THE IMPACT OF PASTORS’ FAMILY WELL-BEING ON PASTORAL MINISTRY WITHIN THE ADEPR NYAMASHEKE LOCAL CHURCH IN RWANDA

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Abstract:
This study investigates the impact of pastors’ family well-being on pastoral ministry within the ADEPR Nyamasheke Local Church. Recognizing the integral role pastors play in the spiritual guidance and growth of congregations, the research explores the reciprocal relationship between pastors’ family well-being and the effectiveness of pastoral ministry. Employing a mixed-methods research design, the study involves surveys, interviews, and focus group discussions with pastors, their families, and congregants. The research aims to quantify and qualitatively assess various dimensions of pastors’ family well-being, including economic stability, emotional health, and familial relationships. Additionally, the study examines the perceived impact of pastors’ family well-being on key indicators of pastoral ministry effectiveness, such as congregational growth, community impact, and pastoral satisfaction. The findings of this research chart provide a comprehensive analysis of the Church’s leadership effectiveness, revealing strengths and weaknesses through expressed percentages. While an overall frequency suggests a perception of weak leadership, a minority of respondents express satisfaction in certain areas. Pastors, Mothers’ Union members, and choir group leaders particularly commend aspects like the leadership system, individuals with gifts, and effective management. However, the item indicating 18.48% reveals a shortage of qualified staff, a concern elaborated in a previous table. Additionally, the 21.12% representing management underscores perceived challenges in organizational effectiveness. This nuanced examination unveils a complex narrative, portraying both positive and concerning aspects of leadership within the Church. Contribute valuable insights to the

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understanding of the interconnected dynamics between pastors' family well-being and the overall success of pastoral ministry within the unique context of the ADEPR Nyamasheke Local Church. The implications of the study may inform pastoral training programs, church policies, and community engagement strategies to enhance the holistic well-being of pastors and, consequently, the vibrancy of pastoral ministry.

**Keywords:** pastors' family wellbeing, pastoral ministry, ADEPR Nyamasheke Local Church

### 1. Introduction

The intricate interplay between the personal lives of pastors and their professional roles within the church community has long been recognized as a crucial factor in the effectiveness of pastoral ministry (Smith, 2024; Johnson & Brown, 2019). One fundamental yet often understudied dimension of pastors' lives is the well-being of their families. Adequate attention to pastors' family well-being is vital, as it not only impacts the individuals directly involved but also resonates throughout the church congregation and community. The role of pastors within a church community extends beyond the pulpit, encompassing various aspects of pastoral ministry that profoundly impact the spiritual and emotional well-being of congregants. As central figures in the spiritual guidance and growth of their congregations, pastors often face the challenge of balancing the demands of their pastoral duties with the responsibilities within their own families. The intricate interplay between pastors' family well-being and their effectiveness in pastoral ministry remains a subject that warrants exploration.

In the context of the ADEPR Nyamasheke Local Church, a growing awareness of the significance of pastoral ministry has prompted the need to explore the specific influence of pastors' family well-being on their roles within the church. The ADEPR Nyamasheke Local Church, like many others, recognizes the central role of pastors in fostering spiritual growth, community development, and overall well-being among its members. The church's leadership is keen to understand how factors related to pastors' family life might either enhance or impede the effectiveness of pastoral ministry within the unique cultural and social context of Nyamasheke.

Previous research has illuminated the multifaceted nature of pastoral responsibilities, emphasizing the need for pastors to navigate various challenges while maintaining a strong spiritual and emotional foundation (Anderson et al., 2020; Lee & Kim, 2017). However, the specific impact of pastors' family well-being on their pastoral duties remains an area that requires closer examination, especially within the distinct setting of the ADEPR Nyamasheke Local Church.

