

NAIROBI EVANGELICAL GRADUATE  
SCHOOL OF THEOLOGY

AN EVALUATION OF THE INTEGRATED  
APPROACH USED BY THE REDEEMED  
GOSPEL CHURCH INC, NAIROBI, TO  
REACH OUT TO THE POOR IN THE SLUMS

BY

SHADRACK KIOKO

A Thesis Submitted to the Graduate  
School in Partial Fulfilment of the  
Requirements for the Degree of  
Master of Divinity (Missions)

JULY 2005

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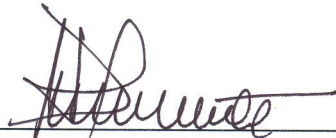
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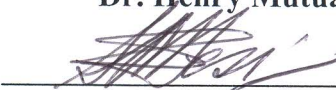
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July 9, 2005

Student's Declaration

AN EVALUATION OF THE INTEGRATED APPROACH USED BY THE  
REDEEMED GOSPEL CHURCH INC., NAIROBI, TO REACH OUT  
TO THE POOR IN THE SLUMS

I declare that this is my original work and has not been submitted  
to any other college or University for Academic credit

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

(Signed)   
Shadrack Kioko Kiamba

July 9, 2005

## **DEDICATION**

**To**

**My wife Rachel Matei,  
and our two sons: Emmanuel Kiamba, and Abundance Ngatho.**

## **ABSTRACT**

The purpose of this study was to understand and evaluate the specific approaches that are used by the Redeemed Gospel Church Inc. in her ministry approach towards the poor. The research was case study and data was gathered through questionnaires, interviews, access to church documents and a visit to the church ministry sites. Information from the church's website was also accessed he church. The first hypothesis was that the church has an integral approach to ministry. The second hypothesis was that lack of financial resources is a major challenge to integral ministry for this church.

The researcher examined the church ministry practices in light of literature by scholars, theologians and ministry practitioners who have been calling for integral missions. Literature review served to offer a platform for evaluation by offering a framework for what integral missions entail.

The findings revealed that approaches that are used by the church constitute an integral approach capable of bringing both spiritual and physical transformation of the poor. The poor are ministered to spiritually through the preaching and teaching of the word as well as through other spiritual activities like prayer. They are psychologically attended to in the education and training programs. There are other social welfare programs of the church to meet the social needs. A few of these programs include: the Savings and credit program, Emergency responses to disasters, Rehabilitation and other social activities like sports.

Based on these findings recommendations are made for the church in Africa to embrace an integral approach and find appropriate means of overcoming the challenges before her by building institutional capacity.

## ACKNOWLEDGEMENTS

I wish to acknowledge the support of my wife Rachel during my studies at NEGST and in the course of my research work. Together with our two sons; Emmanuel and Abundance, they were all a great encouragement.

I am deeply indebted to the faculty members of the Missions Department at NEGST. Special thanks to Dr. Mutua, my Academic adviser and First Reader for words of encouragement even in the midst of what looked like insurmountable obstacles to my academic studies. I have heartfelt appreciation for Dr. Mekonnen, my former Head of Department in Missions studies. He showed me great favor for me to believe that God was around NEGST. I appreciate the love and concern of Dr. Sessi, the current Head of Department, and Dr. Caleb Kim for sharing their missiological perspectives with me.

I am grateful to NEGST for giving me the chance and opportunity to study. Thanks for the friends of NEGST, the Oversees Council who paid for my scholarship, and Educating Africans for Christ for their very timely financial support. Our very dear friends, Beth and Bill Rumberger greatly supported me and my wife during our studies. May God be ever gracious to you.

I am sincerely thankful to Daniel Mutua Muvengi (World Vision) and his wife Christine (NEGST). They birthed in me the desire to study theology and the faith to come and do it NEGST. They did more than that; they sacrificially stood with me and my family and supported us to this very day. I am equally grateful to Daniel Wan'gan'ga and his wife Lillian. They too also took great sacrifice to see that all goes well with my studies.

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## CHAPTER 1

### INTRODUCTION

Today the Christian Church in Africa, and in particular Christian mission, is faced with issues that are monumental besides having been undreamed of. These issues are crying for responses that are both relevant to the times and in harmony with the Christian faith. Within Africa and in the mission field's horizon today, we are seeing a convergence of physical and spiritual needs that must be addressed effectively. It is sometimes unfortunately observed that there is a tremendous gap between the perspective of the scholar and that of the pulpit and pew, between insight and action.

Our understanding of mission work has continuously been dominated by a truncated view of what constitutes this task. On one hand in this incomplete view of mission, is the concern that ministry emphasis on redressing unjust social conditions and promoting human material welfare may undermine, even though unintentionally, the church's evangelistic mandate. In regard to this, it is feared that the church may loose its evangelistic zeal and instead use its social programs to coerce the hungry and the needy to make public decisions for salvation. On the other hand in the imbalanced view of mission is the call to an evangelistic task that ignores the social realities of people. Salvation is viewed as a way out of social, political and material life. Salvation might be compared to a drug that helps people escape from the harsh realities of this life.

In addressing these concerns, those who emphasize evangelism and those who champion social concern are often polarized into two opposing camps, creating, as a

consequence, a fragmented approach of the church's missions programs (Samuel and Chris 1999, 47). The Social ministry is continuously left to Christian Non Governmental Organizations (NGOs) while the church continues to fulfill what it views as its evangelistic mandate. Church and Christian NGOs thereby continue to exist as separate entities undertaking a mandate that is supposedly read from the same script, the Bible. Is it possible to look at this mandate for Christian missions in a manner that removes any polarities?

As people committed to world missions, having crossed into a new millennium, the need for the church to have an integrated approach to ministry cannot be overemphasized. We are at a juncture where our response to a hurting, hungry, oppressed, and lost world must be reaffirmed and expressed with clarity and conviction. Both Jesus and his followers were as concerned with the task of evangelism as they were with the needs of their followers.

The solidarity of a Christian should be with those who are weak, those excluded from power, and participation, from the basic necessities of life, those who are deprived of the means to live a dignified human life and those who have been relegated as of no consequence. Such solidarity is with the poor. The question is: "How does a Christian become a both salt and light in the midst of the poor?" If it is true that Jesus came that we might have life and have this life in abundance, then, the church's proclamation and demonstration of this life in its fullness, available in Jesus grows even more urgent as this world's society becomes more fragmented and disjointed.

It is in the light of these missiological concerns that the researcher studied the Redeemed Gospel Church Inc. (Huruma), a church which began in the neighborhood of Mathare slums started way back in 1974. The church began when Bishop Arthur

Kitonga with a seven-man team of committed and dedicated Christians answered God's call and took the courage to step forward to evangelize to the under-privileged in Mathare Valley. This church has rapidly grown to be not only a national church but also international, having its roots strategically planted and established within a context in which the realities of the poverty in the city are not concealed.

The Redeemed Gospel Church Inc. is a Pentecostal church that falls within the category of African Initiated Churches (AICs), the Vision and Mission and mission of the church being: "To reach the lost souls with the Gospel at this end of time". This church appears to be significantly involved in social ministry despite the cogent illustration of ambivalence among many Pentecostal churches towards the church's social ministry.

### **Statement of Research Problem**

The central research issue in this study was to examine the practice of an integrated ministry approach in the proclamation of the gospel to the urban poor within the slums by the Redeemed Gospel Church Inc.

### **Purpose of the Study**

The purpose of this study was to understand and evaluate the specific approaches that are used by the Redeemed Gospel Church Inc. her integral approach of ministry towards the poor.

### **Research Questions**

The study was informed by the following questions:

1. What approaches does the Redeemed Gospel Church Inc. have for doing ministry to the urban poor?

2. Do these approaches constitute an integrated approach to ministry that is able to bring about spiritual and social transformation of the poor?
3. What are the major challenges faced in the endeavor of integral ministry to the poor in the city?

### **Hypotheses**

The following two hypotheses were tested

1. The Redeemed Gospel church Inc. can be classified as having integral approach to ministry practice.
2. Financial resources are the greatest challenge to integral ministry practice in the church.

### **Significance of the Study**

This study is extremely important to all those who are involved in both mission theory and practice especially within the African urban poor context. It is hoped that the study will become a resource material towards understanding the dynamics of missions in the context of the poor within this 21<sup>st</sup> century leading to the formulation of models for an integrated biblical approach to missions for the urban church within the neighborhood of the poor.

It is also hoped that the study will serve to inform and guide the Redeemed Gospel Church Inc. in the church's future formulation of ministry approaches. The study will be helpful in guiding other churches that have a calling and ministry to the poor. This study will be vital for all those who are keenly interested in an integral approach to ministry especially in this 21<sup>st</sup> century with its many challenges and opportunities.

