

*NAIROBI EVANGELICAL GRADUATE  
SCHOOL OF THEOLOGY*

*Holistic Ministry Approach of African Initiated Churches:  
A Case Study of Glory Outreach Assembly*

*BY  
SILAS KINYUA WAWERU*

*A Thesis Submitted to the Graduate School in Partial Fulfillment  
of the Requirements for the Degree of Masters of Divinity  
in Missions Studies*

*JULY 2004*



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SCHOOL OF THEOLOGY**

**HOLISTIC MINISTRY APPROACH OF AFRICAN INITIATED CHURCHES: A CASE STUDY  
OF GLORY OUTREACH ASSEMBLY**

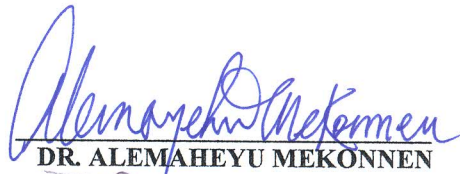
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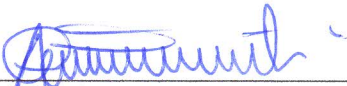
**STUDENT'S DECLARATION**

**HOLISTIC MINISTRY APPROACH OF AFRICAN INITIATED CHURCHES: A CASE  
STUDY OF GLORY OUTREACH ASSEMBLY**

I declare that this is my original work and has not been  
submitted to any other University for academic credit.

The views presented herein are not necessarily those of the Nairobi Evangelical Graduate School of  
Theology or the Examiners

(Signed)

  
\_\_\_\_\_  
Silas Kinyua Waweru

June 22, 2004

## **ABSTRACT**

The aim of this study was to investigate the holistic ministry approach of Glory Outreach Assembly, a Pentecostal African initiated church in its endeavor to reach the nations with the gospel. In order to accomplish this research, the researcher generated four research questions from the literature review.

By use of closed and open-ended questions as well as through interview; data collection from International and National leaders; Regional and local church pastors. Findings of this research demonstrated that Glory Outreach Assembly utilizes adequately holistic ministry approach in its strategies of doing ministry and it needs to ensure that the approach bears more fruit.

Finally, recommendations on partnership with others doing holistic ministry, use of non-conventional methods of evangelism and recommendations for further research were given in Chapter 5.



## **DEDICATION**

This research is dedicated to all those who must die so that others may live. To those who are being poured like a drink, and those who will not find rest until the Nations have an opportunity to worship God.

## ACKNOWLEDGEMENTS

First and foremost, I want to thank God for his grace which has enabled me to complete this task despite the challenges.

This thesis would not have been complete without numerous people who provided encouragement, prayers and understanding:

- To the Leadership of my Church, Glory Outreach Assembly: General Overseer David M. Thagana for his counsel, moral and financial support, and to all the leaders of GOA who took time and speedily completed the questionnaires.
- To Dr. Mekonnen, my Supervisor and Head of Missions department; for his guidance and encouragement to take the “Bull by its horns” despite all odds.
- To my fellow course mates Robin Mulunda and Gideon Mwiranga, for their counsel, and moral support all through.
- To Sarah Casson for her diligent proof reading of my work
- To my wife Rahab for her never ending encouragement and support, to my son Solomon for being part of the learning process and forbearing with the demands a father has to fulfill.

To all of you, may God bless you mightily and fulfill his purposes in your life.



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## **LIST OF ABBREVIATIONS**

<b>AIDS</b>	Acquired Immune Deficiency Syndrome
<b>DVCAA</b>	Deputy Vice Chancellor Academic Affairs
<b>GOA</b>	Glory Outreach Assembly
<b>HIV</b>	Human Immunodeficiency Virus
<b>ILI</b>	International Leadership Institute



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## **CHAPTER 1**

### **INTRODUCTION**

The task given by Jesus Christ to his disciples to go into the whole world to make Christian disciples also applies to the church today. Many churches have mushroomed in the continent of Africa with proclamation of the word as the main strategy of evangelization. The church today cannot afford to do ministry in isolation but must respond to the needs of the community, which the church aims to reach.

Glory Outreach Assembly is one of these locally initiated churches by Africans for Africans that is working to make Christ known among the people of Kenya and beyond using a holistic ministry approach. It is taking the incarnational model of Jesus Christ as a strategy of evangelism, who not only preached the word but also fed the hungry, healed the sick and delivered those who were oppressed. This indigenous church has taken the words of John Piper very seriously: - "Worship is the goal of mission and that is being driven by the passion for God in worship; then we cannot wait but to venture into the mission of making those who do not worship, to ultimately rejoice in the Lord as they sing praises to his Name. Therefore we have no option but to seek after worshippers" (Piper 1993, 11).

#### **A Brief History of Glory Outreach Assembly**

Glory Outreach Assembly, which is a Pentecostal African initiated church, was started by David Munyi Thagana in 1991 in Nyandarua District of Central Province. The church was a result of a great revival that was going on in schools, colleges, and universities in Kenya during the 80s and the early 90s thereby influencing a new breed of Pentecostal African independent churches in the country (Mirera 2003, 3). The great thirst to see God at work in their days as it was during the early church motivated a group of teachers to venture into church planting while still tent-making. The existing missionary churches in the locality had become legalistic and hence would not accommodate the younger generation who were the product of the revival in the institutions of learning.

The church has been very aggressive in evangelism since its inception and as such more churches were planted in other parts of the district, and other parts of Central Province. From this humble beginning, the church has now expanded to other provinces of Kenya and in the neighbouring countries. Currently the church has over 30 congregations in Kenya, Uganda and most recently Burundi.

The mission of the church is “making Christian disciples of all nations through turning the unchurched and churching into Christian leaders”. The church has the following broad objectives: -

- i) Planting self-propagating churches according to Acts 1: 8 strategy.
- ii) Caring for the hurting and the homeless families through provision of food, shelter, education, hope and a future.
- iii) Reaching the unreached peoples groups in Kenya and the 10-40 window.
- iv) Training and developing Christian leaders to take up leadership positions to effectively reach the nations with the gospel of the Lord Jesus Christ.
- v) Reducing the prevalence of HIV-AIDS and caring for those affected and infected by the pandemic.
- vi) Fostering peace, harmony, healing and restoration through training and advocacy in communities hit by ethnic conflicts and civil war.

The holistic nature of these objectives and close networking with people with similar vision has led to the rapid growth of this church. The greatest challenge is for the leaders to grow and cope with this global vision and at the same time produce self-propagating and self-sustaining congregations.

### ***Problem Statement***

This research undertook to investigate the holistic approach employed by Glory Outreach Assembly, an African initiated Pentecostal church in its endeavors of making Christ known among all nations, peoples and tongues.

### ***Purpose of Research***

To address the above problem the research had two purposes: -

- a) To determine the holistic ministry contributions of Glory Outreach Assembly among the communities it is reaching with the gospel.
- b) Highlight the strategies used by Glory Outreach Assembly to make Christ known in its vision to reach the nations for Christ.

### ***Methodology***

This research was a case study that took descriptive mode. It investigated the holistic ministry approach of an African initiated church in reaching the nations for Christ. Data was gathered by use of questionnaire, interviews and printed information in the church office.

### ***Research Questions***

This research attempted to answer the following questions:

1. How expansive is the holistic work of Glory Outreach Assembly?
2. What are the holistic strategies used by Glory Outreach Assembly in its vision to make Christian disciples of all nations?
3. In what ways has the ministry of Glory Outreach Assembly contributed to the spiritual and social welfare of the communities it is ministering to?
4. What are the challenges being faced by Glory Outreach Assembly in its endeavors to minister the gospel holistically?

### ***Significance of the Study***

The objectives of this research were to seek answers to the above research questions. The answers could provide a good source of information for planning and policy formulation by churches that desire to be deeply rooted in the soil of the target group by addressing the social, economic and spiritual needs of the people. By diagnosing the current trends of doing holistic ministry the church will be better prepared to



handle different social needs as it continues to do ministry cross-culturally. The findings of this research can be applied to similar African initiated churches doing ministry in Kenya and the rest of Africa.

### *Limitations and Delimitations*

The study focuses on holistic ministry approach used by a single African initiated church as its strategy of doing ministry with a vision to make Christ known among all the nations, starting in Kenya, and Africa going to the ends of the earth. The study is constrained because of lack of enough time to go to desired depth. Whereas it was possible to do multiple case studies in order to obtain a cross-case analysis of a larger number of African initiated churches doing ministry in Kenya, lack of time and finances available prevented this.

### *Definitions of Key Terms*

**People-Group:** - This is a large group of individuals who perceive themselves as having a common affinity with one another because of shared language, culture, and ethnicity (Yamamori 1993, 28).

**Unreached People-Group:** - This is a group of people who do not have an indigenous church “with adequate numbers and resources to evangelize this people-group without requiring outside (cross-cultural) assistance” (Yamamori 1993, 27-28).

**Self-Propagating:** - This term refers to the ability of the church to take the initiative to preach to others about Jesus Christ and to plant churches among their neighbours who do not know about Christ and means being in sole charge of the evangelization of the country within which the church belongs. It stems from within the church. The term here refers to the ability of an indigenous church to use local resources to recruit and train more missionaries, and establish more mission centres for the furtherance of the gospel. It is propagating the vision of reaching the nations with the gospel of Jesus Christ (Beaver 1970, 13).

**Self-Government:** - This is the establishment of local leadership within the local church to take responsibility for its own local church. This government is based on biblical models of appointing elders, deacons, bishops and other leaders as a strategic goal to be accomplished together with a gradual devolution of mission.

**Self-Supporting:** - This is the church's initiative to depend on its own resources, which are primarily monetary for paying her clergy, and also providing materials for maintaining land and buildings; and supporting mission work (Shenk 1983, 125). The term here means the initiative of the indigenous church to use its resources to preach to others, train, support missionaries and that the gospel reaches the target groups.

**Self-Theologizing:** -This fourth 'Self' was coined by Paul Hiebert and expresses the notion that young churches must be allowed to mature and take responsibility for the work of God in their regions. As biblically trained leaders emerge in areas previously served by cross-cultural missionaries, they begin to ask theological questions that arise out of their cultures. How does the gospel respond to questions of polygamy, ancestry worship, witchcraft etc? Self-Theologizing hereby refers to the local churches developing their own theologies, which answer problems and fears faced on a daily basis. It is being able to read and interpret Scripture for themselves and expressing the good news of the gospel in such a way that the people understand while retaining the prophetic message (Hiebert 1985, 196)

**Evangelization:** - Peters defines evangelization as the initial phase of Christian ministry. It is the authoritative proclamation of the gospel of the Lord Jesus Christ as revealed in the Bible in a persuasive, intelligible and relevant manner with the definite purpose of making Christian converts. It is a presentation-penetration-permeation-confrontation that not only elicits but also demands a decision. It is preaching the gospel of Jesus Christ for a verdict. It is the effective presentation of the gospel for conversion of the unbeliever or non-believer, making him a believer (Peters 1972, 11-12). Evangelization looks at the extent to which the gospel has been spread.

**Mission:** - This is the total biblical assignment of the church of Jesus Christ. It is a comprehensive term that includes the upward, inward and downward ministries of the church. It is the overall ministry of the church for world evangelization (Johnstone 1998, 12).

**Missions:** - This is the sending forth of the authorized persons beyond the borders of the New Testament church and her immediate gospel influence to proclaim the gospel of Jesus Christ in gospel destitute areas. It also means to win converts from other faiths or non-faiths to Jesus Christ, and to establish functioning, multiplying local congregations who will bear the fruit of Christianity in that community and to that country (Peters 1972, 11).

