

PROJECT ABSTRACT

Master of Arts in Pastoral Theology

Adventist University of Africa

Theological Seminary

Title: A STRATEGY FOR EVANGELIZING THE CHONYI PEOPLE
IN KENYA COAST FIELD

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Evangelism is considered a major factor in propagating the gospel of Jesus Christ, emanating from the Great Commission as recorded in Mathews 28:19. The researcher identified a gap in evangelizing the Chonyi people and subsequently developed and used a strategy to suit the area, where cultural issues had prevented evangelism.

A two week evangelistic campaign was planned in collaboration with the few local church members, whom the researcher previously involved in a one week workshop on “Strategies for Evangelizing the Chonyi People Group in Kenya Coast Field”. As the workshops were going on, a medical missionary team conducted a free medical camp to the Chonyi people in Kasemeni. This was designed as an access strategy.

The two-week evangelistic gospel campaign was held in the month of December 2011 at Kasemeni within Chonyi, in the coastal strip of Kenya. Working in

Team comprising five pastors and ten trained church members, the campaign was conducted in an open air at the venue which is also used as a market place by the villagers.

The outcome of the meeting was the baptism of 30 people, who accepted the message of Jesus Christ and were converted. As a sign of repentance, they were baptized by immersion in water, in the view of the people gathered to spectate an event so rare and unique in their sight. The other impressive outcome was that church members in the local area displayed immediate interest in evangelism. Teams of three to five were organized to do house to house visitation and to nurture the new converts. A local city church was approached to sponsor one evangelist, who would be stationed in Chonyi for the succeeding one year, to be a resource person, caring and nurturing. Also established was 'friendship' evangelism team that was to do follow up during the three week post-baptism sessions where doctrines and the gospel were put up for discussion.

Adventist University of Africa

A STRATEGY FOR EVANGELIZING THE CHONYI
PEOPLE IN KENYA COAST FIELD

A project
presented in partial fulfillment
of the requirement for the degree
Masters of Arts in Pastoral Theology

by
Stephen Safari Saro

June 2014

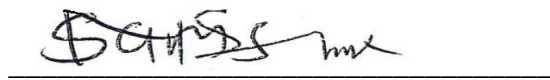
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I dedicate this work to the Almighty God.

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I can't forget the editor who finally professionally harmonized it to the required standards.

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May God bless each and everybody who threw a hand towards helping me finish this tough project.

CHAPTER 1

INTRODUCTION

The interest in witnessing and doing public evangelism among the Chonyi people came up from the cry of the few Seventh-day Adventist members of that region who wanted somebody to motivate them to get into serious evangelism. As much as lack of enough funds for proper evangelism is a fact, the Sabbath keepers have not properly embraced the concept of evangelism to the point of making it a lifestyle which will eventually culminate into winning souls for Christ.

Jesus commissioned His disciples (the church) to go into the whole world, to preach the gospel and make disciples (Matt 28:18-20). The Chonyi people live within the area under jurisdiction of the Kenya Coast Field of the Seventh - day Adventist Church. This region stretches from Lunga Lunga to Lamu along the Indian Ocean. Among the indigenous people in this region are the Mijikenda people, who consist of nine distinct tribes: the Chonyi, Giriyama, Kambe, Rabai, Ribe, Kauma, Duruma, Jibana and the Digo.

Of all the Mijikenda tribes, the Chonyi people live in the hilly parts of the coastal region in the county of Kilifi, which is productive agriculturally. They grow maize, cassava, cashew nuts, and coconuts

Statement of the Problem

Although the Chonyi people form one of the nine tribes of the Mijikenda people and although they live at the coastal region of the Kenya, the Seventh-Day Adventist Church has not been successful in the establishment of numerous churches in Chonyi land as compared to other Mijikenda areas. There is only one established Church with about 30 church members in Chonyi land. Therefore it means that the Chonyi people remain largely unreached with the gospel.¹

According to Joshua who did a research in Chonyi, says that the population of the Chonyi in the year 2014 was 158000 and the main religion of the Chonyi people is mostly African Traditional (68%) while the Christian population accounts to only 22%.² This brief statistic tells of a great need to develop and utilize an evangelistic strategy to reach this people group.

Purpose of the Study

The purpose of this research is to establish reasons why the Chonyi people are the least evangelized group-group among the Mijikenda communities and to develop a strategy that would be used to evangelize them. Upon completion of the two weeks study of the Chonyi culture an instrument outlining process and action for evangelism to the target population was developed in chapter four with further recommendations highlighted in chapter five.

¹Fred M. Omwoyo, Primary Social Studies Coast Province (Nairobi: Kenya Literature Bureau, 2006), 40.

²Joshua projects the Mijikenda in Kenya Copyright 2014 Joshua Project. A ministry of the USA. Center for world mission.

Justification

The development and implementation of an evangelism strategy that could be used to spread the gospel among the Chonyi would be a major breakthrough in evangelism within the Chonyi community. An outreach strategy will help break the tight bonds of Chonyi traditional beliefs and customs that seem to present a barrier to gospel evangelism. The strategy will provide a means of reaching out to the Chonyi community. As may be appropriate, researcher may use this study as an anthropological data for further study of the Chonyi people-group. The local Seventh day Adventist church will apply the findings as a guide to apportion their resources towards evangelism.

When the program will have been developed, the church will use the document as a training tool to equip lay evangelists with outreach strategy. The researcher will adapt the material so developed to use for training workers in the church where he ministers under the Seventh-day Adventists.

Methodology

The study was carried and recorded during the period between 2011 and 2013 and familiarization visit to the target population group was done and a meeting with the local area administrators followed where permission was granted to carry out interviews with the target population and the village leaders. Face to face interviews were conducted and information required obtained from the local chief and the divisional authorities. For further understanding, engagement with the local residents and elders was useful in searching for details of social and cultural practices of the community. Video and photographs were obtained which are attached as appendices to this report

Chapter 2 explored relevant literatures on issues of evangelism, with the review of materials from the Bible, writings of Ellen White, books authored by Seventh-day Adventists and other Christian authors, while chapter 3, provided a general description of the targeted population and their local situation. A compilation of information which is retrieved from various sources, like the Chonyi elders, literature, the Internet, surveys and oral interviews form the major part of this chapter. Survey questionnaire was used to find information about the Dzitsoni church and how members perceive the Adventists lifestyle and spirituality in respect to evangelism. The method of research was investigative and exegetical

Chapter 4 describes the preparation, implementation, and evaluation of the strategic instrument developed for the purposes of breaking the barriers in order to evangelize the targeted population. The summary of the entire study was recorded in chapter 5, and so was the conclusions and recommendations

Delimitation

The project is limited to the purpose of conducting an evangelistic outreach for the Chonyi community residing in the Coastal region of Kenya. For purposes of this document, all the biblical texts are taken from King James Version.

CHAPTER 2

REVIEW OF RELATED LITERATURE ON EVANGELISM

Theoretical Foundations

This chapter reviewed literatures containing ideas and techniques of other authors who have written about evangelism. The Bible, the writings of Ellen G. White, Christian authors and contemporary writers were reviewed with the objective of designing an approach relevant in evangelizing a specific people-group. This is in keeping with the fact that learning is progressive and one known idea is used to develop better ones. The use and citation of others, helped establish facts and truth as required in a research in order to “document and clarify findings”¹ however, the final outcome will be the conclusion arrived upon by my conscience and belief.

The Meaning of Evangelism

Evangelism as a word has been used to mean an announcement; proclamation, or preaching of the gospel of Jesus Christ to sinners in order that salvation may be received by the hearers (1 Cor. 15:1-5). Evangelism in the Christian era is commonly known as spreading the gospel, that is the act of telling “the Jesus story with the intention that people will accept Him as Lord and Savior and become disciples and

¹Nancy Jean Vyhmeister, “What is Research” *Quality Research Papers*, ed.2 (Grand Rapids, Michigan: Zondervan, 2008), 5.

even disciple makers.²” Further, the Seventh-day Adventist church believe evangelism has the following purposes and objectives: To facilitate and support the ministry of the church in winning, training and holding members, and reclaiming former members.³ In more recent times, the word discipleship has been used to refer to the nurturing for purposes of retaining the won souls in the church. Members are people who must find meaning and mission, strong enough to hold them voluntarily in an organization such as a church. When there is disconnect between the lifestyle and the mission of the church. Retention becomes a major concern, and more resources will be directed towards reclaiming former members.

According to Alan E. Nelson, founder and senior pastor of Scottsdale Family Church, members should be made in teams that are attracted to one another by some common bond, in order to keep them together “Matching people to roles according to their gifts are essential⁴” in keeping a team.

Evangelism may take the form of verbal proclamation or written. A voice was heard in the wilderness, it was John’s voice calling people to repentance, which was an example of verbal proclamation. In the book of Luke, the author clarifies that a written account would be important (Luke 1:1-4) is an example of written evangelism account.