The pastoral ministry within the ADEPR Nyamasheke Local Church plays a vital role in shaping the spiritual and communal life of its members. However, the effectiveness of pastoral leadership is a multifaceted challenge influenced by various factors, one of which is the well-being of pastors' families. While the responsibilities of
pastors extend beyond the confines of the church, the potential impact of their family well-being on the quality and sustainability of pastoral ministry remains an underexplored area. The juxtaposition of pastoral duties and family life often creates a delicate balancing act for pastors, raising concerns about the potential spillover effects of family dynamics onto their ministerial roles. The intricate nature of this relationship and its specific manifestations within the context of the ADEPR Nyamasheke Local Church necessitate a focused inquiry. Limited research has been conducted on the correlation between pastors’ family well-being and the effectiveness of pastoral ministry in this specific setting. The absence of a comprehensive understanding of how pastors’ family well-being influences pastoral ministry within the ADEPR Nyamasheke Local Church poses a significant gap in the current body of knowledge. Without addressing this gap, the church may struggle to provide adequate support structures and policies that foster the holistic well-being of pastors and, consequently, impact the overall health and growth of the church community. Additionally, the unique socio-cultural context of Nyamasheke may introduce specific dynamics that distinguish it from other church communities.

These distinctions further emphasize the need for a localized investigation to capture the nuances of the relationship between pastors’ family well-being and pastoral ministry effectiveness within ADEPR Nyamasheke. Therefore, this study aims to bridge the existing gap in research by examining the impact of pastors’ family well-being on pastoral ministry within the ADEPR Nyamasheke Local Church. By addressing this gap, the research endeavours to provide actionable insights that can inform church leadership, guide pastoral care initiatives, and contribute to the development of sustainable pastoral ministry practices within the unique context of ADEPR Nyamasheke. In essence, the problem at hand is the limited understanding of how pastors’ family well-being influences pastoral ministry within the ADEPR Nyamasheke Local Church, and the implications of this gap for the overall health and effectiveness of pastoral leadership in this community. This study aims to contribute valuable insights into the relationship between pastors’ family well-being and pastoral ministry effectiveness within the ADEPR Nyamasheke Local Church. By doing so, it seeks to provide the church leadership with evidence-based recommendations to support pastors and their families, ultimately fostering a more vibrant and effective pastoral ministry.

2. Research Methodology

This study was conducted at ADEPR Nyamasheke, located in Tyazo village, Kibogora cell, Kanjongo sector, Nyamasheke district, Western province, nearest Kivu Lake, Rwanda. The research Design Adopted was A mixed-methods approach combining quantitative and qualitative methodologies. Cross-sectional design to capture a snapshot of pastors’ family well-being and its impact on pastoral ministry. The population includes pastors, their families, and congregants within ADEPR Nyamasheke Local Church. Stratified random sampling to ensure representation across different church groups. The sample size was 81. A mixed-methods approach is utilized to investigate pastors’ family
well-being and its impact on ministry effectiveness. Respondents were selected to ensure adequate representation, with structured questionnaires assessing quantitative aspects of family well-being and its perceived impact on ministry. In-depth interviews with pastors and key informants provided qualitative insights, while group discussions with congregational members gathered diverse views. Direct observations of family dynamics within the church setting were conducted. Variables such as economic stability, emotional health, and family relationships were measured, with pastoral ministry effectiveness assessed through congregational growth, community impact, and pastoral satisfaction. Quantitative data were analyzed using statistical tools, while qualitative data were analyzed thematically. Triangulation of both quantitative and qualitative findings was employed to achieve a comprehensive understanding.

The ethical considerations were obtaining informed consent from all participants, ensuring participant anonymity and confidentiality, and adhering to ethical guidelines to protect the rights and welfare of participants.

Validity and reliability ensured the validity of research instruments through pilot testing expert review and consistent application of research protocols to enhance reliability. Limitations were an acknowledgment of potential limitations, such as response bias or limited generalizability, and transparency about constraints related to time and resource availability.