## **Methodology**

This research was a case study that took the descriptive mode. Data was principally gathered by use of questionnaires, interviews and recorded information.

## **Limitations and Delimitation**

This study focused on just one denomination, the Redeemed Gospel Church Inc. (in Huruma and the church's two branches in Mathare and Korogocho). It was not be possible to include other churches or organizations that are involved in the same type ministry in the same locality. Its suitability was due to distance, time and budget costs as it was within the reach of the researcher.

## **Definition of Terms**

It was important to define some of the terms as they were going to be used in this study.

### **a. Gospel**

The message of Good News of not only what Christ has done for humankind by his sacrificial death but also what the Holy Spirit is doing today and tomorrow to bring Christ's work into fulfillment.

### **b. Mission/missions**

'Mission' and 'missions' have been used with distinction among missiologists. In this study, 'Mission' is used in reference to the totality of God's work to reconcile humankind to himself. "Mission" is also used to refer to either a specific task or specific organization. The word 'missions' is used in reference to the various tasks of the church commissioned through the Holy Spirit. This task could comprise of such acts as proclamation of the gospel as well as social action.

c. Holistic

The sense of doing ministry that deals with the whole person and all areas of his/her life.

d. Integral missions/integrated approach

Integral missions is the proclamation and demonstration of the gospel in which the proclamation has social consequences as people are called to love and repentance in all areas of life and the social involvement has evangelistic consequences in bearing witness to the transforming grace of Jesus Christ. The spiritual and the physical belong together. An integrated approach to ministry will thus refer to the proclamation of the Good News that offers a holistic look at the spiritual and physical realities of people as one. It is “integrated” in the sense that all aspects of a person’s well being (spiritual, psychological and spiritual) are fully catered for. These aspects are viewed as being tied together and unable to exist or function independently. Not only does integral ministry address a personal well-being, the societal aspects are also in view for man is a social being.

e. Evangelism

The concept of evangelism has been changing for many who are studying missiology. This study nevertheless uses the word evangelism as used within its old traditional sense and meaning of preaching the gospel to those who have not experienced the saving grace of Jesus Christ, seeking to persuade them to accept and believe in the gospel. Thus evangelism refers to efforts or the work aimed at bringing one to the saving knowledge of Jesus Christ. It is the communication of the gospel in such a way that demands a decision from the hearer. The content of this gospel being centered on the death and resurrection of Jesus Christ, the son of God.

f. Transformation

This term will be used in reference to the process of change after conversion experience from a condition of human existence that is contrary to God's purposes to one in which people can fully appreciate the will and the blessing of God for them.

g. Transformational development

The term is used mainly by practitioners of integral missions who are engaged in development ministries and organizations (like World Vision), which base their ministry work on Christian principles. This phrase is used to refer to the lifelong process of changing for the better.

h. Felt Need Concept

Integral ministry does not assume to prescribe solutions for the poor without involving them. The poor have potential and are a part of their own solution. They have felt needs that should not be ignored. The felt need concept is the effort to ascertain the needs of the people being ministered to and address them.



## **CHAPTER 2**

### **LITERATURE REVIEW**

There is much literature that seeks to build a realistic understanding of the concept of integral missions in our contemporary context. The review below is both substantive and thematic overview of the various positions that have been articulated towards a better understanding and conception of integral missions. The literature review will be limited to the field of integral missions that are directed towards the poor.

#### **Calls for Integral Missions**

A better beginning point for our literature review will be to start by looking at historical developments in the field of integral missions in the concluding years of the last century. As René Padilla has advanced, the itinerary of the concept of integral mission can be traced by surveying the international evangelical conferences of the last few decades. In the paper entitled “Integral Mission and its Historical Development”, Padilla showed how the concept of integral mission became a part of the evangelical agenda beginning with the 1966 Wheaton Congress on the “World Mission of the Church” and concluding with the 1983 Wheaton Conference on the “Church in Response to Human Need.” (The Micah Challenge, 2001).

Christian comments that the Wheaton Congress (April 9-16, 1966) heralded a fresh initiative on the part of the evangelicals to actively consider theology of mission (Christian 1999. 61).

Between these two conferences, the Lausanne Covenant among other conferences was held in 1974. The Lausanne 1974 International Congress on World Evangelization has turned out to be a definitive step in affirming integral mission as the mission of the church. Padilla continues and observes rightfully that, “in view of the deep mark that it left in the life and mission of the evangelical movement around the world, the Lausanne Congress may be regarded as the most important worldwide evangelical gathering of the twentieth century. It became a catalyst for evangelism and a matrix for theological reflection on issues that were placed on the evangelical missionary agenda by the Lausanne Covenant”. (The Micah Challenge, September 2001).

Of particular importance for the consideration of integral mission was another International Consultation on ‘Simple Lifestyle’ held in Hoddesdon, England, March, 1980, in which the conference participants denounced environmental destruction and wastefulness and hoarding. This conference sought to highlight address the causes of injustice. The pointed out to the need for the church to stand with God and the poor against injustice, suffer with them, and call on rulers to fulfill their God-appointed role (Christian 1999, 65).

The strongest evangelical statement of commitment to integral mission in the last quarter of the twentieth century was the Wheaton 1983 Statement, Transformation: The Church in Response to Human Need, which was drawn up at the end of the Consultation on the Church in Response to Human Need held in Wheaton, Illinois, 1983. A statement from the meeting recognizes that:

...only by spreading the Gospel can the most basic need of human beings be met: to have fellowship with God’. But it is also critical of Christians who ‘have tended to see the task of the church as merely picking up survivors from a shipwreck in a hostile sea’. It makes no allowance for any type of acquiescence in the face of social evil: ‘either we challenge the evil structures of society or we support them’. It objects to ‘many churches, mission

societies, and Christian relief and development agencies [that] support the socio-economic status quo, and by silence give their tacit support'. It asserts that 'evil is not only in the human heart but also in social structures' and points to Jesus' example, who 'through his acts of mercy, teaching and lifestyle ... exposed the injustices in society and condemned the self-righteousness of its leaders' (The Micah Challenge, September 2001).

According to James W. Gustafson, the declaration and the main body of the Wheaton '83 Statement highlight a struggle on the part of evangelicals to move from a separatist understanding of the relationship of evangelism and social action to a more holistic or integrated understanding of the relationship between the two (The Micah Challenge, September 2001).

Padilla rightfully observes that "The Wheaton 1983 Statement is quite an accomplishment as a synthesis of the theological basis for integral mission and a summary of the most significant questions that may be raised with regard to the Church as God's agent for holistic transformation. It would be difficult to find in evangelical circles around the world any document drawn up after 1983 that would go further than the Wheaton 1983 Statement in recovering an integral view of the Church and its mission." (The Micah Challenge, September 2001).

"The Micah Declaration on Integral Mission" which was developed by participants in the Micah Network's consultation on Integral Mission held at Oxford in September 2001 articulates further the theme of integral missions. The participants in the consultation - 140 theologians, church leaders and relief and development workers from around the world came up with a definition and relative elements of integral missions which have greatly influenced this study. One very important and key issue in the Micah Network consultation's definition of Integral mission is the tying together of the proclamation and demonstration of the gospel.

"It is not simply that evangelism and social involvement are to be done alongside each other. Rather, in integral mission our proclamation has social consequences as we call people to love and repentance in all areas of life. And

our social involvement has evangelistic consequences as we bear witness to the transforming grace of Jesus Christ...The grace of God is the heartbeat of integral mission.” (The Micah Challenge, September 2001).

The Micah declaration examines four aspects of integral missions, namely:

### 1. Integral Mission with the Poor and Marginalized

“The poor like everyone else bear the image of the Creator. They have knowledge, abilities and resources. Treating the poor with respect means enabling the poor to be the architects of change in their communities rather than imposing solutions upon them. Working with the poor involves building relationships that lead to mutual change.” (The Micah Challenge, September 2001).

### 2. Integral Mission and the Church

“The future of integral mission is in planting and enabling local churches to transform the communities of which they are part. Churches as caring and inclusive communities are at the heart of what it means to do integral mission. People are often attracted to the Christian community before they are attracted to the Christian message.” (The Micah Challenge, September 2001).

### 3. Integral Mission and Advocacy

“We acknowledge the command to speak up for those who cannot speak for themselves, for the rights of all who are destitute in a world that has given ‘money rights’ greater priority than human rights. We recognize the need for advocacy both to address structural injustice and to rescue needy neighbors.” (The Micah Challenge, September 2001).