²Seventh-day Adventists Church, *Adult Sabbath School Bible Study Guide* “Evangelism and Witnessing” (Kendu Bay, Kenya: Africa Herald Publishing House, April 2012), 3.

³ General Conference of the Seventh-day Adventists *Working Policy* “Church Ministries” (Review and Herald Publishing Association: Washington, DC, 1994-1995), 251-252.

⁴Alan E. Nelson *Spirituality and Leadership* (Colorado Springs, CO: Navpress, 2002), 131.

Evangelism mean different thing to different people, but among the Seventh day Adventist in Chonyi, the study found that generally speaking, at the beginning of the 21st century these people perceive evangelism as a preaching session in a public or in private place, where the Bible is opened and explained to the sinners with the purpose of making them believe the Scriptures in order to receive pardon and turn to Jesus Christ for salvation.

Different Approaches to Evangelism

Evangelistic activities take different forms and approaches. These may vary from one person to another and from one situation to the other. Discussed below are some of the different approaches which yield different emphases based on the activity undertaken by the evangelist.

The Working Policy of Seventh-day Adventist church ⁵ emphasizes personal evangelism as an important focal point. In this context, the church policy singles out propagation of the gospel of Christ as central in all plans, projects and programs; thus ensuring that all materials and activities are Christ-centered, Bible-based and person – oriented. Trained and untrained evangelist propagates the gospel by visitation to the targeted group where they establish personal relationship with the primary purpose of sharing their Christian faith in an informal setting. This approach is known among Adventist as faith emphasis evangelism.

Apart from the faith oriented emphasis, fellowship emphasis is also recognized. In this respect the church advances the practice of Christian fellowship in

⁵ General Conference of Seventh-day Adventists, *Seventh-day Adventist Working Policy* (East-Central Africa Division, Nairobi: 2004), 299-300.

all aspect of their programs and aims to nurture the spiritual lives of the newly baptized members.⁶

Another kind of approach to evangelism identified among the Seventh-day Adventists is Community Outreach Emphasis. This approach planned, develops a program that direct all members to discover their spiritual gifts and equip, train and mobilize them in all forms of evangelism. Community outreach programs are characterized by a formal church auxiliary group such as youth, women or men who upon identifying a need within their community, mobilizes resources and carries a remedial activity in the target area. The basic concept is to gain entry for evangelism.⁷

Global evangelism concept is used in order to maintain the Seventh-day Adventist church's global outlook. The church policy recognizes world evangelism by keeping the practice of world evangelism emphasis among members. Through their offerings earmarked for global funds, members believe that such contributions are necessary to support the mission work in un-entered areas beyond their borders. By this the church maintains a sense of the global mission on evangelism.⁸

Finally it should be noted that there are no specific defined boundaries in these approaches. They can be used concurrently. It is notable that all the approaches can be private or public depending on the number of persons carrying on the activity, the place of the activity and the target group.⁹

⁶Ibid, 30.

⁷ General Conference of Seventh day Adventist, *Seventh-day Adventist Working Policy* (East-Central Africa Division, Nairobi: 2004), 299-300

⁸ Ibid, 31

⁹ Ibid, 31.

Evangelism in the Old Testament

God used several individuals as messengers in the Old Testament dispensation to spread the message of hope soon after the fall of human race. This study will review some instances of such encounters. The book of 2 Kings introduces the word compulsive that is used to show that the evangelist is involuntarily participating and feels compelled to do so by circumstances above its natural liking. The king thought that the attack by the lions on his people was as a result of a curse. Therefore he ordered that an Israelite priest be sent to teach the heathen population the requirements of the gods. It is apparent that the Assyrian king had knowledge of the God that the Israelites served. However, his subjects had persisted in serving the other gods. By ordering that a captive Israelite priest be sent, this king compelled the spreading of the knowledge of God. In an effort to save physical suffering as a result of savage attack by the lions, the people's spiritual condition was to be improved by the presence of the priest among them(2 Kgs 17:22-29). In conclusion, evangelism is found all over the Bible both in the New Testament and Old Testament.

Jonah the Evangelist Goes to Nineveh

Jonah recognized that it was the Lord God when he heard the call, "Go to the great city of Nineveh and preach against it, because its wickedness has come up before me" (Jonah 1:2) Surprising turn of events occurs immediately Jonah arose to undertake the mission. It is recorded that "Jonah ran away from the Lord and headed for Tar shish" (Jonah 1:3) This deviation of direction was both physical and spiritual dishonor and as a result God had to use natural causes to restrain such dishonor. By miraculous means, Jonah evangelized, as was intended. This example of Jonah

evangelizing the city of Nineveh, teaches that evangelism in the Old Testament was directed by God.

Evangelism by the Slave Girl

A little girl had been in an unfortunate as described in the story in 2 Kings 5:1-14. The girl taken into captivity as a slave in a foreign and heathen land, ministered to her master's wife. All the house chores had been put under her care. The study of the scriptures reveal that she took note that her master was sick with leprosy, which had devoured his body and caused the skin to turn white with soars. But her master was a person of renowned might military personnel, a commander of the Syrian military. The Assyrians had no faith in the God of the Israelites. By the personal testimony of the slave girl about the man of God in Israel, who could heal supernatural power, Naaman was persuaded to go to the Hebrew prophet Elisha. With great expectation, Neman surrounded by his military troop moved on to the Hebrew land. Unfortunately, Elisha did not organize an impressive meeting as would be applicable considering the cadre of the earthly authority of his client. Instead, a messenger went to meet the approaching dignitaries with instruction that their strong man Naaman must wash himself seven times in the river Jordan. This prescription instantly angered this great soldier because he considered himself with pride, as superior and had expected a better recognition. His pride and inflexibility stood before him and his healing opportunity. It took the pleading of his men to convince Naaman to take his prescription. He dipped himself in the river seven times in line with the directives of the man of God and prophetically became totally healed. It is believed that Naaman was converted into a believer through that experience (2 Kgs 5:1-14). The little slave girl's personal evangelism paid dividend.

Moses as an Example in Evangelism

Moses came in contact with God through the burning bush while he attended his father-in-law's flock in a place called Median (Exod 2:16) Moses had been living a fugitive life as he had run away from Egypt, having killed an Egyptian he found in conflict with a Hebrew (Exod 2:10, 12) The Hebrews had been enslaved in Egypt and were confined to hard labor (Exod 5:13-14). Before this incident, Moses whose name meant "I drew him from the water"¹⁰ (Exod 2:10) had been living in Pharaoh's palace as a son to the daughter of the king. Because of the desire to control their population, the king of Egypt had decreed that all male children born to the Hebrew community were to be killed. Moses was born during that time the decree was being enforced. His mother, fearing for his death, hid him in a basket and took it to the banks of river Nile. There the princess found the basket with the little Moses and took him to the palace where he lived and was educated in all the wisdom of the land. It was hoped he would be himself an heir to the throne (Exod. 2:1-19). This is a good example and the plan of God for Moses to be sent to Egypt with the good news of delivering the Israelites and take them to the land of Canaan where they would worship the true God.

Moses' Mission. Moses was spared by God when all other male babies were killed. This act was because of the mission God had planned for him to fulfill in as recorded in Genesis 15:12-14. Abram in his conversation with God was informed to "Know certainly that your descendants will be strangers in a land that is not theirs, and will serve them and they will afflict them four hundred years....afterwards they shall come out with great possession." The person God, had earmarked to lead

¹⁰ Smith's Bible Dictionary, pc study Bible Formatted Electronical DataBase copyright 2003-2006 BibleSoft, Inc.

Abram's descendants out of the strange land was Moses. His mission was to bring to fulfillment God's covenant with Abram. (Gen 15:4-5)

Moses Revealed the True God to Pharaoh. An adamant pharaoh refused to yield to the request God sent through Moses, saying "Let my people go so that they can hold a festival in the desert to honor me." In response, Pharaoh said "who is the Lord? Why should I listen to him and let Israel go. I do not know the lord and I will not let Israel go." (Exod 10:3) The argumentative conversation between Moses and Pharaoh went forth and back until successive miracles began to happen. Through these miraculous plagues, (Exod 5, 11) God revealed himself as the only supreme authority over all creations. The king of Egypt thereafter recognized and acknowledged God saying, "I have sinned, the Lord is in the right and my people and I are in the wrong" (Exod 9:27).

The people of Israel were finally freed from bondage. But to an evangelist, the king of Egypt was full of the knowledge of the true God whom Moses had represented to him.

From the above-mentioned, it is clear that evangelism in the Old Testament time was largely God directed and anyone chosen had little option but to respond in obedience to the call. This is found in the story of Jonah, the slave girl in the house of Naaman, Balaam and many other Old Testament prophets.

Evangelism in the New Testament

The New Testament contains the story of the Messiah, who was prophesied by many of the Old Testament writers such as Isaiah 9. The prophet foresaw a government of peace which had no end. In that kingdom was judgment, peace, justice and harmony. These characteristics create a desire in the human heart to yearn to be found in that kingdom. The essence of the New Testament brings into reality the dawn of the rule of the predicted messianic kingdom.

