

MATUNDU ZULU AN INVESTIGATION  
INTO THE STRATEGIES OF THE NAIROBI  
BAPTIST CHURCH ON REACHING THE  
URBAN UPPER CLASS



NAIROBI EVANGELICAL GRADUATE  
SCHOOL OF THEOLOGY

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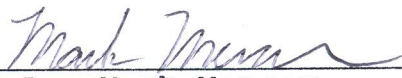
By

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## ABSTRACT

The fourfold purpose of this study was: 1) to discover the ministry philosophy of the Nairobi Baptist Church (NBC) towards the urban upper class (UUC), 2) to identify the strategies that are being used by NBC to reach the UUC, 3) to know the factors that help to attract the UUC to NBC, 4) to find out the ministries for which the converted members of the UUC are being equipped at NBC and those in which they are being involved. This was conducted among the members of the leading team of the above Church.

To gather the data concerning this topic, the researcher proceeded by composing five categories of research questions, interacting with some of the respondents and making a personal observation in the research field.

Sixty-seven members from the Church Boards and the elders made the population to which was administered the questionnaire to fill out and fifty responded. Findings of this study have shown that:

- (1) It is not haphazardly that the UUC are being won through various ministries of NBC. Rather, there is a preconceived project with a determination to include this social class in the NBC's outreach ministries.



- (2) There are specific strategies in use by NBC to reach the UUC. The six following strategies were found to be the most used: home Bible study, personal evangelism, reaching the UUC's children, invitations to special events, recreational clubs, and pulpit ministry. The following five were found to be the most effective: home Bible study, personal evangelism, pulpit ministry, invitation to special events and reaching the UUC's children.
- (3) There are various important factors that help to attract and maintain the UUC at NBC.
- (4) NBC equips also the converted members of the UUC for Christian ministries.
- (5) The UUC are being involved in various Christian ministries within and outside the Church according to their gifts.
- (6) New comers with various gifts are being selected and given responsibilities in the Church's activities.
- (7) There is a need of working in partnership with other churches to reach the UUC through some delicate methods such as banquets in top hotels.
- (8) There is also a need to expand the actual Church building if the growth rate of attendants keeps the current rhythm.



**DEDICATION**

To

My father Mr. Zulu Matundu

The memory of my late mother

Mrs. Sita Tsiku

My wife Vata Mvumbi Eugenie

My daughters Eva & Niclette

and

My sons Cadet, Steven & Amen



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## CHAPTER ONE

### INTRODUCTION

#### 1. Historical Background

In her work entitled Nairobi Baptist Church: Through 30 Years of Worship, Emi M. Gichinga, in summarizing the beginnings of Nairobi Baptist Church (NBC), does not attribute its starting to the Baptist missionaries who arrived in Kenya in 1957. However, she recognizes their involvement in it somehow. It was in 1956 that a group of people with a Baptist background and living in Nairobi started meeting in what they called "The Gospel Furthering Fellowship Church in Eastleigh". These people went on to call themselves the Nairobi Baptist Fellowship which grew to 70 members by 1957 (Gichinga 1989:1). Twenty people from this very fellowship came out to constitute the Nairobi Baptist Church on October 26, 1958. This group included 2 Africans, 5 Asians and 13 Europeans which is an international character kept up to now (Gichinga 1989:2).

Among the founders mentioned were: Mrs. Juthica Dass, Mr. Som Dass, Mrs. Brenda Ironmonger, Mrs. Dipthy McWan, Rev. and Mrs. Davis Saunders, Rev. and Mrs. Earl Martin and Mr. Eric Hanson. The United Kenya Club at the

junction of Nyerere Road and Uhuru Highway was a meeting place for a period of time. From there, they moved to the hall of the Girl Guide Headquarters on Arboretum Road. From its beginning, the church had a multi-racial attendance with a majority of Europeans. It is important to note that "The main African attenders came from the residences of the Royal Technical College (now the University of Nairobi)" (Gichinga 1989:3).

The present church building of NBC is situated about 50 meters from the Kenyatta roundabout on Ngong Road, just opposite the City Mortuary. This site was not chosen randomly but "was more accessible to all races at that time" (Gichinga 1989:5). There was also a great number of attendants from the English-speaking African staff living at the nearby King George VI Hospital, today's Kenyatta National Hospital. Barrett and his co-editors report the following about NBC:

An independent congregation formally constituted in 1958, affiliated with the Baptist Union of Great Britain and Ireland, the church has been noted for a preaching ministry, and a radio and TV ministry, of the highest quality (Barrett et al. eds. 1973:247).

The NBC has demonstrated over a number of years a great determination to reach the urban community in general, with its particular emphasis on the upper class being undeniable. The efforts invested in this study to identify the strategies of this church to reach the upper class hopefully will be beneficial for the promotion of the Gospel in the city in our contemporary times.



In this postmodern era, during which the phenomenon of urbanization is sweeping the rural populations to draw them to the cities, the nature of urban churches has become an imperative issue. Unless the church focuses its activities on the cities where millions of souls are concentrated (Niemeyer 1989:13), she will never succeed to face the challenge implied in the Great Commission. McClung and Moala talk of a city as being a locomotive that draws a whole country as we read:

Cities are processes where trends and movements are born... Cities set the trends for the world. What takes place in the city spills over into the surrounding country and beyond (McClung and Moala 1988:60).

Therefore, any Christian involvement to reach the people of the cities is a challenging, imperative and urgent responsibility for today's church. To be healed, cities do not long for Christian criticism, rather they are in great need of an effective Christian impact. The other way to put it is well expressed by Rose and Hadaway who wrote:

It is therefore our mandate not to stand on the sidelines and criticize but to become a real catalyst in the cities, to change them, to raise their values and their sense of caring (Rose and Hadaway 1982:19).

But to be effective in the city, one needs to be aware of the various classes that form an urban population. The subcultures found in the cities have at their top the Urban upper class (UUC). This subgroup has

a considerable impact in the life of the urbanites as well as in that of the rural people.

Being positioned at the heads of the urban established institutions, they make the city move towards the direction they want it to. On his comment about the international upper class of Nairobi, Harding states:

... through these vocational capacities, this class is having great opportunity to influence the city of Nairobi and give a direction to various institutions that exist (Harding 1988:20).

Any evangelistic outreach having its focus on this particular subgroup is then investing in a powerful milieu which may play a very significant role for the promotion of the Gospel in the city. Such an approach agrees obviously with the statement of Harding who says:

I saw the elite of the Upper Class as strategic to reach with the Gospel because of the impact for Christ they could have on national leadership. Their positions in the structures of government and business give international leaders powerful roles as advisors to Kenyan leaders who make crucial decisions on the nation. Because of their common vocational and social relationships, they have opportunity to greatly influence their Kenyan peers (Harding 1988:20).

The truth stated by Harding in the above statement is not exclusively for the international upper class. Rather, it includes any person of any sex, any race and any age who operates at any executive or influential position such as: a journalist, a business person, a state minister, an administrator, a soccer team leader, a police officer, and so forth.



The NBC is one of the Nairobi Christian institutions which have caught this vision and are practically involved in reaching the elite. This study, with its concern to investigate into the strategies of the NBC to reach the UUC, is according to the researcher an expression of a quest for an evangelistic urban outreach methodology. The researcher hopes that this study is a contribution to the body of materials needed to equip those already active in this ministry and awaken others who would have the same involvement but remain reluctant for some methodological reasons.

## **2. Thesis Statement**

This study is an investigation into the NBC's strategies on reaching the UUC and its implication on the urban Church ministry.

## **3. Research Questions**

The following were the questions which provided the guideline for the structure of the research.

- 1) What is the NBC's ministry philosophy towards the UUC?
- 2) What are the NBC's strategies to reach the UUC?
- 3) What are the factors that attract the UUC to NBC?
- 4) What ministries are the NBC's UUC being equipped for?
- 5) What ministries are the NBC's UUC being involved in?

#### **4. Purpose of the Study**

The researcher's concern in conducting this study was to discover the ministry philosophy of the NBC towards the UUC, to identify the strategies of the NBC to reach the UUC in order to disseminate to the urban churches some of the practical patterns needed for this very end and to know the factors that help to attract the UUC to NBC. He also wanted to discover whether there was any effort being put by the NBC to equip the converted members of the UUC towards getting them involved in the promotion of the Gospel in the city.

#### **5. Significance of the Study**

The study will provide a help to the NBC to update its awareness on the outcome of its outreach methods to the UUC. It also gives a contribution to the insights needed by the urban ministers, as well as the scholars involved in urban theology with a focus on reaching the upper class with the Gospel.

#### **6. Delimitations**

The ministry among the urbanites is increasingly gaining the attention of many Christian ministers (Conn 1990:3). However, because of the multi-dimensional characteristics of the city, there are various aspects of Christian ministries in which churches are involved (Shinde 1985:167). In this study the researcher's focus



consequent effects on human life" (Greenway & Monsma 1972:5).

Cities: "Concentrations of people living in close proximity and interacting with one another under some form of municipal incorporation and government" (Greenway & Monsma 1972:5).

Poor: "A person dependent on charitable or parochial relief" (The Concise Oxford Dictionary). "The adjective poor means wanting the means to procure comforts or necessities of life, needy, indigent", etc. (Katoke 1993:126).

Rich: A state in which a person, group or people... has wealth or certain riches... A rich person or community is the one with more than enough, from whom money or wealth flow "freely" (Katoke 1993:126).

International UUC: Expatriates working in international organizations and private enterprises (Niemeyer 1989:64).

## CHAPTER TWO

### REVIEW OF RELATED LITERATURE

The study has its inspiration from various materials related to the topic that the researcher has read. This chapter presents the literature as it is reviewed by him. Not all the materials are available at the library of the Nairobi Evangelical Graduate School of Theology. To get more relevant materials, the researcher had to consult the libraries of the following institutions: Urban Ministry Support Group, Life Ministry Nairobi, Daystar University and the Nairobi International School of Theology.