**Holistic Ministry:** The Dictionary of World Missions defines holistic ministry as being “concerned with ministry to the whole person through the transforming power of the gospel. It is intentional integration of building the church and transforming the society” (Moreau 2000, 448)

**Church Planting:** It is an effort to bring men and women to faith in Christ and incorporate them into growing, reproducing fellowships. It seeks to extend the kingdom of God through starting multitudes of local congregations (Moreau 2000, 202).

**HIV-AIDS:** The acronyms HIV and AIDS are distinct. **HIV** is the Human Immunodeficiency Virus and **AIDS** is the Acquired Immune Deficiency Syndrome. HIV is the virus that is believed to cause AIDS. AIDS is the name of the illness caused by the virus HIV, which breaks down part of the body’s immune system, leaving a person defenseless against a variety of unusual life threatening illnesses (American Academy 1988, 1). It is a known fact that most people affected with the HIV virus do not have AIDS -many will not have symptoms of the illness for ten years or more. A person infected with HIV is said to have AIDS only when he or she develops certain serious diseases or condition. The condition called “**AIDS**” is not what is spread from person to person. It is the virus called HIV that is spread to other people by infected persons who maybe without symptoms and ignorant of having been infected (Odiwuor 2000, 8).



## **CHAPTER 2**

### **LITERATURE REVIEW**

The review of Literature is important as it helps one to clarify the problem under investigation. It also helps one to interact with what others have done and is hence “a means of getting into the frontier in your particular field of knowledge” (Borg and Gall 1989, 116). The literature read in preparation for this thesis was broad in nature to deal with this study. It was necessary to study about indigenization in order to understand African Indigenous or Initiated Churches and how they operate.

The researcher also looked at the theological foundations of holistic ministry to get a clear picture of the biblical basis for how the churches can use this ministry approach today. The study looked at holistic ministry strategies such as agricultural mission, church response to HIV-AIDS, mission to unreached peoples-groups, church planting etc. This became an eye opener on how best the churches can combine evangelism with social concern. This also reflects the biblical foundation and model of mission found in the Scriptures and where evangelism and social concern exist and complement each other.

#### **Substantive Literature Review**

##### **Indigenization**

Roland Allen was a missionary who wrote of the importance of having the mission churches independent of external influence. He supported the policy of self-support that Paul promoted during his missionary journeys. He also outlined the need to select responsible church leaders from the local people by means of taking them through training and teaching them the gospel. Allen realized that the most appropriate way to do mission was to totally depend on the biblical methods that had been used by Paul. We see that Paul was guided by three things in mission: - first, he did not seek financial help for himself; secondly, he did not ask for help from those he preached to, and thirdly he did not interfere with the finances of the local church (Allen 1960, 49).

Rufus Anderson and Henry Venn formulated the 'Three Selves' formula for the indigenous church. Venn encouraged "the social and religious improvement of Africa by means of her own sons" (Shenk 1983, 68). Venn should be commended for his attitude of respect for the autonomy and integrity of the people receiving the gospel in the colonies. His commitment was one of self-determination. He added that the missionaries would be pioneers not pastors. Venn's principle was for the development of the nations who would embrace the gospel. He emphasized self-dependence rather than dependence (Shenk 1983, 31).

Rufus Anderson articulated the idea of "planting and fostering of churches which would become self-propagating, self-supporting and self-governing (Beaver 1970, 10). Anderson was the founder of the indigenous church principle, which was a process of developing a scriptural sense of self-propagating Christianity with the aid of the Holy Spirit.

Beyerhaus criticizes the three-self formula since the terms are not biblically and theologically sound and were social categories, which are applied in ecclesiastical circles (Beyerhaus 1964, 399). However these are terms, which the community of faith can borrow, to enhance their own progress and further the well being of the church and also facilitate missions.

I concur with Mindo that the church in Africa can learn that it is important to develop initiatives and local resources that can be used to finance the church. Moreover there is need to develop an indigenous church that is sensitive to the needs of the local people rather than import everything (Mindo 2002, 47).

The fourth 'Self' has been added in missiological circles. This expresses the notion that young churches must be allowed to mature and take responsibility for the work of God in their regions. As biblically trained leaders emerge in areas previously served by cross-cultural missionaries, they begin to ask theological questions that arise out of their cultures. How does the gospel respond to many pertinent questions in the African context? 'Self- theologizing' hereby refers to the local churches developing their own theologies to answer their own questions and being able to read and interpret Scriptures for themselves. It is expressing the good news in terms the people understand while retaining the prophetic message (Hiebert 1985, 196)



### Theological Foundations of Holistic Ministry

There is need to subject every definition and every manifestation of the Christian mission to rigorous analysis and appraisal. An inadequate foundation for mission and ambiguous missionary motives and aims are bound to lead to an unsatisfactory missionary practice. The meaning of the word 'mission' is almost as varied as the range of churches and agencies that exist. Bosch has this to say about missions:

Ultimately mission remains indefinable; it should never be incarcerated in the narrow confines of our predilections. The most we can hope for is to formulate some approximations of what mission is all about (Bosch 1998, 9).

A theological synopsis of "mission" paraphrased the meaning as follows:

(a) Propagation of the faith (b) expansion of the reign of God and (c) the founding of new churches. In practice the term "mission" presupposes a sender, a person or persons sent by the sender, those to whom one is sent, and an assignment.

The meaning of the word 'evangelism' in the church practice of faith closely relates to mission. Therefore to clarify, mission includes evangelism as one of the essential dimensions. Bosch defines evangelism as "the proclamation of salvation in Christ to those who do not believe in him; calling them to repentance and conversion, announcing forgiveness of sins, and inviting them to become living members of Christ's earthly community and to begin a life of service to others in the power of the Holy Spirit" (Bosch 1998, 10-11).

Evangelization is mission, but mission is not merely evangelization. Mission denotes the total task God has mandated the church to do for the salvation of the world, but it is always related to a specific context of evil, despair, and lostness. It embraces all activities that serve to liberate man from slavery and usher him to the presence of the coming God; slavery that extends from economic necessity to God-forsakenness. Mission is the church sent into the world, to love, to serve, to preach, to teach, to heal, and to liberate (Bosch 1998, 412).

Mission embodies the total impact of the church on the world: its influence, its involvement with the social, political and moral life of the community and nation where it is placed, its succor of bleeding humanity in every possible way (Green 1990, 9). Therefore mission is any endeavor aimed towards the goal of reaching beyond the needs of the local congregation for the purpose of fulfilling

the great commission – by proclaiming the gospel of Jesus Christ, making disciples and relating to the whole need of mankind, monistically.

There are contrasting schools of thought on the issues of evangelism and social concern. Some hold the view that the ministry of the church is solely to snatch the souls of the people from the perishing world to heaven. On the other hand is the view that the role of the church is that of transforming social structures to make the world a better place to live. Many evangelical churches tend to incline on one side of the two extremes. We also see that some churches have carried on social work as a bait or bridge to replace evangelism by establishing schools, hospitals, businesses etc. These are seen as income generating projects to help the church run its evangelistic programs. On the other hand, some churches equate their development efforts with salvation and thus they have secularized their social concern efforts. By establishing orphanages and doing social work, they think they can obtain salvation.

A Holistic approach is a harmonious marriage between personal salvation and social concern. Christianity is complete and holistic when personal salvation displays itself in social services (Matt. 5:13-16) and when these social services stem from personal salvation as James 2:17 says (Adekoya and Olonade 2001, 134-135).

The church therefore needs to look at mission holistically since this will intentionally integrate the building of the church and the transformation of society. This affirms the uniqueness of evangelism and social responsibility; they are inseparable from the main ministry of bringing people into the kingdom of God (Moreau 2000, 448).

Looking at holistic mission from a biblical point of view, one will see that this ministry began at creation, which is in perfect harmony under the Lordship of God (Gen. 1, 2), and in which humans are in relationship with their Creator as stewards of creation. Sin came into the world and destroyed not only man's relationship with God but also subjected the whole creation to God's judgment. The giving of the law at Mount Sinai prescribed theological, social, and economic dimensions of God's rule. Jesus came to redeem what was lost in the fall and gave the new community of the people of God a mandate of fulfilling the mission of reconciling man back to God. Therefore holistic ministry is the commitment to all that the

church has been called to do, which includes the great commission (Matt. 28: 18-20) and the great commandment (Matt. 22:37-40).

The church can learn from the comments of David Bosch when he wrote:

According to the mission of the church and the scope and dimensions of Jesus' own ministry, mission should never be reduced to church planting and the saving of souls. It consists in proclaiming and teaching, but also in healing and liberating, in compassion for the poor and the downtrodden. The mission of the church is the mission of Jesus, in lives being sent into the world: - to love, to serve, to preach, to teach, to heal, to save, to free (1993, 189-190).

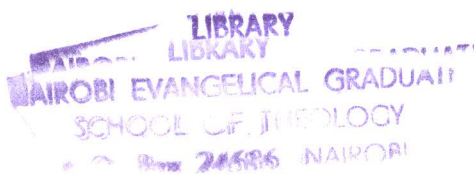
### Holistic Ministry Strategies

Holistic ministry strategies involve proclaiming the word as well as taking care of social needs. It is through following the example of the Lord Jesus who ministered to the total needs of people that we shall be able to show compassion to the poor, the widow, the poor in spirit, the harassed and the helpless (Matt. 9:36). We shall discuss a few of these strategies below.

#### **Agricultural Mission**

Agriculture is the main means of livelihood for the majority of people in Africa. The practice of agriculture involves caring, management or stewardship of land and natural resources in order to satisfy several objectives including food production, maintenance of environment, conservation of natural resources, provision of employment, maintenance of food security, and the integration of other land uses for human welfare. Agricultural mission aims at presenting the good news of Jesus Christ in rural areas so that this gospel transforms not only the individuals and their social relationships, but also the way they farm. It seeks to promote living and farming for the glory of God. The pursuit of agriculture, specific to each locality, has a crucial part to play in managing change and increasing well-being of the local people (Moreau 2000, 49).

The task of the missionary is to discern local people's beliefs and practices that may run counter to the will and purposes of God. Some of these unchristian beliefs may lead to undeveloped bondage while others such as uncontrolled materialism may lead to over-exploitation of land, plants, animals and people. The missionary needs not only technical agricultural competence and holistic biblical understanding but also humility to learn from local farmers and cultural sensitivity to facilitate beneficial change.





In this strategy, agricultural missions should seek to emphasize:

(a) contextual evangelism, where one communicates the gospel to and through people who live and work in agriculture; (b) church growth which seeks to help improve and manage agricultural development as part of the life and witness of local churches; and (c) pastoral care ministry of those engaged in agriculture as well as agricultural ethics and assisting the application of biblical principles to farm practice and agricultural policy formulation (Moreau 2000, 50).

### **Churches and HIV-AIDS**

The Bible records instances of incurable diseases, which would afflict people. We see Moses warning the Israelites that they would face dire consequences if they disobeyed the Lord's moral rules. "The Lord will afflict you with boils of Egypt...tumors... and the itch, from which you cannot be healed..." (Deut. 28: 27-29. Today the world is facing the killer disease of HIV-AIDS, whose cure has not been discovered yet. We need to understand the disease of AIDS so that we can develop a biblical response to this pandemic.

AIDS is a disease that is not hereditary in nature since it is passed from one person to another but through sexual contact and other means. The disease occurs when the HIV virus breaks down the body's immune system, which normally protects us from invading viruses, bacteria, fungi and other organisms. It is known in some countries as "Slim" because it causes the infected person to lose a lot of weight and eventually die. The AIDS virus acts differently from other invaders as it attacks the very cells that normally protect us. It gets inside those cells and takes control over them (American Academy 1988, 2).

