

**EAST AFRICAN CHRISTIAN COLLEGE
(EACC)**

FACULTY OF THEOLOGY AND RELIGION

DEPARTMENT OF THEOLOGY

**CHRISTIAN FAMILY AND ANGLICAN CHURCH
DEVELOPMENT**

Case study of Rwimbogo Parish, Gatsibo District (2021-2024)

By

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Fulfillment of the Requirements for the Award of the Degree of Bachelor of Theology**

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DECLARATION

Declaration by the Candidate

I BIZIMANA Paul hereby declare that this is my own original work and not a duplication of any similar academic work. It has therefore not been previously or concurrently submitted for any other degree, diploma or other qualification to East African Christian College or any other institution. All materials cited in this paper which are not my own have been duly acknowledged.

BIZIMANA Paul

Signed.....

Date.....

Declaration by the Supervisor

I declare that this work has been submitted for examination with my approval as EACC Supervisor

Supervisor's name:

Signed.....

Date.....

ABSTRACT

This research on “Christian family and Anglican church development, Case study of Rwimbogo Parish, Gatsibo District (2021-2024)” has the general objective to examine the role of the Christian family in enhancing the development of the Church in Rwanda. Specifically, the research intended to examine the activities of Christian families contributing to the development of the Church in Rwimbogo Parish, Gatsibo District, Eastern Region of Rwanda and to identify the challenges faced by Christian family in developing the Church in Rwimbogo Parish, Gatsibo District, Eastern Region of Rwanda. The study used the research methodology in order to achieve the objectives. The study population was 309 families. Sample size was 83 including 76 respondents to questionnaire and 7 key informants interviewed. Research design was descriptive. The research approach was mixed method approach. Research instruments were questionnaire and interview guide. For data analysis, quantitative data was analyzed by using Microsoft excel while qualitative content analysis was used to analyze qualitative data. Findings revealed that the activities of Christian families contributing to the development of the Church in Rwimbogo Parish are Regular family Bible study, Family discussions on Scripture, Personal study of God's Word and Prayer sessions individually or as a family. Findings revealed that the Christian family activities Contribute to develop the Anglican Church, Rwimbogo Parish by bringing revival in church, increasing the church membership, reinforcing the unity of church membership, catalyzing the membership participation in church activities and motivating church membership to generosity and sacrificial giving. For challenges faced by Christian family in developing the Church in Rwimbogo Parish, Gatsibo District, findings revealed the Cultural pressures, Busyness and fragmentation of family life, Divisions within families, Shortage Time and intensive family activities, Cultural conflicts, Internal family conflicts and Illegal marriage. The study concluded that Christian families play a pivotal role in fostering qualitative growth within the Anglican Church in Rwimbogo Parish and Christian families in Rwimbogo Parish, Gatsibo District, face numerous challenges in their endeavors to contribute to the development of the Church. The research recommended that Christian families must focus on fostering healthy communication, resolving conflicts through biblical principles to address the challenge of Internal conflicts and divisions within families can hinder the effectiveness of Church development efforts.

Key words: Christian families, church development

DEDICATION

To the Almighty God

To my beloved parents

To our beloved wife

To our beloved children

To my beloved brothers and sisters

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We would like to express my deepest appreciation to the Almighty God, to whom We owe our life, wisdom, and unwavering faith in all my endeavors. We praise Him for enabling me to undertake and complete this research.

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LIST OF ABBREVIATIONS

- CMS : Church Missionary Society
EAR : Eglise Anglicane au Rwanda
EER : Eglise Episcopale au Rwanda
NT : New Testament
OT : Old Testament

CHAPTER ONE

GENERAL INTRODUCTION OF THE STUDY

1.0. Introduction

The role of the Christian family in the development of both its members and the Church as a whole is important. A significant Christian family contributes to the growth and vitality of the Church, fostering a sense of community and connection among its members. This study aims to examine the dynamics of Christian family and its impact on the development of the Church. It presents the general introduction of the study, the literature review and the methodology used for the study. In this chapter, we embark on an exploration of the background of the study, delving into the intricacies of Christian Family and Anglican Church Development within Rwimbogo Parish in Gatsibo District. Within this framework, we articulate the problem statement and elucidate the research objectives of the study. We meticulously examine the research questions and emphasize their alignment with the study's objectives. Furthermore, we underscore the significance of this research, define its scope, and provide a roadmap for the structured organization of the study, offering readers a clear guide to navigate the ensuing insights.

1.1. Background of the study

In the contemporary society, various social, cultural, and economic factors affect the stability and functioning of Christian families, consequently influencing the overall growth of the Church. Christianity places significant importance on the family unit in the personal and spiritual development of individuals. Throughout history, Christianity has provided support, guidance, and resources to strengthen families. Its influence is observed in various aspects of society, including family dynamics, community engagement, spiritual growth, health promotion, Christian relationships, and contribution to the inclusive well-being of individuals and communities.

In Africa, Christianity plays a vital role in shaping family structures and church communities. However, there are opportunities and challenges unique to the African context, such as cultural diversity, socioeconomic factors, and the impact of traditional beliefs. Specific countries like Rwanda have distinct characteristics and experiences concerning Christian family and church development.

The Anglican Church of Rwanda, established in 1918 by the Church Missionary Society (CMS) and officially recognized in 1925, has undergone significant growth and transformation. Initially known as the "Eglise Episcopale au Rwanda (EER)" and later renamed the "Anglican Church of Rwanda" in 2007, it is now a province of the Anglican Communion, comprising 13 dioceses. The Anglican Church in Rwanda traces its roots to missionaries like Arthur Stanely Smith, Leonard Sharp, and Geoffrey Holmes, who began mission movements in Rwanda in the early 20th century.

Despite facing challenges such as the 1994 genocide against Tutsis, which left both the Church and the nation in ruins, the Anglican Church of Rwanda has emerged as one of the largest Christian denominations in the country, with over one million adherents as of 2024. Its doctrine and practice center around Christ and are guided by scripture, tradition, and reason.

Within Rwimbogo Parish, situated in Kabarore Archdeaconry of the Anglican Church of Rwanda, notable developments have been observed. Monogamy has reduced polygamy, legal marriage has minimized cohabitation and concubinage, and family conflicts have decreased while unity and reconciliation are prioritized.

1.2. Problem Statement

The Christian family serves as the fundamental unit contributing to the development of the Church, both qualitatively and quantitatively (Smith, 2019). However, the extent of this contribution and the challenges encountered by Christian families in their journey of church development, particularly within the Anglican Church of Rwanda, remain understudied. Challenges such as cultural pressures, busyness and fragmentation of family life, divisions within families, shortage of time, cultural conflicts, internal family conflicts, and instances of illegal marriage hinder the effective participation of Christian families in the growth and advancement of the Church community, especially in Rwimbogo Parish. Despite some existing studies on the role of Christian families in Church development, none have delved into the specific challenges faced within the Anglican Church of Rwanda context. Therefore, this research seeks to address this gap by examining the role of the Christian family in enhancing the development of the Church in Rwanda, with a particular focus on Rwimbogo Parish.

1.3. Objectives of the study

This research has the general and specific objectives.

1.3.1. General objective

The overall objective of this study is to examine the role of the Christian family in enhancing the development of the Church in Rwanda.

1.3.2. Specific objectives

The specific objectives of the current study are:

1. To examine the activities of Christian families contributing to the development of the Church in Rwimbogo Parish, Gatsibo District, Eastern Region of Rwanda.
2. To find out strategies and measures used by Christian families to Church development in Rwimbogo Parish
3. To identify the challenges faced by Christian family in developing the Church in Rwimbogo Parish, Gatsibo District, Eastern Region of Rwanda.

1.4. Research questions

1. What are the activities carried out by Christian family to develop the Anglican Church in Rwimbogo Parish?
2. What Strategies and measures used by Christian families to Church development in Rwimbogo Parish?
3. What are the challenges faced by Christian family in developing the Anglican Church in Rwimbogo Parish?

1.5. Significance of the study

The choice of this topic is motivated by the researcher's interest, social interest, scientific interest, academic interest and church interest. This study helped the researcher to have knowledge and

understanding about christian family's dynamics within Rwimbogo Parish in EAR Kabarore Archdeaconry, Gahini Diocese. It will help the christians from Rwimbogo Parish to know more about their inputs to overcome problems, especially those related to church development. In addition, it is a scientific investigation which may serve for future researchers. Moreover, this study is one of the academic requirements for obtaining a Bachelor's Degree with Honors in Theology.

1.6. Scope of the study

The study was carried out in EAR Kabarore Archdeaconry of Gahini Diocese, Rwimbogo Parish. It covered the period between 2021 and 2024. In terms of content, the study was limited to the Christian family and church development in Rwanda.

1.6.1. Geographical scope

The geographical scope of this study is focused on Rwimbogo Parish, situated in Gatsibo District.

1.6.2. Time scope

The time scope of the study spans from the year 2021 to 2024. This period allows for a comprehensive examination of the Christian families practices and the current status of church development in Rwimbogo Parish, encompassing recent developments and potential shifts in the aftermath of the global events during this timeframe.

1.6.3. Content scope

The content scope of the study encompasses an in-depth investigation into the Christian family practices within the Church development Rwimbogo Parish.

1.7. Organization of the study

This research is composed of 5 chapters.

The first chapter deals with general introduction of the study

Chapter two: Literature review

Chapter three: Research methodology

Chapter four: Analysis and discussion of findings

Chapter five: Conclusion and Recommendations.

CHAPTER TWO

LITERATURE REVIEW

2.0. Introduction

This chapter focuses on the literature from different authors about Christian family and Anglican Church development. It is based on definition of key concepts, conceptual review, theoretical review, theoretical framework, empirical review, gap in literature, gap analysis and conceptual framework.

2.1. Definitions of key terms/ concepts

The key concepts in this research are Christian family and Church development. There are also related concepts like Christian, family, Church and development.

2.1.1. Christian

According to Grenz, (2000), a Christian is a person who has encountered Jesus Christ, embraced him as Lord and Savior, and sought to follow him in discipleship. The term implies not only belief in Christ's teachings but also a commitment to live out those teachings in daily life. Thus, to be a Christian is to be a member of a community shaped by the gospel and committed to embodying the love, grace, and truth of Christ in the world.

Biblically, a Christian is an adherent of Christianity, a monotheistic religion centered around the life, teachings, death, and resurrection of Jesus Christ as presented in the Holy Bible. The term "Christian" is derived from the Greek word Χριστιανός (Christianos), meaning "follower of Christ." Christians are those who profess faith in Jesus Christ as their Lord and Savior and seek to live according to his teachings. In Acts 11:26, it is recorded, "The disciples were called Christians first in Antioch," indicating that the followers of Jesus were identified as Christians due to their association with Christ and his teachings (The Holy Bible, Acts 11:26 (New International Version)).

2.1.2. Family

A study conducted by Smith, Denton, and Regnerus (2005) found that regular family religious' activities, such as prayer, attending religious services, and discussing faith at home, are positively associated with the religious commitment and involvement of children.

The family, as portrayed in the Bible, is ordained by God as the foundational unit of human society. It is characterized by love, mutual support, and a shared commitment to serve and honor God. In the Old Testament, the family is depicted as the primary context for the transmission of faith from one generation to the next, with parents responsible for teaching their children the ways of the Lord. Similarly, in the New Testament, the family is portrayed as a reflection of the relationship between Christ and his Church, with husbands called to love their wives sacrificially and wives called to respect and submit to their husbands (Davidson,2003).

In biblical and theological terms, the family is regarded as the foundational unit of society, established by God for companionship, procreation, and mutual support. The family is depicted as a sacred institution ordained by God for the nurturing and upbringing of children in the ways of faith and righteousness. In Ephesians 5:22-6:4, the apostle Paul outlines the roles and responsibilities within the family, emphasizing mutual submission, love, and respect among its members. Furthermore, the family serves as a metaphor for the relationship between God and his people, often referred to as the "family of God" or "household of faith." (The Holy Bible, Ephesians 5:22-6:4 (New International Version)).

2.1.3. Christian family

A Christian family is a household in which the members are committed to following Jesus Christ as Lord and Savior. It is characterized by love, unity, and mutual support, as well as a shared commitment to growing in faith and serving others. The Christian family serves as a primary context for the transmission of faith from one generation to the next, with parents modeling and teaching their children the ways of Christ. It is a place where grace is extended, forgiveness is offered, and relationships are nurtured in the context of God's love (Coppedge, 1999). As stated in Joshua 24:15, the Christian family is called to serve the Lord together, saying, "But as for me and my household, we will serve the Lord."(The Holy Bible, Joshua 24:15 (New International Version)).

By Wilcox, Wolfinger, and Young (2008), The study revealed that couples who attended religious services together regularly had a lower likelihood of divorce compared to couples who do not engage in regular religious attendance. These empirical studies provide evidence for the positive influence of christian family and church development on various aspects of individuals' lives, including spiritual growth, marital satisfaction, child outcomes, and overall wellbeing. They highlight the importance of family religious' practices and active church participation in fostering positive outcomes for individuals and families within a Christian context.

2.1.4. Church

The Greek word *ekklēsia*, according to Bayley, (1991:7) literally means "called out" or "called forth" and commonly used to indicate a group of individuals called to gather for some function, in particular an assembly of the citizens of a city. In Matthew 16:18, Jesus declares, "I will build my church," indicating his divine purpose and authority over the Church as the cornerstone. The Church is commissioned to proclaim the gospel, make disciples, and demonstrate God's love and compassion to the world (The Holy Bible, Matthew 16:18 (New International Version). As in Acts 19:32-41, is the New Testament (NT) term referring to the Christian Church (either a particular local group or the whole body of the faithful).

The Church is the community of all true believers for all time. It is composed of all those who have been chosen by God the Father, redeemed by Jesus Christ the Son, and sealed by the Holy Spirit. The Church is both a visible institution, with organized structures and gatherings for worship and service, and an invisible spiritual reality, united by a common faith in Christ. It exists to worship God, proclaim the gospel, make disciples, and demonstrate God's love and righteousness to the world (Grudem, 1994).

As researchers, we can say that the church is an assembly of the faithful called or gathered as a communion of all saints, namely, of those who truly know and rightly worship and serve the true God in Christ the Savior, by the Word and Holy Spirit, and who by faith are partakers of all benefits which are freely offered through Christ (Wagner, 1976). We can say that the Church is a place, assembly of people or building where the Word is preached and sacrament are given for a certain purpose.

2.1.5. Development

In biblical and theological terms, development refers to the process of spiritual growth, maturity, and transformation in the life of believers as they conform more closely to the image of Christ. It involves the cultivation of virtues such as faith, love, patience, and obedience through the work of the Holy Spirit. Romans 12:2 exhorts believers to be transformed by the renewing of their minds, indicating that development encompasses both inward renewal and outward manifestation of godly character (The Holy Bible, Romans 12:2 (New International Version)).

