regression model is highly significant ($p < 0.001$), suggesting that the independent variables (age, gender, education level, family status, and church size) collectively explain a significant portion of the variance in church growth. The high F-value (275.343) further supports the strength and reliability of the model. A p-value of .000 ($p < 0.001$) means that the model is statistically significant, indicating that the independent variables collectively have a significant effect on church growth. In summary, the regression model is statistically significant, meaning that the included predictors (age, gender, education level, family status, and church size) are useful in explaining the variance in church growth. This analysis confirms that the selected demographic factors are significant predictors of church growth.

When asked, how do demographic characteristics such as age, gender, education level, family status, and church size influence church growth, the respondents generally agreed that these factors significantly affect ministry effectiveness and overall church growth. Age contributes to leadership maturity and energy. Younger pastors may relate better to youth and introduce innovative approaches, while older pastors provide stability and wisdom. Education enhances preaching quality, administrative competence, and strategic planning, which are critical for sustainable growth. Family status also matters because a stable family provides emotional support and serves as a model to church members. Gender can influence relational dynamics, as leadership style may vary in communication and pastoral care. Church size itself affects leadership approach larger churches require structured systems and delegation, while smaller churches demand closer personal relationships. Overall, these factors shape how effectively a pastor leads, which ultimately impacts church growth.

Table 17: Coefficients on church growth

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	-.291	.170		-1.714	.088
	age of respondents	.759	.037	.697	20.753	.000
	gender of respondents	.340	.090	.109	3.792	.000
	education level of respondents	.328	.055	.260	5.991	.000
	family status	.246	.037	.170	6.680	.000
	the church size is	.192	.052	.185	3.719	.000
a. Dependent Variable: church growth						

The table presents the results of a multiple regression analysis where the dependent variable is church growth. The independent variables include the age of respondents, gender of respondents, education level of respondents, family status, and church size. Age has a positive and statistically significant impact on church

growth ($p < 0.001$). A one-unit increase in the age of respondents is associated with a 0.759 increase in the church growth score. The standardized coefficient (Beta) of 0.697 indicates that age is a strong predictor of church growth. Gender has a positive and statistically significant impact on church growth ($p < 0.001$). The gender of respondents is associated with a 0.340 increase in the church growth score. The standardized coefficient (Beta) of 0.109 indicates that gender is a weaker predictor of church growth compared to age.

Furthermore, Education level has a positive and statistically significant impact on church growth ($p < 0.001$). A one-unit increase in the education level of respondents is associated with a 0.328 increase in the church growth score. The standardized coefficient (Beta) of 0.260 indicates that education level is a moderate predictor of church growth. Family status has a positive and statistically significant impact on church growth ($p < 0.001$). A one-unit increase in family status is associated with a 0.246 increase in the church growth score. The standardized coefficient (Beta) of 0.170 indicates that family status is a moderate predictor of church growth. Church size has a positive and statistically significant impact on church growth ($p < 0.001$). A one-unit increase in church size is associated with a 0.192 increase in the church growth score. The standardized coefficient (Beta) of 0.185 indicates that church size is a moderate predictor of church growth. In summary, all the independent variables in the model have positive and statistically significant impacts on church growth, as indicated by their p-values (all < 0.001). The standardized coefficients (Beta) provide insight into the relative importance of each predictor:

Table 18: the correlation between growing and leadership traits

		Leadership traits
Growing church	Pearson Correlation	.618**
	Sig. (2-tailed)	.000
	N	186

** . Correlation is significant at the 0.01 level (2-tailed).

The provided data indicates the correlation between leadership traits and church growth, specifically in the context of a growing church. There is a strong positive correlation between the composite measure of leadership traits and the presence of a growing church ($r = .618$). This correlation is statistically significant ($p < .001$), indicating that there is a significant relationship between effective leadership traits and church growth. The Pearson correlation coefficient of .618 suggests a strong positive relationship. This means that higher levels of effective leadership traits are associated with a greater likelihood of the church experiencing growth. The significance value (p-value) of .000 indicates that the correlation is highly statistically significant. This means that the probability of this result occurring by chance is very low (less than 0.1%).

In summary, the strong positive correlation between leadership traits and the growth of a church suggests that effective leadership plays a crucial role in facilitating church growth. Specifically: Impact of Leadership: Leaders who exhibit effective traits, such as good communication, accountability, long-term thinking, self-motivation, confidence, being people-oriented, and emotional stability are likely to lead churches that grow. In conclusion, effective leadership traits are significantly and positively associated with the growth of a church, suggesting that fostering these traits in church leaders can contribute to positive outcomes in church growth.