#### 1. Profile of the Urban upper class

It is important to consider how the UUC is identified and what relationship there is between them and the other classes. This implies naturally a need of understanding how social classes are distinguished from one another. This exercise will help to portray the characteristics of the UUC. The technical term of this operation is called "social stratification."<sup>1</sup>

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<sup>1</sup>The term is explained as "the system of classes in their internal and external relationships. It is the set of relationships constituted by granting of difference to individuals, roles, and institutions in the light of their place in the systems of power, property, occupations,



The UUC are known to be at the top point of the ladder. Most of the researchers on the UUC talk of this class in its relationship with the rest of the society in terms of politics, economics and religion.

**a. In the Field of Politics**

Considering the way that the UUC lead politically, Paulo Freire in his book entitled Pedagogy of the Oppressed accuses the members of this class to be the initiators, the sustainers and the perpetrators of the unjust practices witnessed in human society. He accuses them of being the generators of disruption in the

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etc."(c. The New Encyclopedia Britannica vol. 10 s.v. "Social Class)". Different ways of social stratification are applied in various societies. For this reason, it is difficult to have a universal system because of the complexity of the dynamic factors that are considered to define the structure of each social grouping. The distinction of classes raises many disagreements. Some social scientists talk of upper, middle and lower. Others prefer to add "the working" class between the middle and the lower. In spite of the controversies, many social scientists agree on three distinctive classes including "the upper class, the middle class, and the working class. The criteria to make this stratification in Nairobi have a socio-economic dimension. Classes in Nairobi are then viewed in terms of "haves" and "have nots". The various levels of "haves" and "have nots" help to distinguish these classes which include: 1) the wealthy elite who govern the nation, 2) the urban middle class, 3) the urban poor who reside in shanty towns and slums. The fourth group is especially composed of expatriates. (cf. Mutunga 1993, 141-43).

political, economic and religious fields (Freire 1968:32). The same feeling is clearly expressed in the statement by John M. Swamley in his The Politics of Liberation:

Modern conceptions of politics are frequently based on the idea that persons at top with power to manipulate or control the people make policy. Many people view politics as bargaining or deals between politicians, generally at the expense of lower and middle income groups. They may even define politics as the 'art of compromise' (Swamley 1984:9).

The UUC may work hard to challenge the above statement, but the general modern view still remains that this class consists of unfair decision makers who are determined to oppress the lower people. This system is often used to exercise force on the powerless, imposing on them what will make a profit for the victimizer and dehumanizes the victims (Ana 1979:48).

Not all the upper class are involved immediately in politics. But being aware of their privileged position, they try to preserve the status quo as noticed by Lipset in the following: "Persons with higher status usually back conservative political parties of inequality" (Lipset 1977:448e). The predominant feeling of the majority towards this class is resentment and even rage.

#### **b. In the Field of Economics**

Appealing to the church for an intervention in the miserable economic situation of the poor, Yuen declares strongly that "We need to break those systems which keep

the poor oppressed and downtrodden" (Yuen 1987:19). Poverty here is understood to be the result of an unfair system established by the upper class with selfish motives. A college of Latin American Roman Catholic bishops quoted by John Stott in his Issues Facing Christians Today declared the following:

The cruel contrast between luxurious wealth and extreme poverty, which is so visible throughout our continent, and which is further aggravated by the corruption that often invades public and professional life, shows the great extent to which our nations are dominated by the idol of wealth (Stott 1984:212).

The "idol of wealth" undoubtedly refers to the upper class. The wealth of the people belonging to this class is in most cases seen as the cause of the poverty of the masses.

The general attitude of the observers from the lower classes is to condemn. In a system aiming to exploit people, laws and regulations are strongly biased towards the accumulation of enormous wealth at the expense of the unfortunate. Naturally, the UUC has a corrupted image in the eyes of the common people in terms of sharing the national resources.

But this opinion is not accepted by most sociologists who are involved in the studies of stratification. The belief of this particular group is to promote the inequality in rewards in order to encourage some people to accept key jobs. They consider the great strain under which they have to work and the rigorous requirements of the long period of training they have to



go through to be ready to occupy such positions. The above leads these famous sociologists to decide the following:

For men to seek out and to work efficiently in such socially crucial occupations, society must see that they are well rewarded. Therefore, these sociologists argue, stratification and unequal reward are necessary for a division of labor with some taking greater responsibility than others (Lipset 1977:448e).

The pro-Marxist sociologists on the opposite side reject this interpretation. Rather, they argue that this difference in reward is caused by the variations in power positions, so there is a need of a chain of command in any social organization where stratification exists (Lipset 1977:448e).

### **c. In the Field of Religion**

Nobody can undermine the power of the religious beliefs among the majority of the people of the world. Even those who only use their secular mind and tend to interpret the events of life in the light of science happen sometimes to confirm that a certain event occurred supernaturally. The mysterious side of life has a great value especially in Africa where the religious beliefs determine the behavior of the people. Mbiti says:

It is religion more than anything else which colours their understanding of the universe and empirical participation in that religious universe. That is the philosophical understanding behind African myths, customs, traditions, beliefs, morals, actions and social relationships (Mbiti 1994:262).

Since the meaning of these peoples' life would only come from the core of their religious beliefs, it follows that from these spring the "institutions and structure that rule human existence and history - family, action, social class, race, law, politics, economy, religion, culture, tradition, custom, ancestors, ... (Bediako 1995: 245). Not only in Africa, but in several parts of the world as well, people are motivated to live according to what they believe. For this reason, many leaders use religion as a means of conveying their ideologies to the masses.

In spite of the uniqueness of its message, "Christianity" also does not escape the danger of being used as an instrument to maintain power. Unless the church leaders stand for a godly life, notices Linthicum, religion can be easily seduced because of the pressure of the regime. Worse than this is the fact that in some cases, it may be converted into a means of seduction of the nation's economic and political forces (Linthicum 1991:60).

Emphasizing the ungodly spirit of the postmodern time, Webber writes the following:

By the twentieth century the world of politics, education, humanities, science, industry, economics, psychology, sociology, and life in general was no longer informed by either the church or the word of God (Webber 1986:154).

Even if this phenomenon may affect all the social classes, it is mostly those of the upper class who are accused of ruling in discordance with God's will. The

above noted religious dimension of the city leads Linthicum to make the following observation:

The sins of the city's people include self-indulgence, economic injustice, exploitation and oppression of those less powerful than the oppressor.... But all such social sins, ... are inevitable manifestations of people who have given themselves over to the service of other gods (money, power, prestige...) rather than centering their city's life in the worship of the Lord God (Linthicum 1991:42).

An analysis of this statement reveals that all the urban community is subject to sin, but a greater responsibility is put on the accountability of the UUC. It has been mentioned by Freire that it is the rich not the poor who are tempted to keep all the wealth for themselves. It is the rich not the poor who easily fall into economic injustice, the spirit of exploitation, of oppression, etc.

#### d. Source of Mutual Animosity

While the flow of this negative description of this class may be questionable, the clear point is that from the point of view of the lower classes, the leading class is unfair in its practices. Dodd observes:

A feeling of "we-ness" especially occurs when expressing dissatisfaction with the upward mobility of the lower classes or resentment toward the higher classes.... Research reveals unique tendencies concerning where socioeconomic differences emerge. First, compared with stationary members, those members climbing upward in the class system are not as likely to maintain close personal friendships.... Second, prestige and achievement become more valuable to...middle-



class persons who are moving upward. Third, lower classes seem to be more distrustful of authority utilized by powerful classes (Dodd 1982:73-74).

Considering the socioeconomic reality, one wonders whether the above tension has the upper class as its generator or it is the envious heart of the lower class that causes it. No matter what its source, it is generally noticed that the upper class is hated and accused of its high standard as Dodd describes:

Members of many traditional subcultures believe the world's goods to be something like a pie with a limited number of slices. Consequently, if someone prospers, that prosperity is perceived to occur only at others' expense, since it is assumed that prosperity means that one has taken an inordinate amount of the pie. It follows that neighbors may become suspicious of a community member who financially succeeds and thus violates the unspoken norms of this subculture (Dodd 1982:79).

Donald A. McGavran, known as the father of church growth, had advocated the revolutionary awakening in the world's social classes whereby the masses are learning that they do not have to live in perpetual poverty. This occurs time and again in our post-modern society where the masses get informed about their rights, organize themselves in groups, are offered arms and fight to share the world's goods retained by the privileged. Much is written and is still being written about the portrait of the UUC but the crucial theme around which revolve most of the writings is this perpetual tension between it and the other classes (McGavran 1990:198).

## 2. Considering the Spiritual Condition of the UUC

Looking beyond the material possession of the UUC, their top social position, and going deeper into their spiritual condition will lead the Christian's heart to realise their spiritual loss, which realization demands compassion in order to rescue them. The analysis below demonstrates the reality of that loss demanding an immediate compassionate action.

### a. Spiritual Loss

Biblical theology teaches about the fall that corrupted all human beings as Bavinck in Our Reasonable Faith writes:

That is always the consequence of sin. Over against God, ourselves, and our fellow human beings, we lose that inner, spiritual spontaneity and freedom, for these are realities which only the consciousness of guiltiness can excite in our hearts. But the terribleness of the first sin is even more vividly exhibited in the fact that its influence spreads from the first couple out over all man (Bavink 1977:231).

"All man", obviously includes the members of the UUC. The universality of sin is a fact which forces itself upon the consciousness of everyone. Educated as well as uneducated alike have inherited the sinful nature and no one is born without sin (Bavink 1977:232).

Commenting on the irresistible power of sin, Bavinck says that "Everybody has his weaknesses and defects. Among the illnesses of mortal man the darkening of the understanding also has its place, and by this is meant not only the inevitability of error but also the love of

error" (Bavinck 1977:248). Bavinck declares later that even those who profess the principle of natural goodness of men end up realizing that the "seed of all sins and misdeeds are hidden in the heart of every man" (Bavinck 1977:248).

Bavinck recognizes the great impact of sin in the social structures. People can sin personally and individually, but there exist also common, social sins, the sins mostly practiced by particular families, nations or groups of people. Not a single group can escape the influence of sin. Classes, status in society, vocations, businesses, offices and professions exist with their own reality of sin.

Urban people have sinful practices which differ from those of the rural people. So is it of the farmer and the merchant, the learned and the untutored, the rich and the poor, and the adults and the children (Bavinck 1977:248). The truth is that the members of the UUC are also part of corrupted humanity.