"Development, from a theological perspective, refers to the process by which human beings are conformed more closely to the image of God. It involves both spiritual growth, as individuals mature in their relationship with God and become more like Christ, and social transformation, as individuals and communities work to establish God's kingdom on earth. Development is rooted in the belief that God created human beings with inherent dignity and worth, and it is directed toward the restoration and fulfillment of God's purposes for humanity (Cortez, 2016).

2.1.6. Church development

Church development, from a biblical and theological perspective, involves the growth, expansion, and maturation of the Church as the body of Christ. It includes numerical growth through evangelism and discipleship, as well as spiritual growth through teaching, worship, and ministry. Ephesians 4:11-13 describes the purpose of church development, stating that the Church is equipped by God's appointed leaders for the work of ministry, "until we all reach unity in the faith and in the knowledge of the Son of God and become mature, attaining to the whole measure of the fullness of Christ." (The Holy Bible, Ephesians 4:11-13 (New International Version)).

The theological understanding of church development is articulated: "Church development, from a theological perspective, involves the ongoing work of the Holy Spirit in building up the body of Christ for the sake of mission. It encompasses both numerical growths, as new disciples are made and incorporated into the community of faith, and spiritual maturity, as believers are equipped and empowered for ministry. Church development is not simply about increasing membership or expanding programs but about becoming more faithful witnesses to the gospel and more effective agents of God's kingdom in the world (Guder, 1998).

A study by Pearce and Denton (2011) state that the impact of church participation on family life induce families who actively engage in church activities experience a greater family cohesion and a sense of belonging to a supportive community. This theory focuses on the stages of individual and family development and how they intersect with the development of faith and religious beliefs. It explores how various life transitions and challenges within families impacts their engagement with the church and the development of their faith. In relationship with the systems theory of church growth, the church development includes various factors that contribute to church growth, such as leadership, community involvement, discipleship programs, and the role of the family within the church community.

2.2. Conceptual review

The conceptual review on Christian family and Church development provides of course insights into the key variable, indicators of Christian family, Christian family practices in church, how Christian family impacts Church development, and indicators of Church development in the church that shape the study on the impact of Christian family on Church development.

2.2.1. Christian family in religious context

The Christian family holds a central position within religious discourse, embodying the values and teachings espoused in the sacred texts of Christianity. Rooted in biblical principles and characterized by distinct attributes, the Christian family serves as a microcosm of the Church, nurturing faith, and contributing to communal development.

2.2.1.1. Biblical review of Christian family OT&NT

The biblical narrative provides foundational insights into the concept of the family of God, spanning both the Old and New Testaments. In the Old Testament, family structures are depicted as integral to God's redemptive plan, beginning with the creation of Adam and Eve as the prototype for human relationships (Genesis 2:24). Throughout the Old Testament, family units play crucial roles in the unfolding of God's redemptive plan, such as the covenantal promises given to Abraham and his descendants (Genesis 12:1-3) and the familial lineage leading to the birth of Jesus (Matthew 1:1-17). Additionally, the wisdom literature of Proverbs emphasizes the importance of parental instruction and discipline in shaping the character of children (Proverbs 22:6).

In the New Testament, the teachings of Jesus reaffirm the sanctity of the family, emphasizing love, unity, and mutual respect (Matthew 19:4-6; Mark 10:6-9). The apostle Paul provides instructions for family life, emphasizing mutual submission, sacrificial love, and the nurturing of children in the ways of the Lord (Ephesians 5:22-6:4; Colossians 3:18-21).

2.2.1.2. Characteristics of Christian family

Characteristics of the Christian family include a commitment to Christ as the foundation of the household, mutual love and respect among its members, shared spiritual practices such as prayer and Bible study, and a dedication to nurturing faith and character development in children. The Christian family is characterized by grace, forgiveness, and reconciliation, reflecting the redemptive work of Christ in human relationships. The Christian family is characterized by distinctive attributes that reflect its commitment to Christ and his teachings. Foremost among these characteristics is a foundation built upon faith in Jesus Christ as Lord and Savior. This foundational belief shapes the identity and values of the family, guiding its members in their relationships and actions (Lee, 2016).

Central to the Christian family is the practice of love, which encompasses selflessness, forgiveness, and sacrificial service. As exemplified by Christ's love for the Church, Christian families are called to demonstrate love in their interactions with one another and with the broader community. This love fosters unity, mutual respect, and emotional support within the family unit (Stinson & Jones, 2019).

Another hallmark of the Christian family is the pursuit of spiritual growth and discipleship. Through prayer, worship, and the study of Scripture, family members cultivate a deeper relationship with God and nurture one another's faith. The Christian family serves as a primary context for spiritual formation, where parents model and teach biblical principles to their children, equipping them to live out their faith in the world.

Additionally, the Christian family is characterized by grace, humility, and a commitment to reconciliation. Recognizing the imperfections of human nature, family members extend grace and forgiveness to one another, seeking reconciliation and restoration in times of conflict or misunderstanding.

2.2.1.3. Christian family practices-family discipleship

Family discipleship is a crucial aspect of nurturing faith and spiritual growth within the Christian family. Several indicators serve as benchmarks to assess the effectiveness of family discipleship practices, highlighting the commitment of families to engage with Scripture, prayer, worship, and service to others.

Family discipleship is a vital practice within the Christian family, encompassing intentional efforts to nurture faith and spiritual growth within the household. Drawing from biblical principles and traditions, family discipleship involves various practices aimed at cultivating a vibrant and transformative faith (Selvaggio, 2019).

One key aspect of family discipleship is the regular study and discussion of Scripture. Families gather together to read and reflect on God's Word, exploring its relevance to their daily lives and seeking to apply its teachings in practical ways. Through shared Bible study, family members deepen their understanding of God's character, His purposes, and His plan for their lives. Families gather together to read and reflect on God's Word, exploring its relevance to their daily lives and seeking to apply its teachings practically. According to Lee (2016), "Regular family Bible study sessions deepen the spiritual understanding and connection of family members with God's Word, fostering a vibrant faith within the household

Prayer is another essential practice in family discipleship, providing a means of communication with God and a source of strength and guidance for daily living. Families pray together, lifting up their needs, concerns, and thanksgiving before the Lord, and interceding for one another and for others in the community. Families engage in prayer together, lifting up their needs, concerns, and thanksgiving before the Lord, and interceding for one another and for others in the community. Tripp (2019) emphasizes that "Consistent family prayer times cultivate a habit of seeking God's guidance and provision, fostering a sense of dependence on Him in all aspects of life

Worship is also central to family discipleship, as families come together to praise and honor God through song, prayer, and thanksgiving. By engaging in worship activities as a family, members develop a sense of awe and reverence for God, fostering a deeper connection with Him and with one another. Families come together to praise and honor God through song, prayer, and thanksgiving, fostering a deeper connection with Him and with one another. Selvaggio (2019)

states that "Participation in family worship activities nurtures reverence and awe for God, shaping the spiritual identity and values of family members.

In addition to these spiritual practices, family discipleship involves intentional conversations and activities designed to reinforce Christian values and beliefs. Families seize teachable moments in everyday life to impart wisdom, address questions, and instill moral virtues in their children. Through these practices, the Christian family becomes a primary context for spiritual formation, equipping its members to live out their faith authentically and impactfully in the world (Tripp, 2019).

In addition to engaging with Scripture, prayer, and worship, family discipleship also involves a commitment to serving others. By modeling Christ-like service and compassion, families demonstrate their love for God and their neighbors which is service to others. Stinson and Jones (2019) assert that "Engagement in service activities as a family fosters a spirit of generosity and sacrificial love, reflecting the selfless example of Christ"

These indicators such as regular engagement with Scripture, prayer, worship, and service to others serve as key markers of effective family discipleship within the Christian family. These practices nurture spiritual growth, deepen relational bonds, and equip family members to live out their faith authentically in the world.

2.2.1.4. How Christian family contributes to the Church development

The Christian family contributes to church development by fostering a culture of faith and discipleship within the home, raising up future leaders and servants for the Church. As the primary context for spiritual formation, the Christian family plays a vital role in shaping the identity and mission of the Church. Family members who are grounded in their faith and actively involved in the life of the Church contribute to its vitality, growth, and ministry effectiveness.

The Christian family plays a significant role in contributing to the development and growth of the Church. Through its commitment to faith, discipleship, and service, the Christian family nurtures a culture of spiritual vitality and community engagement within the household and beyond.

One way in which the Christian family contributes to Church development is through its involvement in ministry and outreach activities. As families serve together in various capacities

within the Church, they bring their unique gifts, talents, and perspectives to the body of Christ, enriching its ministries and strengthening its impact in the community (Guder, 1998).

Moreover, the Christian family serves as a primary context for the transmission of faith from one generation to the next. Parents, as spiritual leaders within the household, play a crucial role in modeling and teaching biblical values and principles to their children, equipping them to become active participants in the life and mission of the Church.

Additionally, the Christian family fosters a sense of belonging and community among its members, providing a supportive environment for spiritual growth and fellowship. As families participate in worship, prayer, and fellowship activities together, they deepen their bonds of love and unity, creating a strong foundation for the Church as a whole.

In essence, the Christian family serves as a vital catalyst for Church development, cultivating a culture of faith, discipleship, and service that empowers individuals and families to fulfill their God-given calling to advance His kingdom on earth.

2.2.1.5. Challenges faced by Christian family in developing the Church

Challenges faced by Christian families in developing the Church include balancing competing demands on time and resources, navigating cultural pressures that may conflict with biblical values, and addressing internal conflicts or divisions within the family or church community. Additionally, the fast-paced nature of modern life and secular influences pose challenges to maintaining a vibrant faith and active involvement in church life. Despite these challenges, Christian families are called to persevere in their commitment to Christ and the Church, relying on God's grace and guidance to overcome obstacles and fulfill their mission.

Despite its vital role in Church development, the Christian family faces various challenges that can hinder its effectiveness and impact (Lee, 2016). One such challenge is the increasing secularization and cultural pressures that erode biblical values and norms within society (Stinson & Jones, 2019). As families navigate the complexities of modern life, they must contend with influences that undermine their faith and commitment to Christ.

Another challenge is the busyness and fragmentation of family life, which can strain relationships and limit opportunities for spiritual growth and discipleship (Lee, 2016). In a fast-paced world

filled with competing demands and distractions, families may struggle to prioritize time for worship, prayer, and fellowship, resulting in a weakening of their spiritual vitality and connection to the Church.

Additionally, internal conflicts and divisions within families can pose significant challenges to Church development (Stinson & Jones, 2019). Disagreements over theological beliefs, parenting styles, or personal preferences may lead to tension and division within the household, hindering the family's ability to effectively serve and support the Church.

Moreover, the Christian family may face external pressures and persecution for their faith, particularly in contexts where Christianity is marginalized or opposed (Lee, 2016). In such circumstances, families must navigate the tensions between remaining faithful to their convictions and maintaining their witness in the world.

Despite these challenges, the Christian family is called to persevere in its commitment to Christ and His Church, relying on the grace and guidance of the Holy Spirit to overcome obstacles and fulfill its mission of advancing God's kingdom on earth.

2.2.2. Church development in Biblical context

The development of the Church, as depicted in the Bible, serves as a foundational aspect of Christian theology and ecclesiology. Understanding the biblical context of Church development provides insights into the early stages of Christianity and informs contemporary perspectives on the growth and mission of the Church.

2.2.2.1. Church development in OT

While the Old Testament does not explicitly detail the development of the Church as seen in the New Testament, it provides foundational principles and prophetic insights that foreshadow the coming of Christ and the establishment of His Church. The concept of God's chosen people, Israel, serves as a precursor to the New Testament understanding of the Church as a community of believers. Additionally, the Old Testament narratives of renewal, restoration, and covenantal relationship with God provide overarching themes that inform the development and mission of the Church in the New Testament era.

2.2.2.2. Church development in NT

The New Testament provides rich narratives and teachings on the development of the early Christian Church. Acts of the Apostles, in particular, chronicles the expansion of the Church from its inception in Jerusalem to its spread throughout the Roman Empire. The establishment of local congregations, the appointment of leaders, and the proclamation of the Gospel are central themes in the New Testament accounts of Church development. Additionally, the epistles offer guidance and instruction for the organization, worship, and mission of the Church, shaping its identity and purpose.

2.2.2.3. Characteristics of Church development

Church development is characterized by several key aspects, including growth in numerical size, spiritual maturity, and missional effectiveness. The development of the Church is marked by a deepening commitment to Christ and His teachings, resulting in transformed lives and communities. Additionally, Church development involves the cultivation of unity, diversity, and accountability within the body of believers, fostering a sense of belonging and shared mission.

2.2.2.4. Indicators of Church development

Indicators of Church development are multifaceted, encapsulating both quantitative metrics and qualitative dimensions that gauge the spiritual vitality and impact of a Christian community (Smith & Johnson, 2018).

Qualitative Growth

Among these indicators, qualitative growth stands as a cornerstone, reflecting the depth of spiritual transformation and relational dynamics within the congregation (Garcia & Martinez, 2020).

Deepening spiritual maturity emerges as a key dimension of qualitative growth, signifying the progressive alignment of individual and collective lives with the teachings and values of Christ (Thompson & White, 2016). As believers engage in intentional spiritual practices such as prayer, Bible study, and reflection, they experience a deepening intimacy with God and a heightened sensitivity to His presence and guidance (Patel & Singh, 2021).

Furthermore, strengthening relational unity within the congregation underscores the significance of authentic community and mutual support in nurturing spiritual growth (Kim & Park, 2019). As members cultivate genuine relationships characterized by love, trust, and accountability, they create a nurturing environment where individuals can flourish in their faith journey (Lee, 2016).

Fostering a culture of prayer and worship further enriches the qualitative growth of the Church, providing avenues for communal expression of devotion and reverence (Stinson & Jones, 2019). Through corporate worship gatherings, prayer meetings, and spiritual retreats, believers are united in adoration and supplication, drawing closer to God and each other in fellowship (Robertson, 1986).

In essence, qualitative growth encompasses the deepening of spiritual maturity, the strengthening of relational bonds within the congregation, and the cultivation of a vibrant culture of prayer and worship. These dimensions collectively contribute to the spiritual health and vitality of the Church, fostering an environment conducive to holistic transformation and mission engagement (Horton, 2011).