3. Results and Discussion

3.1 Data Presentation and Analysis
In this study, respondents were carefully selected based on criteria such as age, education, occupation, and their roles within the Church. Out of a total Church population of 501 individuals, the researcher intentionally chose a representative group of 81 individuals, emphasizing their randomness and purposefulness. These individuals considered the cream of the Church society, were deemed to be representative, efficient, credible, and reliable sources for obtaining valid information. The specific count for each category of respondents, including pastors, choir members, youth leaders, women group leaders, development officers, social development agents, and prayer group members, totaling 81, forms the sample size for the study. The findings, presented in tables with frequencies, vividly illustrate the study results and aim to provide credible recommendations. Notably, the research, from the start of tabulation, highlights the number of respondents in each category, facilitating a straightforward analysis of frequencies for the reader.
The research study focused on a specific sample size of 81 individuals within the broader population of 501. This deliberate selection allows for a nuanced exploration of the research objectives. The findings, meticulously analyzed and interpreted through tabulation, provide a comprehensive understanding through the use of frequencies. This analytical approach contributes to the validity and credibility of the recommendations derived from the study. Notably, the 81% representation of respondents is deemed substantial, offering a reliable foundation for the researcher to conduct the study and gather satisfactory and dependable data. This deliberate sampling strategy enhances the robustness of the study outcomes, ensuring a meaningful and reliable contribution to the existing body of knowledge.
3.2 Respondents' Level of Studies

Table 2: Distribution of Respondents According to Their Study Levels

<table>
<thead>
<tr>
<th>Level of Study</th>
<th>Evangelists &amp; Pastors</th>
<th>Mother's Union</th>
<th>Prayer Groups</th>
<th>Youth Leaders</th>
<th>Choir Members</th>
<th>Development and Social Agents</th>
<th>Total Frequencies</th>
<th>Total Percentage (%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>University</td>
<td>6</td>
<td>0</td>
<td>3</td>
<td>0</td>
<td>0</td>
<td>2</td>
<td>11</td>
<td>9.5</td>
</tr>
<tr>
<td>Secondary</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>2</td>
<td>5</td>
<td>8</td>
<td>45</td>
<td>47.8</td>
</tr>
<tr>
<td>Primary</td>
<td>12</td>
<td>6</td>
<td>10</td>
<td>5</td>
<td>5</td>
<td>0</td>
<td>38</td>
<td>40.4</td>
</tr>
<tr>
<td>Illiterates</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Total</td>
<td>28</td>
<td>16</td>
<td>23</td>
<td>7</td>
<td>10</td>
<td>10</td>
<td>94</td>
<td></td>
</tr>
</tbody>
</table>

Source: Field survey, 2024.

3.3 Age Status of Persons in Church Services

Table 3: Distribution According to the Groups’ Ages

<table>
<thead>
<tr>
<th>Age</th>
<th>Pastors and Evangelists</th>
<th>Women Groups</th>
<th>Youth Leaders</th>
<th>Choir Members</th>
<th>Social Agents</th>
<th>Development Agents</th>
<th>Total Frequencies</th>
<th>Total Percentage (%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>15-20</td>
<td>0</td>
<td>0</td>
<td>2</td>
<td>2</td>
<td>0</td>
<td>0</td>
<td>4</td>
<td>1.76</td>
</tr>
<tr>
<td>20-25</td>
<td>0</td>
<td>0</td>
<td>2</td>
<td>3</td>
<td>0</td>
<td>0</td>
<td>5</td>
<td>4.4</td>
</tr>
<tr>
<td>25-30</td>
<td>0</td>
<td>0</td>
<td>4</td>
<td>5</td>
<td>0</td>
<td>0</td>
<td>9</td>
<td>7.92</td>
</tr>
<tr>
<td>30-35</td>
<td>4</td>
<td>6</td>
<td>0</td>
<td>0</td>
<td>3</td>
<td>3</td>
<td>16</td>
<td>10.5</td>
</tr>
<tr>
<td>35-40</td>
<td>22</td>
<td>10</td>
<td>0</td>
<td>0</td>
<td>5</td>
<td>3</td>
<td>40</td>
<td>35.2</td>
</tr>
<tr>
<td>40-70</td>
<td>4</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>2</td>
<td>2</td>
<td>8</td>
<td>7.04</td>
</tr>
</tbody>
</table>

Source: Field survey, 2024.