#### **b. Compassion for the Lost Ones**

Hogue urges the post-modern church to imitate the early church members in their outreach methods: "They embraced all colors, all classes, all people; the untouchable of society mingled with the elite, ...." (Hogue 1976:34). If the heart of the church is moved by a Godly compassion for the lost, there will be no discrimination of any social class. That is the reason



the UUC must be reached. Every individual in the world deserves Christ's compassion through the church as Watson has put it:

No one can read the gospel records without being impressed by the attention Jesus gives to individuals: a thief, a prostitute, a ruler, a religious leader, a child, a house wife, a mother, an invalid - he cared for each one (Watson 1980:200).

An elite as well as a poor person are of the same value in God's sight because they are created in His own image. The miserable spiritual condition of an elite is already a basic factor that must motivate the church towards this class.

Even the destructive criticism launched towards the elite about social injustice may be of no value if there is no Christian action for their spiritual situation. Is this not what Webber meant when he said: "All violence, greed, hate, injustice, suppression, and oppression that occur in society are results of sin"? (Webber 1986:199). Dealing with the spiritual misery of the upper class with compassion should be the determination of Christian ministers who long for a positive change in human society.

### c. Need of Salvation

In A Strategy for Church Growth: A Study Guide, Benjamin P. Shinde wrote that the upper class persons have basic needs that none but Christ can satisfy. They need to hear about God's love. He explains God's concern

for them: "God has a place in His kingdom and in His service for the rich, the well educated, the influential leaders, the businessmen, doctors, lawyers, the rulers of nations" (Shinde 1985:167).

Although he argued on the side of those who promote the priority to reach the poor on the basis of many biblical passages, McGavran still wrote the following:

These selected passages must not be distorted to mean that God loves the poor not the rich. God is no respecter of persons, and the poor sinner is just as lost as the wealthy one... Wealthy women were disciples of our Lord, and Nicodemus and Zacchaeus were far from poor (McGravan 1990:201).

The need of salvation is also real in the life of the post-modern upper class population. Rich Wood, appealing for the sake of every soul, stated: "Most Christian leaders will agree that we need to give every person on earth a valid opportunity to accept Christ" (Wood 1995:12).

### **3. Strategies to Reach the UUC**

Making strategies for evangelism is a controversial issue that divides those involved in Christian outreach ministry into two camps. One of the camps argues for necessity of strategies, whereas the other sees no need for strategies. The two following subsections present the debate between both positions.

a. Argument on the Uselessness of Strategies

While strategies are being strongly advocated by many involved in evangelistic outreach, others disagree. Green, disagreeing with the use of strategies argues in the following terms:

Once our lives catch fire with Christ, then we will inevitably evangelize: we shall not need any instruction on techniques. After all, what excited explorer needs techniques in order to communicate his discoveries? If we are not thrilled with Christ and being changed by Him, we can have all the techniques in the world and get nowhere (Green 1979:22).

Green demonstrates that what matters is the anointing of the Holy Spirit and the obedience to Christ's commands. He is not talking about complementarity between the revived life and the techniques. "We shall not need any instruction on techniques" (Green 1979:22), he says. He adds that the disciples did not need any techniques and yet they preached with authority. The authorities' attempt to intimidate them could not succeed. Even after being forbidden to preach Christ and imprisoned for their activities "they get out, and after returning to their friends and engaging in deep and earnest prayer, they go to it again" (Green 1979:26).

Green shows that it is God's power and not strategies that made them brave. They could go in the streets, in the desert, in houses, to kings and governors with divine confidence. They could not keep quiet. They taught, persuaded, warned, brought many to the light of Christ which was shining through their lives. It is then



the sheer spiritual power in the lives of Christians which turns out to be one of the most attractive magnets to draw people to Christ but not the strategies (Green 1979:26-27).

This controversy is also noticed by Dayton and Fraser in their work entitled Planning Strategies for World Evangelization. They observed that "Some of our contemporaries believe that methods are not a basic issue in evangelism, if an issue at all" (Dayton and Fraser 1975:279).

It is reported by these two writers that the denial of the importance of methods has a long and honored tradition as one of the perversions of a type of Calvinist theology. This tradition went to the extreme of protecting the spiritual action by denying the spiritual means (Dayton and Fraser 1975:280). The radical rebuke made against William Carey has become one of the most famous statements of Protestant missions. It is stipulated as follows: "Sit down young man. When God wants to convert the heathen, he will do it without your help" (Dayton and Fraser 1975:280). This was an attempt to reject all of Carey's strategies to reach the lost.

#### **b. Argument on the Need of Strategies**

The other side holds the position that recognizes the importance of methods as found in Carey's reaction:

In 1792 Carey responded by publishing his famous 'An Enquiry into the obligation of Christians to use Means for the Conversion of the Heathen' (1961). He even argued that

a mariner's compass was a key tool for reaching the lost of the world. He then went out to Serampore and demonstrated how God could work (Dayton and Fraser 1975:280).

What is being defended here is neither the action of the Holy Spirit, nor the use of human strategies. Rather, it is the empowerment of the Holy Spirit upon those involved in any evangelistic outreach with relevant methods. One may explain it as the use of strategies through the power of the Spirit.

Dayton and Fraser continue their comment as follows: "Means and methods are not enemies of God's divine activity in our efforts. He is pleased to work through means as we trust Him to do that which we as humans can never do, even with the best means" (Dayton and Fraser 1975:281).

On the contrary we would agree with the remark of John R. W. Stott quoted by Dayton and Fraser:

...To use the Holy Spirit to rationalize our laziness is nearer to blasphemy than piety. Of course without the Holy Spirit all our explanations [or methods] are futile. But this is not to say that with the Holy Spirit they are also futile. For the Holy Spirit chooses to work through them (Dayton and Fraser 1975:281).

In spite of the disagreement over this issue of methods in evangelism, we dare to conclude that there is a need of strategies surrendered to God's power to win people to Christ. William J. Martin finds this to be biblical when he says:

A careful reading of the Bible reveals that God is a God of planning and order. His

program for the redemption of humanity came complete with goals, strategies, resources, and timetables" (Martin 1978:120).

The same planning Spirit of God can guide the strategist to make relevant strategies for evangelism in this postmodern period. The researcher also holds that the guidance of the Holy Spirit produces genuine insights in the minister's mind to select appropriate strategies for a specific group of people targeted for evangelism.

### c. Some of the Practical Evangelistic Strategies

There are numerous of strategies that one can use to reach various social groups in general or a precise people group in particular. Dayton and Fraser give a list of some outreach methods such as:

Ashrams or retreat centers	Film strip
Tracts	Prayer Breakfast
Cassettes	Gospel Crusade
Door-to-door visitation	Mass Crusade
Mail campaigns	Personal witnessing
Television programmes	Bus ministry
Drama presentations	Crisis centers
Newspaper advertising	Literacy classes
Medical evangelism	Healing services
Industrial evangelism	Counselling
Open Air preaching	Evangelism survey
Christian schools	Movies
Athletic contests	Billboards
Correspondence courses	Revival meetings
Music concerts	Social service
Recreation centers	Telephone evangelism
Bible translation	Christian books
Home Bible Studies	Dialogues
Christian magazine	Church services

(Dayton and Fraser 1980:169).

The Billy Graham Global Mission by satellite was not yet used as a method when Dayton's and Fraser's book was published, otherwise, it would have been included in the



above list. This list does not claim to exhaust all of the evangelistic strategies.

In his survey, Harding mentioned some strategies used by Christian organizations and churches of Nairobi to reach the international upper class. They include: Meeting the upper class where they live, where they relax, and where they play; responding to their felt needs; Christian associations like: Life Ministries of Campus Crusade for Christ, the Navigators, Bible Study Fellowship, SIM International, Nairobi International Christian Women's Association (NICWA), Prayer Breakfast Fellowship, Urban Ministry Support Group and Full Gospel Businessmen's Association.

All these associations have several methods which include: Bible study, prayer meeting, businessmen's banquet outreach, personal visit, invitation (Harding 1988:54-59). Henrichsen and Garrison enlarge the list by mentioning: Christian businessmen's committee (to reach their peers); outreach dinners (nonbelievers are given opportunity to hear the message from an invited speaker) (Henrichsen and Garrison 1983:50).

#### **d. Applying Strategies**

There are a variety of methods that can be used for evangelism. Methods are known to possess a dynamic and changing characteristic. Since they do not remain static because of the perpetual transformation in humanity, the choice of any method requires a consideration of the

context in which it is to be applied. Regarding adaptation McLung and Moala suggested:

Each city should be approached with a unique strategy that fits the personality of the city and the culture adequately respond to all the needs of the city. The strategies that are effective in bringing Hispanics to the Lord in Los Angeles will not work on the city's Vietnamese population. We must seek God for effective strategies for reaching each particular people group within the urban environment (McClung and Moala 1988:62).

Therefore, one has the responsibility to have a fairly clear idea of : 1) the task (mission definitions), 2) the context within which the mission will have to be accomplished (an understanding of the people), and 3) who will use the method (the force for evangelism). But still, our lives and programs must continually be brought back to the biblical and strategic criteria which are the norms of our task. Dayton and Fraser give a closing warning:

We cannot take the proud attitude that our education, civilization, organization, and history hold all the answers, or even the best answers, to the future evangelization of the peoples of the world.... We must approach our evangelism with the realistic awareness that we know very little about how to sow the seed, or water and harvest the crop (Dayton and Fraser 1980:293).

Shinde adds that there is a freedom on the side of God to use one church for reaching the elite, a different one for reaching the masses, and others to dangerous people in the society, for instance criminals. By His sovereign guidance, He may also use one church to reach

all the social levels. The more the people to be reached, the more the ministers to be sent to them. The less the people to be reached, the less the ministers to be sent to them. This logic helps the strategist to put efforts to various social classes, "in proportions to their percentage of populations" (Shinde 1985:167).