### **The Kenyan situation**

The killer disease AIDS has continued to spread in the continent of Africa like a bush fire. In Kenya, the HIV-AIDS epidemic is one of the greatest challenges that Kenya has faced in post independence history. It was declared a national disaster because of the negative impact it has on the individual, the family, the community and the nation at large. The most common mode of transmission of AIDS in Kenya is through sexual contact, particularly heterosexual activity, which accounts for 70-80% of all HIV

transmission (Muraah and Kiarie 2001, 37). Since the first AIDS case was reported in Kenya in 1984, the AIDS pandemic has continued to spread at an alarmingly high speed.

The statistics on the Kenyan HIV-AIDS epidemic paint a gloomy and bleak picture for the country. According to the UNAIDS report issued in June 2000, Kenya had 2.1 million adults and children living with HIV-AIDS by the end of 1999, which was the equivalent to the entire population of the city of Nairobi as per the 1999 census. This translates into 14% of the adult population (15-19 years) and 7% of the entire population of the country. It also means that Kenya has a whopping 6% of the world's HIV positive people. The number of people who died in 1999 alone was 180,000 (Population of Eldoret); the number of orphans was 730,000 by end of 1999. There are around 200,000 new infections every year and the number of hospital beds occupied by AIDS patients is approximately 50% (Muraah and Kiarie, 2001, 17).

#### Impact of HIV-AIDS

AIDS does not just affect the physical body: It affects the social-economic, spiritual and emotional dimensions of life. It affects the infected persons who are considered as outcasts in most communities as they become constant source of stigma. This is a source of frustration to the members of the family who have to take care of him medically and socially. If the patient is the breadwinner then it will not only curtail the much-needed income but also produce orphans and destroy the social fabric of society.

The AIDS patient may face rejection from family members, and friends who blame him or her for the predicament affecting them. This can cause discouragement and hopelessness for the AIDS patient. In other cases, a spouse who discovers that the other spouse is infected may demand a divorce. This is very traumatizing to both parties and can result in depression and accelerate the death of the patient. Other patients lose hope in God because they believe that God is unfair for letting the disease afflict them. They fail to see His saving grace as well as healing mercy in the midst of their suffering (Nduati, Wangire and Kimani 2001, 6).

HIV-AIDS impacts negatively on personal productivity and adversely affects the country's economic development. An employed person will not be able to work due to the sickness. This will reduce personal productivity and creation of wealth. Increases in the health budget to cater for the AIDS patients will have to be funded by savings and investments. This will result into lower capital accumulation and



lower employment levels. Increased absenteeism in the labour force and reduced experience levels among workers may reduce per Capital Gross Domestic Product (GDP). These effects will not only impact the public sector but the church and the entire community as well (Forsythe and Lau 1996, 112-113).

The pandemic is real as church members and their relatives are affected or are dying because due to AIDS today. This brings bring pain, suffering, and death to many innocent men, women, children and babies in the church and the larger community. With AIDS there is no hope for tomorrow. The message of Christ is to incarnate Jesus to those affected and infected with HIV-Virus. Some of the ways to reduce the prevalence of the pandemic are behavioral change and the promotion of biblical sexual practices to prevent AIDS. People must observe certain boundaries concerning sexual behaviour if they are to live pure lives, which are pleasing before God (American Academy 1988, 33).

### **Mission to Unreached People Groups**

In order to comprehend the task of evangelism to unreached people-groups we have to first understand what people-groups and their needs are. For evangelistic purposes, a people-group is the largest group within which the gospel can spread as a church planting movement without encountering barriers of understanding or acceptance (Daystar 1995, i). What distinguishes one people group from another is that sense of belonging in terms of shared language, religion, residence, occupation and situation or a combination of these.

Unreached people groups are sometimes called “Hidden People.” Sookhdeo says that sometimes the term “Unreached Peoples” is used synonymously with other two terms: ‘Hidden Peoples’ and ‘Frontier Peoples’ (Sookhdeo 1987, 146). In later years, Christian researchers agreed that unreached people groups should be defined as group of people where there is no indigenous community of believing Christians able to evangelize their own people group without outside assistance (Yamamori 1993, 28).

An unreached people group does not have an indigenous self-propagating church movement in its midst. This means that these people do not have any local people to evangelize them or to plant churches.

The idea of unreachedness came up during the 1974 Lausanne International Congress on World Evangelization. It was agreed that planting a church among a people or state is not enough to say that the

evangelistic mandate has been fulfilled. A strategy working group came up with terms which clarify the magnitude of unreachedness as follows:

- i. Hidden people: - No known Christians within the group
- ii. Initially reached: - Less than 1 percent, but some Christians.
- iii. Minimally reached: - One to one percent Christians
- iv. Possibly reached: - Ten to twenty percent Christians.
- v. Reached people: - Twenty percent or more practicing Christians.

Some unreached people are hidden people. All hidden people are unreached people. Therefore categories of unreached people include: hidden people, initially reached, and minimally reached (Wagner and Dayton 1981, 26-27).

We also need to answer the question, where are the unreached people groups? The world had over 12,000 unreached people group in the mid 1980s but by 1990 that estimate was reduced to around 6,000. After many efforts by organizations such as AD 2000 and Beyond Movement, there were about 1,600 unreached people-groups by 1995 (Moreau 2000, 809).

Coming closer to Kenya, there are about 22 unreached people groups where there is need for people to make deliberate efforts to reach them. Most of these people live in the semi-arid and arid areas in Kenya, where Islam tends to merge with the daily patterns of life of most of the people living in areas.

Some of the unreached people groups in Kenya include: Burji, Boni, Giriama, Garreh-Ajuran, Munyoyaya, Pokomo, Endo, Bajuns, Rendille, Samburu, Borana, Nubi, Gabbra, Njemps, Sakuye, Dorobo, Swahili/Arabs, Somali etc (Daystar 1995, iv). There are other groups, which have been ignored by churches and most mission agencies. These include the deaf, the blind and the physically handicapped.

In view of this great need, the Christians must know that we have a responsibility of evangelizing the unreached people groups in Kenya and beyond. As a reminder, the biblical perspective of mission is said to be the prerogative of the church to take the gospel of our Lord Jesus Christ to a people who are yet to hear or others who have not heard in a sufficient quantity so as to produce a response. As we are now aware that the King's business of evangelizing the unreached people groups is enormous, there is need to be sensitive to it. However, the Christian's response is to go and be witnesses, and after he presents the

message of salvation, the work of conviction belongs to the Holy Spirit (Brant 1991, 62). After people have been evangelized, it is the work of the church to nurture them into Christian maturity.

### **Church Planting**

Church planting is the world's single most effective evangelistic method. Church planting is defined as an effort to bring men and women to faith in Christ and incorporate them into growing, reproducing fellowships. It seeks to extend the kingdom of God through starting multitudes of local congregations (Moreau 2000, 202).

#### **Biblical model of church planting**

The best model of church planting which the church today can borrow is found in the early church. We see that the early church planting was based on the command of Christ and the Holy Spirit as the authoritative and imperative source. After the day of Pentecost when the Holy Spirit had come upon the disciples, we see God establish his church through the work of the Holy Spirit. The Holy Spirit was at work through the human agents as various acts were done. It took the strength and the boldness of the Holy Spirit to witness about Christ. The proclamation of the word, healing, deliverance and miracles through the hands of the disciples was God at work to enable his people to be his witnesses.

The Lord spoke by the Holy Spirit through the mouths of human agents (Acts 4:25), and as a result to their commitment in prayer, they were filled with the Holy Spirit and spoke the word of God boldly (Acts 4:31). The result of dependence on the Holy Spirit in the early church was that the number of the disciples and believers were added daily and the house churches were multiplied as well (Acts 2:47; 5:42; 8:3).

We see that the early church depended on the power of the Holy Spirit and the church grew rapidly. Even today the church must rely on the Holy Spirit, since He is the energizer and director of missions. Therefore early churches were planted in Jerusalem, Judea, Samaria, Asia Minor, Macedonia and even Rome by the work of the Holy Spirit by whom they were filled and stimulated (Ahn 1998, 15).



## Importance of church planting

It is necessary for the church to understand that it is the will of the Spirit of God to direct the church through multiplication and hence the church must submit to him. The only way Christian missions can meet the expanding needs of the fantastically mounting populations of the world by providing fantastically multiplying churches. The Bible through direct teaching and overall principles, include teaching on both the why and the hows of church planting (Moreau 2000, 202).

Church planting also augments evangelism and church growth as it strengthens Christian witness. Studies show that new congregations evangelize more effectively than older congregations as new congregations put more energy into growth and less into maintenance. New churches are demanded to reach both geographical areas and people groups. The present diversity of people demands a diversity of churches: This diversity can only be provided by the unlimited multiplication of churches (Moreau 2000, 202).

## Church planting methods

Church planting models answers to the why and how of church planting. Church planting models can follow either the modality or the sodality types. Modality model of church planting involve a local church giving birth to a new congregation. The church planted might be accomplished by sending out a group of members to become the nucleus of the new group. This model achieves extension growth, as the same types of people served by the parent church are the ones who are reached. Sodality model is where a church is started by an agency other than a local church. The church-planting agency would be a parachurch organization, a church planting team or an individual church planter. This usually produces a bridging growth as a congregation of a different kind of people are reached, either of a different ethnic group or socioeconomic strata (Moreau 2000, 202).

When we consider the patterns in which church planting is done, we see there is tendency to generally follow three patterns as articulated by Moreau: -

- i) **Persuading:** This step consists of convincing churches and persons that planting is necessary. It begins with spiritual dynamics of prayer, God's will and call. Church planting is a spiritual undertaking and requires the power of the Holy Spirit. There is need

to set up a missions committee or a church planting-task force to guide in committing resources to the new churches to be planted.

- ii) **Preparing:** This is the beginning of the actual process of starting the church. First specific goals must be set which articulate what type of churches, and where new churches are to be planted. Secondly the area where the church is to be planted must be studied and contacts with the people of the community made and cultivated.
- iii) **Producing:** This step involves the actual church planting activities of the new church. This involves activities such as Bible study, evangelistic efforts etc. There is need for carefully establishing a church that will be deep-rooted in the hearts of the new members and the community. Mechanisms to ensure that the new members and the new church will continue to grow should be put in place (Moreau 2000, 202-203).

There is need for the church to develop a self-propagating system of church growth where the churches naturally grow into their neighbourhood, crossing geographical and other barriers to accomplish the great commission.

#### New Testament example of church growth

Jesus in New Testament uses various metaphors to express growth and charge that growth of the church is expected. Tippet classifies these metaphors in various ways:

- i) **Quantitative Imagery:** Man with a net catching all kinds of Fish (Matt. 13: 47-48).
- ii) **Ingathering Imagery:** Lord of the harvest (Matt. 9:38), Ripe fields for the harvest (John 4:35).
- iii) **Imagery of Interaction:** Allegory of the vine and the branches, where the function of the branches is to specifically produce fruits (John 15: 5,8).
- iv) **Imagery of Incorporation:** Gathering of the people from the streets, alleys, roads and country lanes ready for the banquet (Luke 14: 21-24).
- v) **Organic Imagery:** Emergence of growth and life in the Mustard seed (Matt. 13:31-32).



All these metaphors suggest growth, expansion, penetration into the world, incorporating new people, multiplication etc. (Tippet 1970, 13-14).

The book of Acts reveals the greatest story of church planting in the world. It also contains the purpose and the patterns of establishing new churches, which the church of today can learn from. After the disciples were filled with the Holy Spirit on the day of Pentecost, they exploded with power and the early church began to grow. Numerical growth of the early church is recorded clearly in the book of Acts. From twelve humble disciples we hear that 120 persons were in the upper room when the Holy Spirit launched the church (Acts 1:15). Peter's proclamation on the day of Pentecost resulted in 3,000 souls being added to the flock (Acts 2:41-42). Imprisonment threats and persecutions did not deter the growth but instead fueled it as Luke records that the disciples prayed for power and boldness to preach the gospel and the company of them increased to 5,000 men (Acts 4:4).