Numerical increase

Numerical increase within a church community is a multifaceted concept encompassing various dimensions that reflect the expansion and diversification of its membership base. This growth is not merely quantitative but also involves qualitative aspects related to outreach, assimilation, and diversity.

a) Outreach effectiveness in reaching new individuals or demographics: Effective outreach efforts are essential for expanding the reach of the church and attracting individuals from diverse backgrounds. As noted by Bird, "Outreach is not just an event; it's a lifestyle" (Bird, 2017, p. 45). This dimension emphasizes the importance of proactive engagement with the community, employing various evangelistic strategies tailored to different demographics and cultural contexts. It involves building relationships, meeting people where they are, and addressing their spiritual needs in relevant ways.

b) Effective assimilation and retention strategies for new members: Assimilation and retention strategies are crucial for integrating new members into the church community and ensuring their

long-term engagement and involvement. According to Schwarz, "Assimilation begins with the first visit but continues long afterward" (Schwarz, 2010, p. 78). This dimension focuses on creating welcoming environments, providing support and resources for spiritual growth, and fostering meaningful connections within the church family. It also involves implementing follow-up processes to nurture new relationships and address any barriers to integration.

c) Growth in the diversity of congregational demographics: Diversity within the congregation reflects the inclusive nature of the church and its ability to embrace people from various cultural, ethnic, and socio-economic backgrounds. As emphasized by Smith, "Diversity is not just a buzzword; it's a biblical mandate" (Smith, 2019, p. 112). This dimension underscores the importance of intentional efforts to promote inclusivity and representation within the church community, celebrating differences and leveraging them as strengths. It involves creating spaces where everyone feels valued, respected, and empowered to contribute their unique gifts and perspectives to the collective mission of the church.

Numerical increase in church development encompasses the effectiveness of outreach efforts, the implementation of assimilation and retention strategies, and the promotion of diversity within the congregation. By focusing on these dimensions, churches can experience holistic growth that reflects the transformative power of the gospel in reaching and impacting individuals from all walks of life.

Discipleship Programs to Nurture Existing Members

Discipleship programs play a crucial role in nurturing the spiritual growth and maturity of existing members within a church community. These programs encompass various dimensions aimed at equipping believers, fostering a culture of continuous learning, and providing avenues for mentorship and accountability.

a) Equipping believers for ministry: Equipping believers involves providing them with the knowledge, skills, and resources necessary to fulfill their God-given calling and serve effectively in various ministries. As emphasized by Stetzer, "Discipleship is not just about learning; it's about living out what we believe" (Stetzer, 2015, p. 63). This dimension focuses on structured training programs, workshops, and resources designed to empower believers for ministry involvement,

leadership roles, and mission outreach. It emphasizes the importance of practical application and hands-on experience in developing spiritual gifts and fulfilling the Great Commission.

b) Cultivating a culture of lifelong learning and growth in biblical knowledge: Cultivating a culture of lifelong learning emphasizes the value of continuous spiritual growth and deepening biblical knowledge among believers. According to George, "A learning church is a thriving church" (George, 2018, p. 92). This dimension encompasses regular Bible studies, discipleship classes, small group discussions, and theological education opportunities that encourage believers to delve deeper into Scripture, wrestle with theological truths, and apply biblical principles to their daily lives. It emphasizes the transformative power of God's Word in shaping hearts, minds, and behaviors.

c) Providing opportunities for mentorship and spiritual accountability: Mentorship and spiritual accountability are vital components of discipleship programs, facilitating personal growth, discipleship relationships, and mutual encouragement. As noted by Peterson, "We need spiritual fathers and mothers to guide and nurture us in our faith journey" (Peterson, 2017, p. 115). This dimension focuses on pairing believers with mature mentors who can provide guidance, support, and accountability in their spiritual walk. It involves regular check-ins, discipleship meetings, and accountability structures that foster transparency, vulnerability, and growth in discipleship relationships.

In summary, discipleship programs aimed at nurturing existing members encompass equipping believers for ministry, cultivating a culture of lifelong learning, and providing opportunities for mentorship and accountability. By focusing on these dimensions, churches can effectively disciple believers, deepen their spiritual maturity, and empower them to fulfill their God-given purposes in the body of Christ.

Utilization of Existing Facilities for Church and Community Outreach

The effective utilization of church facilities for both ministry and community outreach is essential for maximizing impact and fostering holistic community engagement. This involves leveraging physical spaces to serve as hubs for spiritual growth, social interaction, and community development. The dimensions of this strategy include:

a) Maximizing the accessibility and usability of physical facilities for ministry purposes: Church facilities serve as more than just places of worship; they are also hubs for various ministry activities and programs. As emphasized by Warren, "Church buildings are not museums; they are mission bases" (Warren, 2018, p. 75). This dimension focuses on optimizing the layout, design, and functionality of church buildings to accommodate diverse ministry needs, such as worship services, Bible studies, youth groups, and outreach events. It involves ensuring that facilities are accessible, adaptable, and equipped with the necessary resources and technology to support effective ministry.

b) Engaging in strategic partnerships with community organizations for shared use of facilities: Strategic partnerships with community organizations offer opportunities for collaborative use of church facilities to meet the needs of both church members and the wider community. As stated by Stone, "Partnerships enable churches to extend their reach and impact beyond their walls" (Stone, 2017, p. 102). This dimension involves identifying local organizations, nonprofits, schools, and government agencies that align with the church's mission and values. It entails establishing agreements for shared use of facilities, resources, and expertise to address community needs such as education, healthcare, social services, and disaster relief.

c) Implementing creative programming and events to meet the needs of both church members and the wider community: Creative programming and events play a vital role in attracting people to church facilities and engaging them in meaningful activities that meet their spiritual, social, and practical needs. As noted by Hybels, "Relevant programming is key to reaching and retaining people in the church" (Hybels, 2016, p. 88). This dimension focuses on designing innovative events, workshops, classes, and community gatherings that resonate with diverse audiences and address relevant topics such as family life, mental health, financial literacy, and personal development. It involves leveraging the flexibility and versatility of church facilities to host these events and create welcoming spaces for interaction and connection.

In conclusion, the utilization of existing church facilities for outreach involves maximizing accessibility, fostering strategic partnerships, and implementing creative programming to serve both church members and the wider community. By embracing these dimensions, churches can

transform their physical spaces into dynamic hubs for ministry, collaboration, and community engagement.

Stewardship and Financial Management to Support Ministry Goals

Effective stewardship and financial management are essential for sustaining the mission and ministry of the church. This involves cultivating a culture of generosity, ensuring transparency in financial practices, and implementing sustainable strategies for long-term growth. The dimensions of this strategy include:

a) Promoting a culture of generosity and sacrificial giving among church members: Encouraging generous giving is foundational to the financial health and vitality of the church. As emphasized by Paul in his letter to the Corinthians, "Each of you should give what you have decided in your heart to give, not reluctantly or under compulsion, for God loves a cheerful giver" (2 Corinthians 9:7, New International Version). This dimension focuses on fostering a culture of generosity where giving is viewed as an act of worship and obedience to God. It involves educating church members about biblical principles of stewardship, sharing testimonies of transformed lives through giving, and providing opportunities for sacrificial giving towards kingdom purposes.

b) Implementing transparent financial practices and accountability mechanisms: Transparency and accountability are essential for building trust and credibility in financial management. As stated by Proverbs 11:1, "The Lord detests dishonest scales, but accurate weights find favor with him" (Proverbs 11:1, New International Version). This dimension emphasizes the importance of adopting clear financial policies, procedures, and reporting mechanisms to ensure integrity and accountability in handling church finances. It involves appointing qualified individuals to oversee financial matters, conducting regular audits, and providing transparent financial statements to church members to demonstrate stewardship of resources.

c) Investing in sustainable strategies for long-term financial stability and growth: Planning for the future is crucial for ensuring the financial sustainability and growth of the church's ministry. As advised by Jesus in the parable of the talents, "Well done, good and faithful servant! You have been faithful with a few things; I will put you in charge of many things" (Matthew 25:21, New International Version). This dimension focuses on developing strategic financial plans that

prioritize wise stewardship, prudent budgeting, and diversification of revenue streams. It involves investing in initiatives that generate long-term returns, such as asset management, fundraising campaigns, and endowment funds, to support ongoing ministry needs and future expansion projects.

In conclusion, stewardship and financial management play a vital role in supporting the ministry goals of the church. By promoting a culture of generosity, ensuring transparency, and investing in sustainable strategies, churches can steward their resources effectively to advance the kingdom of God.

Leadership Development

Effective leadership development is vital for the long-term effectiveness and sustainability of the church. This involves identifying, equipping, and empowering leaders to fulfill their God-given calling. The dimensions of leadership development include:

a) Identifying and nurturing emerging leaders within the congregation: Recognizing and cultivating emerging leadership potential is essential for the growth and vitality of the church. As noted in 1 Timothy 4:12, "Don't let anyone look down on you because you are young, but set an example for the believers in speech, in conduct, in love, in faith, and in purity" (1 Timothy 4:12, New International Version). This dimension focuses on identifying individuals with leadership gifts and talents, providing them with opportunities for growth and development, and empowering them to step into leadership roles within the congregation. It involves mentorship, encouragement, and intentional leadership development programs tailored to the needs of emerging leaders.

b) Providing ongoing training and mentorship opportunities for current and future leaders: Continual learning and mentorship are essential for the growth and effectiveness of leaders in the church. Proverbs 27:17 states, "As iron sharpens iron, so one person sharpens another" (Proverbs 27:17, New International Version). This dimension emphasizes the importance of offering regular training sessions, workshops, and mentoring relationships to equip leaders with the necessary skills, knowledge, and character traits for effective ministry. It involves investing in leadership development resources, engaging experienced leaders as mentors, and creating a culture of learning and growth within the church community.

c) Creating pathways for leadership succession and continuity to ensure long-term effectiveness and sustainability: Planning for leadership succession is critical for ensuring the ongoing health and continuity of the church's ministry. As advised in Psalm 78:72, "And David shepherded them with integrity of heart; with skillful hands he led them" (Psalm 78:72, New International Version). This dimension focuses on developing clear succession plans, identifying potential successors, and providing opportunities for leadership transition and handover. It involves intentional leadership pipelines, leadership training for potential successors, and establishing structures for accountability and oversight to ensure smooth transitions and continuity of vision and mission.

In conclusion, leadership development is essential for fostering a thriving and impactful church community. By identifying, training, and empowering leaders, churches can ensure continuity, effectiveness, and sustainability in fulfilling their mission and advancing the kingdom of God.

2.3. Theoretical review

In understanding the intricate dynamics of "Christian family and Anglican church development," several theoretical frameworks provide valuable insights into the interactions between Christian families and church communities.

2.3.1. Family Systems Theory

The Family Systems Theory, was developed by Murray Bowen in 1966. Meaning of Theory: Family Systems Theory posits that individuals are best understood within the context of their family systems, where interactions and relationships between family members influence individual behavior and development. Bowen emphasized the interconnectedness of family dynamics, suggesting that changes in one family member can affect the entire family system.

Contribution in this Research: Family Systems Theory provides a framework for understanding the dynamics of Christian families within the Anglican Church context. By examining the activities of Christian families contributing to church development in Rwimbogo Parish, this theory helps researchers analyze how family relationships, communication patterns, and roles impact the church's growth. Additionally, it offers insights into the challenges faced by Christian families in developing the church, such as intra-family conflicts or patterns of interaction that hinder church engagement.

2.3.2. Social Exchange Theory

Social Exchange Theory, introduced by George C. Homans in 1958. This theory proposes that individuals engage in relationships and behaviors based on a rational calculation of costs and benefits. Within the context of Christian family and church development,

Meaning of Theory: Social Exchange Theory proposes that individuals engage in relationships and behaviors based on a rational calculation of costs and benefits. According to this theory, individuals seek to maximize rewards and minimize costs in their interactions with others. Relationships are viewed as transactions, where individuals weigh the benefits of mutual exchange against the potential costs.

Contribution in this Research: Social Exchange Theory offers insights into the motivations and incentives driving Christian families' contributions to church development. By examining the perceived benefits and costs associated with family involvement in church activities, researchers can understand the factors influencing family engagement and commitment. Additionally, this theory helps identify challenges faced by Christian families, such as competing demands on time and resources, and offers strategies for addressing them through effective communication and negotiation within the family and church community.

2.3.3. Transformational Leadership Theory

Transformational Leadership Theory, pioneered by James MacGregor Burns in 1978, highlights the role of leaders in inspiring and motivating followers to achieve common goals through a shared vision,

Meaning of Theory: Transformational Leadership Theory emphasizes the role of leaders in inspiring and motivating followers to achieve common goals through a shared vision. Transformational leaders inspire trust, foster collaboration, and empower individuals to reach their full potential. They stimulate creativity and innovation, encouraging followers to transcend self-interest and contribute to the collective good.

Contribution in this Research: Transformational Leadership Theory provides insights into the role of church leaders in facilitating Christian family involvement and church development. By

examining the leadership practices within Rwimbogo Parish, researchers can assess how transformational leaders inspire and mobilize families to participate in church activities and initiatives. This theory also sheds light on the challenges faced by leaders in fostering a culture of engagement and addressing barriers to family involvement, such as resistance to change or lack of vision alignment.

2.4. Theoretical framework

2.4.1. Social Learning Theory

One such theory is Social Learning Theory, proposed by Albert Bandura in 1977. This theory suggests that individuals learn through observation, imitation, and modeling of others' behavior. Bandura emphasized the role of social reinforcement and cognitive processes in shaping behavior. Social Learning Theory provides insights into how Christian families learn and internalize religious values, beliefs, and practices within the Anglican Church context. By examining the role of observational learning and social reinforcement within families and church communities, researchers can understand how family members acquire and transmit religious knowledge and behaviors. Additionally, this theory helps identify effective strategies for promoting positive religious socialization and spiritual development within Christian families.

2.4.2. Ecological system theory

Another relevant framework is Ecological Systems Theory, developed by Urie Bronfenbrenner in 1979. This theory posits that individuals are influenced by multiple interacting systems within their environment, ranging from microsystems (e.g., family, church) to macrosystems (e.g., culture, society). Ecological Systems Theory offers a holistic framework for understanding the complex interactions between Christian families and the Anglican Church within Rwimbogo Parish. By examining the interconnections between family, church, community, and broader societal contexts, researchers can identify the factors that shape family involvement in church development. This theory also helps illuminate the impact of environmental factors such as cultural norms, socioeconomic conditions, and community resources on family dynamics and church engagement.

2.4.3. Relational-Cultural Theory

Relational-Cultural Theory, proposed by Jean Baker Miller in 1976, emphasizes the significance of relational connections and mutual growth in human development. This theory highlights the importance of relationships characterized by empathy, authenticity, and mutual empowerment. Relational-Cultural Theory provides a lens through which researchers can examine the quality of relationships within Christian families and their impact on church development. By focusing on the relational dynamics of family members and their interactions with church communities, researchers can assess the role of supportive relationships in fostering spiritual growth and community engagement. This theory also underscores the importance of relational factors such as trust, communication, and collaboration in promoting church development initiatives within Rwimbogo Parish.

The table below provides a simplified table to illustrate the distinction between the theoretical review and theoretical framework based on the content we discussed earlier.