#### 4. Equipping Converted UUC Persons for the Ministry

Peter C. Wagner, one of the Church growth mobilizers, recognizes two main roles of the pastor in the church: a leader and an equipper (Wagner 1983:79). Equipping the saints for the ministry is his task (Wagner 1977:108-9). Not only upper class persons may be equipped for the ministry, but as Turnbull puts it:

Every person in the whole Christian fellowship, should be an evangelist. In the fourth century, Jerome said "Baptism ordains the laity". When the layman was baptized, he was ordained to evangelize. If the church does not show him how to do it and give him opportunities, it has cheated him of a function God demands of him (Turnbull 1972:59).

Each and every member has, then, the need for being equipped for the promotion of the gospel as Turnbull continues: "All members are needed to make contacts with people outside the church, to draw newcomers into church participation" (Turnbull 1979:67). Henrichsen and Garrison expanding this concept wrote: "The laity, by the very nature of their positions in life, move in the mainstream of a society that is broken and needy" (Henrichsen and Garrison 1983:15). To them is given the ministry of



reconciling peoples with God and God with peoples.

Every Christian at any level may serve God in his or her sphere of influence (Henrichsen and Garrison 1983:18). It is then important to equip the upper class persons that Kimathi describes as follows:

The educated elite are regarded as the choice, superior cream of society. The elite possess power, wealth, relatively high formal education, high income occupations and a high social status.... They act as interpreters of the foreign culture and set standards which are incited and emulated by the rest of society (Kimathi 1993:47).

It is reported by McGavran that in the history of the expansion of the Christian church "the strategy of winning the Upper Classes first has not worked" (McGravan 1990:108). The upper class person could not effectively spread the Gospel as the lower classes and masses did. The point must not be to reach populations through the exclusive equipping of upper class Christians. Rather they should get involved in reaching the non-Christians as any Christian of any social class can do it.

However, as Harding mentioned, the key and strategic positions of these Christians of the upper class may greatly contribute to the promotion of the Gospel in the city. Thus, it is legitimate and biblically acceptable to equip upper class Christians as well. Shinde supports this ministry philosophy with reference to the equipped upper class persons of the church in history, in these words:

In history Christian rulers and statesmen have a great impact on their nations.

Christian legislators, lawyers, and judges continue to work for social justice. Christian doctors, nurses, and teachers are working tirelessly for Christ around the globe. Christian businessmen are investing in eternity by supporting the multifaceted work of the church (Shinde 1985:167).

There are various methods to equip the laity as there are also various ministries for which people can be trained. William J. Martin summarized the four components given by Van Wyk to train the laity for ministry and added two others to them. These components are paraphrased here as follows:

- (1) Build momentum for lay involvement in the mission of the church. It can be done through a series of sermons, a special Sunday School Class, or a program of adult teaching at a special fixed time. By doing so the laity will understand more about the ministry. They will feel responsible and will be motivated to serve.
- (2) Develop a lay ministry identity. They must be taught to value their importance in God's ministry. Everyone has to get involved according to his/her gifts.
- (3) Use Christ's method of discipling. He invested his efforts into a small group of people who could then invest themselves in a large group, and so on.
- (4) Develop a lay ministers' training center. In such a center they may have: Bible study courses, continuing classes for adults, or any other option fitting with the need. They must be given opportunity to practice

what they learn. It needs to have a fixed length of time.

(5) Make assignments. After the completion of the program at which time they are made aware of their mission and gifts, they must be given specific tasks. One is motivated when asked to serve. So, the leaders should have a time with the people and find out where they can best contribute to the promotion of the Gospel. After this discovery, they can distribute the task accordingly.

(6) Follow-up. People may recognize their gifts, they can be aware of their role in God's mission, they may be well trained, they may identify where they fit in the ministry but may still have some difficulties. They may feel insecure or tired and then need support. It is then a must for leaders to follow up by personal contact with their ministry trainees (Martin 1986:43-4).

In the researcher's view, each leader has the responsibility to know what kind of training is needed by various kinds of people in his or her church. The training of the educated may differ from that of the illiterate but the aim of every program must be to equip each of them to be able to operate in his or her zone of influence.



## CHAPTER THREE

### RESEARCH DESIGN

The fourfold purpose of this study which was stated in the first chapter is: to discover the ministry philosophy of the NBC towards the UUC; to identify the strategies that are being used by NBC to reach the UUC; to know the factors that attract them to NBC; and to find out whether the converted members of this social class are being equipped to operate as soul-winners for the promotion of the Gospel. To achieve this purpose, the nature of the study called for a descriptive approach in conducting the research.

#### 1. Population Description

Previously, the researcher intended to have his sample from the NBC's UUC but this procedure could not work for some ethical reasons not mentioned here. The permission granted him was to conduct the research among the teams of church leaders which included:

- 1) The Elders who have the responsibility of overseeing all the activities in the church.
- 2) The six boards which are made up of several committees as found in the final draft of the church constitution (1996:16).

a) Board of Worship: Pulpit, Reception, Outlook, and Music.

b) Board of Outreach: Nairobi Outreach through Welfare, Missionary Allocations, and Outreach.

c) Board of Children: Holiday Bible Club, Sunday School, and One Way Club.

d) Board of Youth: Karibuni (welcome), Youth Bible Studies, and Leadership training program.

e) Board of Adults: Women Committee, Men's Fellowship, and Area Pastoral Units (APUs).

f) Board of Administration: Kindergarten, Tape Ministry, Development, and Finance.

These were the teams that provided relevant and reliable information concerning the thesis topic. The relevance as well as the reliability were justified by the fact that the members of these teams are the ones who suggest the strategies, study them, apply them in various fields and are aware of their effectiveness and their ineffectiveness in different urban contexts. Sixty-seven members of the above boards and the elders were given a questionnaire to fill out and fifty responded.

## 2. Designing the Instrument

The questionnaire was self-administered. Most of the items in it were close-ended and very few were open-ended. The attempt of the questionnaire was to find out the ministry philosophy of NBC toward the UUC, its strategies to reach them, the factors that attract the

UUC to NBC, and the ministries for which the converts of this class are equipped to get involved in Christian activity.

### **3. Jury System**

After constructing it, the questionnaire was submitted to five individuals at Nairobi Evangelical Graduate School of Theology (NEGST) who are ministering in urban churches. By this submission, the researcher checked whether the questionnaire was reliable and valid. The jurors read it thoroughly and gave comments. In refining the instrument, their remarks and suggestions were taken into consideration.

### **4. Pilot Testing**

For the sake of reliability, five other people from Nairobi Chapel and Nairobi Pentecostal Church who were involved in reaching the UUC were given the questionnaire to search any ambiguity. Here again, their comments helped in refining the instrument for clarity and suitability. See the questionnaire in Appendix A.

### **5. Entry Procedure**

A letter of introduction was obtained from the Registrar's office at NEGST addressed to the senior pastor's office so that permission to conduct the study at NBC could be granted. The researcher also wrote to the same senior pastor for the same purpose. Copies of those



two letters as well as the approval of the senior pastor, and the assistant pastor's introductory letter to the respondents are found in Appendix B of this work.

Prior to going into the field, arrangements were made to decide on the best way to administer the questionnaire should the researcher's procedure need to be altered. Flexibility and mutual understanding characterized the negotiation between the researcher and the representative of the church put at his disposal. This arrangement was supposed to ensure that the questionnaire would be completed and returned in a reasonable amount of time. Unfortunately, the person appointed to help the researcher to reach the respondents and to get the questionnaire back was too busy by that time. The researcher had then to use the addresses obtained from NBC's office to contact them. This was not an easy task for both the distribution and the collection of the envelopes. But finally, sixty-seven were administered out of which fifty were returned.

## CHAPTER FOUR

### DATA ANALYSIS AND FINDINGS

#### 1. Introduction

The main aim of the researcher in this work was to investigate NBC's strategies to reach the UUC. In this chapter these strategies are presented and analyzed quantitatively and qualitatively. In the quantitative analysis, the aim was to discover both the amount of strategies in use and the frequencies of their use.

Since a most used strategy may not necessarily be the most effective and a least used one, the least effective, qualitative analysis was also made. The latter analysis was to find the complexity that characterizes the nature of methods the selection of which must take into account the applicability in a given context. The data were provided by people who belonged to the leading team which included seven subgroups as already mentioned in chapter three.

#### 2. Establishing the credibility of the respondents

The venture of research finds much of its hardship at the level of the credibility of the respondents. To minimize bias due to the subjective dimension often hidden in any respondent, it is always important to

consider the factors that provide more objectivity. In this work, three factors were taken into consideration:

- 1) The number of the respondents who returned the questionnaire was expected to be the majority of the population. With the majority, one has a great possibility to get balanced opinions especially because of the descriptive nature of the work.
- 2) The population was supposed to include people who have been attending the NBC for both more and less than five years. The first group is believed to know much about the life of NBC because of its long stay. If some people of this group may be affected by an uncritical mind due to their being used to the status quo, those of less than five years could provide honest data due to their neutrality in answering.
- 3) The population was expected to be composed of the respondents who have been participating in the leading team for both more or less than five years. A period of more than five years in the leading team makes one much more aware of the evangelistic activities of the Church. The same balancing effect found in the preceding factor applies also here concerning the advantage of having people who stayed less than five years.

A combination of the above three factors was the foundation on which the researcher has attempted to achieve objectivity.



### Returned Questionnaires and Respondents' Stay in the NBC

The number of people to whom the questionnaire was administered was sixty-seven and Table 1 gives the figures concerning the returned and the not-returned questionnaires.

**Table 1. Number of returned and not-returned questionnaires.**

Category	Frequency	%
Returned	50	74.63
Not returned	17	25.37
<b>Total</b>	<b>67</b>	<b>100.00</b>

Table one shows that 74.63% of the respondents returned the completed questionnaires to the researcher whereas 25.7% did not. Since the returned questionnaires are almost three times as much as the not-returned, there is a great rate of reliability on the data given. All the analyses are based on the responses given by this group which constitutes 74.63% of the population as well as the observation and the researcher's personal contacts.

**Table 2. Period of attendance at NBC**

<b>Period of attendance</b>	<b>Frequency</b>	<b>%</b>
Below 5 years	14	28
5 - 9 years	10	20
10 - 14 years	15	30
15 - 19 years	7	14
20 + years	4	8
<b>Total</b>	<b>50</b>	<b>100</b>

Table 2 shows that 72% of the respondents have been attending the NBC's services for a period of five years or more. Naturally those who stayed longer in the church are more aware of the church's activities and their impact in various dimensions, on the UUC. Twenty-eight percent of the respondents have been attending the NBC for less than five years and are expected to provide more or less nonconservative opinions.