### 4. Integral Mission and Lifestyle

“There is a need for integral discipleship involving the responsible and sustainable use of the resources of God’s creation and the transformation of the moral,

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intellectual, economic, cultural and political dimensions of our lives. For many of us this includes recovering a biblical sense of stewardship.” (The Micah Challenge, September 2001).

### **Integration of Evangelism and social Concern**

A major hurdle to integral missions has been the formulation of biblically based principles that blend evangelism and social concern. Samuel and Chris argue that the theme of the kingdom of God provides a fruitful starting point to begin formulating principles of a biblically based theology of church mission aimed at the integration of evangelism and social concern (1999, 113). Jesus came preaching the good news of the kingdom of God (Mark 1:15). While proclaiming the kingdom of God, Jesus responded to sickness and disease with healing and wholeness, to hunger with food in abundance, and to death with hope in the resurrection.

Rene Padilla supports this same position when he argues, “because the kingdom of God has been inaugurated in Jesus Christ, the mission of the church cannot be properly understood apart from the presence of the kingdom. The mission of the church is an extension of the mission of Jesus. It is the manifestation (though not yet complete) of the kingdom of God, through proclamation as well as through social service and action” (Padilla 1985, 192). Thus, to Padilla, evangelism and social responsibility are inseparable in mission work and in the agenda for missions. “Both word and deed are inextricably and united in the mission of Jesus and his apostles, and we must continue to hold both together in the mission of the church, in which Jesus mission is prolonged until the end of the age” (1985, 197).

Social ministry and evangelical witness are really inseparable. They have always existed side by side in scripture without conflict. John Stott states that the

Great Commission to make disciples does not supercede the Great Commandment of love for the neighbor but rather adds a new and urgent dimension to love (Stott 1975, 29).

David Moberg points out that when a church engages in social actions and social services, community leaders become aware of its existence. They also become favorably disposed towards it. The community leaders are more likely to listen when the church leaders speak to public issues. They will even refer people with spiritual problems to the church's ministers, may turn to the Christian for help in times of need, and are more likely to open their mind to give favorable consideration to the claims of Christ (Moberg 1972, 159).

According to Kingsley Larbi, the biblical God who revealed his love for mankind in Jesus Christ is the God who through out the scriptures shows a preferential option for the poor. His children are therefore to reflect His character by taking up the cause of the needy (Larbi 1990, 231). Larbi views integral missions as reflecting the very character of God, a God who “upholds the cause of the oppressed and gives food to the hungry...sets the prisoners free...gives sight to the blind... lifts up those who are bowed down...loves the righteous...watches over the alien... sustains the fatherless and the widow...”

Larbi further claims that evidence from the scriptures confirms that Jesus placed a high premium on human needs, be they spiritual or material. “The need to satisfy one’s hunger, to deliver the oppressed from the fetters of the devil, to heal the sick were all placed over the observance of the Sabbath” (239). Speaking of the “pie in the sky” Gospel, Larbi challenges that when faced with the realities of life and, when our children go hungry for want of food, when our bodies are sick and the

hospitals are without medicines, at such a point the “pie in the sky” Gospel loses its meaning and relevance.

John Wesley adds a voice to the importance that Jesus attached to an integral ministry to the poor, which he says was not incidental but part and parcel of the community gathered around Jesus and his disciples. The poor were integrated to participate in the community without any discrimination. Through proclamation and practical action, Wesley points out that the whole church holistically met the needs of the community around them (Nguuh 2003, 20-21).

David Bosch in his monumental work, *Transforming Mission* argued that it is necessary to write about the meaning of mission for our time, keeping in mind that the present era is fundamentally different from that in which the gospels and the letters were written to the first and second generations of Christianity. We cannot therefore appeal in a direct manner on a one-to-one basis to the words of the biblical writers to our own situation. However, “with creative and responsible freedom, we can prolong the logic of the ministry of Jesus and the early church in an imaginative and creative way to our own time and context” (Bosch 1991, 181). Bosch’s maintained that, mission as an indispensable dimension of the Christian faith, at its most profound levels, has a purpose of transforming reality around it.

From the above literature review, we move on to highlight some principles that would act as lenses for the evaluative process in the practical integral mission situation. The foundational premise of integral ministry is that both faith and action are rooted in God’s self-revelation in both the Old and New Testaments. Vivid illustrations of love need to attend to the proclamation of the gospel of Jesus Christ. The result should be transformed lives, with the evidence for fruitful Christian living. An integral approach to Christian witness must reunite three elements of the gospel

message, namely, word, sign, deed together. Such a gospel will not be a disembodied message but one that is carried and communicated in the life (the fourth element) of Christian people.

Our salvation is very much bound up with our commitment to the transformation of the material and earthly realities around us and to the creation of a new society. Just as our faith itself is ultimately the grace of God with which we cooperate, so too the divine gift of salvation is woven into that very texture of involvement with which we attempt to change the conditions of poverty and misery as well as exploitation, affecting our people.

### **Summary of the Key Missiological Principles in the practice of Integral Ministry**

#### *1. An integral approach to ministry will proclaim the word of God.*

“It would not be right for us to neglect the ministry of the word of God in order to wait on tables.” (Acts 6:2). The ministry of the word is very central in doing integral ministry. There is a strong concern for reconciliation in the message of the word. The central point of the biblical story is to redeem. This redemption is material as well as spiritual. God is working to redeem and restore the whole of creation, human beings and all living things to himself.

The creation waits in eager expectation for the sons of God to be revealed. For the creation was subjected to frustration, not by its own choice, but by the will of the one who subjected it, in hope that the creation itself will be liberated from its bondage to decay and brought into the glorious freedom of the children of God (Ro. 8:19-21).

The word is to be preached to the people to God and bringing them into a church fellowship where they can be discipled in their faith. It is indispensable that



the good news (the word) of Jesus Christ is proclaimed and that individuals place their faith in Christ for salvation.

All this is from God, who has reconciled us to himself through Christ and gave us the ministry of reconciliation: that God was reconciling the world to himself in Christ, not counting men's sins against them. And he has committed to us the message of reconciliation. (2Cor. 5:18-19, NIV)

2. *An integral approach to ministry will manifest deeds of love*

The society according to God's will could be rightly be viewed as the one depicted in Deuteronomy 15:4. "Not one of your people will be poor." In the early church, we find a community in which no one lacked anything. "There were no needy persons among them. For from time to time those who owned lands or houses sold them, brought the money from the sales and put at the apostles' feet, and it was distributed to anyone as he had need" (Acts 4:34, NIV). This early Christian community had an integral view of its ministry and community life. In Acts 6:1-7, as the church continued growing, the apostles came up with a proposal for men to be chosen who are filled with the Holy Spirit to look into the affairs of serving tables (deeds of redistribution), a proposal that pleased the whole group of believers. As a result, in verse 7, it is reported, "So the word of God spread. The number of disciples in Jerusalem increased rapidly and a large number of priests became obedient to the faith." Deeds of love are an integral part in the spread of the word.

If God's people with resources are living in the poor community and are a part of it, their skills and resources will be applied lovingly towards solving the problems of that community.

3. *An integral approach to ministry will work with the Felt Need Concept*

Many times, Jesus solved people's problems by asking them the specific things they wanted him to do for them. He attended to their felt needs. Jesus also enquired to know what the people had towards solving their problems. These are two

major strands of the felt need concept; the first being based on the needs in poor communities while the other focuses on the assets of a community and building upon them. When redistribution was done in Acts 6, it was based on need. There is need in integrating the two strands of the felt need concept.

It is after a community has decided where they want to focus some of their attention that the community is then directed to the means with which they themselves can bring this about. What qualities, talents, and abilities does the community have that can help solve these problems? The focus is on the community members seeing themselves as the solution to the problem, not some government program or outside group that is going to be their salvation. It is essential for the leadership to help facilitate the community to focus on their strengths and abilities to make a difference.

#### *4. An integral approach to ministry will bring about Leadership Development*

Leadership talent resides even among the poor and integral ministry is careful to spot for leaders from among them. This is most effectively done by bringing up Christian leaders from the community of need, who are able to remain working in the community. Most Christian ministries will put a strong accent on youth development, winning youth to Christ as early as kindergarten and then following them all the way through college with spiritual and educational nurturing.

Leadership development is possible only when there is longevity of ministry. All too often people are guilty of trying to have quick fixes in poor neighborhoods. Leadership development is of the highest priority in an integrated approach to a community's transformation in that for continuity of ministry, each ministry must have a dynamic youth ministry that is reaching young people with the good news of Jesus Christ and then discipling them in their faith. This will take at least a long time

to accomplish, so a minister must plan to stay in the neighborhood for at least that long.