The good news was the birth of Jesus Christ, the prince of peace, who Isaiah had called Emmanuel, which in translation means God with us. Mathew in narrating the genealogy of Jesus Christ identifies Him with the human race in the genealogy from Abraham to Joseph, Mary's husband. The good news is that Jesus was born unto us. The message emphasized in the New Testament dispensation can be summarized as Jesus being the Lord and Christ, salvation through his Righteousness, the coming kingdom of God, and the promise of eternal life¹¹.

The Need for the Good News

The history of the beginnings starts with a beautifully created universe. God prepared a garden and settled the first human race in it, as their dwelling. The Lord visited with them and the first human beings had a cordial contact. All provisions were within reach and they lacked nothing. Happiness and love prevailed. Plants and animals lived harmoniously and God declared that goodness was the order of that place. (Gen 2)

What happened next was bad news of corruption and sin. Lucifer, a created being tricked the human race into disobeying their Creator. The fall of people caused

¹¹ Seventh-day Adventist Church, *Adult Sabbath School Bible Guide* "Evangelism and Witnessing" (Kendu-Bay, Kenya. April 2012), 8.

them to be driven out of their former dwelling and was destined to permanent ruin. Sin ruled their lives and the world was day by day exceedingly sinful. Hope was lost until prophecies gave some glimpse of hope for redemption. David writing about this hope called it restoration. With longing the psalmist sang, “Restore in me the joy of your salvation and grant me a willing spirit to sustain me. Then I will teach transgressors your ways and sinners will turn back to you” (Ps 51:12-13).

This state of hopelessness needed a savior and when the Savior was born, human hearts were filled with the good news. As had been predicted, the gospel compelled the converted soul to teach the transgressors the ways of the Savior. The act of teaching sinners about a Savior is known as preaching or evangelizing.

Evangelism in the Times of Jesus Christ

Jesus began His earthly ministry in the simple town of Galilee soon after His baptism. The first approach was to preach the message of repentance, which was not new to these people because Jesus’ predecessor’s message was similar. John the Baptist was a prophet sent by God to prepare the way for the Christ. “See, I will send my messenger, who will prepare the way before me. Then suddenly the Lord you are seeking will come...” (Mal 3:1). As a great teacher, Jesus had to start from known to unknown. People psychologically identify with what they are intimate or acquainted with.

From this area, Jesus recruited disciples whom He would later entrust the ministry to the rest of the world (Matt 4:19-21), (Luke 5:1-11). The twelve were men of common means, but as they spent time with their master, were able to develop qualities that set the Christendom in its foundation. The disciples were sent by Jesus to preach the good news during His time on earth and the result was that, many people

repented their sins. They anointed the sick and healed them. Demons also obeyed them which give a sign of Jesus being powerful.

Jesus went forth to do the ministry of service. He met people in their immediate life-challenges. He preached to multitudes in the synagogues, taught about the gospel of the kingdom and healed many people with all kinds of sicknesses and diseases in the region of Galilee (Matt 4). These actions made his ministry to flourish, creating discomfort among the Jewish scribes and Pharisees. It is not unusual to encounter opposition whenever a new idea comes up. This too is expected when undertaking evangelism. The ministry of Jesus spread quickly an indication of growth in evangelism.

Jesus Evangelizes Samaria

In Samaria, at the city called Sychar, Jesus demonstrated a condition of personal evangelism. Seeing the Samaritan woman alone in the sixth hour of the day, as she came to draw water, the Savior took the opportunity to contact the Samaritan socially by engaging her in a rare conversation. It was rare because the Samaritans and the Jews did not have any dealings. “It seems that Jesus followed a simple “formula” when He spoke to the woman of Samaria.”¹² Joe A, Webb, the principal contributor to the Bible study Guide, commenting on the incident of the encounter between Jesus and the Samaritan woman. This formula, according to Webb, consisted of five stages of evangelism. The first step was to arrest the attention of the target. “Give me a drink”. (John 4:7) This unusual request immediately captured the attention of the woman. How does a Jew do that yet a wall of cultural barrier was so thick between them? The effect was obvious and Webb names it as securing interest

¹² Seventh-day Adventist Church, “Evangelism and Witnessing” Adult Sabbath School Bible Guide Kendu-Bay, Kenya. April 2012, 8.

of the target. The third stage was to create a desire. The woman's desire was aroused and she now seeks fulfilment from the person, "Sir, give me this water" (John 4:15) and with desire created, Jesus made his point and there was conviction of the heart. The Samaritan woman said, "I perceive that you are a Prophet". Her interest made her mind to inquire deeply, and the final part was commitment to action. In this stage the woman goes out to call everyone to come and verify her findings. She invites them all "Come, see the Messiah who told me all things that I ever did. Could this be the Christ?"(John 4:29). Thus the gospel was spread in Samaria. The Messiah had ignited the work through personal contact with the poor woman at the well.

Jesus Evangelizes Zacchaeus

The Bible records that Zacchaeus was a wealthy tax collector in the city of Jericho (.Luke 19:1-10) He apparently had heard about the man Jesus and had developed some interest in the crowd puller and this day Jesus was passing through the city. A strategic man Zacchaeus was. He knew where he was, his limitations and quickly planned to overcome personal obstacles to his goal of seeing Jesus. Running ahead of the crowd, he climbed on a tree strategically along the pathway where Jesus was headed. Certainly at that height he had a nice view-point. In his mind, he would see Jesus and after the crowd was gone, the short wealthy man would be fulfilled and quietly return to his much abhorred duty of harassing and collecting levies from the civilians of Jericho.

On the other hand, Jesus' purposely took this direction to seek and save Zacchaeus. While it seemed many citizens hated the tax collector, the Savior identified with him compassionately and genealogically "because this man, too, is a son of Abraham" (Luke 9:1-10). Inviting him to come down from the high tree, Jesus called him by his name. Jesus told him that the mission was to visit him in his house,

and that it was immediate and urgent to do so. And ignoring the scorns of the people, Jesus became the personal guest to the sinner” (V.10)

In the encounter with Zacchaeus, Jesus demonstrated the ministry to the rich and less liked members of the society. He dined with him and offered salvation. Just before the contact with Zacchaeus, the Savior had been with a blind beggar whose sight he restored. (Mark 10:40-52)The two incidences do not go parallel, they are exact opposite. The only common position is that Jesus was in the center of both, an indication of the all-inclusive nature of the personal ministry of Jesus. He demonstrated interest in the people and not their status. He considered them candidates for the eternal life and planned to restore them all.

The Great Commission

After His resurrection, Jesus proceeded to the mountains of Galilee where he met with the eleven disciples. (Matt 28:16) Judas who betrayed him, was no more and out of the known twelve, the number was now eleven. Not all of them believed Jesus upon his arrival at this meeting. Some worshipped him while others curiously doubted. In such a setting the Great Commission was pronounced (Matt 28:18-20). Jesus announced to his disciples that God had bestowed on him all power and authority and that he was now giving a portion to them. And through the disciples all nations would know God and be christened.

Luke, one of the gospel writers, composing an account of what the risen Savior had said, re-sounded the Great Commission in the book of Acts 1:8. In the gospel of Mark, Jesus tells His disciples to go to the world and preach the good news and whoever accepts will inherit eternal life and whoever does not will perish (Mark 16:15).

Evangelism by Apostles

After their stay with Jesus, each of the apostles developed styles that enabled their ministry to flourish. Discussed below are a few of the Gospel preachers recorded in the New Testament.

Evangelism by Apostle Peter

Peter was one among the disciples, whose earlier actions were rash and ruthless. One time cut off an ear of Roman soldier who had come to arrest his master (Mark 14:66-72). He at one moment, he denied ever knowing Jesus, fearing for his life during the events preceding crucifixion. But upon realization of this terrible mistake, Peter learned to humble himself (Mark 14:17)

After the Pentecost, Peter became an apostle. He wrote two letters which are included in the New Testament writings. They contain encouragements to the believers then facing fierce persecution from the Roman Empire. These letters addressed to the churches in the five provinces of Asia Minor reveal the caring concerns that the evangelist had for the believers.

Peter was a renowned public speaker, filled with wisdom, winsome and influential abilities. This fact was displayed in his preaching on the day of Pentecost. Many believers were won to the church. For example, in the Acts, 4, Peter's sermon brought 3000 converts. In contrast, many of today's evangelists preach nearly three thousand sermons to win one convert.¹³ Peter also emphasized the fact that all believers were equal and called by Christ to the royal priesthood (1 Pet 2:9, 10).

Apostle Peter displayed unquestionable loyalty to his master. He bore insults, mockery, rebuke, physical beatings and imprisonment but remained bold and steadfast

¹³ Selwyn Hughes and Trevor J Partridges, *Cover To Cover: Through the Bible as It Happened*. (Spain: Litografia Roses s.a CWR, 1999), 391.