Table 19: Relationship between churches was declining and leadership traits

		Leadership traits
The church was declining:	Pearson Correlation	.371**
	Sig. (2-tailed)	.000
	N	186

** . Correlation is significant at the 0.01 level (2-tailed).

Findings in the table indicates the correlation between leadership traits and the decline of the church. There is a moderate positive correlation between the composite measure of leadership traits and the church's decline ($r = .371$). This correlation is statistically significant ($p < .001$), indicating that there is a notable relationship

between leadership traits and the decline of the church. The Pearson correlation coefficient of .371 suggests a moderate positive relationship. This means that as the composite measure of leadership traits increases, there is a tendency for the church to experience decline as well. However, the strength of this correlation is much weaker compared to the correlation between leadership traits and church growth. The significance value (p-value) of .000 indicates that the correlation is statistically significant. This means that the probability of this result occurring by chance is very low (less than 0.1%). Overall, while effective leadership traits are strongly associated with church growth, their relationship with church decline is more nuanced and might require further investigation to fully understand the underlying causes and interactions.

Table 20: Correlation between leadership traits and church growth

Leadership traits		Church growth
Effective communication	Pearson Correlation	.971**
	Sig. (2-tailed)	.000
	N	186
Accountable and responsible	Pearson Correlation	.956**
	Sig. (2-tailed)	.000
	N	186
Long-term thinkers	Pearson Correlation	.897**
	Sig. (2-tailed)	.000
	N	186
Self-motivation	Pearson Correlation	.889**
	Sig. (2-tailed)	.000
	N	186
Confident leader	Pearson Correlation	.913**
	Sig. (2-tailed)	.000
	N	186
People-oriented	Pearson Correlation	.934**
	Sig. (2-tailed)	.000
	N	186
Emotionally stable	Pearson Correlation	.960**
	Sig. (2-tailed)	.000
	N	186

** . Correlation is significant at the 0.01 level (2-tailed).

The data in the table 19 shows the Pearson correlation coefficients between various leadership traits and church growth, based on a sample size of 186. Results indicated that there is a very strong positive correlation between effective communication and church growth ($r = .971$). This correlation is statistically significant ($p < .001$), indicating that as effective communication improves, church growth tends to increase substantially.

There is also a very strong positive correlation between being accountable and responsible and church growth ($r = .956$). This is also statistically significant ($p < .001$), suggesting that higher levels of accountability and responsibility in leadership are associated with greater church growth. There is a strong positive correlation between being a long-term thinker and church growth ($r = .897$). This relationship is statistically significant ($p < .001$), meaning that leaders who are long-term thinkers tend to contribute positively to church growth. Furthermore, There is a strong positive correlation between self-motivation and church growth ($r = .889$). The correlation is statistically significant ($p < .001$), indicating that self-motivated leaders are likely to influence church growth positively. There is a very strong positive correlation between being a confident leader and church growth ($r = .913$). This correlation is statistically significant ($p < .001$), showing that confidence in leadership is strongly associated with church growth.

The findings also indicated that there is a very strong positive correlation between being people-oriented and church growth ($r = .934$). This is statistically significant ($p < .001$), suggesting that leaders who are people-oriented contribute significantly to church growth. There is a very strong positive correlation between emotional stability and church growth ($r = .960$). This correlation is statistically significant ($p < .001$), indicating that emotionally stable leaders are very likely to positively influence church growth. Lastly, all the leadership traits listed have very strong positive correlations with church growth, with Pearson correlation coefficients ranging from .889 to .971. The significance values (p-values) for all these correlations are .000, which means they are highly statistically significant ($p < .001$). This suggests that these leadership traits are critically important for church growth. Leaders who exhibit these traits tend to lead churches that grow more effectively.

Table 21 : overall correlation between leadership traits and church growth

		Church growth
Leadership Traits	Pearson Correlation	.985**
	Sig. (2-tailed)	.000
	N	186

** . Correlation is significant at the 0.01 level (2-tailed).

The results in table 20 provide overall correlation between leadership traits and church growth. The Pearson correlation coefficient of .985 is very close to 1, which signifies an almost perfect positive correlation. This means that as the overall quality and presence of effective leadership traits increase, church growth increases correspondingly. The significance value (p-value) of .000 indicates that the correlation is highly statistically significant. This means that the probability of this result occurring by chance is extremely low (less than 0.1%). The composite measure of leadership traits shows an extremely strong and statistically significant positive correlation with church growth. This suggests that effective leadership, encompassing all the traits mentioned earlier (effective communication, accountability, long-term thinking, self-motivation, confidence, being people-oriented, and emotional stability), is critically important for the growth and success of a church. Leaders who exhibit a high level of these combined traits are likely to lead churches that experience significant growth.