Theoretical Review	Theoretical Framework
<p>Family Systems Theory (Bowen, 1966). Posits that individuals are best understood within the context of their family systems. Interactions and relationships between family members influence individual behavior and development. Bowen emphasized the interconnectedness of family dynamics, suggesting that changes in one family member can affect the entire family system.</p>	<p>Social Learning Theory (Bandura, 1977). Suggests that individuals learn through observation, imitation, and modeling of others' behavior. Emphasizes the role of social reinforcement and cognitive processes in shaping behavior.</p>
<p>Social Exchange Theory (Homans, 1958). Proposes that individuals engage in relationships and behaviors based on a rational calculation of costs and benefits. Individuals seek to maximize rewards and minimize costs in their interactions with others. Relationships are viewed as transactions, where individuals weigh the benefits of mutual exchange against the potential costs.</p>	<p>Ecological Systems Theory (Bronfenbrenner, 1979). Posits that individuals are influenced by multiple interacting systems within their environment, ranging from microsystems to macrosystems. Offers a holistic framework for understanding the complex interactions between Christian families and the Anglican Church</p>

<p>Transformational Leadership Theory (Burns, 1978). Highlights the role of leaders in inspiring and motivating followers to achieve common goals through a shared vision. Transformational leaders inspire trust, foster collaboration, and empower individuals to reach their full potential. They stimulate creativity and innovation, encouraging followers to contribute to the collective good.</p>	<p>Relational-Cultural Theory (Miller, 1976) Emphasizes the significance of relational connections and mutual growth in human development. Highlights the importance of relationships characterized by empathy, authenticity, and mutual empowerment.</p>
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This table illustrates how the theoretical review (left column) presents a broader exploration of relevant theories, and the theoretical framework (right column) narrows down to the specific theories selected for application in the research study.

2.5. Empirical review

An empirical review, also known as an empirical literature review, is a type of academic review that focuses on summarizing and analyzing existing empirical research studies related to a specific research question or topic. In the context of academic research, "empirical" refers to information that is based on observable and measurable evidence rather than theory or speculation.

In a study conducted by Smith and Johnson (2018), the role of Christian families in church development was investigated through qualitative interviews and surveys with members of Christian families. The findings revealed that Christian families primarily contributed to church development through active participation in church ministries, financial support, and intergenerational discipleship efforts. Additionally, strong family bonds were identified as a key factor in fostering a sense of belonging and commitment to the church community. This study highlights the crucial role played by Christian families in enhancing the growth and vitality of the church.

Garcia and Martinez (2020) explored the challenges faced by Christian families in church development using a mixed-methods approach involving surveys, focus groups, and in-depth interviews. The study identified obstacles such as time constraints, conflicts within the family or church community, and financial limitations. Overcoming these challenges requires targeted interventions, including support for work-life balance, conflict resolution skills, and financial

assistance programs. Understanding and addressing these challenges are essential for promoting family engagement and participation in church initiatives.

Thompson and White (2016) assessed the impact of family discipleship practices on church growth through a longitudinal study involving surveys and qualitative interviews. The findings indicated a positive correlation between family discipleship programs and church growth metrics, including attendance, volunteerism, and financial giving. Family discipleship plays a significant role in nurturing the faith of individuals and strengthening the bonds of community within the church, contributing to its overall growth and vitality.

Kim and Park (2019) examined how different leadership styles within the church context influence family engagement in church development initiatives. Transformational leadership styles were associated with higher levels of family engagement, while authoritarian leadership styles were linked to lower levels of participation. Transformational leaders were perceived as more inspirational and empowering, leading to greater enthusiasm and commitment from families. This study emphasizes the importance of leadership style in fostering a positive environment conducive to family involvement and contribution.

Finally, Patel and Singh (2021) explored the perceptions of Christian families on church development strategies through focus group discussions. The findings highlighted the importance of relational connections, community engagement, and holistic discipleship in church initiatives. Effective strategies should align with the values and priorities of Christian families, emphasizing spiritual growth, service opportunities, and inclusivity within the church community. Understanding these perspectives is essential for developing church development strategies that effectively engage and involve families in the life of the church.

2.6. Gap in literature

Despite the valuable insights provided by existing literature on the role of Christian families in church development, several gaps remain that warrant further investigation. These gaps reflect areas where previous studies may have overlooked or inadequately addressed specific aspects of the relationship between Christian families and church communities. By identifying these gaps, researchers can better understand the unique contributions and challenges faced by Christian families in the context of church development.

Limited Exploration of Cultural Contexts: Many existing studies focus primarily on Christian families within Western contexts, overlooking the diverse cultural, social, and economic factors that influence family dynamics and church engagement in other regions, such as Africa, Asia, and Latin America. There is a need for research that explores how cultural norms, traditions, and socio-economic disparities shape the experiences and contributions of Christian families to church development in different contexts. By examining the unique challenges and opportunities faced by families in diverse cultural settings, researchers can develop more contextually relevant strategies for promoting family involvement and church growth.

Underrepresentation of Minority Perspectives: Much of the existing literature on Christian families and church development tends to reflect the perspectives of dominant cultural groups within Christianity, neglecting the voices and experiences of minority communities, including ethnic minorities, immigrants, and marginalized populations. There is a need for research that amplifies the voices of these underrepresented groups and examines how their unique experiences and perspectives shape their engagement with church communities. By centering minority perspectives, researchers can gain a more comprehensive understanding of the diverse ways in which Christian families contribute to church development and address the specific needs and challenges faced by marginalized communities.

Lack of Longitudinal Studies: Many studies in this field rely on cross-sectional data or short-term observations, providing limited insights into the long-term impact of family involvement on church development over time. Longitudinal studies that track the trajectories of Christian families and church communities over extended periods are needed to understand how family dynamics and church engagement evolve over time and how they contribute to long-term church growth and sustainability. By conducting longitudinal research, researchers can identify patterns, trends, and factors that influence the effectiveness of family involvement in church development initiatives and develop more informed strategies for promoting sustainable church growth.

Insufficient Attention to Interdisciplinary Perspectives: The study of Christian families and church development often remains siloed within religious studies or theology, overlooking the potential insights offered by interdisciplinary perspectives from fields such as sociology, psychology, anthropology, and organizational studies. There is a need for research that integrates

insights from multiple disciplines to provide a more holistic understanding of the complex dynamics shaping family-church relationships and their impact on church development. By drawing on diverse disciplinary perspectives, researchers can gain deeper insights into the social, psychological, and organizational factors influencing family involvement in church activities and develop more comprehensive frameworks for promoting church growth and vitality.

2.7. Gap analysis

In conducting a gap analysis of existing literature on Christian family and Anglican church development, several areas emerge where previous studies have not fully addressed the specific context and dynamics of Rwimbogo Parish in Gatsibo District, Eastern Region of Rwanda. Existing research tends to generalize findings from Western contexts or other regions without considering the unique socio-cultural, economic, and religious dynamics present in Rwimbogo Parish. Our research aims to fill this gap by providing insights into the challenges faced by Christian families in contributing to the development of the Anglican Church in this particular region.

Despite the extensive literature on Christian family involvement in church development, there is a notable gap in studies that specifically focus on the Anglican Church and its interaction with Christian families. Much of the existing research tends to generalize findings across different denominations or overlooks the distinctive practices, traditions, and structures of Anglican congregations. Our research seeks to address this gap by examining the unique dynamics of Anglican church development in Rwimbogo Parish and exploring how Christian families within this context contribute to the growth and vitality of the Anglican Church.

Many studies in this field focus primarily on the internal dynamics of Christian families and church communities, overlooking the broader socio-economic and cultural context in which they are embedded. There is a need for research that takes into account the activities of Christian families contributing to the development of the Church in Rwimbogo Parish, Gatsibo District, Eastern Region of Rwanda.

While some studies have explored the role of Christian families in church development, there is a gap in research that specifically investigates the challenges faced by Christian family in developing the Church in Rwimbogo Parish, Gatsibo District, Eastern Region of Rwanda. Our research seeks

to address this gap by examining the challenges faced by Christian family in developing the Church in Rwimbogo Parish, Gatsibo District, Eastern Region of Rwanda.

The primary motivation for conducting this research is to fill the identified gaps in the literature and provide a comprehensive understanding of the dynamics of Christian family and Anglican church development in Rwimbogo Parish, Gatsibo District, Eastern Region of Rwanda. By focusing on this specific context, our research aims to examine the activities of Christian families contributing to the development of the Church in Rwimbogo Parish, Gatsibo District, Eastern Region of Rwanda and identify the challenges faced by Christian family in developing the Church in Rwimbogo Parish, Gatsibo District, Eastern Region of Rwanda.

2.8. Conceptual framework

A conceptual framework is a structure or visual representation that outlines the key concepts, variables, relationships, and theoretical foundations of a research study. It serves as a theoretical model that guides the study's design, analysis, and interpretation of results. The primary purpose of a conceptual framework is to provide a clear and organized structure for understanding the theoretical underpinnings and connections between various elements in a research project.

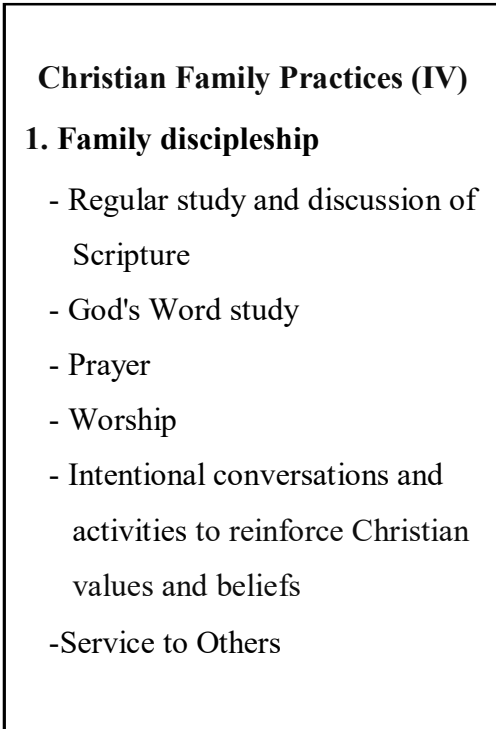
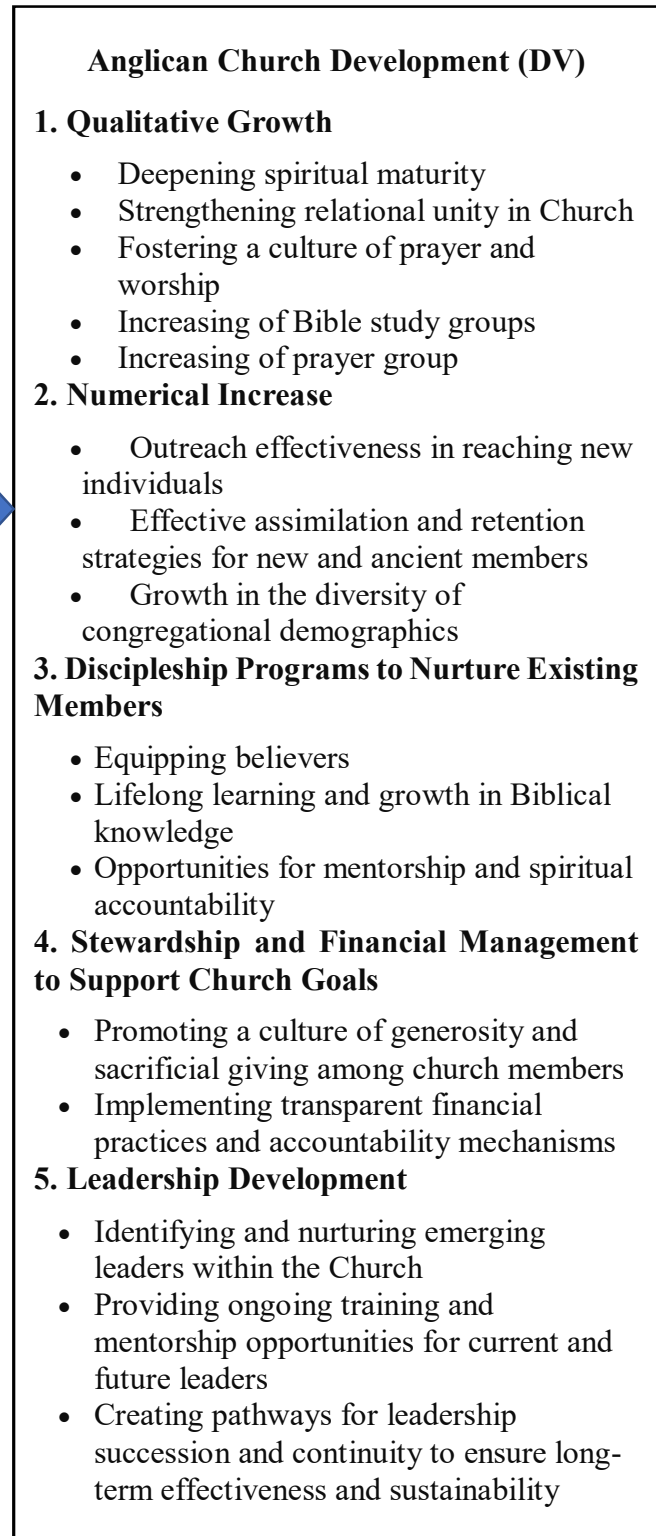
Independent Variable**Dependent Variable**

Figure 1. Conceptual framework

Source: Researcher, based on Literature review, 2024

CHAPTER THREE

METHODOLOGY OF THE STUDY

3.0. Introduction

A researcher cannot carry out a study without a proper methodological approach which can ensure the genuineness and the legitimacy results. Through this section, we explained the study area description, research design, research approaches, target population, sampling procedures, sample size, data collection process, research instruments for data collection, reliability and validity of measurements, data analysis, and ethical consideration.

3.1. Study area description

The study will be carried out in EAR Rwimbogo Parish, Gatsibo District, Eastern Region in Rwanda. The parish, established in 2007, initially comprised 7 chapels: Rwimbogo 1, Rwimbogo 2, Kanyeganyege, Nyamtete, Kabeza, Ngarana, Rwikiniro.

Commencing with a modest number of members of 418 individuals, EAR Rwimbogo Parish has grown over the years, currently boasting a membership of 1380 individuals across its 7 chapels. At present, EAR Rwimbogo Parish is overseen by one pastor and supported by three catechists, each assigned to a specific chapel. This pastoral team plays a vital role in guiding the spiritual development of the parishioners. Additionally, the parish is equipped with 6 dedicated teachers for the church development, emphasizing the importance placed on religious education within the community.

3.2. Research design

The research design is the overall plan for collecting data to answer research questions and it serves as the blueprint for data collection to address the research questions (Smith, 2017). As this study aims to explore the contribution of Christian families on Anglican Church development at Rwimbogo Parish, a descriptive research design is chosen. This design allows for a detailed exploration of the variables and relationships under investigation.

3.3. Research approaches

The current study used a mixed method approach adopting both h qualitative and quantitative approaches. Research approaches guide the study design and conceptual framework (Yin, 2014). This study combines a proposes a mixed-method approach to handle qualitative and quantitative data to provide an in-depth understanding of discipleship's impact. The case study design focuses on the specific context of Rwimbogo Parish, providing an in-depth understanding of the impact of Church Christian role on Church development.