The data analysis reveals a concerning lack of engagement among individuals below 40 in church activities, with only one-third actively participating. This is disheartening, as this age group holds significant potential under the guidance of older, more mature church members. The limited involvement raises concerns about the future of church leadership and is compounded by the observation that actively engaged individuals exhibit lower educational attainment. Additionally, the researcher expresses apprehension about the age
demographics of pastors and evangelists, noting potential effectiveness impacts due to advanced age. Drawing on Erik Erikson’s psychosocial crisis theory, the researcher highlights challenges faced by those over 50, including reflections on past regrets and concerns about unfulfilled aspirations. In interpreting the findings, the research suggests that the predominant older age group within the church, particularly pastors and evangelists, may face limitations in strenuous activities like evangelism and church planting. This demographic composition, involving extensive travel and significant energy investments, is deemed not conducive to holistic church growth. Addressing this challenge is crucial for sustained vitality within the church community.

### 3.4 Interview

A pastor shares personal challenges, having left a public job for ministry, unable to cover family needs like school fees. Suggests creating an education fund for pastors’ children and providing medical insurance to improve church leaders’ well-being. Another pastor suggests reviewing the recruitment policy due to the burden of 300 salaried pastors in one local church. An evangelist considers leaving ministry for financial reasons but prefers volunteering while focusing on another job. An experienced pastor notes the impact of his family’s struggles on ministry effectiveness, citing improvements once his children financially contributed. The overall theme is the intertwining of pastors’ personal challenges with their ability to effectively lead in ministry.

#### Table 4: We find out that the youth below 40 years

<table>
<thead>
<tr>
<th>The Assessment Domains</th>
<th>Choir Members</th>
<th>Pastors &amp; Evangelists</th>
<th>Youth Leaders</th>
<th>Women Group</th>
<th>Prayer Groups</th>
<th>Development Agents</th>
<th>Social Agents</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Holistic Church growth</td>
<td>2</td>
<td>24</td>
<td>2</td>
<td>4</td>
<td>3</td>
<td>2</td>
<td>2</td>
<td>39</td>
</tr>
<tr>
<td>Church as a salt and light</td>
<td>4</td>
<td>20</td>
<td>2</td>
<td>2</td>
<td>3</td>
<td>2</td>
<td>4</td>
<td>37</td>
</tr>
<tr>
<td>Resourceful Church</td>
<td>5</td>
<td>5</td>
<td>3</td>
<td>2</td>
<td>4</td>
<td>3</td>
<td>3</td>
<td>25</td>
</tr>
<tr>
<td>World mission carried out</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>7</td>
</tr>
<tr>
<td>Church as a family life living</td>
<td>5</td>
<td>20</td>
<td>4</td>
<td>4</td>
<td>4</td>
<td>4</td>
<td>3</td>
<td>44</td>
</tr>
<tr>
<td>A healthy and harmonious Church</td>
<td>2</td>
<td>22</td>
<td>4</td>
<td>21</td>
<td>3</td>
<td>3</td>
<td>3</td>
<td>58</td>
</tr>
<tr>
<td>Total (%)</td>
<td>21 (18,48)</td>
<td>92 (81,96)</td>
<td>16 (14,08)</td>
<td>15 (13,2)</td>
<td>15 (13,2)</td>
<td>15 (13.2)</td>
<td>16 (14.2)</td>
<td>190 (38,4)</td>
</tr>
</tbody>
</table>

**Source:** Field survey, 2024.
This table serves as a stark representation of the Church's significant shortcomings, particularly in the crucial domain of management and planning. The majority of respondents, as revealed by the table, emphasize a pronounced statistical insufficiency within this specific area. Table 4, accompanied by its corresponding chart, sheds light on a noteworthy trend: pastors and evangelists, responsible for effective leadership, tend to avoid casting discredit upon themselves. Instead, they opt to overtly justify their actions. This raises questions about the credibility of the statistical frequency of 81.96, especially when contrasted with the frequencies attributed to other key groups, such as youth group leaders (14.08%), choir group leaders (18%), prayer groups (13.2%), MU groups (13.2%), and development and social agents (13.2%), all of which remarkably align at a 90% similarity. Consequently, the average frequencies discerned from this analysis explicitly indicate and accuse a low level of leadership effectiveness across various segments within the Church. To attain a more nuanced understanding and unveil the truth, it is imperative to turn to the expertise of technicians.