Table 23: Multivariate Tests^a						
Effect		Value	F	Hypothesis df	Error df	Sig.
Intercept	Pillai's Trace	.999	13743.326 ^b	10.000	148.000	.000
	Wilks' Lambda	.001	13743.326 ^b	10.000	148.000	.000
	Hotelling's Trace	928.603	13743.326 ^b	10.000	148.000	.000
	Roy's Largest Root	928.603	13743.326 ^b	10.000	148.000	.000
LT	Pillai's Trace	5.854	7.917	280.000	1570.000	.000
	Wilks' Lambda	.000	18.890	280.000	1423.970	.000
	Hotelling's Trace	327.497	171.000	280.000	1462.000	.000
	Roy's Largest Root	304.670	1708.328 ^c	28.000	157.000	.000
a. Design: Intercept + LT						
b. Exact statistic						
c. The statistic is an upper bound on F that yields a lower bound on the significance level.						

A one-way MANOVA was conducted to examine the effect of leadership traits on church growth. Preliminary assumption testing indicated that the data met the requirements of normality and homogeneity of covariance matrices. The multivariate analysis revealed a statistically significant effect of leadership traits on church growth, Wilks' $\Lambda = .000$, $F(280, 1423.97) = 18.890$, $p < .001$. The extremely small value of Wilks' Lambda indicates a strong multivariate influence of leadership traits. Follow-up univariate analyses showed that leadership traits significantly affected several organizational performance indicators, suggesting that leadership operates as a central determinant of church effectiveness outcomes. The findings suggest that leadership traits play a central role in shaping organizational effectiveness variables. The strong multivariate effect indicates that improvements in leadership characteristics are associated with simultaneous improvements across multiple organizational dimensions. This supports leadership theories emphasizing behavioral and transformational dimensions as key determinants of institutional performance.

To supplement these quantitative findings, interview was conducted on how leadership traits practically influence church growth in ministry contexts within the Seventh-day Adventist Church in the Rwanda Union Mission. The interviewed pastors from the Seventh-day Adventist Church in the Rwanda Union Mission commonly expressed that leadership traits play a central role in determining church growth and overall ministry effectiveness. They collectively emphasized that effective communication enables them to clearly articulate the church's vision, mission, and spiritual goals. By consistently sharing this vision through sermons, meetings, and personal interactions, members become more informed, motivated, and actively engaged in evangelistic and discipleship activities.

The pastors also highlighted accountability and responsibility as essential leadership qualities. They noted that defining clear roles for church leaders, maintaining transparency particularly in financial matters and regularly evaluating ministry activities foster trust and unity within the congregation. Such trust encourages greater member participation and long-term commitment to church programs. In addition, long-term strategic thinking was identified as a key contributor to sustainable church growth. Rather than focusing solely on short-term results, the pastors reported prioritizing leadership development, youth mentorship, discipleship training, and structured evangelistic planning. This forward-looking approach was viewed as critical for maintaining steady growth and spiritual maturity within the church.

Furthermore, self-motivation and confidence were described as important traits that sustain pastoral leadership during challenging periods, such as low attendance or limited resources. The pastors agreed that demonstrating resilience, faith, and optimism inspires members to remain committed and hopeful. Finally, being people-oriented and emotionally stable was consistently mentioned as vital for maintaining church unity. The pastors indicated that calm conflict resolution, empathy, and relational engagement strengthen interpersonal bonds within the congregation. They agreed that unity and healthy relationships create an environment conducive to spiritual and numerical growth.

Overall, the respondents shared a common view that leadership traits significantly influence member engagement, organizational effectiveness, spiritual vitality, and ultimately church growth.

SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

The chapter service as the summary of the previous one. It summarizes the findings, gives conclusion as well as recommendations.

Summary Of Findings

Findings on leadership traits indicated that the overall average mean of 4.16 indicates general agreement across all statements of leadership traits, suggesting that respondents perceive leadership traits to significantly influence church growth. The average standard deviation of 1.00 indicates moderate variability in responses, reflecting some differences in opinions but overall consensus on the importance of these traits.

It was found that communication strategies between pastors and church members can lead to more effective ministry and a stronger, more engaged congregation. Pastors should ensure they are transparent and responsible in their roles, which can build trust and promote growth. Findings also suggests that pastors should

focus on inspiring and leading their congregation, providing clear direction and support. It was also suggested pastors who maintain balanced, supportive relationships and demonstrate stability can positively impact church growth.