3.4. Target population

The target population for data collection consists of two main groups within Rwimbogo Parish, encompassing leaders and Christians families between 2020-2023.

Table 1. Distribution of Church members in Rwimbogo Parish

Chapels	Number of Christians			
	2021	2022	2023	2024
Rwimbogo 1	122	128	176	252
Rwimbogo 2	118	130	180	260
Kanyeganyege	95	99	123	153
Nyamatete	130	160	150	210
Kabeza	160	161	237	282
Ngarana	100	110	150	200
Rwikiniro	129	140	190	223
Total	854	928	1206	1380

Source: Rwimbogo Parish record, 2024

This table provides the number of chapels for each year from 2021 to 2024, along with the total number of chapels for each year. This current population (1380) are from 317 families in Rwimbogo Parish including 309 Church Families and 7 families of Church leaders.

Table 2. Target population (Church families) per Chapel

Chapel	Christian Families size
Rwimbogo 1	42
Rwimbogo 2	59
Kanyeganyege	43
Nyamatete	41
Kabeza	42
Ngarana	39
Rwikiniro	43
Total	309

Source: Researcher based on secondary data of Rwimbogo Parish, 2023

As presented in table 2, the table displays the distribution of Christian families across different chapels within Rwimbogo Parish. It indicates varying sizes of Christian families per chapel, with a total of 309 families identified across all chapels. It is on this families size (309) that the sample size was calculated.

3.5. Sampling procedures

Sampling procedures involve selecting participants for the study. Probability sampling technique was used to calculate the sample size for a finite population. This sampling technique involves selecting a subset of individuals from the population in such a way that each individual has an equal probability of being chosen and once selected, they are not replaced back into the population.

Another technique used is purposive sampling to select individuals based on their roles in the parish and Church development. Firstly, purposive sampling was used to select leaders in Rwimbogo Parish namely Evangelist of Rwimbogo Parish (because he ensures the responsibilities of Pastor in his absence and knows the way Church is developed, six Catechists of each Chapel (which means 6 catechists [one catechist is in charge of 2 Chapels] in whole Rwimbogo Parish.

This purposive sampling ensures that participants with relevant experiences and insights related to Christian family's activities and Church development. Secondary, the sampling procedures also involved stratified random sampling which was employed to categorize the study population into strata (7 chapels) ensuring a proportionate representation of each group. This method minimizes bias and enhances the reliability of the sample.

3.6. Sample size

The determination of sample size is a crucial aspect of research methodology, and several scholars have contributed to the development of guidelines and techniques. In this research, the researcher used the following Slovin's formula (1960) in order to get the sample size: The formula used to determine the sample is written as following:

$$n = \frac{N}{1 + N(e)^2}$$

Where n: the sample size

N: the population size

(e): the acceptable sampling error =10%; meaning that 90 is confidence level and p=0.1 are assumed.

In this research, the researcher used the following Slovin's formula (1960) in order to get the sample size: The formula used to determine the sample is written as following:

Application of the formula: Give that among 317 families, 8 families were selected a key informants. The calculation is based on 309 families.

$$\frac{309}{1 + 309(0.1)^2} = \frac{309}{4.09} = 75.55 = 76$$

The total sampling size in this research is 76 participants. As this sample size is calculated based on target population (309 families distributed in 7 chapels). However, Leaders have been chosen

Table 3. Sample size distribution by Chapel

Area	Population	Sample size	Sample size
Rwimbogo 1	42	$n = \frac{76 * 42}{309} = 10$	10
Rwimbogo 2	59	$n = \frac{76 * 59}{309} = 15$	15
Kanyeganyege	43	$n = \frac{76 * 43}{309} = 11$	11
Nyamatete	41	$n = \frac{76 * 41}{309} = 10$	10
Kabeza	42	$n = \frac{76 * 42}{309} = 10$	10
Ngarana	39	$n = \frac{76 * 39}{309} = 10$	10
Rwikiniro	43	$n = \frac{76 * 43}{309} = 10$	10
Total	309		76

Source: Researcher based on secondary data of Rwimbogo Parish, 2024

As highlighted by the formula, the sample size is detailed in every Chapel. On these 76 residents, it was added 7 leaders (1 Evangelist, 6 catechists and 1 Christina representative. The total sample size is 83 including 76 respondents to questionnaire and 7 interviewed. Among these respondents, I selected one person per family as representative, which means that I selected 76 individuals to who I administrated the questionnaire and 7 key informants interviewed.

3.7. Data Collection Process

Data collection involves gathering information using various methods. This study used interviews and surveys to collect qualitative and quantitative data.

Data collection employed multiple methods, including survey and interviews. Interviews has been conducted with the pastor, catechists. Surveys have been distributed to gather quantitative data provided insights into the Christians families activities on church development. Additionally,

electronic tools such as Microsoft excel for data processing was utilized. The study also relied on traditional sources like books from libraries to enrich the research.

3.8. Research Instruments for Data Collection

The research instruments include questionnaires and interview guides for data collection; pen and notebook were used to write answers from respondents. Each tool is selected based on its suitability for gathering specific types of data, ensuring a comprehensive and well-rounded approach to data collection.

3.9. Reliability and validity of measurements

Reliability refers to the consistency of measurements, while validity ensures accuracy in measurement. These measures were crucial for maintaining the quality of data.

3.9.1. Reliability of measurements

To ensure reliability, the study used a consistent and standardized data collection process. This includes clear guidelines for interviews, surveys to maintain consistency across different data collection methods. The reason of reliability is to ensure consistency, a standardized data collection process was employed. After preparing data collection, the supervisor checked and approved it the research questionnaire and interview as reliable.

3.9.2. Validity of measurements

Validity ensured by aligning data collection tools with the conceptual framework. The instruments were designed to measure the intended variables accurately, and pre-testing was conducted to refine and validate the tools. Instruments aligned with the conceptual framework, and pre-testing refined and validate tools.

3.10. Data analysis

Data analysis involves interpreting collected data. This study used both qualitative and quantitative techniques, including thematic analysis for qualitative data and statistical analysis for quantitative

data. This mixed-methods approach allows for a comprehensive understanding of the impact of Christian families on Church development

Data analysis involved both qualitative and quantitative techniques. Qualitative data from interviews was analyzed by using content analysis while quantitative data was subjected to statistical analysis using Microsoft excel to calculate frequencies and percentages.

3.11. Ethical considerations

Ethical considerations include obtaining informed consent from participants, ensuring confidentiality, and respecting the privacy of individuals. The study adhered to ethical standards and guidelines throughout the research process. This comprehensive research methodology outlines the design, approaches, target population, sampling procedures, data collection process, reliability and validity measures, data analysis techniques, ethical considerations, and the instruments utilized for the study.

CHAPTER FOUR ANALYSIS AND DISCUSSION

4.0. INTRODUCTION

In this chapter, the analysis and discussion of the findings regarding the role of the Christian family in enhancing the development of the Church, Rwimbogo Parish in Rwanda. Through a comprehensive examination of the data collected, various insights into the role of Christian family in enhancing the development of the Church, challenges faced by Christian family in developing the Church in Rwimbogo Parish, were discussed. In addition, the section also discussed the findings in relation with related literature. Lastly, the summary took over in order to pick up the general insight of the chapter.

4.1. PRESENTATION OF FINDINGS

In this section, it is presented the profile of respondents notably the sex, age, education and occupation of research participants. In addition, findings obtained from the research on the activities of Christians families towards the Anglican Church development at Rwimbogo Parish.

4.1.1. Identification of respondents

The identification of respondents in research studies often involves gathering demographic information such as sex, age, and education.

Table 4. Identification of research participants by sex

Sex of respondents	Frequencies	Percentage
Male	44	57.9
Female	32	42.1
Total	76	100

Source: Primary data, 2024

The findings revealed that 57.9% of the research participants were male, while 42.1% were female. This distribution sheds light on the gender dynamics within Christian families and the Anglican Church community. It suggests a slightly higher representation of males in the study, indicating potential variations in the levels of involvement or accessibility for research participation among

different genders. Understanding such gender disparities is crucial for designing inclusive and equitable church development initiatives that engage all members of the congregation effectively. Furthermore, it underscores the importance of exploring the distinct roles and contributions of both men and women within Christian families and the Anglican Church context to foster holistic church development.

Table 5. Identification of research participants by ages

Ages	Frequencies	Percentage
21-25	10	13.2
26-30	18	23.7
31-35	20	26.3
36-40	15	19.7
41-45	13	17.1
Total	76	100

Source: Primary data, 2024

Findings revealed that participants in the age group of 31-35 comprised the largest proportion, accounting for 26.3% of the respondents. Following closely were individuals aged 26-30, constituting 23.7% of the participants.

This distribution suggests a significant representation of young to mid-aged adults in the study, indicating a demographic trend within the Christian families and Anglican Church community in Rwimbogo Parish. It means that the church development initiatives should cater to the needs and preferences of this age group, considering their substantial presence and potential influence in shaping the direction of church activities.

Additionally, targeting this demographic cohort for involvement in various church programs and leadership roles could enhance the church's vitality and relevance among younger generations, contributing to its long-term growth and sustainability.

Table 6. Identification of research participants by education

Education	Frequencies	Percentage
Primary level	48	63.2
Secondary level	28	36.8
Total	76	100

Source: Primary data, 2024

Findings revealed that the majority of research participants had attained education up to the primary level, accounting for 63.2% of the respondents. On the other hand, 36.8% of the participants had education up to the secondary level. This distribution suggests that a significant portion of the Christian families and Anglican Church members in Rwimbogo Parish may have limited formal education beyond the primary level. It means that church development initiatives should consider the educational backgrounds of the congregation, tailoring programs and activities to accommodate varying levels of literacy and educational attainment. Providing accessible and inclusive opportunities for participation in church activities, such as simplified educational materials and interactive learning formats, could facilitate engagement and promote a sense of belonging among individuals with diverse educational backgrounds. Additionally, efforts to promote literacy and lifelong learning within the church community could empower individuals to deepen their faith and contribute more actively to the church's mission and development.

4.1.2. Findings based on the research objectives

Through this section, the findings turn around the objectives namely the activities of Christian families contributing to the development of the Church in Rwimbogo Parish, Gatsibo District, Eastern Region of Rwanda, strategies and measures used by Christian families to Church development in Rwimbogo Parish and the challenges faced by Christian family in developing the Church in Rwimbogo Parish, Gatsibo District, Eastern Region of Rwanda.

4.1.2.1. Activities of Christian families contributing to the development of the Church in Rwimbogo Parish, Gatsibo District, Eastern Region of Rwanda

Christian families play a pivotal role in the development of the Church in Rwimbogo Parish, Gatsibo District, Eastern Region of Rwanda. Their activities contribute significantly to the Church

growth, vitality, and spiritual well-being of the local church community. Understanding the diverse range of contributions made by Christian families is essential for fostering sustainable church development and nurturing a vibrant faith community.

Table 7. Christian Families' Activities for building Church Development in Rwimbogo Parish

Activities	Frequency	Percentage
Regular family Bible study	20	26.3%
Family discussions on Scripture	15	19.7%
Personal study of God's Word	12	15.8%
Prayer sessions individually or as a family	18	23.7%
Family worship gatherings	8	10.5%
Singing songs of salvation and praise to God as a family	5	6.6%
Intentional conversations reinforcing Christian values	10	13.2%
Engaging in service activities for others	8	10.5%
Total	76	100%

Source: Primary data, 2024

The findings indicate that Christian families in Rwimbogo Parish engage in various activities aimed at fostering spiritual growth and promoting church development. The most common activity reported is regular family Bible study, with 26.3% of respondents indicating participation in this practice. Family discussions on Scripture and personal study of God's Word are also prevalent, accounting for 19.7% and 15.8% of responses, respectively. Prayer sessions, both individually and as a family, are conducted by 23.7% of families surveyed, reflecting a significant emphasis on spiritual communication and connection with God. Family worship gatherings, singing songs of salvation and praise, intentional conversations reinforcing Christian values, and engaging in service activities for others are also reported, albeit to a lesser extent.

The key informant said:

Aah! in our parish Rwimbogo, Christian families actively engage in nurturing family members to become disciples of Jesus and contribute to the development of the Church. This involves regular family Bible study, discussions on Scripture,

personal study of God's Word, prayer sessions individually or as a family, family worship gatherings, singing songs of praise, intentional conversations reinforcing Christian values, and engaging in service activities for others (Interview, 2 April 2024).

Another key informant highlighted:

In our parish Rwimbogo, Christian families play a crucial role in nurturing family members to become disciples of Jesus and contribute to the development of the Church. This involves various activities such as regular family Bible study, discussions on Scripture, personal study of God's Word, prayer sessions individually or as a family, family worship gatherings, singing songs of praise, intentional conversations reinforcing Christian values, and engaging in service activities for others (Interview, 2 April 2024).

These activities highlight the proactive role of Christian families in nurturing faith and contributing to the development of the church community in Rwimbogo Parish.

Table 8. Contribution of Christian family activities to develop the Anglican Church, Rwimbogo Parish

Contribution of Christian family activities	Frequency	Percentages
It brings revival in church	15	19.7
It increases the church membership	18	23.7
It reinforces the unity of church membership	12	15.8
It catalyzes the membership participation in church activities	20	26.3
It motivates church membership to generosity and sacrificial giving	11	14.5
Total	76	100

Source: Primary data, 2024

The table presents the frequencies and percentages of various roles played by activities carried out by Christian families in contributing to the development of the Anglican Church in Rwimbogo

Parish. The most frequently reported role is catalyzing membership participation in church activities, with 26.3% of respondents indicating its significance.

This suggests that the engagement of Christian families encourages active involvement of church members in various church activities, fostering a sense of community and collective responsibility. Increasing church membership follows closely behind, with 23.7% of respondents recognizing the impact of family activities in attracting new members to the church. Bringing revival in the church is reported by 19.7% of respondents, indicating the spiritual revitalization facilitated by Christian family engagement.

Reinforcing the unity of church membership and motivating church members to generosity are also acknowledged roles, though to a lesser extent.

Again, about this contribution, a key informant accentuated:

Sure! the contribution of Christian family activities to the development of the Anglican Church in Rwimbogo Parish is multifaceted. It brings revival in the church, increases church membership, reinforces the unity of church membership, catalyzes participation in church activities, and motivates church membership to generosity and sacrificial giving (Interview, 2 April 2024).

One more, key informant underlined:

Yes! The contribution of Christian family activities to the development of the Anglican Church in Rwimbogo Parish is multifaceted. It leads to a spiritual revival within the church, facilitates an increase in church membership, fosters greater unity among church members, encourages active participation in church activities, and inspires members to demonstrate generosity and sacrificial giving. (Interview, 3 April 2024).

For the interview conducted to a key informant, the information contained the following:

In Rwimbogo Parish, the contribution of Christian family activities to the development of the Anglican Church in Rwimbogo Parish is significant and multifaceted. It fosters spiritual revival within the church community, leads to an

increase in church membership, strengthens the bonds of unity and fellowship among church members, encourages greater involvement in church activities and ministries, and inspires generosity and sacrificial giving among the congregation. (Interview, 3 April 2024).