The early church met from house to house, in synagogues, on the riverbanks and on the seashore. Time, space or buildings did not inhibit it. Redford says that they did not go out to seek a choice site as the church of today concentrates on; instead they went out to witness about the miraculous life and death of Jesus Christ (Redford 1978, 12).

The apostles understanding of doing missions was rooted more deeply than in a command. It was anchored in the foundation which the command of world evangelism, an evangelical and spiritual imperative, an outflow of life than an imposition. Mission became their life; their all-absorbing interest, their all-consuming passion, which their lives were joyfully dedicated (Peters 1973, 146).

The trend of growth of the early church continued in the rest of the book of Acts as multitudes of men and women were incorporated into the fellowship of the saints. We see that in Chapter 9 of Acts the churches as well as members were reported to increase as churches through the empowerment of the Holy Spirit, crossed tribal and ethnic boundaries into Judea, Samaria and Galilee (Acts 9: 31). It is also noted that in Acts 16:5 growth takes another phase as there is change from church to organized Christian fellowships (churches), which is a development of God's missionary plan (Aruna 2001, 12).

The greatest model of church planting in the New Testament is one set by Paul. McGavran says that Paul devised a strategy of reaching a great part of the Mediterranean world with the gospel while living in Antioch. He transformed the previous unplanned outreach to the Gentiles into a planned Christian

movement. While working with Greek-Hebrew communities, he was able to make connections and important bridges, which formed as a link of reaching the families of these Christian communities, scattered in the Mediterranean world (McGavran 1955, 27-31).

Paul's strategy of church planting in the major cities of the world of the New Testament is summarized by Hesselgrave as follows; "Paul's strategy was to go where the people were, preach the gospel, gain converts, gather them into churches, instruct them in the faith, choose leaders and command believers to the grace of God" (Hesselgrave 1980, 57). The church planters today have no better formula that the one Paul used.

### *Methodological Literature Review*

The research strategy employed in this study is a case study. According to Best and Kahn, a case study is a way of organizing social data for the purpose of viewing social reality (Best and Kahn 1998, 248). A case study allows one to do analysis of a given person, social group, or even an organization in depth. This is a descriptive research involving collecting data, organizing, analyzing and then describing the ministry of Glory Outreach Assembly, focusing on a holistic ministry approach in its efforts to reach the nations with the gospel.

In this case study we are studying Glory Outreach Assembly's holistic ministry approach to reach the target communities with the gospel of the Lord Jesus Christ.

Borg and Gall notes that the main justification for case studies in quantitative research has been that they have the potential to generate rich subjective data that aid in the development of theory and empirical testable hypotheses. However quantitative researchers regard the case study as an important research method in its own right, and believe that it need not be limited to generating hypotheses (Borg and Gall 1989, 402). Isaac and Michael bring out two strengths that were influential in choosing this design for this particular research. They say:

Case studies are particularly useful as background information for planning major investigations in social sciences. Because they are intensive, they bring to light the important variable, processes and interactions that deserve more intensive attention. They pioneer new ground and often serve as the source of fruitful hypotheses for further studies. Case study data may provide useful anecdotes or examples to illustrate more generalized statistical findings (Isaac and Michael 1979, 20).

Case study has been called a Historical-Genetic type of investigation (Hillway 1964, 239). Thus in this study the researcher gathered information about the historical development of Glory Outreach Assembly since its inception in 1991 to the present time of writing.

In this case study, just like in any other descriptive research, data was gathered in a number of ways. Best and Kahn cite four. These are observation, interviews, questionnaires, and recorded data (Best and Kahn 1998, 249). This helped to eliminate biases that might result from relying exclusively on any one data-collection method, or source.

The researcher gathered data from primary sources and the main officials of the church and also examined the available documents in the offices of this ministry in Nairobi.

An understanding of the functions of a questionnaire is important in its formulation and administration as an instrument of research. According to McCracken, the questionnaire has several functions. Its first responsibility is to ensure that the investigator covers all the terrain in the same order for each respondent. Another function is to establish channels for the direction and scope of discourse - for example in an interview (McCracken 1988, 25).

On collection of data using questionnaires, Hillway identifies two types of questionnaires: open-ended and closed- response. Open-ended questionnaires are the ones in which the questions are asked in such a way that the respondent answers in his or her own words. These are very suitable for interviews. Closed-response questionnaires suggest possible answers to each question (Hillway 1964, 203). A combination of both of these forms of questionnaires was used in this research in order to yield more useful information about holistic ministry.

Sogaard considers four guidelines that should be considered when constructing a good questionnaire: a) the main components of the questionnaire b) the questions themselves and the format of response c) how to phrase and sequence questions d) Working on the physical layout of the questionnaire form itself (Sogaard 1996, 130). The researcher followed these guidelines to ensure that the instrument (questionnaire) is user friendly, asking simple questions and in a straightforward manner.

The questionnaire should go through several stages of formulation before it is administered to the respondent. Engelhart expresses this when he says that the first draft of a questionnaire should be submitted to a competent person for criticism. Thereafter it should go for preliminary trial by persons typical of the



proposed respondents (Engelhart 1972, 101). The questionnaire should also be user friendly. It should have an attractive look and also use a language, which is easily comprehensible to the respondents.

In addition to the questionnaire, data was collected by conducting interviews and use of printed information in the office. Interviews were used to gather information regarding an individual's experience and knowledge, his or her opinions, beliefs and feelings, and demographic data (Best and Kahn 1998, 255).

Personal interview is an interpersonal role situation in which an interviewer asks respondents questions designed to elicit answers pertinent to the research hypotheses. There are three types of interviews: - (a) Schedule-Structure, (b) Focused Interview, and (c) Non-Directional Interviews (Frankfort-Nachmias and Nachmias 1996, 332-335). Where possible recording the interview on tape allows the interviewer to give undivided attention to the respondent and also ensures that one can replay and get the information later.

The researcher used a purposive (judgment) sample that was appropriate for this study (Sogaard 1996,116). Judgment samples are selected on the basis of what an expert thinks is appropriate for the research. The judgment was based on the experiences and knowledge of the population. In purposeful sampling the goal is to select cases that are likely to be 'information-rich' with respect to the purpose of the study" (Gall, Borg and Gall 1996, 218).

This type of sampling is limited in extent that, it does not give a chance to all members of the population to be selected as a random sample would. "...The chance that a particular sampling unit was selected for the sample depends on the subjective judgment of the researcher" (Frankfort-Nachmias and Nachmias, 1996, 184). However, this type of sampling overcomes the weaknesses in other non-random sampling such as is the case in the convenience sampling, where the researcher selects sampling units based on how they "are conveniently available" (184).

The researcher analyzed carefully all the data obtained. This case study gave a wealth of information, which could help in the unfinished task of reaching the nations with the gospel. Three approaches used to analyze this case study include: interpretational analysis, structural analysis, and reflective analysis. Interpretational analysis adopted by the researcher was the process of examining case study data closely in order to find constructs, themes, and patterns that can be used to describe and explain the phenomenon being studied (Borg and Gall 1989, 562).



Information from the questionnaire was analyzed both quantitatively and qualitatively to allow interpretation and lead to conclusions. This involved explaining the findings, answering the “why”, attaching significance to particular results, and putting patterns into an analytical framework.

## **CHAPTER 3**

### **METHODOLOGY**

This section deals with the methodology used by the researcher to collect relevant and helpful information. It was a case study and field-based research that utilized a descriptive method of research to investigate the holistic ministry approach of Glory Outreach Assembly, an Indigenous African Initiated Church in its endeavors to reach the nations with the gospel of the Lord Jesus.

#### **Research Approach**

Data was gathered through three means: a) Questionnaires, b) Interviews c) printed information about the church's holistic ministry approach to evangelization of the nations.

#### **Questionnaire and Interview Tools**

Tools for carrying out the study were very necessary in this study. In this study, four research questions were identified that guided the researcher in achieving the purpose of the study. One questionnaire and an interview tool were formulated. Both open-ended and closed-response type of questions was used.

Personal interview is an interpersonal role situation in which an interviewer asks respondents questions designed to elicit answers pertinent to the research hypotheses. In this study, non-directional interviews were also carried out. There are no schedules in such interviews and respondents are free to relate to their experiences, to describe events and to give their opinions and attitudes. In this way the researcher was able to have more information from some of the respondents. The information obtained was supplemented by data gathered from magazines as well as on-site study or observation.

### ***The Population of the Study***

The population of study was the international and national leaders, regional leaders as well as local church pastors of the Glory Outreach Assembly. The list of the regional leaders, as well as local church pastors is indicated as seventy (70) persons. The International leaders and National leaders (thirty in number) include all the national executive board members of the churches in Kenya, Uganda and Burundi. Regional leaders are leaders selected to represent the six administrative regions of Glory Outreach Assembly.

### ***Sampling procedure***

Due to physical and economic reasons it was difficult for the researcher to reach all the 70 leaders scattered in the three countries of East Africa. Judgmental sampling of this population was used in undertaking the research. The respondents were selected according to their contribution to the information required as to how the church uses holistic ministry approach. They were also selected according to their involvement in planning, coordinating and executing the task of the mission in terms of evangelism and holistic programs. A representative sample of 40 percent (30 leaders) was selected for the administration of the instrument.

### ***Entry Point***

The researcher made an appointment with the General Overseer of Glory Outreach Assembly and initiated an informal discussion aimed at getting the leadership approval for carrying the study in the church. A formal letter of introduction from the NEGST DVCAA to back the researcher's request for permission and cooperation in carrying the research was sought and sent to the church.

### ***Collection of Data***

Data for this study was gathered by interviewing the General Overseer, and the international and the national leaders of the church. The questionnaire was administered to the regional leaders of the four regions of the church and also the local church pastors scattered in the three countries. Information was also obtained from documents, minutes and the church's publications.

### *Preparation of the Questionnaires*

The questionnaires' main function was to provide a link between the information needs of the research and the respondents. As such the researcher aimed at a questionnaire that does not just get any information but the actual information needed for this study. Sogaard considers four guidelines that should not be left out when constructing a good questionnaire: a) the main components of the questionnaire b) the questions themselves and the format of response c) how to phrase and sequence questions and d) working on the physical layout of the questionnaire form itself (Sogaard 1996, 130). The researcher followed these guidelines to ensure that the instrument (questionnaire) is user friendly, asking simple questions and in a straightforward manner.

The formulation of the questionnaire went through four stages. The researcher began by framing the questions himself to get information based on the research questions. The researcher then consulted stakeholders in the area of missions and church planting who have had previous experience in holistic ministry. Then the researcher consulted with colleagues in the mission class who have also been to the educational research methods class. The group gave helpful suggestions since they have an idea what a good questionnaire should look like. The final stage was to take the refined questionnaires to the research supervisor who made helpful contributions in the formulation of the questionnaire.

### *Pilot Testing*

Following the initial design of the questionnaire that had undergone through the four-stage process, it was pre-tested on two people who have been actively involved with holistic ministry approach of doing church ministry. The aim was to determine whether their understanding was the same as the researcher's. The respondents' responses were used to modify the questionnaire where necessary.

### *Administration of the Instrument*

The instrument was administered mainly through personal delivery and through the laid down structure of the church. In some cases electronic mail (Email) was used to send it to those in Uganda and Burundi, where personal administration of the questionnaire it was difficult. To facilitate high returns, the researcher sought the help of the Nairobi office of the church as well as other regional offices. These offices



facilitated the delivery of the questionnaires to the respondents and the eventual collection of the completed questionnaires. This ensured that the questionnaires were filled and returned, to guard against low the response/return rate that is always prevalent in mail questionnaires.