Table 5: Strategies for Pastors’ Ministry Improvement

<table>
<thead>
<tr>
<th>Choir Members</th>
<th>Pastors &amp; Evangelists</th>
<th>Youth Leaders</th>
<th>Women Groups</th>
<th>Prayer Groups</th>
<th>Development Agents</th>
<th>Social Agents</th>
<th>Total Frequencies</th>
<th>Total Percentage (%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Regular training</td>
<td>4</td>
<td>6</td>
<td>10</td>
<td>8</td>
<td>8</td>
<td>8</td>
<td>48</td>
<td>44</td>
</tr>
<tr>
<td>Experiences</td>
<td>4</td>
<td>16</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>6</td>
<td>37</td>
<td>32.56</td>
</tr>
<tr>
<td>Skills</td>
<td>1</td>
<td>5</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>6</td>
<td>14.08</td>
</tr>
<tr>
<td>Attitude</td>
<td>7</td>
<td>25</td>
<td>10</td>
<td>8</td>
<td>6</td>
<td>9</td>
<td>77</td>
<td>14.08</td>
</tr>
<tr>
<td>Character</td>
<td>8</td>
<td>25</td>
<td>8</td>
<td>8</td>
<td>10</td>
<td>6</td>
<td>73</td>
<td>64.24</td>
</tr>
<tr>
<td>Planning, management</td>
<td>1</td>
<td>5</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>6</td>
<td>16</td>
</tr>
<tr>
<td>Total</td>
<td>25</td>
<td>82</td>
<td>32</td>
<td>29</td>
<td>30</td>
<td>41</td>
<td>263</td>
<td>24.8</td>
</tr>
</tbody>
</table>

Source: Field survey, 2024.

This table starkly highlights the Church's pronounced deficiencies, particularly in the crucial domain of management and planning. A significant majority of respondents signal that the area of management and planning is nearly statistically negligible, a concerning revelation brought to light by the table. Notably, in the corresponding chart, pastors and evangelists appear reluctant to cast discredit on themselves, opting instead for overt justifications. Meanwhile, prayer groups, choir members, and women groups seem to adopt a more moderate stance, perhaps attempting to navigate their behaviour towards the leaders responsible for leadership effectiveness. This
nANCED INTERPLAY OF PERCEPTIONS WITHIN THE CHURCH UNDERScores THE COMPLEXITIES SURROUNDING THE ASSESSMENT OF LEADERSHIP EFFECTIVENESS AND THE VARIED RESPONSES AMONG DIFFERENT GROUPS WITHIN THE CONGREGATION.

**Table 6: Obstacles to Pastoral Family Welfare and to Pastoral Ministry**

<table>
<thead>
<tr>
<th>Obstacles to Pastoral Family Welfare</th>
<th>Pastors and Evangelist</th>
<th>Youth Leaders</th>
<th>Women Groups</th>
<th>Development Agents</th>
<th>Social Agents</th>
<th>Choir Member</th>
<th>Prayer Groups</th>
<th>Total Frequencies</th>
<th>Total Percentage(%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>System of leadership</td>
<td>28</td>
<td>6</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>8</td>
<td>81</td>
<td>93</td>
</tr>
<tr>
<td>Laity ownership</td>
<td>14</td>
<td>3</td>
<td>2</td>
<td>2</td>
<td>2</td>
<td>2</td>
<td>2</td>
<td>27</td>
<td>30</td>
</tr>
<tr>
<td>Mutual dialogue</td>
<td>14</td>
<td>2</td>
<td>4</td>
<td>2</td>
<td>2</td>
<td>1</td>
<td>1</td>
<td>26</td>
<td>29</td>
</tr>
<tr>
<td>People’s oriented</td>
<td>28</td>
<td>6</td>
<td>10</td>
<td>4</td>
<td>6</td>
<td>6</td>
<td>4</td>
<td>64</td>
<td>72</td>
</tr>
<tr>
<td>Cooperate decision making</td>
<td>10</td>
<td>0</td>
<td>4</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>14</td>
<td>15</td>
</tr>
<tr>
<td><strong>Total (%)</strong></td>
<td><strong>94</strong> (81,72)</td>
<td><strong>17</strong> (14,92)</td>
<td><strong>30</strong> (26,4)</td>
<td><strong>18</strong> (15,84)</td>
<td><strong>20</strong> (17,6)</td>
<td><strong>19</strong> (16,72)</td>
<td><strong>15</strong> (13,298)</td>
<td><strong>213</strong> (42,69)</td>
<td><strong>42.6%</strong></td>
</tr>
</tbody>
</table>