(Acts 5:29). In his letters to the believers, Peter was concerned with many things, but in summary, talked more about their security in the Lord. He reminded them that suffering and opposition were to be overcome. He encouraged believers to develop and use their spiritual gifts and to finally make it their aim to strive for holiness and humility. Peter having truly known Jesus practiced true discipleship. "... Jesus said, 'If you hold to my teaching, you are really my disciples. Then you will know the truth, and the truth will set you free.'" (Jn. 8:31-32). So when Peter had become thus a disciple, he was so bold that when the time came for his death, it is believed that he asked his tormentors to honor Jesus by crucifying him upside down.

Evangelism by Paul

Paul's name was initially Saul until his conversion as recorded in Acts 9:1-9. Saul persecuted the Church with permission from the controlling authority. But on this fateful day on his way to Damascus, his life would be changed by one bigger than the authority of Rome. In this encounter with Jesus he became a true follower of Christ, whom he as Saul was the fiercest enemy. His life made 180 degree turn. What is impossible with men is possible with God as Luke had written quoting Jesus (Luke. 18:27). Though Apostle Paul did not physically meet the Savior, he knew him and found it his mission to acknowledge Jesus before all people. In his missionary journeys, Paul traversed the continent of Asia Minor and some parts of Europe and especially the Gentiles. (Rom 1:14) Paul wrote many letters to the believers than any of the apostles. He was fulfilling the command "Whoever acknowledges me before men, I will acknowledge him before my Father in heaven" (Matt 10:32).

Paul's Evangelistic Journey. The mission can be just across the street or beyond the sea. It requires commitment on the part of the missionary to carry the mission. Mission has challenges that require strategic management to succeed Paul's

first missionary trip took him across the Mediterranean Sea. Starting from Antioch in Pisidia, the evangelist travelled to the city of Iconium, Derbe and Lystra spreading the faith he had discovered. He returned to Antioch again and chose to go southwards Perga and Attalla in the coastline of the Mediterranean Sea. He plunged into the sea and sailed westward to Antioch Seleucia in Syria. He then made his way South East through the sea to a place called Salamis in the island of Cyprus. Paul again sailed back northward to Perga and once again returned to Antioch in Pisidia, which was his station. The first missionary journey took Paul nearly a decade from AD 40 to AD 50. The purpose of Paul's journey was generally to preach the Gospel and plant Churches where people would gather and worship God.

The second missionary journey took place between AD 50 and AD 56. During this time he journeyed more on land than in the sea. Moving from Antioch in Syria, he visited the following cities with the gospel message: Cicilia, Tursus, Derbe, Lystra, Iconium, and Antioch in Pisidia. He proceeded towards Galatia to Phrgia, Mysia, Troas, Naepolis, Phillipi, Amphipolis, Appolonia, Thessalonica, and Berea before sailing Athens and Corinth. Paul again took the ship and crossed to Ephesus where his second missionary journey rested. According to Hughes and Trevor, - "the task of tracing Paul's missionary journeys...is like tracing a bleeding hare across snow."¹⁴ This is true when one considers the number of attacks by hooligans, the number of ship-wrecks that left the man of God bleeding. He was so seasoned that he advised the Ephesians to be strong by putting on the full armor of God, in order to remain standing when horrible evil days came (Eph 6:13).He also believed that his secret strength was hidden in the death of Jesus Christ (2 Cor 5:14).

¹⁴ Selwyn and Trevor J. Partridges. *Cover: Through the Bible as it happened.* (Spain Litografia Roses S. a CWR), 391.

Paul's third and final missionary journey looked like an evaluation trip, where he was revisiting most of the places he had been to before. Except for the new places of Miletus, Cos, Rhodes, Patara and Tyre, the missionary felt more at home in the journey which took between four to five years. By AD 61, Paul had concluded his entire missionary tour and was ready to return to Rome. In Rome, Paul preached as an old man with hope. Before his death in AD 70, he believed he had done to the Lord a good and acceptable work. "I have fought a good fight, I have finished the race, and I have kept the faith" (2 Tim 4:7). During his visit, Churches were established, elders were put in the ministry, the message was spread across a part of the Roman world, and this was the beginning and start of the mission to the Gentiles.

Reasons for Success in the Apostolic Witnessing

The apostles were successful in the ministry to the gentiles as well as to the Jews. In analyzing the reasons for their achievement, the following principles can be deduced. First and foremost, they understood that theirs was a God-given vision. This vision instilled in them obedience to the Great Commission as given by the Lord. They were able to see beyond their temporal hardships. Secondly, they were united by a common purpose and endeavored to maintain their unity. (Acts 2:42, 4:32) This provided necessary momentum. They were charismatic, a quality that drew people to them particularly to Peter, who's preaching was magnetic and brought huge number of converts in a matter of hours(.Acts 2:40) They were committed and bold. Stephen being an example to others preached even when his life was beaten out of his body. He told the tormentors that he was seeing Jesus. (Acts 7:54-56) Thirdly, the apostles had the quality of learners, they were teachable, and they were reliable and pulled resources together. Acts 4:32 Bring their resources together enable them to bond and work as equals. Acts 4:33-34 apparently they copied from their Master the importance

of sharing. It can be remembered that Jesus had shared bread with them. Fourthly, they solved practical problems, giving evidence for people to believe. (Acts 4:23-24) They gained credibility through demonstration of their faith rather than proclamation. They resolved to hold integrity (.Acts 5:1-10). Ananias' case was solved in the view of them all.

They allocated duties and delegated wisely, minor and important matters were categorized and assigned to people who were best suited to perform them in line with their ability and gifts. They held prayer as their key weapon and perseverance when things seemed impossible for them (.Acts 4:23).

They deliberately elected and developed followers of good repute, competent and intelligent, and entrusted them to preach Christ Jesus as the theme of their witnessing. (Acts 6:1-5).

Evangelism According to Ellen G. White

Ellen G White, one of the pioneer members of the Seventh-day Adventist Church began her writing ministry early in the eighteenth century. She has extensively written on evangelism. In her writings wise counsels are worth noting especially those that deal with cross-cultural evangelism. She wrote about equipping young people who would go forth and evangelize in lands beyond their immediate culture. Below are some of her views.

Training Students in Evangelism

Her desire was to have all young people involved in missionary work. With her belief that the youth possess great power which could be used positively or negatively, White advised that efforts should be made to have these young persons engage in evangelism. Those who are in schools and colleges should get practical

training in ministry. Their teachers are to be the role model because the mind responds when learning is by doing. In her book *Counsels to Teachers* she noted that “The Lord calls for strong, devoted self-sacrificing young men and women, who will press to the front, and who, after a short time spent in school, will go forth prepared to give the message to the world.”¹⁵ Involvement can be in various aspects of evangelical ministries such as singing. White believed in the power of music and suggested that singing can be used to penetrate territories which are targeted for outreach, calling it a genuine missionary work.¹⁶ Singing was used by King David many times and these were compiled into psalms. Churches have composed music that emphasizes doctrinal points (Ps 9:1).

Evangelism by Life-Style and Means

The way one lives one’s life portrays what they believe in and are committed to. Ellen White once related a story of a businessman whose life was to represent Christ in the daily life with his work. Here are the words of the American business man as recorded by Ellen White. “In all my business relations, I try to represent my Master. As I have opportunity, I try to win others to Him. All day I am working for Christ. And at night, while I sleep, I have a man working for him in China.... I support a missionary.¹⁷” While this businessman was not a missionary, all efforts and plans were put in place to ensure evangelism was not terminated by lack of time, funds or presence of darkness. Noting the time gaps between the two continents,

¹⁵ Ellen G White, *Christian Service*, (Hagerstown, MD: Review and Herald Publishing House), 64.

¹⁶ Ibid, 66.

¹⁷ Ibid, 170.

while people slept in America, he stationed a missionary to work in China. While in his business and had no time for personal evangelism, he did his work in such a manner that he would speak to convince the hearers around him of the eagerness in his heart to spread the gospel.

Ministers and Lay Persons to Co-operate in Evangelism

Co-operation is an important element for success in most human endeavors. Whenever cooperation exists purposes are fulfilled and goals achieved with least time. The opposite is true that efforts that are randomly made may yield little success. Co-operation between the clergy and laity was considered by E. G. White in her writing. To finish the work of God, the clergy and laity ought to participate amicably. E. G. White in the book *Gospel Workers* gave this statement to highlight the point. “The work of God in this earth can never be finished until the men and women comprising our church membership rally to the work, and unite efforts with those of ministers and church officers.”¹⁸ She identified with house to house evangelism, where church members and the clergy would labor to win souls to Christ by giving Bible studies and distributing literatures.

Contributions to Support Evangelism

Like all other programs, evangelism requires contribution of resources for it to be successful. Committed church members should follow the example of the Hebrews who committed nearly a fourth of their income to support the work of the clergy.

¹⁸ Ibid., 68.