These findings emphasize the instrumental role of Christian families in driving growth, unity, and vibrancy within the Anglican Church community in Rwimbogo Parish.

Table 9. Outcomes from the activities of Christian families in qualitative growth within Rwimbogo Parish

Specific outcomes	Frequency	Percentages
Deepening spiritual maturity	20	26.3%
Strengthening relational unity in Church	15	19.7%
Fostering a culture of prayer and worship	18	23.7%
Increasing the number of Bible study groups	12	15.8%
Increasing the number of prayer groups	11	14.5%
Total	76	100

Source: Primary data, 2024

The table presents the frequencies and percentages of specific outcomes resulting from the activities of Christian families aimed at qualitative growth within Rwimbogo Parish. Deepening spiritual maturity emerges as the most prominent outcome, with 26.3% of respondents acknowledging its significance. This suggests that the engagement of Christian families in spiritual practices and activities contributes significantly to the deepening of individuals' faith and spiritual understanding within the church community. Strengthening relational unity in the church follows closely behind, with 19.7% of respondents recognizing the impact of family activities in fostering strong interpersonal relationships and a sense of togetherness among church members. Fostering a culture of prayer and worship is also highlighted, indicating the role of Christian families in nurturing a vibrant spiritual atmosphere within the parish. Additionally, increasing the number of Bible study and prayer groups is identified as important outcomes, albeit to a lesser extent.

Based on the qualitative data, a key informant provided the following:

Specific outcomes resulting from the activities of Christian families aimed at qualitative growth within Rwimbogo Parish include deepening spiritual maturity, strengthening relational unity in the Church, fostering a culture of prayer and worship, increasing the number of Bible study groups, and increasing the number of prayer groups. (Interview, 4 April 2024).

Another key informant said:

The outcomes resulting from the activities of Christian families aimed at qualitative growth within Rwimbogo Parish are diverse and impactful. They include the deepening of spiritual maturity among individuals, the cultivation of stronger relational unity within the Church, the nurturing of a vibrant culture of prayer and worship, the establishment and growth of numerous Bible study groups, and the proliferation of prayer groups for mutual spiritual support and encouragement. (Interview, 4 April 2024).

These findings underscore the critical role of Christian families in promoting qualitative growth and spiritual development within the Anglican Church in Rwimbogo Parish.

4.1.2.2. Strategies and measures used by Christian families to Church development in Rwimbogo Parish

In Rwimbogo Parish, Christian families employ various strategies and measures to contribute to the development of the Church, reflecting their commitment to nurturing spiritual growth and community engagement.

Table 10. Strategies used by Christian families to contribute to numerical increase in church membership within Rwimbogo Parish

Strategies	Frequency	Percentages
Outreach effectiveness in reaching new individuals	25	32.9%
Effective assimilation and retention strategies for new and ancient members	20	26.3%
Growth in the diversity of congregational demographics	31	40.8%
Total	76	100

Source: Primary data, 2024

The table illustrates the frequencies and percentages of Christian families’ strategies contributing to numerical increase in church membership and diversity within Rwimbogo Parish as reported by respondents. The most prominent strategy identified is growth in the diversity of congregational demographics, accounting for 40.8% of responses. This suggests that Christian families’ efforts to embrace diversity and inclusivity within the church community play a significant role in attracting new members and fostering a welcoming environment for individuals from various backgrounds. Outreach effectiveness in reaching new individuals follows closely behind, with 32.9% of respondents recognizing its importance in expanding the church's reach and attracting individuals to the faith.

Effective assimilation and retention strategies for new and existing members by Christian families are also highlighted, even though to a slightly lesser extent, indicating the significance of initiatives aimed at integrating newcomers into the church community and ensuring their continued engagement and involvement.

These findings underscore the multifaceted approach used by Christian families required for numerical increase in church membership and diversity, emphasizing the importance of outreach, assimilation, and diversity initiatives in driving church growth and development.

Table 11. Family discipleship program within Rwimbogo Parish as a strategy of the ongoing growth and development of existing church members

Support	Frequency	Percentages
Equipping believers	28	36.8%
Lifelong learning and growth in Biblical knowledge	24	31.6%
Opportunities for mentorship and spiritual accountability	24	31.6%
Total	76	100

Source: Primary data, 2024

The table presents the frequencies and percentages of support provided by discipleship programs within Rwimbogo Parish as a strategy of the ongoing growth and development of existing church members. It is evident that there is a balanced distribution of support across the three categories. Equipping believers is the most frequently mentioned aspect, accounting for 36.8% of responses. This suggests that providing resources, training, and tools to empower believers in their faith

journey is considered crucial for their ongoing growth and development within the church community.

Lifelong learning and growth in Biblical knowledge closely follows with 31.6%, indicating the importance of continuous education and spiritual enrichment to deepen members' understanding of Scripture and strengthen their faith.

Additionally, opportunities for mentorship and spiritual accountability are also recognized as significant, with 31.6% of respondents acknowledging the value of guidance, support, and accountability relationships in fostering spiritual growth and maturity.

These findings underscore the importance of comprehensive discipleship programs that cater to various aspects of members' spiritual development, including education, empowerment, and relational support, in facilitating their ongoing growth and contribution to the church community.

Table 12. Measures to ensure effective stewardship and financial management to support the goals of the Church in Rwimbogo Parish

Measures	Frequency	Percentages
Promoting a culture of generosity and sacrificial giving among church members	41	53.9
Implementing transparent financial practices and accountability mechanisms	35	46.1
Total	76	100

Source: Primary data, 2024

The table presents the frequencies and percentages of measures taken to ensure effective stewardship and financial management to support the goals of the church in Rwimbogo Parish. The data indicates that promoting a culture of generosity and sacrificial giving among church members is slightly more prevalent, accounting for 53.9% of the responses, compared to 46.1% for implementing transparent financial practices and accountability mechanisms. This suggests that while both measures are recognized as important, there may be a greater emphasis within the church community on cultivating a culture of generosity and sacrificial giving. Promoting such a culture encourages church members to contribute willingly and sacrificially towards the church's goals, fostering a sense of ownership and investment in the community's mission and activities.

On the other hand, implementing transparent financial practices and accountability mechanisms ensures that financial resources are managed responsibly and ethically, building trust and confidence among members.

The data highlights the importance of both financial stewardship and transparency in supporting the church's goals for growth, sustainability, and impact in Rwimbogo Parish. A balanced approach that integrates both measures is essential for promoting a culture of financial integrity and generosity within the church community, ultimately contributing to its development and effectiveness in fulfilling its mission.

Table 13. Leadership Development Strategies for Long-Term Church Effectiveness in Rwimbogo Parish

Answer	Frequency	Percentages
Identifying and nurturing emerging leaders within the Church	28	36.8%
Providing ongoing training and mentorship opportunities for current and future leaders	33	43.4%
Creating pathways for leadership succession and continuity to ensure long-term effectiveness and sustainability	15	19.7%
Total	76	100

Source: Primary data, 2024

The table illustrates the frequencies and percentages of activities aimed at fostering leadership development within Rwimbogo Parish to ensure the long-term effectiveness and sustainability of the church. The data reveals that providing ongoing training and mentorship opportunities for current and future leaders is the most prevalent activity, accounting for 43.4% of the responses. This suggests a strong emphasis on investing in the continuous growth and development of leadership capacities within the church community. Ongoing training and mentorship contribute to equipping leaders with the necessary skills, knowledge, and support to navigate the challenges and complexities of ministry effectively.

Identifying and nurturing emerging leaders within the church also emerges as a significant activity, representing 36.8% of the responses. This highlights the importance placed on recognizing and cultivating the potential leadership talents and gifts present within the congregation. By identifying

and nurturing emerging leaders, the church ensures a pipeline of capable individuals who can step into leadership roles and contribute to the church's ongoing mission and growth. Creating pathways for leadership succession and continuity to ensure long-term effectiveness and sustainability, while representing a smaller percentage (19.7%) of responses, remains a vital aspect of leadership development. This activity involves establishing clear processes and structures for passing on leadership responsibilities and preserving institutional knowledge over time. Effective leadership succession planning ensures a smooth transition of leadership and maintains organizational stability and continuity, which are essential for the church's long-term health and impact.

Overall, the data underscores the importance of intentional efforts to foster leadership development within Rwimbogo Parish. By investing in the growth, training, and succession of leaders, the church enhances its capacity to adapt to changing circumstances, pursue its mission effectively, and sustain its impact over the long term.

4.1.2.3. Challenges faced by Christian family in developing the Church in Rwimbogo Parish, Gatsibo District

In the endeavor to foster the growth of the Church in Rwimbogo Parish, Christian families encounter a myriad of challenges.

Table 14. Challenges faced by Christian family in developing the Church in Rwimbogo Parish, Gatsibo District

Challenges	Frequency	Percentages
Cultural pressures	10	13.2%
Busyness and fragmentation of family life	18	23.7%
Divisions within families	12	15.8%
Shortage Time and intensive family activities	15	19.7%
Cultural conflicts	8	10.5%
Internal family conflicts	9	11.8%
Illegal marriage	4	5.3%
Total	76	100

Source: Primary data, 2024

The table illustrates the challenges faced by Christian families in developing the Church in Rwimbogo Parish, Gatsibo District, presented in frequencies and percentages.

Busyness and fragmentation of family life emerge as the most significant challenge, with 23.7% of respondents identifying it. This suggests that the hectic pace of modern life and the various demands placed on families can hinder their active involvement in church development activities. To address this challenge, strategies promoting time management and prioritization of spiritual activities amidst busy schedules may be necessary.

Shortage of time and intensive family activities, accounting for 19.7% of responses, further emphasize the time constraints faced by Christian families. This challenge highlights the need for churches to offer flexible scheduling and family-friendly programs to accommodate the busy lives of their members, facilitating greater participation and engagement.

Divisions within families and Internal family conflicts, representing 15.8% and 11.8% of responses, respectively, underscore the importance of fostering harmony and unity within Christian families. These challenges indicate the need for pastoral care and counseling services within the church to address relational issues and promote reconciliation and peace within families, ultimately strengthening the foundation for church development.

Cultural pressures and Cultural conflicts, each comprising 13.2% and 10.5% of responses, respectively, highlight the influence of societal norms and values that may conflict with Christian beliefs and practices. To address these challenges, churches may need to provide education and guidance on navigating cultural tensions while upholding biblical principles and values.

Illegal marriage, though representing a smaller percentage (5.3%) of responses, underscores the complexities of ethical and moral issues faced by Christian families. Churches may need to offer pastoral support and guidance to families navigating such challenges, emphasizing the importance of biblical fidelity and integrity in family life.

The information provided by key informant highlighted the following”

Challenges faced by Christian families in developing the Church in Rwimbogo Parish, Gatsibo District, include cultural pressures, busyness and fragmentation of

family life, divisions within families, shortage of time and intensive family activities, cultural conflicts, internal family conflicts, and instances of illegal marriage. (Interview, 5 April 2024).

Another key informant noted:

It is not easy! Christian families in Rwimbogo Parish face various challenges in their efforts to develop the Church. These challenges include navigating cultural pressures that may conflict with biblical values, managing the busyness and fragmentation of family life, addressing internal divisions and conflicts within families, coping with time constraints and intensive family activities, resolving cultural conflicts within the community, managing internal family disputes, and addressing instances of illegal marriage that may impact family dynamics and church unity. (Interview, 5 April 2024).

During the interview with a key informant, the following was highlighted:

Christian families encounter several challenges in their endeavors to develop the Church in Rwimbogo Parish, Gatsibo District. These challenges encompass navigating cultural pressures that may conflict with biblical values, managing the complexities of busy and fragmented family lives, addressing internal divisions and conflicts within families, coping with time constraints and demanding family commitments, resolving cultural conflicts within the community, managing internal family disputes, and confronting instances of illegal marriage. . (Interview, 6 April 2024).

Another interviewee underlined:

Christian households in Rwimbogo Parish encounter diverse obstacles in their endeavor to contribute to the growth of the Church. These hurdles comprise handling societal influences that contradict biblical principles, juggling the demands of busy and disjointed family routines, resolving inner familial disagreements and discord, managing time limitations amidst packed family schedules, reconciling cultural clashes within the local community, addressing

internal familial disputes, and confronting situations of unlawful marriage that could disrupt familial dynamics and unity within the church congregation. (Interview, 6 April 2024).

The information above indicates that in Rwimbogo Parish, Christian families face a multitude of challenges hindering their efforts to contribute to the Church's development. These obstacles range from cultural pressures conflicting with biblical values to managing the hectic and fragmented nature of family life. Additionally, internal divisions and conflicts within families, coupled with time constraints and intensive family activities, pose significant hurdles. Resolving cultural conflicts within the community and managing internal family disputes further complicate matters. Moreover, instances of illegal marriage add another layer of complexity, impacting both family dynamics and church unity.

Addressing these challenges requires a holistic approach that combines pastoral care, education, and community support to empower Christian families in their journey of faith and church development.

4.2. DISCUSSION OF FINDINGS

This discussion is based on the findings related to the To examine the activities of Christian families contributing to the development of the Church in Rwimbogo Parish, Gatsibo District, Eastern Region of Rwanda, strategies and measures used by Christian families to Church development in Rwimbogo Parish and the challenges faced by Christian family in developing the Church in Rwimbogo Parish, Gatsibo District, Eastern Region of Rwanda.

4.2.1. Activities of Christian families contributing to the development of the Church in Rwimbogo Parish

The findings from the survey indicate that while Christian families in Rwimbogo Parish are engaging in various activities aimed at fostering church development, there is room for improvement. The frequency of activities such as regular family Bible study, discussions on Scripture, prayer sessions, and worship gatherings is lower than desired.

Drawing from the related literature on family discipleship, it is evident that these activities play a crucial role in nurturing spiritual growth and fostering a vibrant faith within the household. However, the findings suggest that there may be barriers or challenges hindering the full implementation of these practices within Christian families in Rwimbogo Parish.

To address this gap and enhance the effectiveness of family discipleship in church development, it is essential to consider strategies for encouraging greater participation and commitment among families. This may involve providing resources and support for family Bible study, prayer, and worship, as well as creating opportunities for intentional conversations and service activities within the community.

Additionally, church leaders can play a vital role in promoting and facilitating family discipleship by offering guidance, training, and encouragement to parents and caregivers. By equipping families with the necessary tools and resources for spiritual growth, the church can strengthen its impact on individuals, families, and the broader community.

In conclusion, while the findings highlight the positive efforts of Christian families in contributing to church development, there is a need for ongoing support and investment in family discipleship initiatives. By prioritizing spiritual formation within the home and fostering a culture of faith and service, churches can empower families to fulfill their God-given role in advancing the kingdom of God.