**Source:** Field survey, 2024.

The table depicting the appreciation of leadership effectiveness reveals a strikingly low total frequency of 42.6. Notably, pastors, who hold a frequency of 81.72, consistently present a partial perspective, raising questions about the credibility of the information they provide regarding leadership effectiveness. The respondents encompass various groups, including youth, MU (Mothers’ Union), agents of development, socio-development agents, choir group leaders, and prayer groups, each with their respective frequencies. In total, these respondents collectively form a sample size of 88 individuals. The disparities in frequencies among these groups suggest a diverse range of perspectives on leadership effectiveness within the sampled population, necessitating a more in-depth exploration of the factors influencing their perceptions.
The impact of pastors’ family well-being on pastoral ministry within the ADEPR Nyamasheke local church in Rwanda

Table 8: Impact Influencing Pastoral Ministry

<table>
<thead>
<tr>
<th>Strategies for Pastoral Family Wellbeing</th>
<th>Pastors and Evangelists</th>
<th>Development Agents</th>
<th>Social Agents</th>
<th>Prayer Groups</th>
<th>Youth Leader</th>
<th>Mothers’ Union</th>
<th>Choir Members</th>
<th>Total Frequencies</th>
<th>Total Percentage (%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Leadership Empowerment</td>
<td>2</td>
<td>3</td>
<td>3</td>
<td>2</td>
<td>4</td>
<td>6</td>
<td>20</td>
<td>21.12</td>
<td></td>
</tr>
<tr>
<td>Good Management of Resources</td>
<td>7</td>
<td>3</td>
<td>2</td>
<td>2</td>
<td>4</td>
<td>3</td>
<td>24</td>
<td>21.12</td>
<td></td>
</tr>
<tr>
<td>Effective Church Minister</td>
<td>10</td>
<td>5</td>
<td>4</td>
<td>3</td>
<td>6</td>
<td>6</td>
<td>37</td>
<td>29.04</td>
<td></td>
</tr>
<tr>
<td>Gifted Church</td>
<td>15</td>
<td>2</td>
<td>3</td>
<td>2</td>
<td>2</td>
<td>8</td>
<td>4</td>
<td>36</td>
<td>28.16</td>
</tr>
<tr>
<td>Relevant Church Leadership System Members</td>
<td>20</td>
<td>2</td>
<td>2</td>
<td>4</td>
<td>2</td>
<td>8</td>
<td>4</td>
<td>42</td>
<td>24.64</td>
</tr>
<tr>
<td>Total</td>
<td>52</td>
<td>14</td>
<td>14</td>
<td>15</td>
<td>11</td>
<td>30</td>
<td>23</td>
<td>159</td>
<td>68.75</td>
</tr>
</tbody>
</table>

Source: Field Survey, 2024.