**Table 3: Years in the leading team**

<b>Duration in Leadership</b>	<b>Frequency</b>	<b>%</b>
Below 5 years	10	20
5 - 9 years	20	40
10 - 14 years	12	24
15 + years	8	16
<b>Total</b>	<b>50</b>	<b>100</b>

Table 3 reveals that 80% of the respondents have been in the church's leadership for five years and more. Considering their significant length of stay in the NBC's

leading team, they were believed to be reliable in informing the researcher. The 20% who stayed in the leading team for less than five years were not without importance because they might have been attending NBC for quiet a number of years before they joined the leadership.

### **Overall comment on Tables 1, 2 and 3**

Out of the 50 persons who returned the filled questionnaires, 72% have been attending the NBC's services for more than 5 years, and 80% have been involved in the leading team for over five years. On the other hand, 28% have been attending the NBC for less than 5 years, and 20% have stayed in the leading team for less than 5 years. From those who stayed and served longer one would expect information backed by much experience. From those who stayed and served shorter one would expect more spontaneous information based mostly on observation. The two sources bring a balanced information to rely on.

### **3. NBC's Ministry Philosophy Towards the UUC**

Unless one believes an ideology or a doctrine, one cannot willingly get involved in its practice. This part has laid the foundation on which the rest of the work is built.



### 3.0. Research Question One: What is the NBC's ministry philosophy towards the UUC?

The above question aims to find out: a) The opinion of the respondents concerning the assumption that the UUC are one of the NBC's target groups; b) The opinion of the respondents on the assumption that NBC believes in impacting the city with Christian values through the UUC Christians as well. Various opinions are presented in Tables 4 and 5.

**Table 4: Showing support on "The UUC as one of the NBC's target groups".**

Quality of Support	Frequency	%
Very strongly	15	30
Strongly	23	46
No opinion	2	4
Weakly	10	20
Very weakly	0	0
<b>Total</b>	<b>50</b>	<b>100</b>

Table 4 indicates that 76% of the respondents' support with great conviction that the UUC are targeted by NBC. Only 20% supported this opinion weakly. Four percent did not express an opinion.

#### Discussing the findings:

It is obvious that one of the ministries of NBC is to reach the UUC. Having such a philosophy is already the driving force that motivates the action of this church

towards this social class. The result above agrees with the declaration made in the letter granted to the researcher by the senior pastor recognizing the relevance of the thesis topic. A portion of that letter reads:

...we have a definite desire to reach some of the urban upper class of the city of Nairobi.... However, we seek not to establish "exclusive elite" NBC congregations. Rather: (i) We seek deliberately to reach out as a special target group these upper urban class....(cf. Appendix B).

The NBC has then deliberately targeted the UUC with the hope that they will be won to Christ. It is then a matter of a premeditated plan rather than an unexpected happening.

**Table 5: Opinion on the assertion that "NBC believes in impacting the city with Christian values through the UUC Christians"**

Quality of Agreement	Frequency	%
Strongly Agree	17	34
Agree	20	40
Neutral	10	20
Disagree	3	6
Strongly Disagree	0	0
<b>Total</b>	<b>50</b>	<b>100</b>

According to the figures in Table 5, only 6% of the respondents disagreed that "NBC believes in impacting the city with Christian values through the UUC Christians". Note that 20% of the respondents were neutral and 6% expressed their disagreement. On the other hand, 74%

showed their agreement: (34% "agreed strongly" and 40% "agreed").

#### **Discussing the findings:**

Table 5 shows that the majority, 74%, agree that NBC believes in UUC Christians' impact in the city. To summarize the outcome of Research Question No. 1, Tables 4 and 5 have shown that in its ministry philosophy, besides its outreach to other social classes, NBC is intentionally committed to reach the UUC as well as anticipate their Christian influence in the life of the city.

#### **4. NBC's Strategies to Reach the UUC**

The concern of this part of the thesis was to discover the various strategies of NBC that enable it to reach the UUC. The research question tackled here was the following:

Items 5, 5a, 5b, 5c, and 5d of the above question handle this issue through the following:

- 1) Current methods used by NBC as seen in Table 6.
- 2) Current methods most frequently used as seen in Table 7.
- 3) Current methods most effective as seen in Table 8.
- 4) Suggested methods as seen in Table 10.



## Methods being used by NBC to reach the UUC

Methods	Frequency	%
Young professional groups	1	2
Seminars	3	6
Recreational clubs	3	6
Missions	3	6
Drama	3	6
Church planting	3	6
Retreat for ladies	3	6
Conferences	3	6
Evangelistic banquet	5	10
Solid pulpit ministry	8	16
Reaching higher educational institutions	13	26
Couples' fellowship	14	28
UUC's involvement in outreach	18	36
Concerts	33	66
Invitation for special events	33	66
Reaching the UUC's children	40	80
Aerobics for ladies	42	82
Personal evangelism	43	86
Home Bible study	47	94

The results of Table 6 show that there are 19 methods that are currently being used by NBC to reach the UUC. One needs to note that these methods are not exclusively for reaching the UUC although some may be practically exclusive by their nature.

The above table is a mere enumeration of the various methods as mentioned by the respondents. A critical analysis of these methods is presented in the discussions and interpretations made under the next three tables.

**Table 7: NBC's most frequently used methods to reach the UUC.**

Most used methods	Frequency	%
Pulpit ministry	4	8
Personal evangelism	10	20
Reaching the UUC's children	7	14
Home Bible study	21	42
Recreational clubs	4	8
Invitation for special events	3	6
No response at all	1	2
<b>Total</b>	<b>50</b>	<b>100</b>

Table 7 is from question no. 5c that reads: "In evangelizing the UUC, which one of the methods listed in 5 and 5a does NBC use the most? (Please, write only one in the blank)".

It indicates that 6 methods are most frequently used by NBC to reach the UUC. One of the respondents thought that there is no method at all that is used the most. Considering the frequencies of each of these methods in comparison to the others, it is observed that: The most mentioned of the most frequently used methods is home bible study with 42%, followed by personal evangelism with 20% and reaching of UUC's children with 14%. The four other remaining methods range from 4% to 6%.

### Discussing the findings in Table 7

Respondents have shown that the home Bible study is the method that is most frequently used by NBC to reach the UUC. This method takes place either at home or at any other chosen place where non-converted neighbors may from time to time be invited to get opportunity to hear the Gospel. But it must be understood that this method is primarily used for the strengthening of the Christian faith although some may be brought to salvation through it. Its systematic exercise through the studying of the Scriptures and the richness it brings to the mind and the soul by the intellectual and spiritual discoveries, fit with the curiosity of this class.

Personal evangelism was mentioned by 20% of the respondents and is thus the second of the most frequently used methods. Although always busy, people of this class listen carefully when one takes courage to talk to them on an individual basis. At such an occasion, the person is open to listen, interact and sometimes make a genuine decision out of his or her heart. The third of the most frequently used methods is reaching the UUC's children with 14%. It shows that NBC has discovered how important it is to reach the parents through evangelizing their children.



**Table 8: NBC's most effective methods to reach the UUC for Christ**

Most effective methods	Frequency	%
Home Bible study	2	4
Church planting	2	4
Personal evangelism	23	46
Reaching the UUC's children	9	18
Pulpit ministry	9	18
No method at all	5	10
<b>Total</b>	<b>50</b>	<b>100</b>

Table 8 is from question no. 5d that reads: "Which one of the methods in 5 and 5a wins more souls to Christ? (Please, choose only one and write it down in the blank)."

It reveals five most effective methods in use by NBC to reach the UUC. An analysis of the five methods presented in Table 8, shows that personal evangelism is predominant with 46%. The next most effective methods are: Pulpit ministry and reaching the UUC's children both with 18%. The two last ones with the rate of 4% each are: home Bible study and Church planting. Five respondents did not mention any effective method. One of these five argued strongly that no human being can claim to have a specific method to win a soul to Christ. This is totally the work of the Holy Spirit.

**Table 9: Comparative table showing the relationship between the extent of use and effectiveness of the methods in Tables 7 and 8.**

	A	B	C	D	E	F	G
	%	%	%	%	%	%	%
X <sup>1</sup>	2	42	0	20	14	6	6
X <sup>2</sup>	0	4	4	46	14	18	0

**Key to the Comparative Table.**

**1. Methods.**

- |                                 |                                |
|---------------------------------|--------------------------------|
| A. Invitation to special events | E. Reaching the UUC's children |
| B. Home Bible study             | F. Pulpit ministry             |
| C. Church planting              | G. Recreational clubs          |
| D. Personal evangelism          |                                |

**2. Extent of use and effectiveness**

x<sup>1</sup> = Extent of Use

x<sup>2</sup> = Extent of Effectiveness

In terms of use, the Comparative Table is made of four different major groups:

- (a) Cx<sup>1</sup> was not mentioned at all as used. This is clearly illustrated by the figure 0%.
- (b) Ax<sup>1</sup>, Fx<sup>1</sup>, and Gx<sup>1</sup> with an extent of use ranging from 2% to 6% are the least of the most frequently used.
- (c) Ex<sup>1</sup> with 14% and Dx<sup>1</sup> with 20% were at the second position of the most frequently used.
- (d) Bx<sup>1</sup> with 42% is the most mentioned of the most frequently used method.

In terms of effectiveness, the same Comparative table gives four major groups of methods.

- (a) Ax<sup>2</sup>, and Gx<sup>2</sup> with the result of 0% meaning no effectiveness at all.
- (b) Bx<sup>2</sup> and Cx<sup>2</sup> with the result of 4% were the least effective methods.
- (c) Ex<sup>2</sup> with 14% and Fx<sup>2</sup> with 18% were at the second position in terms of effectiveness.
- (d) Dx<sup>2</sup> with 46% was the most effective method of all.