5. *An integral approach to ministry will engage in incarnational ministry*

A life that is lived out by the bearers of the word will be the best starting point of integral ministry. Bryant Myers has observed that one of the most incredible parts of the biblical account is the idea that the triune God would stoop to becoming flesh and dwelling among us (Jn. 1:14). He argues that the incarnation is best evidence of how seriously God takes the material world, smashing any argument that God is only interested in the spiritual realm and that the material is somehow evil or unworthy of the church's attention (Myers 1999, 46).

Jesus willingly emptied himself of his divine prerogatives making himself nothing (Phil. 2:7), came and lived his life by deed, word and sign. The effective messenger of the gospel to the poor will also need to be willing to empty himself/herself and live among the poor, as a concrete and real witness, evidencing the ideals of the kingdom of God.

6. *An integral approach to ministry will bring about Church-Based faith communities within the target communities*

It is practically impossible to do effective integral ministry apart from nurturing a community of faith can best provide the thrusts of evangelism, discipleship, spiritual accountability, and relationships by which disciples grow in their walk with God. It is the responsibility of this church community to evangelize, disciple and nurture people in the Kingdom. From the command of Jesus, it is the responsibility of the members of the kingdom community (church) to love their neighbors and their neighborhood.

Churches should be seen as lovers of their community and neighborhoods. It is out of the church body that ideas and programs should emerge. It is in the church where people gather to be rejuvenated and have their personal needs met. The church helps people to understand that each person has gifts and talents and all must utilize those for the greater good of the community.

A worshipping church breaks down many of the barriers that hinder her ministry including racial, educational and cultural barriers that often separate people in communities. The church with an integral approach to ministry finds the need of planting and building communities of believers, communities that can provide tangible evidence of the Christian life.

*7. An integral approach to ministry will bring about Empowerment of the target group*

Empowering people to meet their needs is an important element to an integrated Christian Ministry. How does a pastor ensure that people are able to help themselves after they have been helped? Oftentimes, Christian ministry, particularly in poor communities, creates dependency. This is no better than a government welfare program. The Bible teaches empowerment, not dependency.

In the Old Testament, empowerment is an important aspect to God's care for the poor. In Leviticus 19 and Deuteronomy 24, when the farmers harvested their crops, they were only allowed to go through the field one time. What was left behind or dropped on the ground was available for any widow, alien, orphan or poor person to come and harvest. This program was one that empowered people.

Three principles come out of this welfare system in the Old Testament. First, there must be opportunity for people to get their needs met. In Deuteronomy and Leviticus, this happened to be a field with food in it. Secondly, the person who had a need must be willing to work for it. The widow, alien, orphan or poor person must go

into the field and pick up the crops. This, then, involved work on the part of the poor. “If you don’t work, you don’t eat” (2 Thessalonians 3:10). Thirdly, when these first two principles are working, a person's dignity is affirmed. Oftentimes, charity handouts demean a person and strip him or her of dignity. Empowerment affirms a person's God-given dignity.

Empowerment is not only physical but also spiritual. This is where the dynamics of power encounter are brought in. Witness without spiritual power cannot have spiritual impact. Believers need to be given spiritual tools for confronting evil forces (Ephesians 6:10-16). The importance of prayer and fasting is realized as the church prays and God in answer to prayer works supernaturally beyond human limits turning things that appeared impossible to be possible.

8. *An integral approach to ministry will bring about advocacy for the rights of the target group*

Many refer to the work of providing a voice for the voiceless as the ministry of advocacy. Advocacy is seen as a response to the biblical exhortation of Proverbs 31:8-9.

Speak up for those who cannot speak for themselves, for the rights of all who are destitute. Speak up and judge fairly; defend the rights of the poor and needy.

Evil has structural dimensions. Many poor people are poor not because they are lazy but because of the bad societal structures that favorably disposed towards the rich. The biblical call to advocacy gets support from the straightforward simplicity of Christ’s command to love our neighbors. Jesus said that all of the law and the prophets were summed up in the command to love God and to love our neighbor as ourselves (Matthew 22:35-40).

The above eight principles form this researcher's premise on the understanding of integral ministry; and by and large provide the underpinnings of the research questions. The items in the questionnaire were designed to elicit for responses that would solve the research questions in light of these key principles. The same principles were also used as units of analysis in answering to the research questions.

## **CHAPTER 3**

### **METHODOLOGY**

This section deals with the methodology used by the researcher to collect relevant and helpful information. To research on integral missions necessitated more than just reviewing the relevant literature. It required the collecting and interpreting information from the church being studied. The chapter explains the steps followed in carrying out the envisioned research, and gives details of the rationale for the choice of research approach, the research participants, data collection approaches and procedure, data analysis as well as validation and verification approaches.

#### **Research Approach**

The researcher gathered data through questionnaires as well as interviews. The research sought access to official church records such as minutes, some of the policies on the operation of the church programs towards the poor, the statistics of what the church has already undertaken in carrying out an integrated approach to ministry.

#### **Rationale for choice of Research Approach**

This study is both descriptive and evaluative and as such the researcher used both descriptive and evaluative methods to cover all that is entailed. The study attempted to look at integral missions as practiced by the Redeemed Gospel Church Inc. (Huruma). It involved using multiple stages of collecting data and the refinement and inter-relationship of categories of information. A primary feature is the constant

comparison of data with emerging categories and theoretical sampling of different groups of data to maximize the similarities and differences of information.

### **Research Approach Description**

This research is a case study and as a case study, the researcher explored in depth a program, an event, an activity, a process, or one or more individuals. “Time and activity bind the cases, and researchers collect detailed information using a variety of data collection procedures over a sustained period of time” (Creswell 2003, 15). Data was gathered through the means of:

1. Interviews
2. Questionnaires
3. Church records, Newsletters and visiting the church website

### **Research Participants**

#### **Population**

The target population for this study was the Redeemed Gospel Church Inc. in Huruma, Nairobi. The research sought for views from the church’s leadership at the headquarters in Huruma, and the leaders in charge of ministry to the poor in Mathare and Korogocho slums. Together with the responses of the leaders, the researcher also sought to incorporate the data concerning the church found on the church website.

#### **Sampling frame**

In qualitative sampling the researcher has the responsibility to choose the site and participants in the inquiry. In this inquiry the researcher purposed to interview leaders in the headquarters of the Redeemed Gospel Church, Huruma, and key leaders



in both Mathare and Korogocho. The rationale behind the selection of this church was its strategic situation and involvement in ministry to the people in Mathare and Korogocho Valley slum area. The dynamics of carrying out integral ministry practices is something that the researcher wanted to find out from the research participants.

### Data Collection Approaches and Procedures

According to Sogaard, “Data collection in the field is the phase of the research project where interviewers meet the respondents, or self-administered questionnaires are filled out by selected people” (Sogaard 1996, 169). Collecting research data with questionnaires is being extensively used in educational research with the objective of “collecting information that is not directly observable... about the feelings, motivations, attitudes, accomplishments and experiences of individuals” (Gall, Borg and Gall 1996, 288).

Gall, Borg and Gall note that questionnaires have two advantages over the interviews in collecting research data: the cost of sampling as well as the time of collecting data is reduced. But they have two limitations as well: first, once distributed, items cannot be modified. Second, questionnaires cannot probe deeply into respondents’ opinions and feelings. On the other hand interviews have the major advantage of adaptability and the building of trust and rapport with the respondents, thus making it possible to obtain information that probably the individual would not reveal by any other data collection method” (1996, 289).

### Data Collection

The process of collecting data in qualitative research is quite involving on the part of the researcher who has to be there in the specific site and make plans with the

participants to provide all information required. Mugenda and Mugenda (1999) observed that there are three methods usually used to collect data in qualitative research. The first method is direct observation where the required behavior is observed in a particular setting. The second method is participant observation where an observer who is a regular, full time participant in the activities being observed collects data. A researcher compiles data through long-term interaction with the subjects in the context of their every day lives. The third is the interview method. This is face-to-face interaction between the researcher and the subjects by use of an interview schedule. This researcher employed all the three methods of obtaining data.

Interviews are preferred for two reasons: First, people are more willing to talk than to write. Secondly, this method stimulates respondents to state their feelings more freely than they would individually in writing (Gall, Borg, and Gall 1996, 307-8). Interviews have an advantage of providing in-depth data, which is not possible to provide using a questionnaire (Mugenda and Mugenda 1999, 83). The interviews involved unstructured and generally open-ended questions that were few in number and intended to elicit views and opinions from participants. The researcher was able to schedule appropriate times for interviews with the subjects.

Since it was not possible to interview all the potential subjects within the time apportioned for this research, the researcher contacted interviews for certain pastors and key person in the church. The researcher also personally administered questionnaires to the elders and other leaders together with a section social workers in the Redeemed Gospel Church Development Project (RGCDP). The researcher also visited specific sites to view ongoing ministry work within the slums for participant's observations.