### *Analysis of Data*

The data collected from this study was analyzed both quantitatively and qualitatively since the instrument contains closed-ended and open-ended items. After data collection, this data went through three stages. First there was organization of the data from the interviews, questionnaires and magazines from the office. The next stage was the description of the various pertinent aspects of the study. Finally data from the interviews and documents was categorized and typed. For the close-ended questionnaires, the responses were analyzed to determine a precise response on the issues raised. The respondent's answers for each response given were tallied and then calculations of percentages for each response given were done. For open-ended and interview questions, analysis was done to ascertain patterns and opinions on the issues. The analyzed data was then presented using tables, pie-charts and bar-graphs.

## CHAPTER 4

### DATA ANALYSIS AND FINDINGS

This chapter deals with data analysis, findings and interpretation of the findings. The data was analyzed based on the research questions raised at the beginning of this study. Various observations, inferences and correlations were made, leading to relevant constructions and interpretations.

Data collected from the field was edited, classified and coded. The data collected from this study was analyzed both quantitatively and qualitatively since close-ended, open-ended and interview questions were used to collect data. These approaches provided in-depth analysis of information collected from specific elements.

The data was analyzed using simple frequency tables and percentage-tabulation forms. After data had been analyzed, it was presented in simple percentages, frequency tables, bar graphs and pie charts.

#### Questionnaire Returns

A total of thirty questionnaires were distributed. The questionnaire returns are presented in table below:

**Table 1. Questionnaire returns**

<b>Category</b>	<b>Distributed</b>	<b>Returned</b>	<b>Return Rate (%)</b>
Male	25	24	96%
Female	5	5	100%
<b>Total</b>	<b>30</b>	<b>29</b>	<b>96%</b>

From table 1, we can see that the majority (83%) of the respondents were male while women were only 17% of all the respondents. Return rates of the questionnaires were: male respondents, 96% and female respondents, 100%; giving overall return rate of 96%. The high return rate of questionnaires was due to the fact that most of them were delivered personally or through the laid down church structure.

## Analysis

**Research Question 1:** How expansive is the work of Glory Outreach Assembly?

Interview Guide item 4 and the questionnaire, asking for personal details on the location of the local church and people group the respondent is serving were designed to find out how the work of Glory Outreach Assembly extends geographically. To find the above an interview was conducted among national and international leaders, in addition to this a questionnaire was given to regional leaders and local church pastors of Glory Outreach Assembly (GOA). Below is the analysis of their responses

**Table 2. Regions and people-groups served by GOA**

<b>People Group</b>	<b>Church Region</b>	<b>Geographical Location</b>
Samburu/Turkana	Kipipiri	Samburu District, Kenya
Kikuyu	Kipipiri	Nyandarua District, Kenya
Kikuyu	Kinangop	Nyandarua District, Kenya
Kikuyu	Nyeri	Nyeri/Kirinyaga Districts, Kenya
Kikuyu	Nairobi	Kiambu District, Kenya
Maasai	Nairobi	Kajiado District, Kenya
Embu	Nairobi	Embu District, Kenya
Cosmopolitan	Nairobi	Nairobi City, Kenya
Cosmopolitan	Burundi	Bujumbura City, Burundi
Baganda	Uganda	Buganda, Uganda
Basoga	Uganda	Eastern, Uganda
Banyoro	Uganda	Kibaale, Uganda
Bakiga	Uganda	Mubende, Uganda
Cosmopolitan	Uganda	Kampala City, Uganda

From table 2, the church is doing holistic ministry in least 5 major people-groups in at least four provinces in Kenya and also people in cosmopolitan Nairobi. In Uganda work is spreading very fast since the church started there three years ago where work is being done among four people-groups and the city of Kampala as well.

This year the ministry has expanded to Burundi where it is doing ministry among various people groups in the cosmopolitan city of Bujumbura.

**Research Question 2:** What are the holistic strategies used by Glory Outreach Assembly in its vision to make Christian disciples of all nations?

Interview Guide items 5, 6, 7, 8 and 10 and questionnaire items 1, 2, 5, 11 and 13 were designed to answer research question 2.

**Table 3. Common methods of evangelism**

Methods	1 (Not Used)	2 (Rarely Used)	3 (Used at Times)	4 (Commonly Used)	Total
Street Preaching	8 (27.6%)	5 (17.2%)	12 (41.4%)	4 (13.8%)	29
House to House	0 (0%)	2 (6.9%)	8 (27.6%)	19 (65.5%)	29
Person to Person	0 (0%)	0 (0%)	8 (27.6%)	21 (72.4%)	29
Literature (Booklets/Tracts)	5 (17.2%)	14 (48.3%)	8 (27.6%)	2 (6.9%)	29
Open Air/ Market Evangelism	0 (0%)	0 (0%)	6 (20.7%)	23 (79.3%)	29
Film Evangelism	11 37.9%	9 (31.0%)	9 (31.0%)	0 (0%)	29
Gospel Cassette/Pictures	16 (55.2%)	10 (34.5%)	3 (10.3%)	0 (0%)	29
Friendship	0 (0%)	3 (10.34%)	9 (31.0%)	17 (58.62%)	29
Lifestyle	0 (0%)	5 (17.2%)	8 (27.6%)	16 (55.2%)	29
Home Bible Study	0 (0%)	5 (17.2%)	13 (44.8%)	11 37.9%	29
Sports Evangelism	8 (27.6%)	14 (48.3%)	7 (24.1)	0 (0%)	29
Works of compassion	0 (0%)	3 (10.34%)	13 (44.82%)	13 (44.82%)	29
Anti-HIV-AIDS Campaigns	1 (3.4%)	7 (24.1)	15 (51.7%)	6 (20.7%)	29
Others	0 (0%)	0 (0%)	0 (0%)	0 (0%)	0

The results in table 3 indicate that the most commonly used evangelistic methods by the respondents are: open air preaching (79%), person-to-person (72%), house-to-house (65%), friendship (58%), lifestyle evangelism (55%) and anti-HIV-AIDS campaigns (51%). We can also observe that there are methods of evangelism, which are not commonly used but, used at times' by majority of the respondents: Works of charity (44%), home Bible study (44%) and street preaching (41%). Those rarely



used by majority of the respondents are literature evangelism: booklets & tracts (48%) and sport evangelism (48%). Those not used by majority of the respondents include: gospel cassettes and pictures (55%) and films (37%).

**Table 4. The most important ministerial ability for church planter/ pastor**

<b>Ministerial Ability</b>	<b>Frequency</b>	<b>Percentage</b>
Preaching	3	10.3%
Worship	3	10.3%
Evangelism	5	17.2%
Disciple Making	16	55.2%
Works of Compassion	2	6.9%
Healing	0	0%
Others	0	0%
<b>Total</b>	<b>29</b>	<b>100%</b>

From table 4, the most important ministerial ability considered by most of the respondent was disciple making. The responses were: sixteen respondents (55%) disciple making, five respondents (17%) evangelism, three respondents (10%) worship, and three respondents (10%) preaching and two (7%) works of compassion.

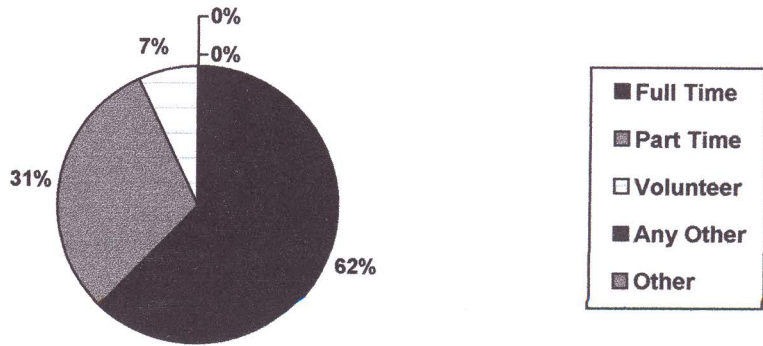
The results from table 5 below indicate that most of the respondents give high priority in their planning to the following activities: evangelistic activities (65%), missions to unreached people (51%), discipleship and leadership seminars (51%) and formal training of leaders (48%). Most of the respondents gave 'Priority' to works of compassion and mercy ministry, HIV-AIDS awareness and counseling campaigns (48%); and building and facilities (48%). However we can note that most of the respondents gave no priority to the following activities: educational projects (20%) and small-scale business programs (13%).

**Table 5. Order of priority of church activities**

<b>Methods</b>	<b>1 (No Priority)</b>	<b>2 (Low Priority)</b>	<b>3 (Priority)</b>	<b>4 (High Priority)</b>	<b>Total</b>
Plant new Churches	2 (6.9%)	8 (27.6%)	11 (37.9%)	8 (27.6%)	29
Mission to the unreached people	0 (0%)	4 (13.8%)	10 (34.5%)	15 (51.7%)	29
Discipleship & Leadership seminars	0 (0%)	1 (3.4%)	13 (44.8%)	15 (51.72%)	29
Evangelistic, Bible study and Revival meetings	0 (0%)	0 (0%)	10 (34.5%)	19 (65.5%)	29
HIV-AIDS: awareness counseling campaigns	2 (6.9%)	4 (13.8%)	14 (48.3%)	9 (31.0%)	29
Small scale Business ventures	4 (13.8%)	15 (51.72%)	7 (24.13%)	3 (10.34%)	29
Educational projects	6 (20.7%)	13 (44.8%)	7 (24.13%)	3 (10.34%)	29
Compassion & mercy activities	0 (0%)	4 (13.8%)	15 (51.7%)	10 (34.5%)	29
Formal training of church leaders	0 (0%)	4 (13.8%)	11 (37.9%)	14 (48.3%)	29
Visiting, feeding & caring of orphans	0 (0%)	5 (17.24%)	11 (37.93%)	13 (44.82%)	29

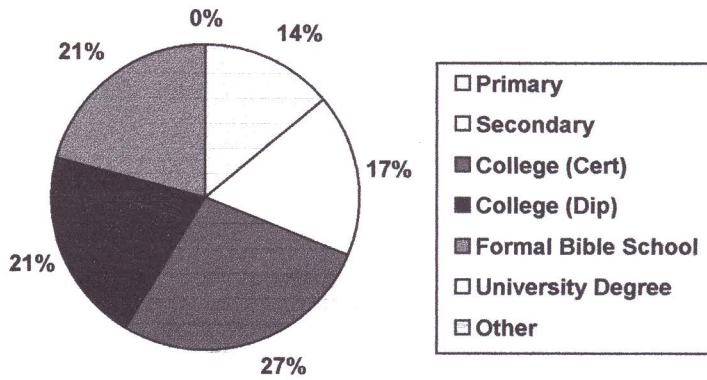
The Figure 1 below, shows that eighteen (62%) of the respondents are full time church workers while nine (31%) of the respondents are part time church workers. Only two (7%) of the respondents are volunteer church workers.

**Figure 1. Status of church leaders**



The level of education of the leaders affects the way they accomplish holistic ministry. The responses below explain this further.

**Figure 2. Levels of education attained by GOA leaders**



From figure 2 above, majority of the respondents (twenty five) have attained secondary education but few have gone to bible school. This is seen in the following responses: four (14%) of the respondents has at least primary education, while five (17%) have least secondary Education, eight (27%) of the leaders have a college certificate, six (21%) college diploma, and six (21% have attended formal Bible school. None of the respondents interviewed has a university degree.