#### Discussing the findings from the Table 9

In analyzing these results, it is noticed that Bx<sup>1</sup> (home Bible study) is the most frequently used methods with 42%. But the most effective method is Dx<sup>2</sup> (personal evangelism) with 46%. Method Cx<sup>1</sup> (church planting) was reported as not mostly used and yet showed a positive result in terms of effectiveness. It needs a particular interpretation for the avoidance of ambiguity. This is explained by the fact that this method was not found in Table 7 in which the most frequently used methods were presented. In fact it takes years for a church to plant a new church in a new area considering the elements that must be put together to have one.

On the other hand, methods Ax<sup>2</sup> (invitation to special events) and Gx<sup>2</sup> (recreation clubs) had 0% in terms of effectiveness. It simply means that these two methods were not represented in Table 8 in which the most effective methods are shown. The findings concerning



these three methods (A, C and G), are good illustrations of the disproportionate characteristics of methods in comparing their use to their effectiveness. Not every most frequently used method may necessarily be a most effective one, nor may every most effective method be the most frequently used one.

In including A (invitation to special events) in the list of methods and declaring it non-effective, it looks like the respondents misunderstood. Although it may look like a means, this should not be fully equated to methods because it plays the role of a channel to the real methods. By its objective, it may be understood as a means to bring people into a setting whereby diverse methods are applied according to the events. People may be invited to activities such as: Bible study, retreat, drama, concerts, aerobics for ladies and so forth. It is through these various methods that the invited ones are given opportunity either to get familiar to Christian circles or to be exposed to Christian values through various activities, or again to hear the Gospel in a very appealing way that would motivate them to decide for Christ. No new person could come to any of these activities unless he or she was invited. Therefore, the researcher holds that inviting people is a way that helps to gather them where methods are applied. This must then be distinguished from normal methods. To have success through any of the activities, ministers must make sure that every step in any meeting where people are invited

is communicating either Christian values or the essential of the Gospel in a very practical and comprehensible way with the aim to prepare the invited to decide for Christ.

As for B (home Bible study) with its 42% in frequency of use, there was only 4% of effectiveness. In order to understand the discrepancy between extent of use and extent of effectiveness of this method, one must consider the nature and the objective of each method. Generally, a home Bible study is held within a Christian setting. The majority of the participants are people who are already Christians; only a very few non-converted persons take part in such a meeting. Therefore, there are many meetings (42%), but few additional members get converted (4%).

Personal evangelism, on the contrary, is after souls. It operates with the only aim of winning new converts to Christ and this objective is tangibly reflected in the results of 20% in terms of use and its 46% in terms of effectiveness.

The pulpit ministry, symbolized by (F), with its double purpose of evangelism and edification has the result of 6% with respect to the extent of use and 18% with respect to the extent of effectiveness. One way of explaining the effectiveness of this method is to attribute it to the regularity of the preaching ministry. Thousands of people attend four different services every Sunday. There is a great opportunity to be directing a considerable number of people to Christ regularly.

To conclude the discussion, it was found that personal evangelism is the most effective method. It is then the duty of NBC to put a particular emphasis on this method by instructing members of the church (especially the UUC) on the diverse ways it is used. A focus on this method may result in the winning of many UUC members who may not be reached otherwise.

**Table 10: Suggested methods to reach the UUC for Christ**

Suggested Methods	Frequency	%
Personal contacts by pastors and elders	1	2
Evangelistic banquet in top hotels	12	24
Prayer breakfast	16	32
Christian co-sponsored Sports	1	2
Friendship evangelism	1	2
Immediate contact with the new comers	1	2
Lunch time fellowship	3	6
Weekend retreat for couples and/or singles	4	8
Outreach through offices	1	2
Co-sponsor very appealing programs on radio and TV	1	2
Evangelism through telephone, fax and e-mail	1	2



Table 10 is from question no. 5b that reads: "What other methods do you think are very effective to reach the UUC are not being used by NBC? (Write them below please)".

There are 11 methods suggested by the respondents and presented in Table 10. Considering their frequency, these methods may be arranged in three groups:

- (a) The first two are: evangelistic banquet in top hotels with 24% and prayer breakfast with 32%.
- (b) The second group has also two which are: lunch time fellowship with 6% and weekend retreat for couples and/or singles with 8%
- c) The third group includes seven others with 2% each.

#### Discussing the findings in Table 10

Although not yet applied in the NBC's outreach ministry, the respondents might have either experienced these methods elsewhere, or they might have heard of their effectiveness in other places. Thus, they may have assumed that these methods can also work at NBC if tried.

Methods like evangelistic banquet in top hotels and prayer breakfast are the most frequently mentioned. Using the church's network, these methods may play both evangelistic and spiritual growth roles. The three following methods are just various means of doing personal evangelism: friendship evangelism, outreach through offices and evangelism through telephone, fax and e-mail.

The idea of a lunch time fellowship may get its inspiration from the presence of various evangelistic rallies always held around the city of Nairobi during this break-time. Having a fellowship during such a time may have a strong Christian impact among the participants.

Christian sponsored sports may not primarily be an effective means to reach the UUC but it can succeed for other social classes. Immediate contact with a newcomer has a great value in helping the person to facilitate his or her integration, adjustment, feeling of belonging to a community, and involvement in church life.

Those who mentioned the retreat for couples or singles may have many issues in mind, some of which may be: The strengthening of the life of the couples that are violently threatened by our modern era in which divorce has become a common issue; the singles on the other hand may have time to focus on their particular problems and challenges so that they can remain loyal to God in their singleness.

### 5. Factors attracting the UUC to NBC

#### 5.0. Research Question No. 3: What factors help to attract the UUC to NBC ?

**Table 11. Factors attracting the UUC to NBC**

	A	N	D	T
Factors	%	%	%	100
Christian life of their peers	56	34	10	100
Presence other UUC persons in Church	86	14	0	100
Invitation by their peers	94	6	0	100
Church facilities	30	20	50	100
Presence of their children at NBC	90	10	0	100
Relevance of Biblical preaching	80	14	6	100
Good place for entertainment	30	40	30	100
Access to the Church library	6	34	60	100

Key to Table 11:

A=Agree; N=Neutral; D=Disagree and T=Total

#### **Discussing the findings in Table 11**

With the exception of three factors, all the other factors mentioned in Table 11, more or less, attract the UUC to NBC. The three exceptions are:

1) Church facilities denied by 50%, supported by 30% only, and for which 20% were neutral; 2) Good place for entertainment denied by 30%, supported by 30%, and for which 40% were neutral; 3) Access to the church library denied by 60%, supported by 6% only, and for which 34% were neutral.



It is obvious that if one wanted to entertain himself he would not choose to go to the crowded services of NBC. Neither could one go to NBC if he or she intended only to find good facilities. Many of the attendants follow the services from outside due to lack of space in the hall. Others have to park outside the church compound. But none of those shortcomings could stop the UUC from attending the Sunday services as well as the other church commitments during the week.

However, the reality can lead any common observer to argue that in spite of its avoidance of becoming a megachurch, the current situation shows that there is an undeniable need of a wider hall for Sunday services. While it is true that what matters is the spiritual satisfaction of the attendants, it must not be forgotten that the church facilities should be taken into consideration especially in a city like Nairobi.

The response (56%) that the "Christian life of their peers" attract the UUC to NBC is a good sign of the role that is being played by this subgroup of NBC. One can speculate that the 34% who were neutral and the 10% who openly disagreed may have some reservations in their mind about this role. But one cannot argue against the result of the research that shows clearly that some of the UUC's members of the church are attracting their peers.

"Invitation by their peers" has the highest percentage (94%). Maybe it is for the same reason that 86% of the respondents believe that the presence of the UUC at NBC

attracts other UUC persons. Whether by instinct or otherwise, people like to join those with whom they share similar experiences of life.

The presence of the UUC's children indicated by 90% is a force in attracting the parents to NBC. In many cases parents curiously enough join the church where their children's lives are being impacted with a tangible change that could not happen otherwise.

The "relevance of Biblical preaching" indicated by 80% of the respondents shows how valuable this factor is to attract the UUC to NBC. Concerning the crucial role of preaching in human communities, Lloyd-Jones declared:

... the most urgent need in the Christian Church today is true preaching; and as it is the greatest and the most urgent need in the Church, it is obviously the greatest need of the world also (Lloyd-Jones 1971:9).

Naturally, where there is true preaching, there is an attraction of souls that thirst for God's authentic message for the satisfaction of the inner life that controls the individual's behavior.

To conclude this attracting factors' issue, it is important to notice that in the case of this particular Church, more success in winning the UUC may be expected according to these results if time and again NBC's members belonging to this social class are continually being made aware that their life-style is a crucial factor helping to attract their peers. To the above is tied the effectiveness in inviting their peers who may only come because of the good model they witness in the

life of the UUC Christians.

All ministries to reach the UUC's children are to be encouraged as it is found that through this means their parents can eventually be reached. The preaching ministry based on Biblical truth deserves a particular attention to make it more effective as its productivity is already confirmed by a great percentage of the respondents.

**Table 12: Other factors that attract the UUC to NBC.**

Factors	Frequency	%
Strategic location of the Church building	5	10
Church autonomy/Self-governing system	1	2
Relevant ministries meeting the needs of people	17	34
Members' participation in the decision to run Church affairs	5	10
Use of English as a medium of communication	1	2
Baptist background	7	14
Presence of the international community	3	6
Recreational activities	3	6
Update, balanced, responsible and articulated speakers	1	2
Well structured Sunday services of just one hour each	9	18
Pastors' integrity	1	2
Non-involvement of pastors in politics	1	2

Table 12 comes from question no. 7 that reads: "Any other factors? (Please list them below)" This refers to the factors not mentioned in the chart of question no. 6.



Although both Table 11 and Table 12 present factors helping to attract the UUC to NBC, they are different from each other. The reason was to distinguish the factors mentioned by the writer from those given by the respondents. The factor mentioned by the greatest number with 34% was the relevant ministries meeting the specific needs of various groups of the Church members. The second factor, with 18%, was the One Hour Sunday Services. The third, with 14%, was the Baptist background of some attendants. Then followed the rest, whose rates ranged from 10% to 2% as revealed in the table.