### Study's Time Frame

Time is a limiting factor since one has to travel to the place of the target population to interview and also observe the participants. In the case of this study, most of the interviewees were easily accessed because of the population site being within Nairobi, within which the researcher was able to travel conveniently. Interviews were scheduled and done. The research raw data was collected within a period of three months.

### Number of Research Participants

Interviews are time consuming and the researcher undertook five interviews for the three pastors and two key leaders in the RGCDP program of this church. In each interview the researcher spent an average of one hour. In addition, the researcher administered questionnaires to fifteen leaders of the church's Development Project RGCDP program. The total number of research participants was thus twenty persons.

### Permission for Conducting the Study

The researcher made an appointment with the Administrative Pastor of the church and expressed interest in carrying out a study on the church's integral mission approach. A formal letter from the Deputy Vice Chancellor in charge of Academic affairs at Nairobi Evangelical Graduate School of Theology backed the researcher's request for permission. Permission for conducting the study was granted by the Administrative Pastor of this church. Permission also included access to some of the church documents that may have information relevant to the study. Such documents included the church missionary reports, church bulletins and minutes that had a bearing on this study.

## **Validation and Verification Approaches**

Researchers need to convey the steps they will take in their studies to check the accuracy and credibility of their findings. In a limited way qualitative researchers can use reliability to check for consistent patterns of theme developed among several investigators on a team (Creswell 2003, 195). In this study the researcher opted for the following validation approaches:

### **Triangulation**

This method examines evidence from the sources and uses it to build a coherent justification for themes triangulate from different data sources. The researcher used evidence derived from personal observation, interviews and relevant information from the church documents to prove justification for themes adopted.

### **Member Checking**

This method determines the accuracy of the qualitative findings through taking the final report or specific descriptions or themes back to the participants and determining whether these participants feel that the findings are accurate. The researcher took the research findings back to the participants to confirm the authenticity of data collected.

### **Use of Peer Debriefing**

To enhance the accuracy of this study, the researcher gave the research findings to someone who has experience in research work to peruse through and see if the appropriate precautions in research have been undertaken.

## CHAPTER 4

### DATA ANALYSIS AND FINDINGS

The purpose of this study was to examine the Redeemed Gospel Church's integrated ministry approach of ministering the gospel to the poor. This chapter presents the findings that came from the administration of questionnaires, interviews with the church leaders, examination of church doctrines, visiting the church website (<http://www.redeemedgospel.org/index.html>) as well as the researchers personal involvement and observation of the this church's ministry practice.

The research questions that this study sought to answer were:

Research Question 1: What approaches does the Redeemed Gospel Church Inc. comprise an integrated approach to ministry?

Research Question 2: Are these approaches appropriate to bring about spiritual and social transformation of the poor?

Research Question 3: What are the major challenges faced in the endeavor of practical integral ministry directed to the poor?

As part of the research strategy in examining the Integral Approach of ministry to the urban poor as practiced by the Redeemed Gospel Church, the researcher administered questionnaires to the ministry leaders who are involved in the ministry to the poor in the Huruma Church, and in Mathare and Korogocho churches (branches of the Huruma church) and carried out the interviews. At the end of the interviews, the research carried the raw data with him. Findings from the interviews were compared and contrasted with those from the questionnaires and compared with

other church documents as well as the information from the website. The responses are given in tables of frequencies and analyzed in simple percentages.

### Preliminary Information

The first four items in the questionnaire were aimed at finding the respondents' experiential knowledge and conversance with the church ministry affairs, as well as their involvement and their understanding of the poor.

#### 1. Period in ministry-

Table 1. Period in ministry

Period in ministry (Years)	Frequency	Percentage (%)	Cumulative Percentage (%)
26-30	1	6.67	10
21-25	3	20.00	30
16-20	3	20.00	40
11-15	4	26.67	70
6-10	3	20.00	80
1-5	1	6.67	90
<b>Total</b>	15	100	100

Mean no. of years in ministry = 13.4 years

The results show that over 90% of the ministry leaders have been in the ministry for over five years while 40% had been in ministry for 10 years and above.

The average number of years is 13.4 years and 70% of the respondents have more than 8 years in ministry. This in essence would mean that these respondents have had considerably good time to be conversant with the manner in which the church practices her ministry to the poor.

## 2. Respondents' Views on Leadership Positions-

The different views held by the questionnaire respondents are analyzed and illustrated in table 2 below which illustrates the responses received. From table 2, it can be seen that there is good representation of various leaders of the church in the respondents who were involved in this study. All the respondents have responsibilities that are entrusted to them and thereby are people whom the church counts on their leadership abilities.

Table 2. Leadership Position

<b>Title</b>	<b>Frequency</b>	<b>Percentage (%)</b>
Pastor	3	20.00
Social Worker	6	40.00
Administrator	2	20.00
Youth leader	2	20.00
Elders	2	20.00

## 3. Respondents' involvement in ministry to the poor within the slums-

The aim here was to find out if the respondents had prior experience from active engagement in ministering to the poor especially in the slums. This closed ended question received an overwhelming YES answer implying that 100% of the respondents had been engaged in ministry to the poor within the slums.

## 4. Respondents' understanding about the poor according to the bible-

The intent of this question was to gauge the respondents' theological perceptions as to who the poor are. A broad spectrum of responses was given which are summarized and sampled in the Table 3 below. The table shows the frequency of some of the words that the respondents used in their description of the poor. The

words with similar meanings were put together and represented by a common one term.

Table 3. Description of the Poor

<b>Item in description of the poor</b>	<b>Frequency of item</b>	<b>Percentage (%)</b>
The needy	12	80
Unable to cater for their basic needs	10	66.67
Spiritually deprived	6	40
Unable to live a good life	4	26.67

The poor in this context are described as the needy ones, and those who cannot afford for themselves the basics of life such as food, clothing and shelter was outstanding in the responses. Twelve out of the total fifteen research participants (80%) described the poor as the needy ones who cannot afford these basics of life.

One of the definitions in the category of lacking food had to do with “living from hand to mouth” implying the poor are those who have nothing to save. Six of the respondents (40%) added a second description of the poor as the spiritually deprived. to the poor showed the poor as those without daily provisions. There was a dimension of health given to the poor by one of the respondents who saw the poor as those in need of health. The words “unable” and “cannot” featured repeatedly in describing as to who the poor are.

### **Findings and Interpretation**

The purpose of the first four questionnaire items was to make observations on the credibility of the respondents as regards providing informed and reliable data. The researcher sought to examine both their knowledge and experience as a way of



authenticating the responses they gave. As illustrated in table 1 and table 2, ninety percent of the respondents had been in ministry for over five years. Many of the respondents were also in senior ministry positions. All the respondents stated that the church had specific approaches for ministering to the poor. This shows an awareness that the church has approaches that used for doing ministry to the poor.

### **Data analysis for Research Question 1**

*What approaches does the Redeemed Gospel Church Inc. have for to doing ministry to the urban poor?*

This first research question was answered through the questionnaire item entry number 5 to 7 (see appendix A).

First the respondents were asked whether the church had specific approaches for ministering to the poor (Questionnaire item No.4 in appendix A). In response to this question all the respondents were 100% in agreement that the church has very specific approaches for ministering to the poor.

Questionnaire item No. 6 sought to know some of the approaches used by the church in ministering to the poor. A broad array of responses was extracted. Together with the questionnaire responses, the researcher also browsed the church website where similar information has been pasted.

The researcher established that most of the approaches in regard to ministry towards the poor fall under the church's social welfare program - Redeemed Gospel Church Inc. Development Project (RGCDP). This program was initially started to meet the social needs of the people living in Mathare Valley but the research found that the program has grown to include Korogocho. The following programs and activities were found in operation.

1. Education- There is an education program that aims at increasing access to education by poor people through setting up schooling institutions and sponsoring children for primary, secondary and college/university education.
2. Nutrition- The church operates a Nutrition program whose aim is to enhance the nutritional status of people through establishment of feeding centres and providing nutrition education by setting up nutrition demonstration kitchens that demonstrate preparation of balanced diet meals.
3. Health- The program seeks to promote the poor's access to primary health care facilities through provision of both curative and preventive health services. Curative services are offered through the programs clinics while preventive services are offered through the health education awareness campaign. This also includes awareness campaigns on HIV Aids and people living with Aids. The program has set up a Voluntary Counseling and Testing Centre (VCT) at the clinic in Korogocho Slums.
4. Social rehabilitation program- This involves settling of families from what the church refers to as paper houses to semi permanent buildings The program is also concerned with rehabilitating street children and equipping them with skills that enable them earn income.
5. Vocational training- The church operates a vocational training program that aims at enhancing the community's self reliance by providing access to training in secretarial, tailoring, welding and computers and language (French) to enable community members engage in income generating activities or gain employment in the market.