Ellen White noted this contribution. “The contributions required of the Hebrews for religious and charitable purposes amounted to fully one fourth of their income¹⁹.” Through their generosity towards services of Yahweh’s tabernacle, the Hebrew developed a close relationship with God. By their lifestyle, other communities called them blessed. “In the days of Israel the tithes and freewill offering were needed to maintain the ordinances of divine service. Should people of God give less in this age?”²⁰ Wondered Ellen White, It becomes vital for people of God to be committed in their contribution of means and resources required for evangelism. Commitment begins when one’s mind and soul are focused on the same essential task area.. Citing the beauty of unity of purpose, Ellen White admired how Moses managed the work of fundraising for God’s work. She said that the plan Moses employed to raise means for building of the tabernacle was highly successful as no urging was necessary.²¹ Apart from the above instances, Ellen White also mentioned that tithes and offerings were required to advance the work of preaching the gospel. In her book *Messages to Young People*, it is written; “The Lord has specified: the tenth of all your possessions is mine; the gifts and offerings are to be brought into the treasury to be used to advance My course, to send the living preacher to open scriptures to those who sit in darkness.”²²

¹⁹ Ellen G White, *Patriarchs and Prophets* (Oakland, California: Pacific Press, 1890), 553.

²⁰ Ellen G. White, *Patriarchs and Prophets*, 555.

²¹ *Ibid.*,555.

²² Ellen G. White, *Messages to Young People* (Nashville Tennessee: Southern Publishing Association, 1892), 308.

Evangelism According to Contemporary Authors

Here, the focus is on what other authors say on evangelism, what should be done in order to obtain good outcome when doing or engaged in the process. First we like to identify what challenges exist in the work.

Training and Equipping

In the later part of the twentieth century, many aspiring business organizations were working towards what they termed as "Total Quality Management." Those who were assessed were given a certificate of recognition, indicating that their standards were good. Similarly, authors of spiritual based organization, whose business was evangelism have recommended training evangelist as the 'need of the hour'.

In their evangelism manual, the *Personal Ministries Handbook*, the Seventh day Adventists recognized training as a motivating factor to witnessing. "Training is vitally important so people may be equipped to participate in witnessing activities."²³ Wherever Paul established churches, he saw to it that qualified elders were ordained to give leadership to the assemblies (Acts 14:23; Titus 1:5). The Adventist church holds seminars to equip elders and other leaders with skills for evangelizing before ordination. Some prominent pastors have developed tools that are helpful not only for training, but mentoring lay preachers.

Pardon Mwansa, a former Seventh- day Adventist leader at Zimbabwe, Harare, and currently a General Vice president at the General Conference of Seventh-day Adventist church, developed a training program aimed at fulfilling this vacuum in the Zambia Union. Reporting on its benefits, pastor Mwansa confirmed that the tool

²³ Seventh-day Adventist Church-East African Union, *Personal Ministries Handbook*, (Kendu Bay, Kenya: Africa Herald Publishing House, 2007), 13.

helped the Church lay leaders with knowledge to stand in while their pastors were away. Mwansa concluded, “A lack of knowledge on how to conduct Bible studies and what to teach people can hinder success in this area. Anyone who plans to give Bible studies should learn not only what to teach, but how to do it to maximize the chances of winning souls to the kingdom of God.”²⁴

Christ-like Lifestyle

‘Preaching water and drinking wine’ is a common saying among communities. Implication of this statement is that people say one thing but their lifestyles convey the exact opposite. In spiritual commitment, preachers may do their ministry, using all different style and hermeneutical principles. But if their life is inconsistent to that of Christ, very little fruit can be reaped from their labor. A caution on inconsistency was made by the Lay Activities Department of the Seventh-day Adventists, “Remember that the most convincing argument in favor of truth is a consistent life.”²⁵

Lifestyle encompasses the Christian disposition, conduct in private or public, dealings in daily life business or general family relationships. These should be guided by the indwelling Spirit of God.

Pastoral and Evangelism Roles

Evidences in Pauline writing indicates that evangelists were not permanently stationed in one place, but moved on as they preached the gospel. (Acts 8:25) The same concept was seen during Jesus’ Ministry. The book of Mark 10:28 confirms that

²⁴ Pardon Kandanga Mwansa,(1993). “How to Prepare and Conduct Bible Studies for Members, ” chap. in *A Training Program in Pastoral Responsibilities for Church Elders in Lusaka, Zambia*. Unpublished doctoral dissertation, Andrews University, Berrien Springs, MI.

²⁵ Seventh-day Adventists Church, General Conference, *Training Lightbearers* (Hagerstown: Review and Herald Publishing Association, 1977), 123.

the disciples' would get in return some gifts after leaving their homes to follow Jesus. In contrast the Bible is filled with records of people who after being converted were sent to the synagogues where priests or bishops ministered to them. It is an indication that the bishops, who were known as overseers, were stationed in regular permanent locations. This is confirmed by the fact that an overseer's qualification was predetermined. (1 Tim 3:5) Paul asks a question on family issue "if anyone does not know how to manage his own family, how can he take care of God's church?" This is an indication that unlike an evangelist, a bishop was well known including his family background.

Cultivating an Atmosphere for Fruitful Evangelism

Every good outcome means preparation was done before the resultant action. Therefore, in his book reaching people, Philip Samaan says that, every good outcome means preparation was done before the resultant action. This is true even in the spiritual practices such as evangelism.

In his book "Reaching people" Philip G. Samaan says that good witnessing methods may include the following five aspects:²⁶

Inviting the following people to follow Jesus

He says that Jesus invited people to follow Him and they responded eagerly. He mingled with them, identified Himself with them, taking the burden of knowing their names and attentively listened to and keenly sympathized with their varied circumstances. His profound love found path to their hearts capturing their

²⁶ Philip Samaan. *Reaching People* (Hagerston MD: Review and Herald, 1990), 96.

confidence. He cared about them and gave them meaning for the present life and hope for the future²⁷.

Christ knew their names and where they lived. Having even, at times given directions to His servant is to go to certain street in a certain city, to such a house, to find one of his sheep”²⁸ By trust and delegation, he taught them.

John Calvin in his journal *Founders of Evangelism*, points out that it befits us to desire all people to be saved. The result of this proper desire should make us try to lead every one we come across to faith in Christ for that is the only way they could share in peace. Christians are to use even savior rebuke if necessary to prevent others from ignoring the gospel and perishing. Christians must make the effort to evangelize everyone knowing that only God can save.”²⁹

Trust People

To trust, to be trusted, is to have the mind of Christ. The mind of Christ is reflected in people’s lives being loved, sympathetic, and of one accord. Nothing can be well experienced if selfishness or conceit, will dominate in peoples’ hearts. Any person is expected to be humble and to count others as better than others, and will look out for their interests (Phil 2:1-8). Since Lucifer distrusted God in heaven, suspicion has infected all creation. Nations and peoples are wary of each other. There is no single place in society that is immune to distrust. For example, no confidence between husbands and wives (1Cor7:1-6).

²⁷ Ibid., 96.

²⁸ Ibid., 97.

²⁹ John Calvin, *Concerning the Eternal Predestination of God*, trans. J. K. S. Reid (London: James Clarke, 1961), 138, quoted in Ray Van Neste, “John Calvin on Evangelism and Mission,” in *Founders Journal*, Founders Press (September, 30 2011) <http://wwwFOUNDERS.org/journal/fj33/fj33.pdf> (date of access).

Befriend the People

When evangelist reach out to others, they definitely need to sense that they have their best interest at heart, that they are not manipulating them for some ulterior motive, but have genuine concern for them for their own sake, for the great value that God has invested in each one of them. Samaan states that, “Like Jesus, we need to reach the hearts of the people by mingling with them.”³⁰

Meet People’s Needs

It is the roll of those who engage into God’s work to know that there are so many people who have lost hope because of lacking some basic needs and those must be well attended. E. G. White giving an example of Jesus, states that Jesus went from house to house healing the sick, comforting the mourners, soothing the afflicted, speaking peace to the disconsolate.³¹

It really is offending to hear what others are really saying. The minds of people are blocked with preconceived ideas and often fail to meet people at their real level of need. In order for people to be met, they must be ministered to effectively and with a lot of carefulness.

Be Sympathetic

The word sympathy comes from the Greek word “sympathies” which stems from two roots, “syn” meaning “together” and “pathos” which means “feeling’ or literally means feeling together. This is ‘the ability to enter into another person’s mental state,’ feeling emotions etc. Jesus showed his sympathy with the hurting and

³⁰ Philip G. Samaan, *Reaching people* (Hagerstown, MD: Review and Heralds, 1990), 51.

³¹ Ellen G White, *Christian Service:* (Harare, Zimbabwe: East Africa Division Publishing Association, 2005), 114.

grieving and was not repulsed by human pain and sufferings. He even used to visit the sick and the imprisoned, thus sharing the suffering together with the victim. Being sympathetic may also mean being compassionate and to have compassion is more

Just as Jesus was compassionate, His followers are also expected to be compassionate and caring as it is written in Mark 6:30-34, By feeding 5000 people, Christ left an example to His followers to be sympathetic and take care of others.