The items presented in the table offer a detailed insight, delineating the strengths and weaknesses of the Church concerning leadership effectiveness through expressed percentages. The accompanying chart visually reinforces these trends. The overall frequency underscores a prevailing perception of weak leadership effectiveness. Despite this, a noteworthy minority of respondents, as revealed in their interviews, express satisfaction with certain aspects of leadership. Pastors and evangelists (36%), Mothers’ Union (MU) members (30%), and choir group leaders (20%) particularly affirm commendable governance, particularly in areas related to the leadership system, individuals with gifts, and effective management. However, a less favorable perspective is highlighted by the item representing 18.48%, indicating a limited number of qualified staff, a detail further expounded in a previous table. Furthermore, the management aspect, represented by 21.12%, is also indicative of perceived shortcomings, pointing towards challenges in effective organizational management. This nuanced examination of percentages and frequencies unveils a complex narrative, highlighting both positive and concerning aspects of leadership effectiveness within the Church.
Table 9: Indicators of Pastors Family Wellbeing and Church Ministry Growth

<table>
<thead>
<tr>
<th>Church Ministry Growth</th>
<th>Pastors and Evangelists</th>
<th>Youth Leaders</th>
<th>Women Groups</th>
<th>Choir Leaders</th>
<th>Prayer Groups</th>
<th>Development Agents</th>
<th>Social Development Agents</th>
<th>Total Frequencies</th>
<th>Total Percentage (%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Planning skills</td>
<td>5</td>
<td>3</td>
<td>3</td>
<td>4</td>
<td>4</td>
<td>5</td>
<td>2</td>
<td>26</td>
<td>18.48</td>
</tr>
<tr>
<td>Management</td>
<td>14</td>
<td>5</td>
<td>10</td>
<td>4</td>
<td>5</td>
<td>5</td>
<td>5</td>
<td>48</td>
<td>37.84</td>
</tr>
<tr>
<td>Monitoring</td>
<td>4</td>
<td>2</td>
<td>4</td>
<td>4</td>
<td>3</td>
<td>4</td>
<td>3</td>
<td>24</td>
<td>21.12</td>
</tr>
<tr>
<td>Evaluation</td>
<td>4</td>
<td>2</td>
<td>3</td>
<td>3</td>
<td>2</td>
<td>4</td>
<td>2</td>
<td>20</td>
<td>15.84</td>
</tr>
<tr>
<td>Counselling</td>
<td>20</td>
<td>6</td>
<td>16</td>
<td>10</td>
<td>6</td>
<td>8</td>
<td>8</td>
<td>74</td>
<td>66</td>
</tr>
<tr>
<td>Total</td>
<td>47</td>
<td>18</td>
<td>36</td>
<td>25</td>
<td>20</td>
<td>26</td>
<td>20</td>
<td>192</td>
<td>33</td>
</tr>
</tbody>
</table>

Source: Field survey, 2024.

The tables above meticulously outline the Church’s proficiency levels in various aspects, specifically in management (37.81%), planning (43.12%), monitoring (21.12%), and evaluation (15.84%). These percentages represent the total frequencies associated with each essential skill required for holistic Church growth. The data reveals a notable deficiency in the Church’s capabilities, particularly in the areas of monitoring and evaluation, with percentages of 21.12% and 15.84%, respectively. This deficiency is attributed to the lack of expertise within the Church. In contrast, the item related to planning and management shows relatively higher percentages of 43.12% and 37.81%, respectively. This uptick in proficiency can be attributed to the presence of skilled technicians at the highest levels of Church leadership and administration, particularly in planning for the Nyamasheke local church. These experts demonstrate competence in crafting strategic plans and managing the local church’s income through offerings and a few income-generating projects at the headquarters. However, the persistent challenge lies in the areas of statistics, monitoring, and evaluation, where a deficiency in know-how is evident. This knowledge gap has repercussions on overall management effectiveness, underscoring the need for enhanced capabilities in these critical aspects.
Table 10: Influence of Pastoral Wellbeing on Pastoral Ministry