6. Christian leadership training- This aims at strengthening church leadership and evangelism through conducting training and seminars for pastors, teachers and lay Christian leaders.
7. Savings and credit program- The program aims at raising the living standards of the people and promotes self-sufficiency by encouraging savings and providing capital for small-scale business enterprises.
8. Emergencies- The program focuses on rebuilding the lives of the people after a disaster. This has in most cases involved supply of food and building materials to fire outbreak victims.
9. Social Activities- The sponsored children and their parents often are engaged in social activities to promote their social welfare and uplift their living standards. There is a well-established football team (Gospel Rangers Football Team) comprising of young talented boys who are sponsored by RGCDP. The team has been involved in many tournaments. The team has also been involved in community clean up projects.

The questionnaire respondents gave the ratings shown below in table 4 in regard to the impact of the above activities to the poor. This results as analyzed above in Table 4 show that a total 20% of the respondents viewed the impact of the church activities to the community as very high. 80% of the total respondents rated the impact of the church's social program activities as either high. In total then, all the respondents rating of the social program of the church was either high or very high.

Table 4. Rating the impact of the activities done towards the poor

<b>Impact Rating</b>	<b>Frequency of rating</b>	<b>Percentage for the rating (%)</b>	<b>Cumulative Percentage (%)</b>
Very High	3	20	20
High	12	80	100
Average	0	0	100
Average	0	0	100
Very Low	0	0	100
<b>Total</b>	15	100	100

### **Findings and interpretation**

As summarized above, the data reveals that the church indeed has specific approaches with established institutions and programs for ministering to the needs of the poor. These include: Education, Nutrition, Health, Social rehabilitation program, Christian leadership training, Vocational training, Emergencies, Social Activities, and Savings and Credit program. In the opinion of these leaders, the activities used by the church are rated to have either “high” or “very high” impact upon their recipients.

The poor are described as basically perceived as those who lack mostly in material aspects. Poor are mainly understood in economic terms. This understanding of the poor though true is not full. There are other dimensions of poverty such as intellectual/educational poverty Lack of education can be a form of poverty that can lead to many other disadvantages. In a community that has educational poverty, one’s reasoning power may be low despite a person’s own good estimation of himself being intellectually sound.

There is also a psychological dimension to poverty where there can be so many of the so-called poor who in reality are not poor but they are meant to believe that they are. There many people whom this dimension of poverty has crippled and

they have to depend on the gifts and charities from others. Such people are convinced that they are completely unable to manage their own lives without outside assistance or handouts. None of the leaders articulated a position of the poor in regard to the psychological aspects.

Since poverty was defined primarily in deficit terms (a lack of something). Most of the activities of the church appear to therefore aim at redressing the economic disadvantage of these ones with deficits. The researcher observed from the data above that there was a correlation of approaches mentioned and the understanding of the poor (earlier described by the respondents) one has.

It can therefore be noted that the responses of the church in regard to the poor are marching their very understanding as to who the poor are. If poverty is the absence of things, then it seems the appropriate response is to provide those things. When the poor are defined as the hungry, the response is seen as having a feeding program.

Though no one described poverty as a deficit in knowledge, within the church approaches to minister to the needs of the poor, there are programs that increase the people's knowledge base. By way of implication, it can be seen that education and training are among some of the things the church provides to the poor. This in essence highlights the fact that poverty could indeed be perceived as a deficit in knowledge and that the provision of such knowledge is vital in tackling poverty.

### Data analysis for Research Question 2

The second research question was evaluative and sought to know whether approaches used by the church constituted an integrated approach to ministry, able to bring about spiritual and social transformation of the poor. Research questionnaire items 8 to 15 sought to bring out more knowledge on the approaches used by the church as highlighted under research Question No. 2.

Asked whether these leaders were aware of other church leaders in the ministry who have relocated to the slums, three of the respondents (20%) said they were aware while the other twelve (80%) were unaware of any of their leaders who had relocated to reside in the slums. Table 5 below illustrates the respondent's awareness of relocation to slums by people from other areas as well as the reason given for this relocation

Table 5. The awareness about relocation by leaders and the reasons

Aware of relocation?	Frequency	Reasons for relocation
YES	3	-To be near the those being ministered to -To gain a better understanding for ministry - for ministry convenience
NO	12	None
Total	15	

For those who were aware of relocation, some of them gave the reasons for this relocation as for the leaders to be near the flock to better understand them and minister to them at their level.

By way of questionnaire, the researcher sought to know what the respondents understood to be reconciliation. The various meanings attached to reconciliation are summarized below.

- Reunion of the sinner to God,
- Bringing man back into fellowship with God
- Restoring peaceful state between the sinner and God through repentance, forgiveness
- Bringing an atmosphere of peace love and joy between different people by Christ
- Being brought back to another spiritually, physically and emotionally with a new understanding of each other regardless of weaknesses
- The act of creating peace amongst God's people
- The restoration of good and cordial relations between two parties mainly by amends

In regard to the manner in which the leaders bring about this reconciliation within the slums, there were two categories of responses as shown in the table 6 below, which summarize the responses.

Table 6. Manner of bringing reconciliation

Method	Frequency	Percentage(%)
Through preaching the word of God	3	20
Through the provision of basic needs	0	0
Through both preaching the word of God and provision of basic needs	12	80

Twelve out of the total fifteen respondents (80%) held preaching the word and social work together as a way of bringing reconciliation. Only three respondents (30%) stated preaching the word as the only way of bringing reconciliation.

Asked what the biblical mandate for God's people towards the poor was, various answers were given. Table 7 below illustrates these responses. The number of

times a particular response was repeated by different respondents is entered in the frequency column.

Table 7. Understanding of biblical mandate towards the poor

Response	Frequency	Percentage (%)
Provide for their material needs, to them	9	60.00
To take care of them and help them	9	60.00
To pray for them and show them love and concern	4	26.67
To preach the gospel of salvation to them	12	80.00
To answer and respond to their cry	3	20.00
Improving their lives through guidance and counseling	3	20.00
Soliciting from external donors for them	3	20.00
Giving them our substances	3	20.00

The combined responses show that 80% of the respondents view the biblical mandate of the church to the poor as being able to provide for their material needs. The same number of these respondents (80%) also sees the mandate as including the preaching of the message of salvation to the poor.

A follow up question was whether the leaders saw this particular church as fulfilling her mandate to the poor. All the respondents (100%) stated that the church is involved in fulfilling the mandate for the poor. Again all the respondents (100%) said they were aware of leaders whom the church has raised from the slums and who are helping in the work of the ministry. In an interview with one of the Pastors, this researcher was told of several ministers of the gospel who had been former slum and street children, and whom the church had rehabilitated raising them to become leaders. A former rehabilitated street boy was now said to be a Bishop in another city church.



The success of the church in raising able leaders from the slums was rated as below in table 8.

Table 8. Success rating for raising leaders from slums

Success rating for raising leaders from the slums	Frequency of rating	Percentage for the rating (%)	Cumulative Percentage (%)
Very successful	12	80	80
Successful	3	20	100
Fairly successful	0	0	100
Less successful	0	0	100
Not successful	0	0	100

From Table 8 above, it can be seen that 80% of the respondents rated the church as very successful in raising leaders from within the slums. Only 20% rated the church as successful. None rated the church's success as fairly successful and below. Thus about 100% of these respondents measured the church to be either successful or very successful.

Form the interviews; the researcher was able to collect data concerning the spiritual activities undertaken. Table 9 below shows the schedule of weekly meetings.