Apart from the church using various methods of evangelizing the target communities; it has also uses the following major holistic strategies of doing its ministry:

### Church Planting

The GOA strategy of planting churches is according to Acts 1:8, which is in obedience to Jesus' command to his disciples to wait for the empowerment of the Holy Spirit to be his witnesses in Jerusalem, All Judea, Samaria and the ends of the earth. The strategy works with each local church of GOA growing up in all aspects so that it multiplies by self-propagation. The aim is to facilitate saturation church planting in all communities in Kenya. The process is as follows:

- i) The church planter should locate the geographical 'destination where God is calling him to make disciples (Matthew 28:19-20). "Jerusalem" is typically the village, town, or city in which the congregation is located. "Judea" is typically the country, region, province or estate in which the congregation is located. "Samaria" is usually near your Jerusalem or Judea and is probably that place to which God is calling you to go but none wants to go. "Ends of the earth" is usually in a different cultural set-up.
- ii) Identify the cultural designation of the people God has called you to reach. One needs to understand the target people's language and other aspects of their culture.
- iii) Establish strategies of reaching the people. One should concentrate first on evangelization, developing leaders and focusing on those people without a Christian witness. Church planters should partner with church leaders in the locality in which one is venturing.
- iv) Look for potential partners with whom to implement the vision  
(Wamwea, 2004).

The church strategy is planting churches through the local leaders of the target geographical areas so that the church will be deeply rooted in that cultural setting. This is the greatest activity of the ministry and the church hopes to plant new churches in all provinces in Kenya, neighboring countries and further afield to other continents using holistic evangelistic methods.



### Training and Leadership Development

As the ministry expands there is a great challenge for the church to prepare leaders to carry the vision. Leaders are trained in various ways:-

- a) Through an “on the job-mentoring” program where those who have been discovered with gifting for leadership are assigned to other church leaders so that they can learn from them as they serve under them.
- b) The church is partnering with International Leadership Institute (ILI) to train and mobilize church leaders to reach the nations for Jesus Christ. This training is done at international, national and regional levels where church leaders from over 15 denominations in Kenya have benefited. The mission of ILI is to produce mature leaders who can multiply themselves so as to reach generations with the gospel (Mirera 2004, 6).
- c) Through informal church based and formal Bible schools. Through the partnership with Glory End Times Bible School, GOA has been able to expose the majority of its leaders to Bible survey tools, public speaking and History of Israel courses. The churches are also educating their leaders in various formal full time Bible schools. To cater for the global vision of the church, there are plans to establish a scholarship fund to train key leaders locally and abroad. There is also a plan to establish a Bible school here in Kenya to train leaders from GOA since majority of the leaders lack theological training.
- d) Through regular leadership seminars, workshops and conferences organized at every region. These are channels for mapping strategies for evangelism and other ministry activities.

### Peace and Reconciliation

For effective ministry in communities prone to ethnic and civil conflicts the church is involved with the process of transforming communities and individuals so as to live at peace with God and at each other. This ministry is done in Burundi where there is need for peace and restoration where ethnic conflicts have destroyed communities. This is done through: organizing seminars and workshops on peace, healing and reconciliation among the communities in conflict, advocacy and speaking on behalf of the community

on good governance, and Bible teaching to church members on peace and living as community of the people of God and conflict resolution as an important method of evangelism.

#### Mission to Unreached People Groups

The church has a passion for reaching those people-groups who have not been reached with the gospel. The church's efforts towards making people worshipers of the Almighty God take place through the following:

- i) The church has adopted the Samburu people group where three churches have been planted among them.
- ii) Plans are underway through partnership with Share International, Kenya to start work among the Turkana people where church planting, irrigation and digging of wells will be done.
- iii) The creation of awareness through mission seminars and conferences on the unfinished task and how the church needs to be actively involved in missions to this people.
- iv) Continue organizing fact-finding missions among the Boni people of Lamu looking at the possibility of sending missionaries there.
- v) The church has been supporting pastors and missionaries working with unreached people financially and through the provision of material resources: food, clothing. Different churches have undertaken evangelistic missions there.
- vi) The church has a vision to establish a center to train missionaries to do cross-cultural ministry.
- vii) The initiation of development projects among the Samburu such as introduction of appropriate farming techniques, livestock improvement, veterinary services and provision of water etc.
- viii) Plans to establish a missions fund to cater for mission to unreached people (Thagana, 2004).

### Glory HIV-AIDS Program

Through Glory HIV-AIDS program, the church is involved with ministry to those infected and affected by the AIDS pandemic. The program ministers to the communities through the following:

- a) The creation of awareness of the dangers of the AIDS scourge through community campaigns and through sports activities. This also helps to de-stigmatize the disease and prevent its further spread.
- b) The training of care-givers and counselors to provide care, and to nurse and counsel to those infected and affected.
- c) The church has established community-based centres through which resources are distributed to the infected so as to have good diets.
- d) The encouragement of church members to take care of orphaned children.
- e) There are plans to establish church based Voluntary Counseling and Testing Centres (Maina, 2004)

### Glory Ministry to the Hurting and the Homeless

The program to the hurting and the homeless families is undertaken by:

- i) Operating three GOA children homes namely: Neema, Tumaini and Merciful Redeemer children's homes. Here children are provided with shelter, food, education and parental care and to seek to enable emotional healing from traumas.
- ii) There are programs of feeding street children on a weekly basis in the towns of Naivasha and Karatina. The next program is starting in the slums of Kangemi, Nairobi. These programs help to determine those to be transferred to the homes.
- iii) Through the children's homes, the communities have benefited through water, electricity and road maintenance projects initiated by the church.
- iv) Plans are at an advanced stage to start a vocational centre to give these children and the community vocational skills in agriculture, tailoring, computer etc. to enable them fit favourable in the world today (Thagana, 2004)



Other ways of addressing the total needs of the community include communal service to the widows and the aged, visiting the sick in hospitals and those in prisons, offering formal education through schools and nurseries, contributing finances and casual labour in community projects, supporting and joining community in fundraising, funeral arrangements, help women groups improve food security by providing them with fertilizers etc.

From all the above responses we can clearly see that GOA uses various holistic strategies in its evangelistic efforts. The most commonly used evangelistic methods are open-air preaching, person-to-person, house to house and friendship evangelism. There are other methods, which are rarely used such as gospel cassettes and film evangelism. The type of method used should be compared with its fruitfulness in bringing people to Christ.

Most of the respondents give high priority in their planning and allocation of resources to evangelistic activities and leadership training and development while priority is given to social concern efforts. Low priority is given to projects and poverty alleviation programs. There is need for balance to ensure that social welfare efforts and developmental programs are also given high priority by the churches.

There are programs to alleviate poverty and mobilize resources such as a micro-enterprise self-help group and Cherith Tours that offers Christian-based tour and travel services to missionaries and tourists. The church has also been organizing on regular basis seminars on stewardship of God's resources to inculcate maturity in giving and better management.

Other ways of addressing the total needs of the community include communal service to the widows and the aged, visiting the sick in hospitals and those in prisons, offering formal education through schools and nurseries, contributing finances and casual labour in community projects, supporting and joining community in fundraising, funeral arrangements, help women groups improve food security by providing them with fertilizers etc.

**Research Question 3:** In what ways has the ministry of Glory Outreach Assembly contributed to the spiritual and social welfare of the communities it is ministering to?

Questionnaire items 3, 4, 6, 7 and 12 were designed to answer the above research question.



**Table 6. Most fruitful methods of evangelism**

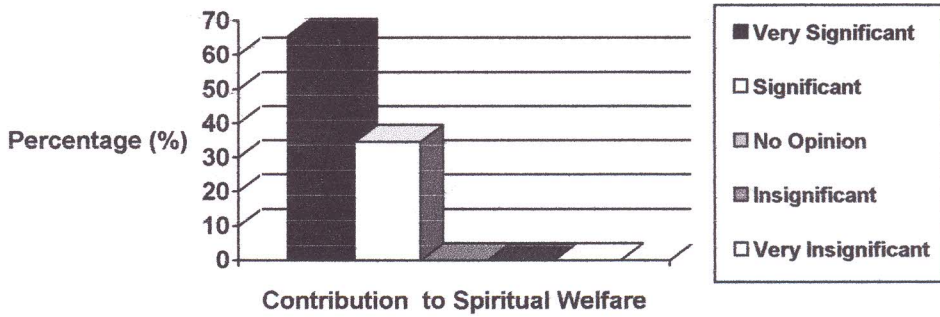
<b>Methods</b>	<b>1 (Not Fruitful)</b>	<b>2 (Rarely Fruitful)</b>	<b>3 (Fruitful)</b>	<b>4 (Most Fruitful)</b>	<b>Total</b>
Street Preaching	0 (0%)	14 (48.3%)	14 (48.3%)	1 (3.4%)	29
House to House	0 (0%)	1 (3.44%)	7 (24.13%)	21 (72.41%)	29
Person to Person	0 (0%)	1 (3.44%)	9 (31.03%)	19 (65.51%)	29
Literature (Booklets/Tracts)	0 (0%)	19 (65.5%)	10 (34.5%)	0 (0%)	29
Open Air/ Market Evangelism	0 (0%)	4 (13.8%)	13 (44.8%)	12 (41.4%)	29
Film Evangelism	2 (6.9%)	16 (55.2%)	11 (37.9%)	0 (0%)	29
Gospel Cassettes/Pictures	4 (13.8%)	16 (55.2%)	7 (24.1%)	2 (6.9%)	29
Friendship	0 (0%)	2 (6.9%)	8 (27.5%)	19 (65.51%)	29
Lifestyle	0 (0%)	4 (13.8%)	14 (48.3%)	11 (37.9%)	29
Home Bible Study	0 (0%)	5 (17.2%)	13 (44.8%)	11 (37.9%)	29
Sports Evangelism	1 (3.4%)	17 (58.6%)	8 (27.5%)	3 (10.3%)	29
Works of compassion	0 (0%)	1 (3.4%)	17 (58.6%)	11 (37.9%)	29
Anti-HIV-AIDS Campaigns	1 (3.4%)	5 (17.2%)	16 (55.2%)	7 (24.1%)	29
Others	0 (0%)	0 (0%)	0 (0%)	0 (0%)	0

Table 6 gives a clear picture of which is the most fruitful method of evangelizing according to the responses from GOA leaders. There are 3 most fruitful methods: House to house (72%), person to person (65%), and friendship evangelism (65%). Other methods that are considered fruitful by the respondents are: works of compassion (58%), anti HIV-AIDS campaigns (55%), lifestyle evangelism (48%), open-air preaching (45%) and home Bible study (45%).

The majority of the respondents consider all the other methods “rarely fruitful”. These are street preaching, literature evangelism, sports evangelism, gospel cassettes and pictures, and films. Some of these methods maybe considered unfruitful because the respondents have not been using them or because it is not easy to gauge their fruitfulness.

For GOA to be doing ministry holistically, it must be addressing both spiritual and social needs of the people they are trying to reach with the gospel.

**Figure 3. Contribution of GOA to spiritual welfare of the people**



From the figure 3 above 65 % of the respondents said that GOA makes a very significant contribution to the spiritual welfare of the people while 35% of the respondents said that GOA makes a significant contribution to the spiritual welfare of the people.

GOA makes a very significant contribution to the social welfare of the communities. Based on data collected 41% of the respondents said that GOA makes a very significant contribution while 48% of the respondents said that GOA makes a significant contribution to the social welfare of the community they are reaching with the gospel. 10% of the respondents considered GOA contribution as insignificant.