#### **Discussing the Findings in Table 12**

While considering all the factors in table 12 as helping to attract the UUC to NBC, those with the greatest rate deserve a special analysis. Since 34% of the respondents recognized the relevance of the Church ministries to the needs of the people as an important factor attracting the UUC, it is then worthy of consideration. Indeed, the human heart is always eager to go where its needs are met. Meeting the spiritual and social needs of various groups represented at NBC must definitely draw the UUC to that Church because they also have fundamental needs of life that deserve to be ministered to as seen in the literature reviewed by the writer.

The One Hour Services mentioned by 18% of the respondents are also a factor that retained the attention of the researcher. This shows that the UUC feel comfortable with consistent, well structured services in a reasonable period of time. The fact that 14% of the respondents mentioned the Baptist background as a factor, reveals that many NBC members have a baptist tradition. It is common all over the world for nonlocal people to prefer to join a denomination that shares the same beliefs as theirs back home. It makes the integration into the new community easier and facilitates the accommodation.

Below are discussed other factors having low percentages but also very helpful to attract the UUC to NBC.

- Strategic location of the Church building: People from various places of Nairobi can easily reach the place.
- Church autonomy with its self-governing system fits well with the UUC whose critical mind would accept with difficulty irrelevant decisions from top institutions.
- Members' participation in decision-making makes people involved in the life of the church.
- Up-to-date, balanced, responsible and articulated speakers inspire confidence in the UUC who would otherwise feel disappointed to listen to an unstable, indecisive and non-confident speaker.
- Pastors' integrity is believed to attract the UUC to NBC. This quality is not only expected by the UUC but

also by the entire church membership. However, the delicate aspect with respect to the UUC is that they would not bear to have a spiritual leader whose behavior disagrees with the sound Biblical doctrine especially in a Baptist context. One of the characteristics of the UUC is the freedom of expression that leads them to say openly to the pastor what they consider in his behavior may spoil the testimony of the church.

The greatest of all the factors mentioned is the "relevant ministries meeting the needs of people". From the result of this factor, the NBC ministers are motivated to keep on providing ministries that focus on solving scripturally the multiple problems that members are going through.

#### **6. Fields of Equipping and Involvement of the NBC's UUC**

Table 13 shows the respondents' recognition of the equipping of UUC that is taking place at NBC.

**Table 13: Recognition of the NBC's equipping of the UUC**

<b>Value Label</b>	<b>Frequency</b>	<b>%</b>
Very True	0	0
True	27	54
Do not know	13	26
Untrue	10	20
Very Untrue	0	0
<b>Total</b>	<b>50</b>	<b>100</b>



**Discussing the Findings in Table 13.**

Table 13 is addressing statement no. 8 in the questionnaire, "NBC is really equipping the Christians of the UUC as well for the ministry". Considering the majority (54%), the researcher holds that there is training going on to equip the UUC for the ministry, in spite of the (20%) who denied it and the (26%) who did not express their opinion.

**6.0. Research Question No. 4: What ministries are the NBC's UUC being equipped for ?**

**Table 14. Fields of equipping**

Field of Training	Frequency	%
For leading Bible study	25	50
For operating among professionals	13	26
For leading prayer groups	25	50
For preaching	20	40
For evangelism	10	20
For follow up ministry	10	20
For teaching Sunday School	17	34
For operating among the UUC	5	10
For Church planting	20	40
For counseling	3	6
No training at all	5	10

Ten areas of training are indicated in Table 14 in which NBC is equipping the UUC. Considering the rating,

they may be grouped into four:

- 1) In the 50% to 34% category, there are five areas that include: Leading Bible study 50%; Leading prayer group 50%; Preaching 40%; Teaching Sunday School 34%, and Training for Church planting 40%.
- 2) In the 26% to 20% category, there are three areas that include: Operating among the professionals 26%; Evangelism 20%; and Training for the follow-up ministry 20%.
- 3) In the 10% to 6% category, there are two areas that include: Ministering among the UUC 10%; and Training for counseling 6%.
- 4) Table 14 also indicates that 10% of the respondents deny the existence of any kind of training to equip the UUC at NBC.

#### **Discussing the Findings in Table 14.**

To avoid misunderstanding, it is necessary to know in advance that training that is being talked about in this section is not exclusively offered to the UUC. According to the investigations conducted by the researcher, it was discovered that training is given to all those who feel the call to serve in the church in various capacities. The trainees include candidates from every social class.

The training to lead a Bible study mentioned by 50% of the respondents is an indication that there must be a great emphasis on Bible study going on in the many cells

of the Church wherever they are. The Church takes advantage of the intellectual ability of the UUC to get trained to lead Bible studies. Much of this training is facilitated by being regular and active in the Bible study meetings.

Since there are many NBC prayer groups in different parts of Nairobi, there must eventually be a need of many of those trained to lead each of them as shown by the 50% of the informants. Much teaching is also provided in Church planting as revealed by the 40% who mentioned that.

This ministry is strongly promoted by the leaders of NBC who do not aim to have a megachurch. As a proof of its emphasis on Church planting ministry, NBC has already planted the following churches: (1) Kileleshwa Community Church; (2) Buru Buru Baptist Church; (3) Vine Church; and recently, (4) Karen Community Church. There is also a plan of starting a Church at South B (Nairobi) among the middle and upper classes. Due to the continuous growth and the avoidance of having a megachurch, new churches will definitely be expected.



**5.0. Research Question No. 5: What ministries are the NBC's UUC being involved in ?**

**Table 15 : Ministries in which the UUC are involved at the NBC**

Ministries	Frequency	%
Preaching	22	44
Leading prayer groups	30	60
Teaching Sunday school	23	46
Personal evangelism	7	14
Church planting	12	24
Mission outreach	37	74
Mission among the professional groups	30	60
Leading home Bible study	5	10
Helping the underprivileged	1	2
Singing ministry	3	6
Worship ministry	3	6
Counseling	3	6
Assisting individuals to clear emergency expenses	1	2

There are 13 ministries in which the UUC's members of NBC are actively involved as indicated in Table 15. According to their rating, they may be classified into three categories:

- 1) In the 74% to 44% category, there are five ministries that include: Mission outreach 74%, Teaching Sunday School 70%, Leading prayer groups 60%, Ministry among the professional groups 60% and, Preaching ministry 44%.

- 2) In the 24% to 10% category, there are three ministries that include: Church planting 24%; Personal evangelism 14%; and, Leading home Bible studies 10%.
- 3) In the 6% to 2% category, there are four ministries that include: Counseling ministry 6%, Singing ministry 6%, Worship ministry 6%, Helping the underprivileged 2% and, Assisting individuals to clear emergency expenses 2%.

#### **Discussing the findings in Table 15**

Seventy-four percent indicated that the UUC are active in Mission outreach. This high percentage shows that the Church is making use of this class to start new fields. Teaching Sunday School was mentioned by 70% of the respondents which is a clear indication that the UUC are playing a significant role in this ministry. Since the classes are divided into age groups requiring more than one teacher each, the UUC are also taken as part of the teaching team. Leading prayer groups (60%) shows that the UUC minister to each other, for the edification of the Church. The reason for saying this is that the greatest number of those who participate in such prayer groups are of the UUC. Naturally this class is expected to reach the professionals by making use of the opportunities and ease they have to interact with them. Forty-four percent indicated that the UUC are also involved in preaching. Being made up of a considerable number of the higher class members, this church, in its

various cells, needs to receive Biblical messages from the UUC Christians who are gifted in preaching.

Besides the five ministries discussed above, there are eight more ministries in which the UUC are involved according to the respondents' declaration expressed in Table 15. Thus, the findings have brought evidences that many of the NBC's UUC are active in various Church and para-Church ministries both for the growth and the edification of the Church.

**Table 16: Comparative table of Equipping and Involvement of UUC**

Ministries	E	I
Follow up ministry	20%	0%
Ministry among the UUC	10%	0%
Outreach mission	0%	74%
Singing ministry	0%	6%
Helping the underprivileged	0%	2%
Assisting fellows to clear emergency expenses	0%	2%

Key to Table 16: **E**=Equipping **I**=Involvement

In comparing the equipping to the involvement according to Tables 14 and 15, the following was noticed by the researcher:

-In terms of equipping, Follow-up ministry was mentioned by 20% and Ministry among the UUC by 10%. But none of these was indicated in terms of involvement. Such a relationship must be unraveled. More investigations on



these two ministries lead the researcher to discover that many of the UUC are involved in them on a personal basis or in their para-Church activities without any NBC's official commission.

-In terms of involvement, 74% indicated the Outreach mission, Singing ministry by 6%, Helping the underprivileged by 2%; and Assisting individuals to clear emergency expenses by 2%. And yet none of these four ministries was indicated in terms of equipping. Amazing! Here again the researcher made further investigations concerning these particular ministries.

The NBC has a special committee with the responsibility of finding among members (especially the new comers) those who have already been operating in various ministries in their previous or home churches. Once found and they availed themselves to serve, they are given NBC's instructions and appointed to serve in ministries that correspond with their gifts. The training of these people took place elsewhere but are being utilized by NBC.

## CHAPTER FIVE

### CONCLUSIONS AND RECOMMENDATIONS

#### 1. Introduction

This chapter will include a highlight of the earlier chapters, a concise summary of the findings, the conclusions drawn from the findings, the recommendations made for implementation and suggestions for further studies.

#### 2. Purpose of the study.

The study was an attempt to investigate the NBC's ministry philosophy towards the UUC, its strategies on reaching them , the factors helping to attract them to NBC, and their equipping for ministry involvement. The significance of the study was to provide help to NBC to update its awareness of the results of its outreach methods to the UUC for any improvement. Once identified, some of the NBC's practices were assumed to be a contribution to the practical patterns needed by urban ministers whose lack of methods is still an obstacle to reach this social class. On the other hand, it is believed to provide insights needed by scholars involved in urban theology with a focus on reaching the UUC.

### 3. Summary of the Findings

To gather the information wanted, the study sought to answer the following questions:

- 1) What is the NBC's ministry philosophy towards the UUC?
- 2) What are the NBC's strategies to reach the UUC?
- 3) What are some of the factors that attract the UUC to NBC?
- 4) What ministries are the NBC's UUC being equipped for?
- 5) What ministries are the NBC's UUC being involved in?