Table 9. Weekly Schedule

Day	Events
<b>Monday</b>	New believers class
<b>Tuesday</b>	Bible study
<b>Wednesday</b>	Youth overnight ( <i>Kesha</i> )
<b>Thursday</b>	Prayer Fellowship
<b>Friday</b>	Overnight prayers ( <i>Kesha</i> )
<b>Saturday</b>	Open air crusade
<b>Sunday</b>	Sunday services

From the above data, it can be seen that Mondays, Tuesdays and Sundays are days when the word is either taught or preached to the church members. The church also holds open-air crusades to proclaim the word. Besides, the weekly meetings, special events like seminars are held. As observed and reported in a case study in 1986-87,

Redeemed Gospel church puts a high priority on Bible study for its leaders and general membership...The regular Sunday and weekly worship services all help to communicate to the residents of Mathare Valley that Jesus Christ is Lord of all the affairs of men (Adeyemo, Okoronkwo and Ayee 1998, 17)

### **Findings and interpretation**

The findings below are as a result of analyzing church's ministry approaches for reaching to the poor in light of the eight key assumptions derived from the literature review, which were earlier identified as a framework for integral approach to ministry. The eight assumptions are therefore used here in this section as units of analyzing what constitutes integral practice. The findings incorporate evaluation of the data analyzed above together with that from interviews and church documents and website. The researcher sought to see if the church had:

1. Emphasis in the proclamation of the word
2. Manifests deeds of love
3. Addressed the Felt Need Concept
4. Leadership Development Programs
5. Incarnational ministry
6. Established Church-Based faith communities
7. An Methods of Empowerment
8. Advocacy for the rights of the poor

### 1. Proclaiming the word of God.

It was revealed that the church has an emphasis in the word proclamation through a schedule of weekly indoor and outdoor meetings together with special events like seminars and conferences.

### 2. Manifest deeds of love

The Redeemed Gospel Church Inc. has avenues for the expression of Christian love in ministry. One such avenue is the Dorcas Ministry, which is essentially a hospitality ministry. There are also Home Bible churches where the love of Christy is expressed in action.

From the interview with the church leadership, the researcher also found out that although much of the support towards the ministries to the poor comes from outside donors, the church practices sharing with the poor and rich members have regularly been encouraged to give and support the programs aimed at helping the poor.

### 3. Felt Need Concept

Most of the social programs within the RGCDP were developed to address what the leaders saw as the felt needs of the slum people. Though there are efforts to ascertain the genuineness of need, there seems not to be very clear guidelines to facilitate the smooth working of the 'felt need concept'. It appears that to many, who engage in ministry, it is a balance between the resources one has and the needs the poor have.

### 4. Leadership Development

As pointed out in the data analysis, the church has been actively engaged in raising leaders from the slums. A challenge to leadership development was pointed out as an unwillingness of some of the leaders raised being willing to remain in the

slums. Once one's status in life had changed for the better, there was said to a high temptation to move a better place.

#### 5. Incarnational ministry

There was no clear and overwhelming evidence to demonstrate the relocation of leaders from better estates to live within the poor neighborhood and identify with the poor. Only a minimal 30% acknowledged awareness of leaders who had relocated. The researcher also found out from interviews about some leaders who have continued to live within the slums despite being able to live in better places basically because of the leadership responsibilities entrusted upon them, which require them to be in the vicinity of the community.

Nevertheless, the church has all the same been able to establish a stake in the poor community by having worship places, schools and health clinics that are within the slum areas and offer services to the poor. By these, the church has the opportunity to carry an incarnational ministry.

#### 6. Church-Based faith communities

The church seems to be excelling in this aspect of doing ministry from its records of church membership said to about fifteen thousand as at December 2004. There has been a continuous increase in the membership records and several other branches of the ministry have also been started within the slums and their neighborhood. Overall, the church has succeeded in being able to establish faith communities within the target zone.

#### 7. Empowerment

The programs in Education, Vocational training, Savings and Credit program are key in the church's efforts to empower the poor. Setting up schooling institutions and sponsoring children for primary, secondary and college/university education gives

such people empowerment tools. The community's self reliance is enhanced by providing access to training in Secretarial, tailoring, welding and computers and languages (such as French). These empowerment tools enable some of the poor to engage in income generating activities or and other to gain employment in the market. Encouraging savings and providing capital for small-scale business enterprises also promote self-sufficiency.

Besides the physical empowerment, the role of the Holy in empowering the believer is also a major emphasis in preaching. The leaders seemed aware of the spiritual dimensions of poverty and where necessary, power encounter is practiced. There are set times for prayer and fasting which help believers to be spiritually empowered.

#### 8. Advocacy

The Church Bishop has sat in a number of presidential commissions and has interacted with government leaders. Because of such involvement, has had the opportunity to advocate for the rights of the poor. As a result, the church has acquired several plots of land to put up facilities and amenities for the poor. The church does not however believe or engage in confrontational advocacy as she sees this to be unbiblical.

In light of the rating of the impact of the church approaches to the poor as being highly successful, it is right to conclude by inference that the approaches used by the church have been able to bring about both physical and social transformation. The approaches used by the church in her integral approach to ministry are capable of bringing physical and social transformation.

### Data analysis for Research Question 3

The research questions sought to know the major challenges faced in an integrated approach to ministry. Questionnaire item No. 16 sought get the major challenges (if any) that the church leaders had encountered in trying to fulfill the biblical mandate towards the poor.

Several entries were listed as the major challenges in the endeavor of practical integrated approach to ministry to the poor in the city as shown in table 10 below. The results indicate that lack of adequate finances as the greatest challenge to the ministry with 11 out of the fifteen respondents (73.33 %) mentioning it. Lack of security was supported by 60% of the respondents. Inadequate facilities and resources were also noted as major challenges by more than half of the respondents (53.33%).

Table 10. Challenges in ministering to the Poor

<b>Challenges related to ministering to the poor</b>	<b>Frequency of the response</b>	<b>Percentage (%)</b>
Lack of adequate funds	11	73.33
Inadequate facilities and resources	8	53.33
Lack of security	9	60.00
People unwilling to work/ dependency syndrome	7	46.67
Negative influence to children	2	13.33
Dropouts from schools	2	13.33
The dynamics of the problem	2	13.33
HIV/Aids	4	26.67
Lack of infrastructure	2	13.33

About 46.67% of these respondents included the dependency syndrome as a major challenge in their responses. HIV/Aids was mentioned by 26.67% of these respondents. Negative influence on children, the dynamics of the problems of the poor, school dropouts and lack of infrastructure were each mentioned two times (13.33%)

### **Findings and Interpretation**

The findings above indicate that a major challenge is lack of enough material resources especially finances to satisfy the needs encountered. Though the church has a vision to reach to the poor integrally she is limited materially.

The researcher established that HIV/AIDS has increasingly become a core ministry issue and has increased in this church's catchments areas. More resources to confront the epidemic will be needed. HIV/AIDS Combined with the other needs already existent would definitely lead to an increased demand for a greater capacity to manage the threats.

Dependency syndrome is an attendant challenge that is manifested by those who become recipients of aid. People, despite their innovations, may be pushed to greater dependency on external support at the community level. Some problems of the poor were said to be multifaceted needing multifaceted approaches which could be a pointer to the need for more training on the part of the ministers to be adequately prepared.

## **CHAPTER 5**

### **CONCLUSION**

This chapter contains a summary of the research findings in regard to the research questions of this study. Missiological implications and recommendations for further research are also presented here.

#### **Summary of Research findings**

Research Question 1: What approaches does the Redeemed Gospel Church Inc. have for to doing ministry to the urban poor?

In answer to this research question the research found out that the church uses both proclamations of the word as well social actions in her ministry to the poor. Core activities in the proclamation include crusades, open-air meetings, Bible studies, seminars and organized conferences. The social activities include:

- Increasing access to education by poor people through setting up schooling institutions and sponsoring children for primary, secondary and college/university education
- Enhancing the nutritional status of people through establishment of feeding centers and providing nutrition education by setting up nutrition demonstration kitchens that demonstrate preparation of balanced diet meals.
- Provision of both curative and preventive health services. Curative services are offered through the program clinics while preventive services are offered through the health education awareness campaign.



- Awareness campaigns on HIV/Aids and people living with Aids. The program has set up a Voluntary Counseling and Testing Centre (VCT) at the church clinic in Korogocho Slums.
- Settling of families in paper houses to semi permanent buildings and rehabilitating street children by equipping them with skills that enable them earn income.
- Vocational training that enhances the community's self reliance by providing access to training in Secretarial, tailoring, welding and computers and languages to enable them engage in income generating activities or gain employment in the market.
- Christian leadership training that aims at strengthening church leadership and evangelism through conducting training and seminars for pastors, teachers and lay Christian leaders.
- Savings and Credit program that aims at raising the living standards of the people and promotes self-sufficiency by encouraging savings and providing capital for small-scale business enterprises.
- Other Social Activities like sports and retreats.

Research Question 2: Do these approaches constitute an integrated approach to ministry that is able to bring about spiritual and social transformation of the poor?

The answer to this question is yes. The approaches used by the church constitute an integral approach capable of bringing both spiritual and physical transformation of the poor. The poor are ministered to spiritually through the preaching and teaching of the word as well as through other spiritual activities like prayer. They are psychologically attended to in the education and training programs. There are other social welfare programs of the church to meet the social needs. These

programs can be highlighted as the savings and credit program, emergency responses to disasters, rehabilitation and social activities like sports.