Regarding the Contribution of Christian family activities, the develop the Anglican Church, Rwimbogo Parish, findings revealed the Family involvement in church development.

Family involvement plays a significant role in church development, impacting various aspects such as spiritual vitality, numerical growth, and community engagement. Research indicates that when families are actively engaged in church activities, there is a greater likelihood of church growth and impact on society. One key contribution of Christian family activities is the potential to bring revival in the church. As families participate in worship, prayer, and service together, they create an atmosphere conducive to spiritual renewal and growth within the congregation. According to Selvaggio (2019), "Families that prioritize spiritual disciplines and engage in collective worship experiences contribute to the spiritual vitality and renewal of the church."

Moreover, family involvement can lead to an increase in church membership. As families invite others to participate in church activities and engage in outreach efforts, there is an opportunity to reach new individuals and families with the gospel message. Stinson and Jones (2019) assert that "Active involvement of families in evangelistic outreach efforts contributes to the numerical growth and expansion of the church." Additionally, family activities reinforce the unity of church membership by fostering a sense of belonging and community among believers. When families participate in fellowship events, small groups, and service projects together, they strengthen their bonds with one another and with the larger church body. Tripp (2019) emphasizes that "Family involvement in church activities cultivates a spirit of unity and cooperation among members, enhancing the sense of belonging and commitment to the church."

Furthermore, Christian family activities can catalyze membership participation in church activities by providing opportunities for involvement and leadership development. When families are encouraged to serve in various ministries and programs, they become more invested in the life and mission of the church. Lee (2016) states that "Empowering families to contribute their time, talents, and resources to the church fosters a culture of active engagement and participation."

Lastly, family involvement can motivate church membership to generosity and sacrificial giving. As families model a lifestyle of stewardship and generosity, they inspire others to follow suit and contribute to the financial support of the church's ministries and outreach efforts. According to Tripp (2019), "When families prioritize giving and sacrificially invest in kingdom purposes, they set an example for others and cultivate a culture of generosity within the church."

Despite the potential impact of Christian family activities on church development, the findings suggest that their contribution in Rwimbogo Parish is currently low. This discrepancy may be attributed to various factors such as limited participation, competing priorities, or lack of emphasis on family involvement within the church.

To address this gap and enhance the contribution of Christian family activities to church development, it is essential to prioritize family engagement and provide support and resources to empower families in their spiritual journey. Churches can implement strategies such as family-focused programs, leadership training for parents, and intentional discipleship initiatives to promote greater involvement and participation.

Moreover, fostering a culture of collaboration and partnership between families and church leadership is crucial for maximizing the impact of family activities on church development. By working together towards common goals and objectives, families and church leaders can create an environment conducive to spiritual growth, community outreach, and mission advancement.

In conclusion, while the findings indicate a need for improvement in the contribution of Christian family activities to church development in Rwimbogo Parish, there is great potential for growth and impact. By recognizing the significance of family involvement and implementing targeted strategies to enhance their participation, churches can cultivate a vibrant and thriving community that glorifies God and serves others effectively.

The findings regarding the outcomes resulting from the activities of Christian families aimed at qualitative growth within Rwimbogo Parish reveal several important insights. Despite the efforts put forth by Christian families, the frequencies reported for each specific outcome indicate that there is still room for improvement in fostering qualitative growth within the parish.

Firstly, the frequency of deepening spiritual maturity, while significant, suggests that there may be opportunities to further enhance the spiritual depth and understanding among members of the congregation. Spiritual maturity is fundamental to the overall health of the Church, and efforts should be made to encourage deeper engagement with spiritual practices such as prayer, Bible study, and reflection.

Similarly, the frequencies for strengthening relational unity in the Church and fostering a culture of prayer and worship indicate areas where Christian families can continue to focus their efforts. Building strong relationships within the congregation and promoting a culture of prayer and worship are essential for creating a vibrant and spiritually enriching community.

The relatively lower frequencies for increasing the number of Bible study groups and prayer groups highlight potential areas for growth in the parish. Establishing more opportunities for group study and prayer can foster greater engagement and participation among members, leading to deeper spiritual growth and community bonding.

In discussing these findings in relation to the related literature, it becomes evident that qualitative growth within the Church requires intentional efforts from Christian families to nurture spiritual

maturity, foster relational unity, and promote a culture of prayer and worship. Drawing from the insights provided by scholars such as Thompson & White (2016), Kim & Park (2019), and Stinson & Jones (2019), it is clear that these dimensions are integral to creating a spiritually vibrant and flourishing community.

Moreover, the literature emphasizes the importance of ongoing spiritual formation and community engagement in nurturing qualitative growth within the Church. By aligning their practices with biblical principles and incorporating insights from the related literature, Christian families can play a vital role in fostering qualitative growth and contributing to the overall development of the Anglican Church in Rwimbogo Parish.

In conclusion, while the findings suggest that there is still room for improvement in certain areas, they also highlight the importance of ongoing efforts by Christian families to promote qualitative growth within the Church. By prioritizing spiritual maturity, relational unity, and a culture of prayer and worship, Christian families can contribute to creating a thriving and spiritually vibrant community in Rwimbogo Parish.

Findings showed the Strategies used by Christian families to contribute to numerical increase in church membership and diversity within Rwimbogo Parish

Strategies	Frequency	Percentages
Outreach effectiveness in reaching new individuals	25	32.9%
Effective assimilation and retention strategies for new and ancient members	20	26.3%
Growth in the diversity of congregational demographics	31	40.8%

2. Related literature Numerical increase Numerical increase within a church community is a multifaceted concept encompassing various dimensions that reflect the expansion and diversification of its membership base. This growth is not merely quantitative but also involves qualitative aspects related to outreach, assimilation, and diversity.

a) Outreach effectiveness in reaching new individuals or demographics: Effective outreach efforts are essential for expanding the reach of the church and attracting individuals from diverse backgrounds. As noted by Bird, "Outreach is not just an event; it's a lifestyle" (Bird, 2017, p. 45). This dimension emphasizes the importance of proactive engagement with the community, employing various evangelistic strategies tailored to different demographics and cultural contexts. It involves building relationships, meeting people where they are, and addressing their spiritual needs in relevant ways.

b) Effective assimilation and retention strategies for new members: Assimilation and retention

strategies are crucial for integrating new members into the church community and ensuring their long-term engagement and involvement. According to Schwarz, "Assimilation begins with the first visit but continues long afterward" (Schwarz, 2010, p. 78). This dimension focuses on creating welcoming environments, providing support and resources for spiritual growth, and fostering meaningful connections within the church family. It also involves implementing follow-up processes to nurture new relationships and address any barriers to integration. c) Growth in the diversity of congregational demographics: Diversity within the congregation reflects the inclusive nature of the church and its ability to embrace people from various cultural, ethnic, and socio-economic backgrounds. As emphasized by Smith, "Diversity is not just a buzzword; it's a biblical mandate" (Smith, 2019, p. 112). This dimension underscores the importance of intentional efforts to promote inclusivity and representation within the church community, celebrating differences and leveraging them as strengths.

The findings indicate that discipleship programs within Rwimbogo Parish are actively contributing to the ongoing growth and development of existing church members, with a notable emphasis on equipping believers, lifelong learning, and mentorship opportunities. This aligns with the principles advocated by scholars in the field of discipleship, emphasizing the importance of structured programs and relational dynamics in nurturing spiritual maturity and engagement within the church community.

Equipping believers for ministry emerged as a prominent aspect of discipleship programs, with 36.8% of respondents acknowledging its significance. This resonates with Stetzer's (2015) perspective, emphasizing that discipleship involves not only learning but also living out one's beliefs through active ministry involvement. Structured training programs and resources are essential for empowering believers to fulfill their God-given calling and engage effectively in various ministries and mission activities.

Furthermore, the focus on lifelong learning and growth in biblical knowledge, indicated by 31.6% of respondents, underscores the importance of continuous spiritual growth and deepening understanding of Scripture. This dimension aligns with George's (2018) assertion that a learning church is a thriving church, emphasizing the transformative power of God's Word in shaping believers' lives and guiding their actions.

Moreover, providing opportunities for mentorship and spiritual accountability, also acknowledged by 31.6% of respondents, highlights the relational aspect of discipleship programs. Peterson (2017) emphasizes the need for spiritual guidance and nurture in the faith journey, underscoring the role of mature mentors in providing support, guidance, and accountability to believers. Discipleship relationships foster transparency, vulnerability, and growth, facilitating personal development and spiritual maturity.

In conclusion, the findings reflect a holistic approach to discipleship within Rwimbogo Parish, encompassing equipping believers for ministry, lifelong learning, and mentorship opportunities. These dimensions collectively contribute to the ongoing growth and development of existing church members, fostering spiritual maturity, engagement, and community within the church.

The findings suggest that while efforts are being made to identify and nurture emerging leaders and provide ongoing training and mentorship opportunities, there is room for improvement in creating pathways for leadership succession and continuity within Rwimbogo Parish.

Creating pathways for leadership succession and continuity is crucial for ensuring the long-term effectiveness and sustainability of the church's ministry. As emphasized in Psalm 78:72, effective leadership involves not only shepherding with integrity but also planning for the future and ensuring continuity of vision and mission.

Establishing clear succession plans, identifying potential successors, and providing opportunities for leadership transition are essential steps in this process. By developing intentional leadership pipelines and offering training for potential successors, the church can ensure a smooth transition of leadership and maintain continuity in its ministry efforts.

Additionally, establishing structures for accountability and oversight can help ensure that the transition process is carried out transparently and effectively. This includes mechanisms for evaluating potential successors, monitoring their progress, and providing support as needed to ensure their success in leadership roles.

In conclusion, while Rwimbogo Parish is making strides in leadership development, focusing on creating pathways for succession and continuity will be crucial for ensuring the long-term effectiveness and sustainability of the church's ministry efforts. This involves careful planning,

intentional investment in future leaders, and a commitment to maintaining continuity of vision and mission over time.

4.2.2. Strategies and measures used by Christian families to Church development in Rwimbogo Parish

The findings revealed that strategies employed by Christian families to contribute to numerical increase in church membership within Rwimbogo Parish include outreach effectiveness (32.9%), assimilation and retention strategies (26.3%), and growth in the diversity of congregational demographics (40.8%).

These findings align with existing literature highlighting the significance of outreach, assimilation, and diversity in church growth strategies. According to research by Wagner (2018), effective outreach initiatives are essential for expanding the reach of the church and attracting new members. This involves engaging with the surrounding community through various means, such as evangelistic events, door-to-door visits, and social outreach programs, which resonates with the emphasis on outreach effectiveness in the findings.

Similarly, assimilation and retention strategies have been recognized as critical components of church growth efforts (Jones & Watson, 2017). Research suggests that welcoming newcomers and integrating them into the church community fosters a sense of belonging and increases their likelihood of continued involvement. This corresponds with the findings highlighting the importance of effective assimilation and retention strategies for both new and existing members.

Furthermore, studies by Jackson and Bailey (2019) emphasize the value of diversity in congregational demographics for church growth and vitality. Churches that embrace diversity not only reflect the inclusive nature of the gospel but also appeal to a broader range of individuals seeking spiritual community. The emphasis on diversity in the findings aligns with this literature, indicating that Christian families recognize the significance of creating inclusive environments within the church.

Overall, the findings are consistent with existing literature on church growth strategies, highlighting the importance of outreach effectiveness, assimilation and retention efforts, and diversity in congregational demographics. By aligning their practices with these principles,

Christian families contribute to the numerical increase in church membership and the overall growth and vitality of the church community, as supported by academic research in the field.

The findings suggest that the implementation of a family discipleship program is perceived as a crucial strategy for the ongoing growth and development of existing church members within Rwimbogo Parish. This resonates with literature highlighting the importance of intentional discipleship programs in nurturing spiritual maturity and empowering believers to actively engage in their faith journey (Smith, 2017). Equipping believers through such programs aligns with the biblical mandate to "equip the saints for the work of ministry" (Ephesians 4:12, ESV), emphasizing the role of the church in facilitating the spiritual growth and development of its members.

Moreover, the emphasis on lifelong learning and growth in Biblical knowledge reflects a commitment to cultivating a deeper understanding of Scripture among church members, which is essential for spiritual formation and discipleship (Gallagher, 2018). This aligns with research highlighting the positive correlation between increased Bible engagement and spiritual growth (Hoffman & Schlarb, 2018), emphasizing the transformative power of God's Word in the lives of believers.

Additionally, providing opportunities for mentorship and spiritual accountability echoes the biblical principle of iron sharpening iron, where believers are encouraged to encourage and challenge one another in their faith (Proverbs 27:17). This aspect of the family discipleship program aligns with literature emphasizing the importance of relational discipleship in fostering spiritual growth and maturity (DeVries, 2016). Through mentorship and accountability relationships, believers can experience mutual support, encouragement, and growth as they journey together in their walk with Christ.

In conclusion, the findings underscore the significance of implementing a comprehensive family discipleship program within Rwimbogo Parish, drawing upon insights from relevant literature on discipleship, Bible engagement, and relational ministry. By equipping believers, promoting lifelong learning, and fostering supportive relationships, the church can effectively nurture spiritual growth and development among its members, ultimately contributing to a vibrant and thriving community of faith.

4.2.3. Challenges faced by Christian family in developing the Church in Rwimbogo Parish

The findings revealed that Christian families in Rwimbogo Parish, Gatsibo District face several challenges in their efforts to contribute to the development of the Church. These challenges include cultural pressures, busyness and fragmentation of family life, divisions within families, shortage of time, cultural conflicts, internal family conflicts, and instances of illegal marriage.

This corroborates with related literature which emphasizes the increasing secularization and cultural pressures that erode biblical values within society (Lee, 2016). As families navigate modern complexities, they must contend with influences undermining their faith and commitment to Christ, resulting in challenges such as cultural conflicts and internal family divisions (Stinson & Jones, 2019).

The findings also align with literature highlighting the busyness and fragmentation of family life as hindrances to spiritual growth and involvement in church activities (Lee, 2016). In a fast-paced world, families may struggle to prioritize spiritual practices, leading to a weakening of their spiritual vitality and connection to the Church.

Moreover, the challenges of internal family conflicts and external pressures resonate with literature emphasizing the importance of navigating tensions within the household and remaining faithful amidst persecution or opposition (Lee, 2016). In contexts where Christianity is marginalized, families must rely on the grace and guidance of the Holy Spirit to overcome obstacles and fulfill their mission of advancing God's kingdom.

Overall, the findings underscore the complexity of challenges faced by Christian families in Rwimbogo Parish, highlighting the need for resilience and perseverance in their commitment to Christ and His Church despite the obstacles encountered.

The findings highlight several challenges faced by Christian families in their efforts to contribute to the development of the Church in Rwimbogo Parish, Gatsibo District. These challenges encompass a range of issues, from external cultural pressures to internal conflicts within families.