It was also found that variables including the age of respondents, gender of respondents, education level of respondents, family status, and church size all have positive and statistically significant impacts on church growth, as indicated by their p-values (all < 0.001). Findings also indicated that effective leadership traits are strongly associated with church growth, their relationship with church decline is more nuanced and might require further investigation to fully understand the underlying causes and interactions.

Results also showed that all the leadership traits listed have very strong positive correlations with church growth, with Pearson correlation coefficients ranging from .889 to .971. The significance values (p-values) for all these correlations are .000, which means they are highly statistically significant ($p < .001$). This suggests that these leadership traits are critically important for church growth. Leaders who exhibit these traits tend to lead churches that grow more effectively.

Conclusion

In conclusion, effective leadership traits are significantly and positively associated with the growth of a church, suggesting that fostering these traits in church leaders can contribute to positive outcomes in church growth. Effective leadership, encompassing all the traits mentioned earlier (effective communication, accountability, long-term thinking, self-motivation, confidence, being people-oriented, and emotional stability), is critically important for the growth and success of a church. Leaders who exhibit a high level of these combined traits are likely to lead churches that experience significant growth.

Recommendation

Recommendations of this study are addressed to both pastors and church members; pastors are urged to develop and implement effective communication strategies to ensure clear, consistent, and open communication between them and church members. Pastors must implement systems that promote pastoral accountability and transparency to build trust within the congregation. Pastors should regularly evaluate and improve their leadership practices based on feedback from church members. Leaders should prioritize improving communication strategies to ensure that messages are conveyed effectively to the congregation.

The recognition of pastors' accountability and assumption of responsibilities as factors contributing to church growth highlights the need for leaders to uphold high standards of accountability and take ownership of their roles and responsibilities. This fosters trust and confidence among the congregation. The acknowledgment of pastors' efforts to motivate and guide church leaders and members suggests that inspirational leadership and clear direction are essential for fostering growth and engagement within the church community. Leaders should focus on providing motivation and guidance to empower and support their members. Leaders should prioritize building strong relationships with their congregation members and demonstrate stability in their leadership approach.

Members should be receptive to guidance and motivation provided by church leaders, recognizing that their leadership plays a pivotal role in shaping the direction and growth of the church. Openness to guidance and support can facilitate personal and collective spiritual growth. Members should prioritize building supportive relationships within the church community, recognizing the importance of interpersonal connections in fostering a sense of belonging and unity. By fostering strong relationships, members can contribute to a positive and welcoming church environment conducive to growth. Churches should foster a culture that values growth, learning, and continuous improvement. This involves creating opportunities for members to engage in personal and spiritual development activities, as well as promoting a collaborative environment where everyone is encouraged to contribute to the church's growth journey.

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APPENDIX A

Questionnaire

Consent & Survey Form

Dear Respondent:

My name is Pastor Ngilinshuti Samuel, a Ph.D. candidate at Adventist University of Africa (AUA), Nairobi, Kenya. I am conducting a survey to understand The relationship between leadership traits and church growth among Pastors of the Seventh day Adventist Church in Rwanda Union Mission. The findings from this study will significantly contribute to the leadership traits and on church growth. I am requesting your voluntary participation in completing this questionnaire.

Be assured that the information you will be treated with the strictest confidence, and your name and individual responses will not be traced to you as a person. Your responses will remain anonymous and confidential. The data collected will be analyzed in aggregates.

The questionnaire is divided into Four sections, and it will take you about 20 minutes to complete. If you agree to participate in this study voluntarily, carefully read the questions and answer them according to your best knowledge and experience, having your local church in mind. Your willingness to fill in all the items in this questionnaire to the best of your knowledge demonstrates your consent to participate in the study.

Thank you for your participation.

Ngilinshuti Samuel (E-mail: Ngilinshutis@aua.ac.ke).