Research Question 3: What are the major challenges faced in the endeavor of integral ministry to the poor in the city?

A couple of challenges were highlighted. The findings indicated that a major challenge is lack of enough material resources especially finances to satisfy the needs encountered. There are more needs to be addressed than the financial resources available. Dependency syndrome was also attendant challenge along with how to combat the rise of HIV/Aids. The multifaceted nature of poverty was itself a challenge needing a multifaceted approach, which the ministers were not fully equipped for.

### **Conclusion on Research Hypotheses**

The following two hypotheses were stated at the start of the research work.

Hypothesis 1: The Redeemed Gospel church Inc. can be classified as having integral approach to ministry practice.

This hypothesis was proven to be true as the principles and approaches used by the church were very close to the eight principles of integral ministry developed from the review of literature and used in analysis.

Hypothesis 1: Financial resources are the greatest challenge to integral ministry practice in the church.

This hypothesis was also proven true according to this research in the sense that lack of financial resources was highlighted as the greatest challenge to integral ministry towards the poor.

### **Missiological implications**

The explosive growth of the Redeemed Gospel Church Inc. among a destitute and vulnerable people has made the church a force in addressing the tragic physical needs facing thousands of needy people in this part of the world. Without question, the Redeemed Gospel Church Inc. has demonstrated their commitment to the poor and the suffering. Their expressions of compassion are something to be commended.

One of the growing convictions of the church around the world is that missions must be understood and undertaken integrally. Christianity is not just what one does on Sunday or what he does in his own private devotional life. Christianity must permeate every part of our lives and must penetrate every part of society. To recognize and implement this truth remains a great challenge to the African Church in this twenty-first century.

Among the clearest teachings and examples of Jesus is compassion for the poor. It must be viewed as a fundamental responsibility of every society to take care of its weak and needy members. The application of this principle can take many different forms. Of course, the most obvious application is simply providing assistance for those who are most needy in society. Nevertheless, beyond the obvious, the church needs to move further in the direction of integral ministry. In the effort to integrate evangelistic and social aspects, the church

- Should be able to do an examination of benevolences to be sure they are meeting a real felt need. Giving material things to other people, even if morally good, is of no lasting value; but helping people to help themselves, giving them an opportunity to use and develop their own talents and abilities to get what they want, or become what they want, is of more value and is something substantial.

- The African church will need to foster partnership relations with other organizations in order to secure finances resources and build institutional capacity to facilitate its operations of integral missions. There is need for the church to engage the civil authorities and other institutions interested in fighting poverty.
- The African Church in the twenty-first century must understand that the church must be doing far more than just sponsoring worship services and conducting weddings and funerals. It must be very much involved in identifying and meeting the needs of the society.
- While social work is very vital in ministry, we should be careful not to arouse unscriptural and idealistic expectations. Several times throughout the history of the church, Christians have fallen into the temptation of adapting their message, twisting and distorting it such that the demands of the gospel for fruits worthy of repentance are not honored. The church should avoid fixing up the “pigpen” or the prodigal son may be comfortable in the far-off country. The main task is to “arouse in the prodigal a desire to return to his father’s house”. The end of social work should be one’s right standing before God.
- Because the poor have absolutely no one to plead their cause, much of the church’s effort should be inclined in their direction. Justice especially for the poor is a theme that must receive more emphasis in the African Church during this twenty-first century. A society cannot prosper and be healthy without justice. A society will not be just unless justice is imbedded in its core values. The only way that a truth can become a core part of the society is through an integrated approach to Christian ministry that takes justice issues seriously. Therefore, the African Church must arise to the challenge and preach and teach and practice justice.

- The African Church in the twenty-first century must seriously promote the ethics of Christianity which incorporate a simple lifestyle and the spirit of having all things in common. Serious attention must be given to the study of ethics so that Christian principles might be properly contextualized for Africa. These principles must be taught at all levels to the body of Christ and incarnated in society for others to see.
- Christianity must be involved in identifying the causes of poverty and addressing these problems. This is part of integral missions. Providing job training and encouraging Christian businessmen so that they can provide honorable jobs for people is a part of our Christian responsibility.
- The emphasis of church in social ministry should not be exclusively conceived in terms of the material poor but on human need in all its forms.

### **Recommendations for further study**

Due to time limitations, the researcher limited the study to one particular denomination. The results cannot therefore be generalized for other denominations. There is a need for further study that incorporates different churches and denominations. Such a research could identify other salient factors that promote or inhibit integral missions.

There are a lot of resources that have been spent by governments and non-governmental organizations. There is need for a study to examine whether integral ministry by the church might offer the solution to poverty.

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## APPENDIX A

### Questionnaire for Interview with Ministry Leaders

#### Introduction

Dear Servant of God,

You are kindly requested to participate in providing honest answers to this research questionnaire in which the researcher hopes to find out how the Redeemed Gospel Church Inc.– Huruma has been able to carry out the task of integral missions especially to the poor within the slum areas.

1. For how long have you been a leader with this church?  
\_\_\_\_\_ years.
2. What position do you hold in the church? (Pastor, Deacon, Youth Leader, Evangelist, Elder, \_\_\_\_\_ {other}). (Please underline one or write the particular one in the above space)
3. Are you or have you been involved in any ministry to the poor within the slums? (Please tick {√} the appropriate box).  
 YES  
 NO
4. Who are the poor according to your own understanding of the Bible?  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_
5. Does the church have specific approaches for ministering to these poor referred to in Question No. 4 above?  
 YES  
 NO
6. What are some of the main activities that you do in ministering to the poor in your ministry?  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_
7. How would you rate the impact of such activities stated in Question No. 14 to the target people?



7. How would you rate the impact of such activities stated in Question No. 14 to the target people?

1. Very High    2. High    3. Average    4. Low    5. Very Low

(Please circle the correct choice above)

8. Are you aware of any of the church's leaders in your ministry who have relocated from better places to live in the slums?

- YES  
 NO

9. If the answer to Question No. 6 above is YES, what are the reasons for such relocation?

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10. What do you understand to be the biblical meaning of reconciliation?

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11. How do you bring about this reconciliation in your ministry within the slums?

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12. What is the biblical mandate for God's people towards the poor?

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13. Does your church fulfill this mandate?

- YES  
 NO

14. Are you aware of any leaders within the church who are helping in the work of the ministry, and whom the church has raised from the slums?

- YES  
 NO

15. How can you rate the success of the church in raising able leaders from the slums?

- A. Very successful

- B. Successful
- C. Fairly successful
- D. Less successful
- E. Not successful

(Please circle the correct choice)

16. Please name some of the major challenges (if any) that you have encountered in trying to fulfill the above biblical mandate (see Question No. 9) towards the poor?

**Thank for your sincere and honest answers to these questions. Please return this filled questionnaire to the church reception.**

## **Appendix B: Interview Guide**

### **Guiding Questions for interview with Ministry Leaders**

For how long have you served with this church?

1. What is position in this church?
2. Do you have policies concerning your ministry to the poor? What do the policies require?
3. What are your targets as a church in ministering to the poor?
4. What are the key approaches you use?
5. What is your entry point to the poor (your resources or their needs)?
6. Do you evaluate your progress of your ministry
7. Some recorded results of ministry (Church-Based faith communities, clinics, schools etc).
8. Do you bring about advocacy for the poor and how?



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18<sup>th</sup> April, 2005

## **TO WHOM IT MAY CONCERN**

Dear Sir/Madam,

### **RE: RESEARCH WORK**

The bearer of this letter, Mr. Shadrack Kioko Kiamba is a student at Nairobi Evangelical Graduate School of Theology (NEGST) and is doing research towards the completion of the Master of Divinity (Missions) degree. The research is on **“An Examination of Integrated Ministry Approach to the Poor by the Redeemed Gospel Church, Huruma.”**

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

Sincerely,

George L. Huttar, PhD

Ag. Deputy Vice-Chancellor for Academic Affairs

## VITA

### PERSONAL DATA

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Nationality: Kenyan  
Marital Status: Married  
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### EDUCATION

Master of Divinity (Missions): NEGST (2002-2005)  
Bachelor of Science: Egerton University (1989 - 1992)  
NYS Certificate (Basic Military Training) - Gilgil  
KACE: Machakos Boys High School (1987-1988)  
KCE: Kasikeu Secondary School (1983-1986)  
CPE: Kawala Primary School (1976-1982)

### PROFESSIONAL EXPERINCE

Assistant Pastor: Gospel Outreach  
Administrative Pastor: Gospel Outreach Church, Nairobi (1994-1996)  
Provincial Overseer: Gospel Outreach Coast Province (1997-1998)  
Tent making: Graphic Arts and Design – Rashasons (1996-todate)