Suggested Principles for Evangelists

Evangelist, like others in different professions should develop and follow certain guiding principles. David Watson developed helpful guidelines which are enumerated as follows³²

1. A witness must have first- hand experience of Christ. Hear-say is not acceptable in a court of law. People will only listen to what we have personally seen and heard.
2. Must be able to express it in words, although we may express it through our own lives, our work, our relationship, our attitudes, our sufferings and even our death. We must still be ready at all times to answer and explain to anyone who asks about our hope. Must be gentle, respectable and integrity
3. A witness will have confidence in the power of God, the power of the gospel, the power of the message of Christ and him crucified and the power of the Holy Spirit. God can break through any defenses and change any heart.
4. A witness will have compassion on those who are spiritually lost. He will care for them as individuals who matter deeply to God, made in His image.

³²David Watson, *Discipleship*, (Auckland: Hodder and Stoughton, 1981), 190-191.

5. An evangelist will have a God given faith that the Holy Spirit is truly at work.
In this situation there can be a definite response here and now
6. An evangelist will have to pass an appeal to the will. After some instructions about the facts of the gospel, he is aiming to call the people to lay down their arms of rebellion, to turn to Christ in repentance and faith and accept as lord and savior.

Conclusion

Christ Jesus should be proclaimed with devotion, His salvation should be the good news that is sweet to the errant and the lost. Only by being involved in evangelism shall human beings fulfill the Great Commission.

Literatures reviewed revealed among other things the meaning of evangelism, what Biblical evangelism entails, the power behind the work, how the angels actively participate in the propagation of the gospel. It was also revealed that before one goes out to evangelize, a clear understanding of truth in God's Law is important. There is connection between the Great commission and the permanence status of the Commandments. Valuable guidelines on training and preparation for work were reviewed. Guidelines to evangelist in their undertaking were spelt out. These will be helpful in practical ministry. Emphasis was laid on remaining consistent and living like Christ lived in action and deed.

A review was done on the possible reasons for great success in evangelism during the apostolic period. The literature review in chapter two gave this researcher an insight on how to practically develop an evangelism strategy for the unreached people of Chonyi in Kenya Coast Field. In the following chapter, the detailed set up of the ethnic community of Chonyi is discussed.

CHAPTER 3

DESCRIPTION OF THE LOCAL SETTING

This chapter is about the cultural, social, economic and religious activities of the people group called the Chonyi of Kenya. The information will help the study to come up with an evangelism strategy for reaching this special people, which is considered in Kenya as ‘unreached’ by the gospel of Christ.

Geographical Location of the People Group

The people of Chonyi are found in the Coast region of Kenya along the Indian Ocean some 20 kilometers from Kilifi town, which is situated in the northern coast of Mombasa. While at Kilifi, the traveler to this place would drive southward for some 17 kilometers and branch westwards at the junction commonly called Mavueni, on the road towards Kaloleni town.

Historically the Mijikenda people came from a place called Shungwaya where they used to stay together as one family. However, after a heavy war between them and the Gala people over grazing land, the Mijikenda people migrated from Shungwaya to their current location.

It is generally perceived that many people who have been coming to the coast from the highlands receive warm welcome from the Mijikenda. Even tourists from all over the world feel safe as they come to the coast. However, it is not easy for one to get or buy land in the Chonyi area as it is very rare for them to allow people from other tribes to dwell permanently among them.

The Climatical Condition of Chonyi

The climate of this area is suitable for farming crops such as palm trees, cassava, bananas and other common tropical food crops. The temperatures average between a low of 20 to a high of 34 degrees Celsius. The area is hot and humid as a result of the ocean waves that traverse the air. The landscape is hilly with several valleys formed from possible rivers which are seasonal. The ridges are beautifully arranged.

In order to understand the climate pattern in Chonyi, oral interviews were carried out. In an interview held with the resident community leader Michael Fumbi, it was confirmed that there are two rainfall patterns in this area, the long rains between the months of March to August and short rains in November and December. During these periods the people engage in cultivation of the land, which is manually done. The vegetation is green with towering palm trees around the villages.¹

Housing and Accommodation

The homes are normally round homesteads with mud walls and brown thatched palm tree leaves for roofs, locally known as *makuti*. Some houses are roofed using grass. Many houses are usually found together as the people reside according to clusters known as villages or *kaya*. *Kaya* houses are built of wood and thatched with grass.

Personal observation was used to compile the information in respect to housing and accommodation of the Chonyi people. In every house, a granary is built where the harvested maize is stored. The men cut trees for building the houses while

¹Author's interviewed with, Michael Fumbi, an elder in Chonyi.

ladies cut the grass for thatching. There is not much furniture in the houses. There are three legged stools and animal skins or mats called 'chitseka' for people to sleep on. According to oral sources, the parents sleep on a string bed called 'uriri', but the children slept on the floor on their own mats.

The housing and accommodation is very humble and encounters several climate and weather pattern challenges. For example when it rains, the storm water percolates through the mud wall and the earthen floor, affecting the children's comfort. Another challenge with the housing is constant repairs, which is undertaken after every rainy season. The wooden poles and the thatch are replaced as soon as the rains are over. The women who responded to oral interview reported that drunken and lazy males often fail to do their house maintenance duty until the house fall or became inhabitable.

Historical Setting of the Chonyi People

Origin of the People

The Chonyi tribe is one of the nine Mijikenda tribes that live in Kenya, along the coastal region. The Mijikenda are believed to have settled in the coastal region after migrating from Shungwaya, a place found in the lower parts of present day Somaliland. There are nine sub cultures forming the Mijikenda people. The word Mijikenda is coined by joining two words, each of the nine Mijikenda tribes speak a different and separate dialect of the same language which is closely related linguistically and historically to the languages along the Kenya- Tanzania coast-line along the Indian Ocean. The coastal Mijikenda people include: the Kauma, Chonyi, Jibana, Giryama, Kambe, Ribe, Rabai, Duruma, and the Digo² and they were for some

²<http://www.Joshua-project.net/index/Joshua-project> Accessed 12/06/2013.

time in the past referred to as the Nyika; though this is not a polite term as it means 'bush people.' According to other writers, the name Mijikenda was coined in 1940 from the original name *Kaya*. Mijikenda literally means nine kayas or 'makaya chenda'³

The original tribal fortified centers (*Kaya*) and the common villages '*Mudzi*' were the two kinds of settlements of the Chonyi people. The Chonyi got their name from the word 'Chonyo', meaning 'free' or abundant because they found somewhere to live which had a river and a forest, at a place known as Mzambarauni near Mombasa. The place had some fine grass called 'Miaa', which they cut and made big baskets called 'vidziha.'⁴

In the memory of Masha Philip, the Chonyi had enemies who they needed to fortify themselves from and hence they build round homestead for security purposes. The *Kwavi* people attacked and raided the livestock from Chonyi and they were considered terrible enemies of the people.

Cultural Organization of Chonyi People

A *kaya* is customarily built in a cleared space in the forest. It was surrounded by a thorn fence, which protected the inhabitants from enemies and from large animals. In the Centre of the *kaya* there was a place called moronic or 'Thome', a place where the men of the *Kaya* used to gather. This was a place for settling disputes, giving instructions and orders in case of inevitable or approaching war.

³Wanguhu Ng'ang'a. "Kenya's ethnic Communities" *Foundation of the Nation* (Nairobi, Kenya: Gatundu Publishers, 2006), 288-289.

⁴ Johnson A. Mwangudza. *Kenya's People. Mijikenda* (Ibadan, Nigeria: Evans Publishers, 1983), 5-6.

Mwadzirugo was the leader of the Chonyi in the late nineteenth century, and he acted as the Chonyi spokesman with the colonial government. When the Chonyi wanted to go to war, they had to consult him and he was called in to make peace between the two groups.

The Kayas had strong doors made of wood with the thongs that bound them together made from creeping plants. The kaya Chonyi doors for instance were made by a Persian carpenter called Hassan bin Ali. They were kept shut during the night so that enemies, slave- traders, thieves could not enter. There were trees in the kaya which nobody was allowed to cut down and the Kaya rules had to be followed inside the kaya e.g. as a matter of respect, nobody entered the kaya in shoes, or while wearing a hat. People still keep these rules when they visit the kayas. The kayas were highly respected and the dead were buried within the fence.

Johnson Mwangudza, a traditional Chonyi elder, in his book the *Mijikenda*, says that kaya Chonyi is a typical example of all the Mijikenda Kayas⁵.

The kaya Chonyi (village) has three doors each named after one of the Chonyi clans. The first door is called ‘Amongwe’, and it is the southern gate of the Kaya, facing towards Mombasa. They planted two trees in the middle of the kaya which are still there. The other doors are named after the ‘Aremere’ and the ‘Achikambala’ clans. Kaya Chonyi is a few miles North- East of Kaloleni village in Kilifi County.