<table>
<thead>
<tr>
<th>What are the Holistic influences?</th>
<th>Pastors and Evangelists</th>
<th>Development Agents</th>
<th>Diaconal Women Groups</th>
<th>Prayer Groups</th>
<th>Choirs Members</th>
<th>Youth Leaders</th>
<th>Total Frequencies</th>
<th>Percentages (%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Income generating projects</td>
<td>10</td>
<td>4</td>
<td>3</td>
<td>4</td>
<td>3</td>
<td>3</td>
<td>4</td>
<td>31</td>
</tr>
<tr>
<td>Hospitals/health programs</td>
<td>5</td>
<td>3</td>
<td>4</td>
<td>5</td>
<td>5</td>
<td>4</td>
<td>5</td>
<td>31</td>
</tr>
<tr>
<td>Vocational training centers</td>
<td>10</td>
<td>3</td>
<td>5</td>
<td>4</td>
<td>3</td>
<td>3</td>
<td>5</td>
<td>33</td>
</tr>
<tr>
<td>Church financial self-reliance</td>
<td>10</td>
<td>4</td>
<td>6</td>
<td>4</td>
<td>3</td>
<td>4</td>
<td>4</td>
<td>35</td>
</tr>
<tr>
<td>Qualified clergy and other Church services</td>
<td>5</td>
<td>3</td>
<td>4</td>
<td>4</td>
<td>5</td>
<td>4</td>
<td>4</td>
<td>29</td>
</tr>
<tr>
<td>Volunteers qualified in theology</td>
<td>2</td>
<td>4</td>
<td>3</td>
<td>2</td>
<td>2</td>
<td>1</td>
<td>1</td>
<td>15</td>
</tr>
</tbody>
</table>

Source: Field survey, 2024

The table presents a factual overview, revealing the numerous areas where the Church faces challenges. The frequencies provided serve as undeniable evidence of the Church’s limitations in leadership effectiveness. Among the most critical areas of deficiency are the qualifications of staff, economic self-reliance, the absence of health centers, and inadequate income-generating projects, depicted in the tables as 13.2%, 22.28%, and 27.28%, respectively. The Church’s struggle with qualified staff arises from financial constraints, as it lacks the resources for scholarships and no longer enjoys sponsoring partners’ support. Additionally, Church staff often lacks the academic credentials required for university acceptance, relying instead on experiences passed down from predecessors who were similarly untrained. This creates a cycle of limited resources leading to limited outcomes. The research underscores the significant impact of pastors’ well-being on ministry effectiveness. The factors impeding pastors’ well-being, such as poverty due to a lack of income projects, leadership challenges, and insufficient skills, are evident. Another pressing issue is the absence of adequate investments, resulting in a shortage of income-generating projects and essential social infrastructures. This deficiency hampers the Church’s ability to fulfill its role as a positive influence within society, highlighting the need for strategic interventions to address these multifaceted challenges.
4. Conclusion and Recommendation

4.1 Conclusion
In summarizing the research study, the researcher derived significant findings from an in-depth analysis of relevant concepts within the established hypotheses. Employing a well-structured sampling design and sample size, the researcher ensured the collection of reliable and valid data. The subsequent analysis and interpretation of this data led to pertinent recommendations for the church and future scholars engaging with similar research topics.

The study underscores the importance of the church's responsibility in supporting pastors, aligning with the insights shared by Elder David M. Green. While emphasizing the spiritual aspects of pastoral care, the study acknowledges the need for financial support to cultivate effective family well-being, which, in turn, impacts ministry performance. The biblical perspective on financial matters, as exemplified by Jesus, serves as a guiding principle for addressing financial issues within the church.

4.2 Recommendations

4.2.1 For ADEPR Headquarter
Consider church budget constraints before ordaining new ministers to prevent burdening local churches; establish a fund for providing scholarships to pastor's families, enhancing their well-being and ministry impact, and implement new revenue-generating projects to reduce dependence on offerings and tithes.

4.2.2 For ADEPR Local Church Nyamasheke
Encourage pastors to develop additional skills for self-reliance beyond relying solely on church members for income. Promote the concept of holistic life development through training, advocacy, and a shift from individualism to collective church ownership and Motivate church members to contribute collaboratively to the development of the church and pastoral family for mutual ownership and growth.

Conflict of Interest Statement
The authors declare no conflicts of interest.

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