The following summary of the findings was made from the above questions:

1. In its Ministry Philosophy, NBC has the UUC as one of its target groups that it assumes will impact the city with Christian values.
2. Nineteen strategies were found in use by NBC to reach the UUC. None of these strategies is superior to the other in terms of use or effectiveness. As long as a strategy bears positive result, it is of great value because one soul won even through a so-called insignificant strategy is as valuable as that won through a prominent one.
3. To make justice to the principle of research, however, it is our duty to present strategies that were found to be the most used and the most effective at NBC to reach the UUC. The six following strategies were found



to be the most used: home Bible study, personal evangelism, reaching the UUC's children, invitations to special events, recreational clubs, and pulpit ministry.

The next five ones were found to be the most effective: home Bible study, personal evangelism, pulpit ministry, invitation to special events and reaching the UUC's children.

4. Outreach strategies have two roles: To evangelize and/or to nurture spiritually. Thus, there is no relationship between the use and the effectiveness of any strategy. In a balanced outreach ministry, both categories of methods (those for winning and those for edifying) work together.
5. It was found that the UUC come to NBC as a result of various factors that may be categorized as follows:
  - a) Geographical: The Church is located at a strategic site easily reachable from any corner of the city.
  - b) Historical: Since its foundation, NBC has always been targeting the UUC.
  - c) Social: Many of the UUC are attracted either by the presence of their peers or by that of the international community, or again by that of their children won by the NBC through various Youth ministries.
  - d) Traditional: NBC is full of an International community and immigrants with a Baptist background. Many of its attendants are also the Baptists from

the provinces of Kenya who have moved to live in Nairobi.

- e) Organizational: The UUC are also attracted to NBC by its autonomous government that makes it free from any hierarchical pressure. The participation of the congregation in appointing its ministers and the involvement of the members in making decisions for the running of Church affairs are considerable factors that attract the UUC to NBC.
  - f) Ministerial: Many UUC members attend NBC as a result of the pastors' integrity in various aspects of Christian ethics. Meeting the felt needs of the UUC through various NBC's ministries and the evangelistic endeavor of many of the UUC in reaching their peers are other significant attracting factors.
  - g) Political: The pastors are found not to be involved in political venture that could create division among the members of the NBC.
6. It was found that there is a minimum of equipping taking place at NBC and preaching is the main means through which it is being done.
  7. NBC searches, discovers and makes use of its gifted members in various ministries.
  8. The UUC are actively involved in Christian ministries at the Church and para-Church levels.

#### 4. Conclusions and Recommendations for implementation

The study has shown that UUC persons are not being won by NBC haphazardly. There are specific strategies that are being applied by this Church without which it would not be possible to reach this particular social class. The strategies found in this study have various characteristics that need to be taken into consideration before their use in any field.

As the study has shown it, the use of any existing method must not be generalized. The context in which one is going to operate and the goals that one wants to achieve must determine the kind of strategies that one is supposed to use. In other words, methods are to be known by the ministers not only for the sake of information but also to know how and when they can fit a given context. It is always a must for the user to have a genuine understanding of both the method and the field in which it is going to be utilized. Failure to consider the above reality may result in much frustration when one witnesses the ineffectiveness of a particular misused method that bore positive results elsewhere. Considering the great impact of home Bible study both for winning the new converts and mostly for strengthening the believers, it is important for NBC to keep up with this method. Besides this is personal evangelism which the study has shown to be very effective. Time and again, the UUC are to be made aware of the tremendous role they can play to win their peers with the Gospel through this method. The use of



phone, fax and e-mail suggested by one of the respondents may be a practical and rapid means of personal evangelism. People of various firms and institutions may be reached in a very limited time without any disturbance of their work.

Nairobi, with its cosmopolitan characteristic is full of a great variety of cultures from diverse world ethnic groups with various religious traditions. Thus, the Evangelistic banquet in top hotels suggested by the biggest number needs to be tested to see how it can work. However, there is a need of a network to have such a method implemented. As an active Church in such a big city, NBC, although used to its autonomy, needs also to work in partnership with other Christian congregations to win this subgroup.

The second method which was suggested the most is Prayer breakfast. Since this was a suggestion from the leading team, an inquiry may be made to the members after having read this work to identify those who suggested it and make research as to how it may be implemented. In spite of its avoidance of becoming a megachurch, the reality shows that there is an undeniable need of a wider hall for Sunday services. As members of Church decision-makers, the UUC must not close their eyes to raise this imminent issue.

##### 5. Recommendations for Further Research

1. To get more practical insights concerning equipping, a research may be conducted to know the NBC's activities to equip the UUC.
2. NBC's approach in creating an awareness to the UUC concerning their Christian responsibility to influence the city.
3. A research should be conducted to know the impact of the UUC Christians in the decisions of the government.

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**APPENDIX A**

**QUESTIONNAIRE**

## QUESTIONNAIRE

### Introduction

The aim of this study is to identify the strategies that are being used by the NBC to reach the upper-urban class. One of the ways to impact the city with Christian values is to have this top and influential upper-class won to Christ and equipped to operate. The outcome of this investigation will enhance the motivation of the NBC in this particular ministry and awaken the city churches which seem to be reluctant to enter this area of ministry. For the sake of improvement in some aspects of this ministry, some recommendations will be made accordingly. It is in the light of the above context that the researcher requests you kindly to complete this questionnaire.

### I. Personal data

1. For how long have you been attending the Nairobi Baptist Church ?
  - below 5 years
  - 5-9 years
  - 10-14 years
  - 15-19 years
  - 20+
  
2. For how long have you been in the leading team of this church?
  - Below 5 years
  - 5-9 years
  - 10-14 years
  - 15 +



II. Data related to the Church's Ministry Philosophy.

3. "NBC has the UUC as one of its target groups" How do you support this statement?
- Very strongly
  - Strongly
  - Neutral
  - Weakly
  - Very weakly
4. "NBC believes in impacting the city with christian values through the christians UUC as well" What is your opinion ?
- Strongly agree
  - Agree
  - No opinion
  - Disagree
  - Strongly disagree

III. Data related to the Strategies:

5. Which of the following methods are being used by NBC to reach the UUC? Tick the applicable ones.
- Upper Class involvement in the outreach ministries.
  - Home Bible study
  - Personal evangelism
  - Reaching higher educational institution communities
  - Recreational clubs
  - Visitation
  - Invitation for special meetings
  - Prayer breakfast
  - Reaching the UUC's children
  - Evangelistic banquet

5a. Any other methods not mentioned above and yet used by NBC to reach the UUC? (Please list them below).

.....  
.....  
.....  
.....

5b. What other methods do you think are very effective to reach the UUC but are not being used by NBC? (Write them below please).

.....  
.....  
.....  
.....

5c. In evangelizing the UUC, which one of the methods listed in 5 and 5a does NBC use the most? (Write only one in the blank).

.....

5d. Which one of the methods in 5 and 5a wins more souls to Christ? (Choose only one and write it in the blank below please).

.....

IV. Data related to the attracting factors.

6. Some of the factors that attract the Upper Class persons to NBC are: (Give your opinion by ticking in the appropriate boxes).

Factors	S.A	A.	N.	D.	S.D
The Christian life of their peers					
Invitation by their peers					
Presence of other UC persons					
Church facilities					
Presence of their children in the Church					
Relevance of Biblical messages					
Good place for entertainment					
Access to the Church library					

Key: - S.A. Strongly agree - A. Agree - N. Neuter  
 -D. Disagree - S.D. Strongly disagree

7. Any other factors? (Please list them below).

.....  
 .....  
 .....  
 .....

V. Data related to the equipping and involvement of the UUC Christians in the ministry.

8. "NBC is really equipping the Christians of the UUC as well for the ministry" (Please, give your opinion).
- Strongly agree
  - Agree
  - No opinion
  - Disagree
  - Strongly disagree

9. What ministries are NBC's UUC being equipped for ? (Tick all that are being applied).
- Training to lead Bible Study and Prayer group
  - Training to operate among different professional groups
  - Training to be able to preach in the church
  - Training for evangelism and Follow up ministry
  - Training to teach at any level of Sunday School classes
  - Training to operate among the Upper Class persons and the elite
  - Training for church planting in a cross-cultural setting
  - Others: Specify please.

.....  
.....  
.....  
.....

10. "The NBC's UUC are being involved in various Church's ministries" Is this statement true ?
- Very true
  - True
  - Do no know
  - Untrue
  - Very untrue

11. What ministries are the NBC's UUC being involved in ? (Please, tick only those that are applied).
- Preaching
  - Leading prayer groups
  - Teaching Sunday School
  - Involvement in mission outreaches
  - Personal evangelism
  - Church planting
  - Ministry among various professional groups
  - Others: Please, mention as many as they are below.

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**APPENDIX B**

**CORRESPONDENCE**

**APPENDIX C**

**CURRICULUM VITAE**

## CURRICULUM VITAE

Rev. Matundu Zulu was born to the family of Mr. Zulu Matundu and late Mrs. Sita Tsiku on May 28, 1955 in the Lower Zaire province of Zaire. He grew up in an African traditional beliefs environment mixed with the Roman Catholic faith.

He completed his primary school on July 1970. He received Jesus Christ as his Lord in 1973. After a suspension of his Secondary studies in July 1974, he went for his basic pastoral training at Kinkonzi Bible Institute from 1974 to 1978. From 1978 to 1980, he served as a teacher at the Kitsiengo Bible School, period during which he attended an evening Secondary School program. In June 1980 he was married to Vata Mvumbi Eugenie with whom he has three boys and two daughters. In July 1981, he completed his secondary studies in Psycho-pedagogy. In 1981, he entered the Boma Evangelical School of Theology where he graduated with B. Th. in July 1984. From 1984 to 1986 he attended a School of Library Studies supervised by the Kinshasa Theological School. He was ordained in 1988 while ministering with the Zairian Alliance Church. Rev. Matundu has served in the following capacities:

1. As a teacher at Kitsiengo Bible School 1978-1980.
2. As a librarian, chaplain, English teacher and co-teacher of Research methods (format) at Boma Evangelical School of Theology 1986-1993.
3. As an assistant pastor and pastor respectively at Kikuku and Boma Center Churches.

He was admitted in Master of Divinity program of NEGST in January 1994 from which he changed to M.A. in Missions' program in January 1995 and earned the degree in July 1997.