It was a usual custom that when a person died he or she was buried in the kaya and was brought in through the ‘Aremere’. The ‘Amongwe’ door was never used to let in the dead but it was used by visitors and Arab traders. A dead person was usually taken through the door for the ‘Aremere’ clan.

⁵ Mwangudza, 25

They used some pots for storing drinking water and there were other smaller pots for fetching the water from the river or well. Some pots were for keeping maize meal. They also used small clay plates and wooden plates called ‘muvure’. Baskets came in all sizes too. The small ones were used for lashing the maize flour out of the pots. Big baskets took the place of modern sacks for holding dry food in bulk. The ‘kaha’ was a drinking container made of coconut shell and a coconut scoop was used to serve as relish.

Generally, in the Chonyi community, unity or togetherness is the means by which they remain stable. Love of one another is a virtue that enables them to have a very tight bond with a sense of oneness, a virtue that is passed from one generation to another. In other words the Chonyi people know very well the importance and significance of unity and love for one another, hence the Kaya (villages). It is the love of one another and the unity factor that promotes the idea of security of the Chonyi people as a collective responsibility.

Culture and Religious Practices of the People Group

According to Joshua project, an anthropologist who had studied the Chonyi people recently, says that the total population of the Chonyi people is 158000 in the year 2014. He continues to say that the primary religion of Chonyi people is African Traditional or Ethnic religion and only 22% consider themselves Christians, while 12% are Evangelicals.⁶ In accordance with the Literature Bureau, the local population

⁶ Joshua Project the Mijikenda in Kenya copyright 2014 Joshua project. A ministry of the USA center for world mission.

living in the area in 2006 was 544303.⁷ While those who profess Christianity make up to 20,000.

The Chonyi people practiced rituals which related to birth, marriage and death. These were passed on from family to society throughout the region leading to an elaborate system of beliefs that they still hold firm to date.

Birth and Circumcision

According to Mwangudza, the Chonyi had numerous festivals including birth and circumcision ceremonies. Every new family was and still is expected to grow through procreation. It is through giving birth that the family name was and is still maintained as the new born baby carrying the clan name from one generation to another. Where there is no birth, the family is considered to be under a curse⁸.

Giving birth also means the renewal or sustainability of the generation. The old is replaced by the new generation. It is important therefore for a family to get children since it renews or sustains the clan or the tribe in general. On the other hand, it may denote the disappearance of the whole tribe or clan when the family does not procreate. This idea of renewing or sustaining life through birth is very significant in the cultural setting of these people.

When a child is born, a feast is organized and celebrations of dance and slaughtering of animals is done. Among them, Mwangudza adds that traditionally, a four-day feast would be held for a girl and five days for a boy. During this celebration, a name would be chosen for the new born. Children were named for reasons, seasons, times and even places. For example, 'Tatu' meant the child was

⁷ Omwoyo, 40

⁸ Mwangudza , 26

born on a Monday. The name ‘Taabu’ when given to a child means that the child was born with difficulty and ‘Nzingo’ would mean that the child was born behind a house.⁹

Biblical and Chonyi Birth Rites

According to the Bible, babies were circumcised on the eighth day after birth (Lev. 12:3, Act 7:8). This system was common among the Jewish culture, and transcended time until Christianity came into existence (Luke 2:21). The Chonyi though claiming to be traditionalists, practice circumcision. The researcher found out from the leaders that this practice followed strictly. From discussions held with the community elders, it was discovered that the people of Chonyi practiced rituals of circumcision of boy child on the eighth day after birth. In line with this finding, the researcher concluded that there exist some similarities in practice of the Jewish/Christian rites and the indigenous Chonyi people.

Mwangudza stated “Circumcision was one of the most important occasions in the life of a child. The ceremony was done every four years and when the boys were circumcised they went to live in their grandfather’s house or built their own huts.”¹⁰

Circumcision is an initiation rite where one passes from childhood to adulthood. The circumcised youth is regarded as a mature person who can give direction or be given heavy or major family responsibilities like decision making or taking care of the family. He is no longer the same for he has grown up and therefore allowed into the governing body of the community. Just as the circumcised became independent in thinking and action, a similar activity would be created for new church

⁹ Ibid, 26.

¹⁰ J. A. Mwangudza, 8-11

converts, to be engaged as a step towards assimilation into Christian life upon baptism and beyond.

“In Jesus ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ” (Col 2:11). Here Paul spoke on spiritual rebirth but both the Jews and Chonyi cultures were physical in every aspect of the act of circumcision.

Marriage and Dowry

Marriage used to be left entirely in the hands of the parents and some senior relatives such as uncles and aunts. Boys and girls sometimes married when they were very young. Parents would choose a girl for their boy from a hard- working family and one with good reputation. The dowry usually consisted of a bag of millet traditionally referred to as ‘wimbi’ or cows or goats. Nowadays, the dowry is paid in money. The girls could not refuse but obeyed their parents in the choice of a husband.

Sometimes a boy would take a girl without the parents’ knowledge or sanction. This is called ‘kupiga dzuya.’ The boys’ parents were fined and allowed to pay the dowry. When a girl was married, her father and mother gave her and her new husband words of wisdom and advice. They said such things as, ‘Kadzo my daughter; I am giving you this man whom you love. My son Kalume, look after her when she is well or sick. A wife does not work better for being beaten. If she wrongs you, her father will reprimand her and you may send her back to us to sort things out.’¹¹

¹¹ Mwangudza, 11-12

Marriage of Second Wife

Interview by the author, revealed the following situations concerning marriage among the Chonyi people. Originally, the Chonyi people were monogamous. But with the passage of time, men started marrying second wives, which the interviewee said was done purposely for prestigious reasons. One who had a second wife was considered to be of higher status in the Chonyi community. Interestingly, the dowry paid for the second wife was relatively smaller than for the first wife¹². In the case of second wife, the husband would have them share the same hut but separate beds. The two women though humanly jealous, would dare not question the husband's behavior since the hierarchical system considered the man superior.

Death

According to Mwangudza, whose points were confirmed in an oral interview with some prominent village elders from Kasemeni under the leadership of Mr. Karima Chizimu Chiro of Kasemeni location in Chonyi, stated that; when a person died, the men buried the body. After the burial, the funeral ceremony lasted for several days. They sang songs which were not sad but were on the contrary meant to make people laugh and forget their misery. When the funeral ceremony was over, the participants fixed a date for a second ceremony in which the relatives offered sacrifices at the grave, very well known as the 'mabulu'.

They slaughtered cows and goats and poured flour onto the grave. They cooked food and ate and drank, and there was dancing and singing. According to them, when a person dies, they were not really dead but are changed into a spirit

¹² Researcher's interview with Chonyi leader Karima Chizimu Chiro, who is a respected medicine man in his community. Chizimu Chiro accepted the message and was baptized at the end of two weeks gospel campaign.

which if not appeased by sacrificing animals, it might come back and cause another death in the family.

The interview revealed that the Chonyi people had a god known as *Koma* who represented the people who had died in the past. The living had a duty to pray and sacrifice unto *Koma*. *Koma* was modeled and placed in a hut build in the center of the village. A male god was adorned in white and red attire, and the goddess wore blue for differential between the male and the female dead

Political and Social Organization of the Chonyi

The people of Chonyi had a distinct socio-political life, rotating around their home known as the Kaya. Here rules were set and discipline mated by respected group of elders who were considered as the socio-political authority.

Beliefs and Practices of the Chonyi

Religion

The Chonyi believed in God called 'Mulungu'. They prayed to 'Mulungu' particularly when they were in trouble or they had problems or because of illness and diseases. When they prayed they said, 'Tereni!' meaning holiness!' The people would answer, 'Za Mulungu' literally of God. The questions and responses then went as follows: 'Alongwaye nani?' whom do we pray?' 'Ni Mulungu' to God 'Hee rabbi? Nitsi, humula vidzo, hee vii navifyuke. Koma tsi Mulungu dzulu.' We who are on the earth would like good things to shine upon us, bad things to bypass us. We pray thee Lord by the spirits of our ancestors. The spirits are on earth but the Lord is in heaven. There were also shrines under trees (usually baobab trees) or in caves. Such places were called 'mizimu' or 'mashehe'. In them sacrifices of sheep, goats or chicken were

offered or on other occasions rice and 'Ugali'. Graves were regarded as places where the spirits were present and offering were made to them there.¹³

Offering to Appeal to Mulungu

The offerings were for the dead whose spirits were thought to be able to take prayers to God on behalf of the living. The 'mizimu' or 'mashehe' (spirits) sometimes acted as places for accusation. For instance, if a man had something valued stolen from him, he would go to the shrine with an offering; a rooster and some boiled rice. He would ask the spirits to punish the thief¹⁴.

The thief would be badly affected and sometimes if nothing was done to appease the spirits; it would lead to death of the culprit. His relatives would go to the shrine and apologize and promise to refund the stolen property so that the punishment would not befall them too. The 'mizimu' were therefore regarded as very holy places by the Chonyi where people would go to speak with Mulungu or God¹⁵.