**Figure 4. GOA contribution to social welfare of the community**

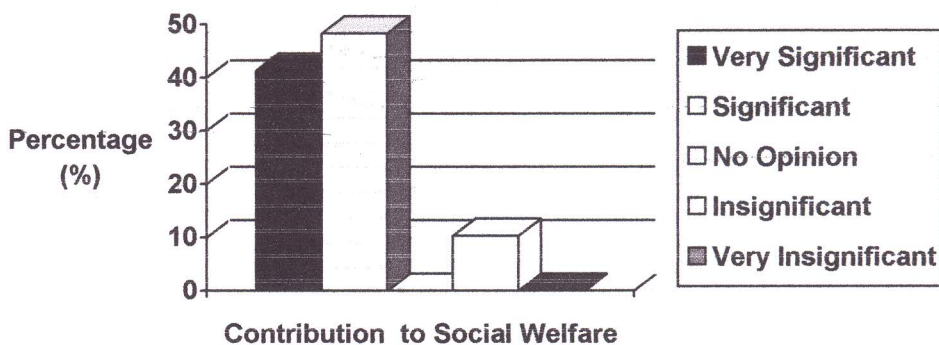
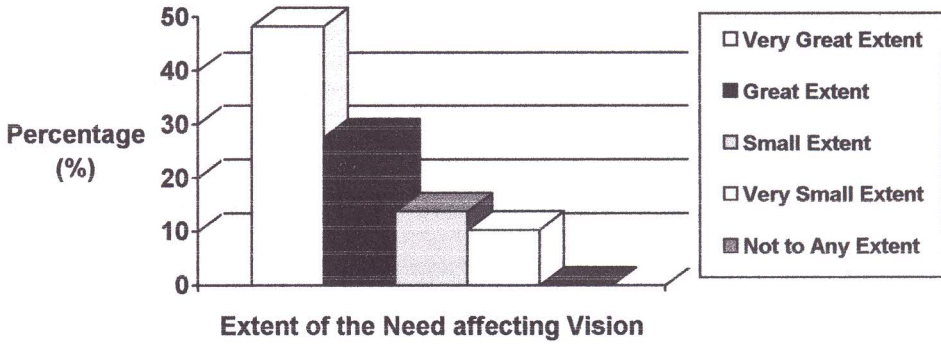


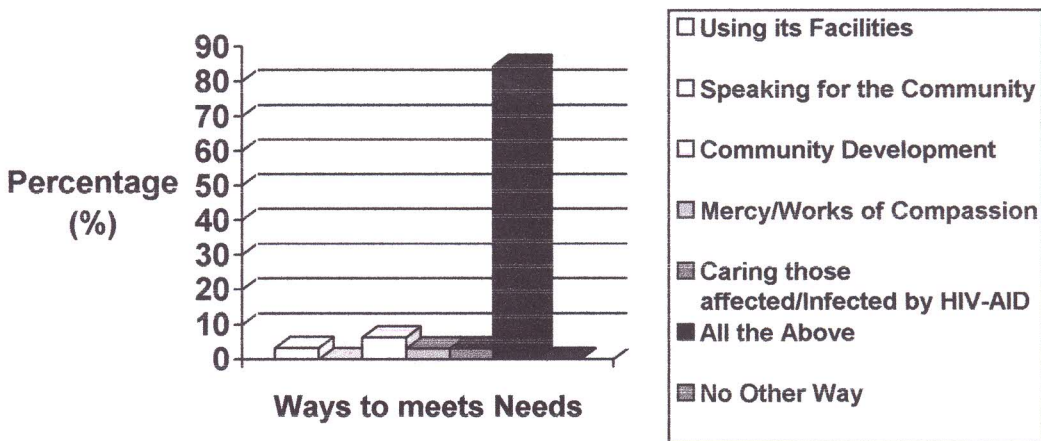
Figure 5 below shows that the regional leaders and local church pastors' responses to the extent to which needs of the community affect vision of the church were as follows: very great extent 48%, great extent 27%, small extent 14%, very small extent 10% and 'not to any extent' 0%.

**Figure 5. Extent to which the needs of the community affect direction or vision of the church**



The needs of the community can be met in various ways. The responses below indicate how.

**Figure 6. Ways in which the church should meet the needs of the community**





From Figure 6 the responses from the leaders on ways on which the church should meet the needs of the community were as follows: using its facilities 3%, speaking for the community 0%, community development 6 %, mercy or works of compassion 3%, caring for those affected/ infected by HIV-AIDS 3%, all the above 84%, and 'no other way' 0%.

There are methods which are not commonly used by majority of the people and yet there are more fruitful. Such methods include friendship and lifestyle evangelism, Bible study groups etc. Friendship evangelism involves cultivating friendship with non-Christians by inviting them for dinners, picnics outings etc. This not only establishes a contact point for witnessing but also is an opportunity for one to incarnate Christ at a personal level. Bible study groups, which meet regularly, provide another productive tool of evangelism. This is where one invites neighbours and friends to participate in Bible study.

Use of other contemporary and non-convention methods of evangelism such as film, video, drama, social events e.g. birthday parties, family meetings etc should also be used, as they provide rare opportunities to reach all types of people with the gospel without subjecting them to any formality.

The respondents acknowledge that the best way of meeting the needs of the community is not only proclamation but also social welfare activities. Evangelism and ministering to the needs of the community are part and parcel of mission.

**Research Question 4:** What are the challenges faced by Glory Outreach Assembly in its endeavors to minister the gospel holistically?

To answer the above question, interview guide item 9 and questionnaire items 8, 9 and 10 were generated.

Local and international leaders of GOA were asked to share some of the hardships they face in ministry. They gave the following hardships:

- i) **Social:** These include effects of the HIV-AIDS scourge, bringing rich and poor together, insecurity, drunkenness and sale of illicit brews, immorality, corruption in the community



and government, negative attitudes and lack of concern to support the vision of the church, high illiteracy levels in rural areas.

- ii) **Religious:** These include cults and animistic practices, witchcraft practices, denominational barriers, lack of passion for God and the lost etc.
- iii) **Economic:** These include lack of finances, facilities and materials, deterioration of members into worse levels of poverty, unemployment, lack of qualified church workers, poor state of economy, high mobility of church members in cities and towns etc.
- iv) **Geographical:** These include poor means of transport and far location of some churches from the head office.
- v) **Cultural:** These include ungodly traditional practices, ethnicity, language barriers, suspicion and individualistic tendencies in the cities.
- vi) **Other** includes poor health, inadequate training of church leaders, administration of developing regions etc.

**Figure 7. Classification of the greatest challenges to ministry**

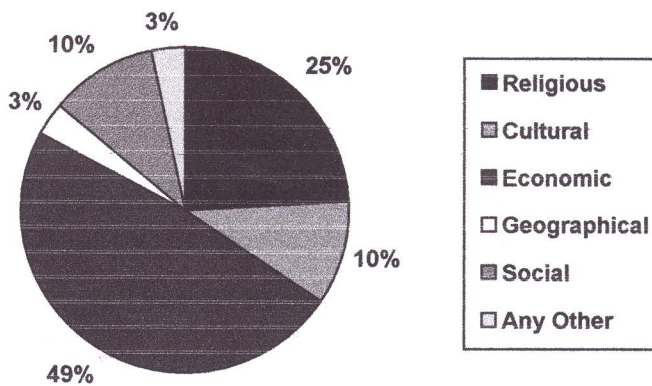
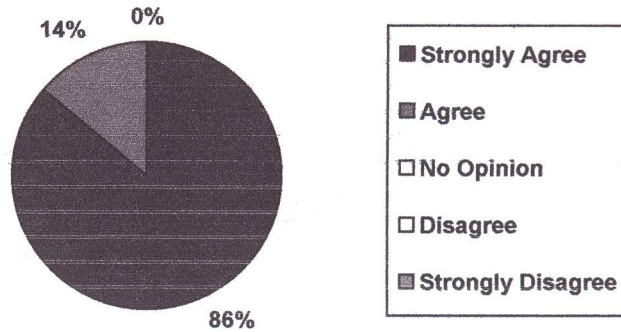


Figure 7 illustrates that the greatest challenges facing those doing ministry can be classified as: religious 24%, cultural 10%, economic 48%, geographical 3%, social 10% and 'any other' 3%.

**Figure 8. Doing holistic ministry is fulfilling**

From Figure 8 above, all the respondents agree that doing holistic ministry is a fulfilling calling with responses as follows: strongly agree (86%), agree (14%). Moreover there was no respondent with “no response, disagree and strongly disagree” responses.

The greatest challenge to most of the respondents is economic as they lack finances and other resources to carry out the vision. Economic challenges can be overcome by encouraging the church to be faithful in the grace of giving and to be good stewards of God’s resources. The church can also alleviate the poverty levels of the members and the communities they serve by encouraging people to work, initiate development projects and mobilizing resources for investment through self- help groups and micro-finance lending institutions.

There are religious challenges that need to be overcome through teaching the people the whole counsel of God, and ensuring that the gospel is relevant to the spiritual and physical needs of the people. Other hindrances require a truth and power encounter that the church must be able to provide to the recipients of the gospel.

The best way to overcome and continue in ministry is to be motivated from inside when the inner man has been renewed (Romans 12). This is the case with many of the respondents who despite the challenges and hindrances report that they find fulfillment in the ministry God has called them to do. Individual motivation of the leaders goes a long way to being able to respond to the various needs of the community.

## **CHAPTER 5**

### **CONCLUSION AND RECOMMENDATIONS**

The purpose of this study was to investigate how Glory Outreach Assembly employs holistic ministry approach in its vision of making disciples of all nations. The study collected its data using questionnaires, interviews and information obtained from church publications. The sample consisted of 30 respondents. Data was analyzed using both qualitative and quantitative techniques. Conclusions were drawn with confidence in reliability of these findings.

The church has been expanding rapidly since its inception in 1991. It has planted churches in four provinces of Kenya and also in Uganda and Burundi. It is hoped that this initiative will be a springboard to venture into the Great Lakes region and the rest of the continent of Africa. The vision is to make Christian disciples in the entire African continent and also send missionaries globally in particular among those without a Christian witness.

The church uses various strategies to make Christ known among the nations. These strategies are accomplished by using both tools of proclamation and social welfare. The most commonly used evangelistic methods are open-air preaching, person-to-person, house to house and friendship evangelism. There are other methods, which are rarely used which would bring greater impact in evangelistic efforts if they were combined. Street preaching if combined with person-to-person and other methods like drama and films would bring more fruits.

The church as a healing community of the people of God is entrusted to provide healing and hope in midst of oppression and hopelessness. Towards this GOA uses both proclamation and social welfare methods in its endeavors. These include church planting, mission to unreached people-groups, caring for the hurting and the homeless, training and developing leaders, reducing the HIV-AIDS prevalence and peace and reconciliation in conflict areas. Other programs are to alleviate poverty, mobilize resources and compassion ministries in the community.



The church in its planning and allocation of resources give high priority to evangelistic activities, mission to unreached people-groups, and leadership training and development. There are activities that should be given higher priority, these include: taking care of the orphans, works of compassion and developmental projects in the community. This would ensure that the spiritual and social needs of the people are addressed and taken care of.

The greatest challenges facing GOA in its endeavors to reach the nations are economic. This challenge hinders effectiveness in doing ministry holistically since meeting spiritual and physical needs of the people is expensive. Other challenges are religious, cultural and social problems. Intimacy with God, passion for the lost enhances fulfillment in ministry and helps to overcome hardships.

The study of the holistic ministry approach of Glory Outreach Assembly has revealed that this is the most effective strategy of incarnating Christ in manner that will build the church and transform society.

### **Recommendation to the Ministry**

The church has great burden to reach the unreached people groups in Kenya and other parts of the world. There are other churches and parachurches organizations doing the same. The researcher recommends that the church should make efforts to network with such institutions by sharing information, finances and personnel. Such a move will ensure that the gospel reaches these needy people faster and more productively.