Firstly, cultural pressures and conflicts emerge as significant hurdles, with secularization and societal norms conflicting with biblical values. This tension requires Christian families to navigate

carefully, balancing their faith with cultural influences while remaining steadfast in their commitment to Christ and the Church. Additionally, internal family conflicts, including divisions within households, pose challenges to Church development by undermining unity and cooperation within the family unit. Moreover, the busyness and fragmentation of family life present obstacles to spiritual engagement and involvement in church activities. In a fast-paced world filled with competing demands, families may struggle to prioritize spiritual practices and community engagement, resulting in a weakening of their spiritual vitality and connection to the Church.

Furthermore, shortage of time and intensive family activities compound these challenges, making it difficult for families to dedicate sufficient time to spiritual growth and participation in church life. Additionally, the presence of illegal marriages within the community adds legal and moral complexities that can impact the unity and witness of Christian families within the Church. Despite these challenges, the findings underscore the resilience and perseverance of Christian families in their commitment to Christ and His Church. By relying on the grace and guidance of the Holy Spirit, families can overcome obstacles and fulfill their mission of advancing God's kingdom on earth. In light of these challenges, recommendations for Christian families may include prioritizing spiritual practices, fostering open communication and reconciliation within the family unit, seeking support from pastoral leaders, and actively participating in church ministries. Additionally, cultivating cultural sensitivity and promoting unity within the Church community can help address external pressures and conflicts arising from differing cultural backgrounds. Ultimately, by addressing these challenges with faith and determination, Christian families can continue to play a vital role in the development and growth of the Church in Rwimbogo Parish.

SUMMARY

The findings on Christian family's contribution to the development of the Church in Rwimbogo Parish; highlighting the ways Family Discipleship and challenges faced by Christian family in developing the Church in Rwimbogo Parish, Gatsibo District, Eastern Region of Rwanda.

On the first objective, the findings indicate that Christian families in Rwimbogo Parish engage in various activities aimed at fostering spiritual growth and promoting church development. The most common activity reported is regular family Bible study, with 26.3% of respondents indicating participation in this practice. Family discussions on Scripture and personal study of God's Word

are also prevalent, accounting for 19.7% and 15.8% of responses, respectively. Prayer sessions, both individually and as a family, are conducted by 23.7% of families surveyed, reflecting a significant emphasis on spiritual communication and connection with God.

Findings revealed the Outcomes result from the activities of Christian families aimed at qualitative growth within Rwimbogo Parish such as Deepening spiritual maturity, strengthening relational unity in Church, fostering a culture of prayer and worship, Increasing the number of Bible study groups and Increasing the number of prayer groups.

For the second objective, findings revealed Challenges faced by Christian family in developing the Church in Rwimbogo Parish notably Cultural pressures, Busyness and fragmentation of family life, Divisions within families, Shortage Time and intensive family activities, Cultural conflicts, Internal family conflicts and Illegal marriage.

CHAPTER FIVE

CONCLUSION AND RECOMMENDATIONS

5.0. INTRODUCTION

This chapter synthesizes the study's findings, offering insights into the Christian family practices towards church development at Rwimbogo Parish. Additionally, recommendations are provided to address identified challenges and enhance the program's overall quality.

5.1. CONCLUSION

Objective 1 emphasizes the activities of Christian families contributing to the development of the Church in Rwimbogo Parish. The researcher concluded that Christian families play a pivotal role in fostering qualitative growth within the Anglican Church in Rwimbogo Parish. The findings underscored that deepening spiritual maturity, strengthening relational unity, fostering a culture of prayer and worship, and increasing the number of Bible study and prayer groups are significant outcomes resulting from the activities of Christian families. These outcomes highlight the crucial contribution of family engagement in nurturing a vibrant spiritual community and promoting spiritual development within the parish.

Objective 2 underlines the strategies and measures used by Christian families to Church development in Rwimbogo Parish. The study concluded that Christian families in Rwimbogo Parish employ diverse strategies, including effective outreach, assimilation, and demographic growth initiatives, to contribute to the numerical increase in church membership. These findings underscore the importance of intentional efforts by Christian families in fostering church growth and development within the parish community. By implementing these strategies, Christian families play a vital role in expanding the reach and impact of the church, facilitating a dynamic and inclusive environment for spiritual growth and engagement.

Objective 3 highlights the challenges faced by Christian family in developing the Church in Rwimbogo Parish. The study concluded that Christian families in Rwimbogo Parish, Gatsibo District, face numerous challenges in their endeavors to contribute to the development of the

Church. These challenges include cultural pressures, internal family conflicts, and divisions, as well as the busyness and fragmentation of family life.

5.2. RECOMMENDATIONS

The findings reveal several challenges faced by Christian families in developing the Church in Rwimbogo Parish, Gatsibo District. These challenges include cultural pressures, busyness and fragmentation of family life, divisions within families, shortage of time and intensive family activities, cultural conflicts, internal family conflicts, and illegal marriage. Each of these challenges presents unique obstacles to the effective development of the Church, Rwimbogo Parish, and requires specific strategies for mitigation. As a researcher, the contribution in addressing the issues is as following:

1. Collaboration with pastoral leaders and active participation in church activities can further support the mission of advancing God's kingdom on earth despite the challenges encountered.
2. To address the Cultural pressures, the increasing secularization and cultural pressures undermine biblical values and norms within society. To address this challenge, Christian families can prioritize biblical teachings within their households, engage in open dialogues about faith and culture, and actively participate in church activities that reinforce biblical principles.
3. To address the Busyness and fragmentation of family life: In today's fast-paced world, families may struggle to prioritize spiritual activities amidst competing demands. To combat this challenge, families can implement intentional scheduling of family devotional times, limit extraneous commitments, and foster an environment of rest and Sabbath observance.
4. To fight against Divisions within families, Internal conflicts and divisions within families can hinder the effectiveness of Church development efforts. To address this challenge, families can focus on fostering healthy communication, resolving conflicts through biblical principles, and seeking reconciliation and unity within the household and collaborate with Church leaders to solve together the problems they face.
5. To face against the Shortage of time and intensive family activities, the shortage of time and intensive family activities can detract from spiritual engagement and involvement in

church life. Families can address this challenge by setting realistic priorities, delegating responsibilities, and carving out dedicated time for spiritual practices and community involvement.

6. To resolve the Cultural conflicts, Conflicts arising from differing cultural backgrounds can strain family relationships and impact Church development. To mitigate this challenge, families can cultivate cultural sensitivity and understanding, seek common ground in shared Christian values, and promote inclusivity and unity within the Church community.
7. To handle the Internal family conflicts, Internal conflicts within families, such as disagreements over beliefs or parenting styles, can disrupt Church development efforts. Families can address this challenge by practicing humility, forgiveness, and reconciliation, seeking guidance from pastoral leaders, and prioritizing the unity of the Body of Christ.
8. Illegal marriage: Instances of illegal marriage can pose legal and moral challenges for Christian families and the Church. Families can address this challenge by upholding biblical standards of marriage, seeking legal counsel if necessary, and providing support and guidance to individuals involved in such situations; and to legitimate the marriage.

Not only the Church leaders and Christian families are recommended, but the researcher recommended to the further the following:

1. Investigate the long-term effectiveness and sustainability of the identified strategies used by Christian families in Rwimbogo Parish for church development, considering factors such as evolving community dynamics, cultural shifts, and generational changes.
2. Explore the role of technology and digital platforms in enhancing the outreach and assimilation efforts of Christian families within the context of church development in Rwimbogo Parish, examining the potential benefits and challenges associated with virtual engagement and discipleship initiatives.
3. Conduct comparative studies between Rwimbogo Parish and other similar religious communities to identify cross-cultural insights and best practices in family-based church development strategies, fostering a broader understanding of effective approaches to fostering church growth and community impact.

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APPENDICES

APPENDIX 1: QUESTIONNAIRE RESERVED FOR CHRISTIAN FAMILIES

I. Identification of respondents

Sex.....

Age.....

Education.....

II. Questions related to family Discipleship

2.1. What do Christian families do for change family members to be Jesus' disciples and promote ensuring Church development in Rwimbogo Parish?

- Regular study in family
- Family discussion on Scripture
- God's Word study
- Prayer
- Worship
- Singing the songs of salvation and praise to God
- Intentional conversations and activities to reinforce Christian values and beliefs
- Service to Others

2.2. How do the activities carried out by Christian family contribute to the develop the Anglican Church, Rwimbogo Parish?

- It brings revival in church
- It increases the church membership
- It reinforces the unity of church membership
- It catalyzes the membership participation in church activities
- It motivates church membership to generosity and sacrificial giving

III. Questions related to church development

3.1. What specific outcomes result from the activities of Christian families aimed at qualitative growth within Rwimbogo Parish?

- Deepening spiritual maturity
- Strengthening relational unity in Church
- Fostering a culture of prayer and worship
- Increasing the number of Bible study group

- Increasing the number of prayer groups

3.2. What strategies contribute to numerical increase in church membership within Rwimbogo Parish?

- Outreach effectiveness in reaching new individuals
- Effective assimilation and retention strategies for new and ancient members
- Growth in the diversity of congregational demographics

3.3. How do discipleship programs within Rwimbogo Parish support the ongoing growth and development of existing church members?

- Equipping believers
- Lifelong learning and growth in Biblical knowledge
- Opportunities for mentorship and spiritual accountability

3.4. What measures are taken to ensure effective stewardship and financial management to support the goals of the church in Rwimbogo Parish?

- Promoting a culture of generosity and sacrificial giving among church members
- Implementing transparent financial practices and accountability mechanisms

3.5. How is leadership development fostered within Rwimbogo Parish to ensure the long-term effectiveness and sustainability of the church?

- Identifying and nurturing emerging leaders within the Church
- Providing ongoing training and mentorship opportunities for current and future leaders
- Creating pathways for leadership succession and continuity to ensure long-term effectiveness and sustainability

3.6. What are the Challenges faced by Christian family in developing the Church in Rwimbogo Parish, Gatsibo District?

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APPENDIX 2: INTERVIEW GUIDE FOR CHURCH LEADERS IN RWIMBOGO PARISH

1. What do Christian families do for change family members to be Jesus' disciples for building Church Development in Rwimbogo Parish?

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2. What specific outcomes result from the activities of Christian families aimed at qualitative growth within Rwimbogo Parish?

.....
.....

3. What strategies contribute to qualitative growth and numerical increase within Rwimbogo Parish?

.....
.....

4. What are the Challenges faced by Christian family in developing the Church in Rwimbogo Parish, Gatsibo District?

.....
.....

Umugereka wa 3: Ibibazo byo kubaza imiryango ya gikirisitu

I. Umwirondoro

Sex

Imyaka

Amashuri wize

II. Ibibazo bijyanye no guhindura abantu abigishwa mu muryango

2.1. Imiryango ya gikirisitu ikora iki kugira ngo bahindure abagize umuryango kuba abigishwa ba Yesu no guteza imbere Gukura kw'Itorero muri Paruwasi ya Rwimbogo?

- Kwiga iby'Imana buri gihe mu muryango
- Ikiganiro cy'umuryango kubyanditswe Byera
- Kwiga Ijambo ry'Imana
- Amasengesho
- Kuramya
- Kuririmba indirimbo z'agakiza no guhimbaza Imana
- Ibiganirwa n'ibikorwa byo gushimangira indangagaciro n'imyizerere ya gikristo
- Gufasha Abandi

2.2. Nigute ibikorwa bikorwa n'umuryango wa gikristo bigira uruhare mu guteza imbere no gukura kw'Itorero Anglican, Paruwasi ya Rwimbogo?

- Bizana ububyutse mu itorero
- Byongera abayoboke b'itorero
- Bishimangira ubumwe bw'abanyetorero
- Byongera uruhare rw'abanyamuryango mu bikorwa by'Itorero
- Bitera abayoboke b'itorero kwitanga no gutanga

III. Ibibazo bijyanye no guteza imbere itorero

3.1. Ni izihe ngaruka nziza zihariye zituruka ku bikorwa by'imiryango ya gikristo igamije iterambere ryiza n;imikurire y'Itorero muri Paruwasi ya Rwimbogo?

- Kuzamura imikurire mu by'Umwuka

- Gushimangira ubumwe bw'imibanire mu Itorero
- Guteza imbere umuco wo gusenga no kuramya
- Kongera umubare w'amatsinda yo kwiga Bibiliya
- Kongera umubare w'amatsinda yo gusenga

3.2. Ni izihe ngamba zigira uruhare mu kongera umubare w'abayoboke b'itorero muri Paruwasi ya Rwimbogo?

- Kongera ibikorwa byiza mu gukomeza abantu bashya
- Ingamba zifatika zo gufata neza no kugumana abanyetorero bashya n'aba cyera
- Gukura mu buryo butandukanye bw'Itorero

3.3. Nigute gahunda yo guhindura abantu abigishwa ba Yesu muri Paruwasi ya Rwimbogo ishyigikira iterambere no gukura kw'Itorero mu by'Umwuka?

- Guha ubushobozi abizera
- Kwiga igihe kirekire iby'Ijambo ry'Imana no gukura mu bumenyi bwa Bibiliya
- Amahirwe yo guhugura no kwita ku by'umwuka

3.4. Ni izihe ngamba zifatwa kugira ngo imirimo ikorwe neza n'imicungire y'imari kugira ngo hashyigikire intego z'itorero muri Paruwasi ya Rwimbogo?

- Guteza imbere umuco wo gutanga no kwitanfa mu banyetorero
- Gushyira mu bikorwa imikorere y'imari iboneye

3.5. Ni gute imiyoborere myiza y'Itorero muri Paruwasi ya Rwimbogo ifasha kugirango itorero rikore neza riteye imbere kandi rirambye?

- Kumenya no kwita ku bayobozi bakizamuka mu Itorero
- Gutanga amahirwe ahoraho n'amahugurwa ku bayobozi b'ubu n'abazaza mw'itorero
- Gushiraho uburyo bwo gusimburana mu buyobozi mw'Itorero kugirango habeho impinduka mu miyoborere n;impindka mw'Itorero

3.6. Ni izihe mbogamizi umuryango wa gikirisitu uhura nazo mu guteza imbere imikurire y;Itorero muri Paruwasi ya Rwimbogo?

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Umugereka wa 4: Ingingo zo kuganiraho n’abayobozi b’Itorero

1. Imiryango ya gikristo ikora iki kugirango bahindure abagize umuryango kuba abigishwa ba Yesu mu buryo bw’imikurire y’Itorero muri Paruwasi ya Rwimbogo?

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2. Ni izihe mpinduka zihariye zituruka ku bikorwa by’imiryango ya gikristo igamije iterambere n’imikurire y’Itorero muri Paruwasi ya Rwimbogo?

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3. Ni izihe ngamba zigira uruhare mu gukura mu by’Umwuka no kwiyongera kw’abanyetorero muri Paruwasi ya Rwimbogo?

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4. Ni izihe mbogamizi umuryango wa gikristo uhura nazo mu guteza imbere no gukura kw’Itorero muri Paruwasi ya Rwimbogo, mu Karere ka Gatsibo?

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