Section A. DEMOGRAPHIC DATA

1. Gender: male; Female
2. Age: Under 30; 31-40; 41-50; Over 50
3. Education background: Secondary school certificate; Bachelor's degree; Master 'degree; Doctorate/PhD
4. Family status: Single; married; divorced; Widowed; Separated

5. I am a district leader of: 1 church 2 church 3 church 4 church 5 church more than 5 church(es)

7. I am a district leader for: less than 3 years between 3-6 between 7-9 more than 10 years

Please select the church that you attend most of the time for the following questions (if you attend many churches equally, please select the one that is growing or declining the least):

My church is: a country church a town church a city church

8. The church size is: under 50 between 51-100 between 101-150 between 151-200 more than 200

9. In the last 5 years before you arrived in your district the church was growing:

- very much (more than 10%)
- good (5-10 %)
- it stayed almost the same (+/- 5%)

10. The church was declining:

- slightly (5-10%)
- much (more than 10%)

10. Within the last 5 years (or after you arrived) the church is growing:

- very much (more than 10%)
- good (5-10 %)
- it stayed almost the same (+/- 5%)

Section B: Leadership Traits of the Pastors

Ranking: 1 Strongly Disagree 2: Disagree 3: Undecided 4: Agree 5: Strongly Agree

Effective communication	Attitude Rating				
1. The Church's growth may be influenced by effective communication between the District Pastor and his church members	1	2	3	4	5
2. The poor communication between the District Pastor and his church members may be the reason decline of the church	1	2	3	4	5
Accountable and responsible	Attitude Rating				
3. The assumption of Pastors' responsibilities may lead to the church's growth	1	2	3	4	5
4. The District Pastor's accountability to the church members may influence the church's growth	1	2	3	4	5
Long-term thinkers	Attitude rating				
5. The District Pastors 'consciousness of the church activities plan may influence the church's growth	1	2	3	4	5

Self-motivation	Attitude rating				
6. The District Pastors 'effort to motivate the church leaders and members may lead to church growth	1	2	3	4	5
Confident leader	Attitude rating				
7. The Church's growth may be influenced by the district Pastor who shapes and guides church members in decision-making	1	2	3	4	5
People-oriented	Attitude rating				
8. The church's growth may be influenced by the Pastor's good interpersonal relationship with his church members	1	2	3	4	5
Emotionally stable	Attitude rating				
9. The District Pastors 'ability to remain stable and having a balanced relationship with the church members may lead to church	1	2	3	4	5

Section C: Church growth

Please read the following statements carefully and describe your perception of each statement using the scale below:

1= Strongly disagree	2= Disagree	3= Not sure	4 =Agree	5= Strongly agree
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Statements	SD	D	NS	A	SA
1. Pastors in this Church practice what they preach.	1	2	3	4	5
2. Pastors in this Church serve people without regard to their nationality, gender, or race.	1	2	3	4	5
3. Pastors in this Church see service as a mission of responsibility to others.	1	2	3	4	5
4. Pastors in this Church are willing to make sacrifices to help others.	1	2	3	4	5
5. When I become frustrated or depressed, my spiritual beliefs and values give me guidance	1	2	3	4	5
6. I engage in a meaningful devotional time with God daily (e.g., Meditation, prayer, bible reading, etc.).	1	2	3	4	5
7. I regularly share my Adventist beliefs with my non-Adventist friends and family.	1	2	3	4	5
8. I continually strive to grow in spirituality, and I believe it is a lifelong process.	1	2	3	4	5
9. I have a tenacious sense of hope and optimism in my life and use my thoughts and attitudes in life-affirming ways.	1	2	3	4	5
10. I feel comfortable skipping church as long as I do something spiritual or uplifting.	1	2	3	4	5
11. I have a clear sense of my spiritual gifts, natural talents, and other areas where I need to grow.	1	2	3	4	5

I sincerely appreciate your time and cooperation. Please check to make sure that you have not skipped any questions inadvertently.

Thank you!

APPENDIX B

Table 22: KREJCIE AND MORGAN SAMPLE SIZE CALCULATION TABLE

<i>N</i>	<i>S</i>	<i>N</i>	<i>S</i>	<i>N</i>	<i>S</i>
10	10	220	140	1200	291
15	14	230	144	1300	297
20	19	240	148	1400	302
25	24	250	152	1500	306
30	28	260	155	1600	310
35	32	270	159	1700	313
40	36	280	162	1800	317
45	40	290	165	1900	320
50	44	300	169	2000	322
55	48	320	175	2200	327
60	52	340	181	2400	331
65	56	360	186	2600	335
70	59	380	191	2800	338
75	63	400	196	3000	341
80	66	420	201	3500	346
85	70	440	205	4000	351
90	73	460	210	4500	354
95	76	480	214	5000	357
100	80	500	217	6000	361
110	86	550	226	7000	364
120	92	600	234	8000	367
130	97	650	242	9000	368
140	103	700	248	10000	370
150	108	750	254	15000	375
160	113	800	260	20000	377
170	118	850	265	30000	379
180	123	900	269	40000	380
190	127	950	274	50000	381
200	132	1000	278	75000	382
210	136	1100	285	1000000	384

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