Use of other contemporary and non-convention methods of evangelism such as film, video, drama, social events e.g. birthday parties, family meetings etc should also be used, as they provide rare opportunities to reach all types of people with the gospel without subjecting them to any formality. Involvement in community activities such as weddings, funerals, fundraising, development projects are good avenues of making useful links for evangelism and defending the faith. There is also need to organize follow-up and discipleship programs aimed at helping the new believers get grounded in the faith. This will enrich impersonal methods such as open-air preaching and reduce costs.

There is great need for GOA to make deliberate efforts and invest more resources to ensure that its leaders are well trained to be able to handle the rapid expansion and dynamics of combining proclamation with social concern.



### *Recommendations for Further Research*

Doing holistic ministry is dynamic and must continue as a good approach for indigenous churches.

It would be worthwhile to study further the following areas recommended by the researcher below:

1. There is need for a more detailed study on “each of the main strategies” of the ministry independently namely: church planting, missions to unreached people-groups, training and leadership development, caring for the homeless and the hurting, ministry to those infected and affected by HIV-AIDS, and peace and reconciliation.
2. Factors contributing to the rapid growth of Glory Outreach Assembly.
3. Since this study is limited to Glory Outreach Assembly, there is need for a study about other African Initiated Churches on the same topic.

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## APPENDIX A

### INTERVIEW GUIDE TO THE INTERNATIONAL AND NATIONAL LEADERS OF GLORY OUTREACH ASSEMBLY

#### Introduction

Dear servant of God,

The purpose of this research is to find out African initiated churches use the holistic ministry approach to reach the nations with the gospel of the Lord Jesus Christ. The researcher hopes that the findings of this study will greatly help Glory Outreach Assembly and similar churches in their endeavors of reaching all the nations with the gospel. Your participation in this research is quite essential if the purpose is to be realized. Therefore you are kindly requested to answer the following questions as fully as possible to the best of your knowledge.

#### I. PERSONAL DETAILS

Name \_\_\_\_\_ (optional)

Age \_\_\_\_\_ Sex \_\_\_\_\_

Marital status \_\_\_\_\_ Occupation \_\_\_\_\_

Leadership position in Glory Outreach Assembly \_\_\_\_\_

#### II. MINISTRY DETAILS

1. How many years have you served as a leader in this ministry? (If you have served in different tenures, please indicate the cumulative years you have served). \_\_\_\_\_ Years.
2. In which of the following categories would you place Glory Outreach Assembly? (Please tick the most appropriate)

African Initiated Pentecostal Church	( )
Local Missionary Initiated Church	( )
Foreign missionary church	( )
3. How was Glory Outreach Assembly started? What are the aims and objectives of Glory Outreach Assembly?

4. What are the main sources of your finances? What is the percentage of the total?

Source

Percent

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

5. How expansive is your outreach? Which peoples or tribes have you been able to reach and where?

Name of Tribe

Location

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

6. Please give a summary about the ongoing socio-economic projects in each location.

7. How do you go about planting a church in a new area?

8. Is community development part of your core values in the evangelization process? How do you integrate evangelism with social action?

9. How do you train or prepare your leaders for ministry?

10. What are hindrances and obstacles have you experienced in your proclamation and social welfare efforts? How have you overcome the above?

11. What is the detailed future plans of Glory Outreach Assembly in terms of: -

- a. Training and leadership development
- b. Reaching the unreached people-groups
- c. Global mission
- d. Resource mobilization
- e. Partnership with other churches and other parachurch organizations
- f. Poverty alleviation in terms of empowering the church members
- g. HIV-AIDS awareness and counseling programs
- h. Social and community development

Thank you for taking your time to complete this questionnaire.

God bless you abundantly.

## APPENDIX B

### QUESTIONNAIRE FOR THE REGIONAL LEADERS AND LOCAL PASTORS OF THE GLORY OUTREACH ASSEMBLY

#### Introduction

Dear servant of God,

The purpose of this research is to find out African initiated churches use the holistic ministry approach to the reach the nations with the gospel of the Lord Jesus Christ. The researcher hopes that the findings of this study will greatly help Glory Outreach Assembly and similar churches in their endeavors of reaching all the nations with the gospel. Your participation in this research is quite essential if the purpose is to be realized.

Therefore you are kindly requested to answer the following questions as fully as possible to the best of your knowledge.

Therefore you are kindly requested to answer the following questions as fully as possible to the best of your knowledge by placing a tick or words on space provided.

#### I. PERSONAL DETAILS

Name \_\_\_\_\_ (optional)

Age \_\_\_\_\_ Sex \_\_\_\_\_

Marital status \_\_\_\_\_ Previous occupation \_\_\_\_\_

Region \_\_\_\_\_

Name of Local Church \_\_\_\_\_

Name of People Serving \_\_\_\_\_

Location of the church/churches \_\_\_\_\_

Duration of Service \_\_\_\_\_

Type of Pastor/Church Leader (Tick appropriate category)

Full Time	( )
Part Time	( )
Volunteer	( )
Any Other	( )



## II. MINISTRY DETAILS

1. Which of the educational levels listed below do you fall into? : -
 

Primary	( )
Secondary	( )
College (certificate)	( )
College (diploma)	( )
Formal Bible School	( )
University Degree	( )
Any Other	( )
  
2. Which evangelistic methods are you using in your efforts to preach to the local community? Write the number that corresponds to the usage of various methods?  
**(4-commonly used; 3-used at times; 2-rarely used; 1-not used).**
  - Street preaching
  - House-to-house evangelism
  - Person-to-person evangelism
  - Literature evangelism (booklets/tracts)
  - Open air or market evangelism
  - Film evangelism
  - Gospel cassette and pictures
  - Friendship evangelism
  - Lifestyle evangelism
  - Home Bible study
  - Sports evangelism
  - Works of compassion
  - Anti HIV-AIDS campaigns (awareness & counseling)
  - Others (specify)
  
3. Which method do you find more fruitful i.e. achieve a relationship? Fill in one number based on your common experiences in the ministry? **(4-most fruitful; 3-fruitful; 2-rarely fruitful; 1-not fruitful)**
  - Street preaching
  - House-to-house evangelism
  - Person-to-person evangelism
  - Literature evangelism (booklets/tracts)
  - Open air or market evangelism
  - Film evangelism
  - Gospel cassette and pictures
  - Friendship evangelism
  - Lifestyle evangelism
  - Home Bible study
  - Sports evangelism
  - Works of compassion
  - Anti HIV-AIDS campaigns (awareness & counseling)
  - Others (specify)
  
4. How do you best describe Glory Outreach Assembly's contribution to the spiritual welfare of the people you are reaching with the gospel?
 

Very Significant	( )
Significant	( )
No Opinion	( )
Insignificant	( )
Very Insignificant	( )
  
5. What socio-economic efforts aimed at the welfare of the local community have you been using to evangelize your particular area?

6. How do you best describe Glory Outreach Assembly's contribution to the social welfare of the people you are reaching with the gospel?
- Very Significant ( )  
 Significant ( )  
 No Opinion ( )  
 Insignificant ( )  
 Very Insignificant ( )
7. To what extent do the needs of the community affect the direction or vision of the church?
- a) Very Great Extent ( )  
 b) Great Extent ( )  
 c) Small Extent ( )  
 d) Very Small Extent ( )  
 e) Not to any Extent ( )
8. Doing the type of ministry you are doing is a fulfilling calling.
- Strongly Agree ( )  
 Agree ( )  
 No Opinion ( )  
 Disagree ( )  
 Strongly Disagree ( )
9. What hardships do you face as you evangelize the particular people you are reaching?
10. The greatest challenge to your ministerial activities can be classified as:  
 (Tick appropriately)
- i. Religious ( )  
 ii. Cultural ( )  
 iii. Economic ( )  
 iv. Geographical ( )  
 v. Social ( )  
 vi. Any other ( )
11. What do you think is the most important ministerial ability for a church planter or a pastor before involving himself or herself in church ministry?
- i. Preaching ( )  
 ii. Worship ( )  
 iii. Evangelism ( )  
 iv. Disciple-Making ( )  
 v. Works of Compassion ( )  
 vi. Healing ( )  
 vii. Any Other ( )
12. In what ways should the church meet the needs of the community?
- i. Using its facilities ( )

- ii. Speaking for the Community ( )
- iii. Community Development ( )
- iv. Mercy ministry/works of compassion ( )
- v. Caring for those affected & Infected by HIV-AIDS ( )
- vi. All the above ( )
- vii. No Other way ( )

13. How would you rate the following activities in order of priority in the next year plan of your church?

**(4-High Priority; 3-Priority; 2-Low Priority; 1-No Priority).**

- \_\_\_ Plant new church/churches
- \_\_\_ Mission to the unreached people
- \_\_\_ Discipleship and leadership seminars
- \_\_\_ Evangelistic, Bible study and revival meetings
- \_\_\_ HIV-AIDS awareness and counseling campaigns
- \_\_\_ Small scale business ventures
- \_\_\_ Educational projects e.g. nursery
- \_\_\_ Compassion and mercy activities
- \_\_\_ Formal training of church leaders
- \_\_\_ Visiting, feeding and caring of the orphans
- \_\_\_ Church building, instruments and facilities



# NAIROBI EVANGELICAL GRADUATE SCHOOL OF THEOLOGY

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6<sup>th</sup> May, 2004

Glory Outreach Assembly  
P.O. Box 13490-00100  
Nairobi.

## TO WHOM IT MAY CONCERN

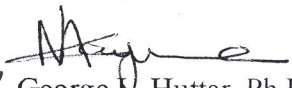
Dear The General Overseer,

## RE: RESEARCH WORK

The bearer of this letter, Mr. Silas K. Waweru is a student at Nairobi Evangelical Graduate School of Theology and is doing research towards the completion of the Master of Divinity (Missions). The research is on **“Holistic Ministry Approach of African Initiated Churches: A Case Study of Glory Outreach Assembly”**.

Any assistance that you can give to Mr. Waweru will be much appreciated.

Sincerely,

for:   
George E. Huttar, Ph.D  
Ag. Deputy Vice-Chancellor for Academic Affairs



## **CURRICULUM VITAE**

### **PERSONAL DETAILS**

<b>Name</b>	Silas Kinyua Waweru
<b>Date of Birth</b>	April 1965
<b>Nationality</b>	Kenyan
<b>Marital Status</b>	Married
<b>Number of Children</b>	4 (3 in Heaven)
<b>Name of Spouse</b>	Rahab Nyambura Kinyua

### **EDUCATIONAL BACKGROUND**

<b>1980-1985</b>	Kangaru high School for both Ordinary and Advanced Levels
<b>1987-1990</b>	Kenyatta University, Nairobi. B.Ed (Hons.) Arts
<b>2001-2004</b>	NEGST. M.Div. (Missions)

### **WORK EXPERIENCE**

<b>1990-1991</b>	A Teacher at Vyulya Girls High School
<b>1991-1994</b>	Teaching at Bishop Ngala Secondary School
<b>1995-2000</b>	Teaching at Gitwe Girls Secondary & Technical Institute
<b>1996-2000</b>	Head of Technical wing of Gitwe Girls Secondary & Technical Institute
<b>1997-2001</b>	Business Examiner with Kenya National Examination Council
<b>2000-2001</b>	Deputy Principal at Kabete High School

### **MINISTRY EXPERIENCE**

<b>1994-2002</b>	Local Church Pastor with Tigoni GOA
<b>1994-1998</b>	Deputy General Secretary of GOA National Executive Board
<b>1998-2004</b>	General Secretary of GOA National Executive Board
<b>2002-2004</b>	Missions Pastor at GOA Nairobi City Centre
<b>2004-To date</b>	GOA National Director of Missions to the Unreached People-Groups