The Chonyi's Encounter with Foreign Religion

Islam was the first religion the Chonyi came in contact with. According to the village elders, these Arabs came with sugar, sweets and enticed the locals to accept Islam and the Arabs also prohibited the locals from eating pigs and the local rats which were their diet. Upon disagreement the Arabs were rejected and they left without converting the locals.

According to oral sources, Michael Fumbi and Elder Chizimu, recall that Christian missionaries had also been in this place earlier and a few had accepted them

¹³ Mwangudza, 25.

¹⁴ Ibid, 25.

¹⁵ Ibid, 25.

as well. The missionaries started imposing tax on them. This led to rebellion and subsequent disowning of the Christian faith. The missionaries also imposed strict social rules which the locals objected because they were used to freedom and celebratory activities.

The Seventh-day Adventist Church in Chonyi

The establishment of Dzitsoni Seventh-day Adventist church in the second half of 1980 marked the beginning of Sabbath keeping among the Chonyi people. It began as a Sabbath school of Ziwani Mombasa Church composed mostly of the Kisii and Luo and a few indigenous people from the Mijikenda. A lady known as Rebecca Fumbi had come to live in Mombasa and became a member of the Seventh-day Adventist in Ziwani Mombasa church. Through her influence, she was able to request the church to do an outreach in her home land in Chonyi.

The local church then engaged the services of one young evangelist by the name Charles Tangaza Chai, who was sent to minister to the few handful new faithful in Chonyi. For some time this company remained static in growth, but their faith remained firm to the seventh-day Sabbath worship. There was no church building and the converts worshipped every Saturday at Katikirieni Primary School classrooms until a decade later when they acquired a piece of land where they erected a temporary shade for a church building.

By the year 2012, the church in Chonyi consisted mostly of women worshippers with several small children. The total recorded membership as at December was 30 members. Male adults rarely attend church services. The researcher upon inquiry established that men are heavy drinkers of the local fermented coconut juice, commonly known as *mnazi*. It is considered an intoxicant and is highly alcoholic. Therefore, according to the beliefs and doctrines of the Seventh day

Adventists, those who participate in alcohol consumption find themselves in a contradictory position with the church rules and regulations. (Prov 23:19-21, 29—35) This makes it difficult to accept the Chonyi men into the church which requires them to abstain from alcohol consumption or trade.

Economic Activities of the People

The people of Chonyi practiced some commercial activities which are worth noting. They included trade, farming and more. Below are discussed:

Farming

The Chonyi people have always kept cows, goats and sheep. The children looked after the animals and would bring them home into the cattle ‘bomas’ in the evening. Cattle were the wealth of the people. A man would know his cattle by their colors and gave them names.

Cattle were looked after with great care and when they became sick they were treated with medicine from the roots and leaves of trees. A common disease called ‘matumbo’ could easily be cured using herbs.. Cattle were not often slaughtered for their meat, though they were killed on special occasions. They were for paying dowry or bride – price and buying land and property. Cow milk was drunk by itself or mixed with ‘wari’ (corn meal) and eaten. The skins or hides were kept and used as sleeping mats.

The farmlands lay outside the kayas and each clan had its own piece of land. The land was big but first priority was given to men. The tools used for cultivation were hoes, machetes and pangas. The men cleared the bush while the women hoed the fields. They planted maize, millet, cassava, coconuts, sorgam, beans, vegetables and sweet potatoes.

Trade

The Chonyi sold food and cattle to tribes like the Digo, Jibana and Swahili in the coastal region. They did their hunting and obtained their food. They also did the fishing using different types like the nets, 'Uzio' and 'Mgono' which allows fish to go in but prevents them from coming out.

Healing Practices

The Chonyi people were known far and wide within the Mijikenda territory for their practices on matters of healing the sick as well as exorcising evil spirits. Their neighbors are known to have visited them to get healing or spirits to protect them. In exchange they paid some price to the healers.

Medicine-man

Young men who wanted to know how to cure diseases spent most of their time with the medicine man in order to learn more of his work. The main job of the medicine man was to cure all the minor, fever, sores, and cuts and general aches and pains.

The young men on training were taken to the bush and shown how and where to obtain leaves, herbs and roots which were used in making medicine. When the medicines were ready for use, they were kept or packed in small horns or gourds called 'ndonga'

The students paid gifts of cattle and goats. Some of the medicine men from the Chonyi tribe used their skills for harm. They claimed to be able to bewitch people. Today, Kajiwe Tsuma is the known, best and most famous medicine man among the Chonyi. He undoes the damage done to people by witch-doctors.

Data Analysis

Having conducted interviews using questionnaires to enable the gathering of necessary data for program development, presented are the outcomes that are tabulated. The questionnaire contained 12 questions that were hand delivered to the respondents in the church and out of 30 people only 15 were able to give responses that were valid for this analysis.

Research questions were prepared to establish the following; first, to bring to light the question of members' loyalty to the church by measuring their attendance patterns. Secondly, to establish the nurturing of new members and the methods used and whether these were effective.

The researcher intended to find out the perception of church members on evangelism activities and forms. In the same way, the research aimed at knowing how the members viewed the leadership effectiveness of their elders for the purpose of organizing a new congregation. The spirituality of leadership was a core issue for consideration.

Tables were used to summarize these responses as indicated below. In Table 1 the study wanted to establish what percentages of baptized members of Dzitzoni church who were attending worship services regularly.

Table 1 shows that 7 women said that 51-100% attended church regularly, 2 women said 81-100% attended regularly and 3 women said 31-50% attended church regularly. On the same table, one man said 10-30% and another said 51-80% and the last man said 31-50% attended church regularly.

Table 1. Percentage of Members Attending Church Regularly

Percentage range	10-30%	31-50%	51-80%	81-100%	Total respondents
Women	0	3	7	2	12
Men	1	1	1	0	3
Total	1	4	8	2	15

Figure 1 established percentage of baptized members of Dzitsoni church attending worship services regularly

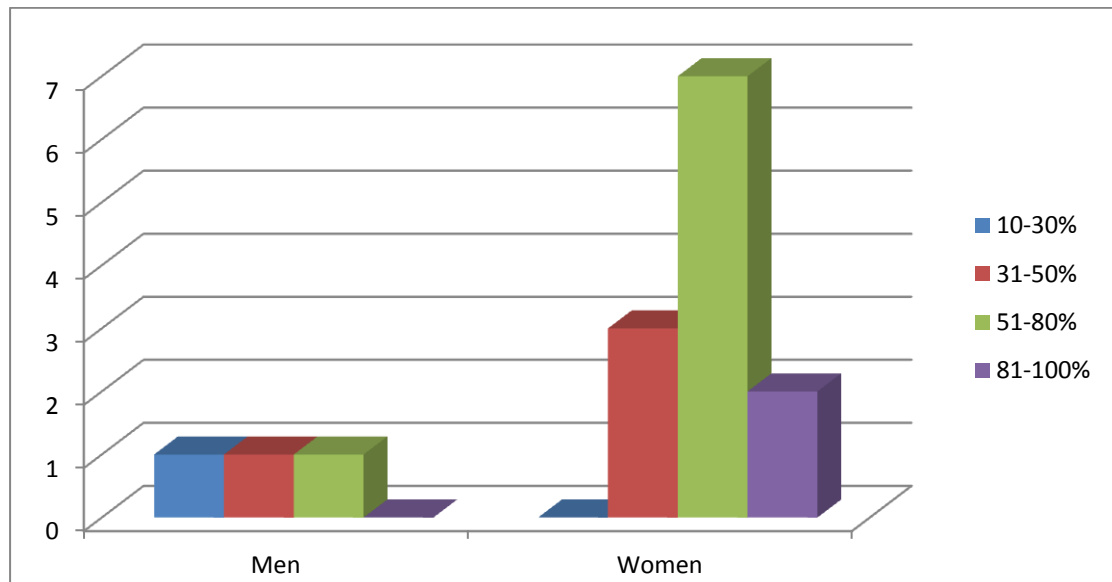


Figure 1: Percentage of Members Regularly Attending Church

Table 2. Post-baptism and Missing Member Follow-up Program

Respondents	Often used	sometimes	Never used	Total respondents
Women	1	2	9	12
Men	1	1	1	3
Total	2	3	10	15

Table 2 indicates that a big percentage of women in the church felt that post baptism and missing member follow up program were rarely used in the church. Male respondents remained indifferent.

Table 3 shows that regular Bible studies for new converts are either occasionally or never done in the church. Most women reported that it is never done or only done at sometimes.

Table 3. Availability of regular Bible Study program to new converts

Respondents	Often used	Sometimes	Never used	Total respondents
Women	2	5	5	12
Men	0	1	2	3
Total	2	6	7	15

Table 4 indicates that the church in Chonyi has not done other outreach activities such as provision of Adventist schools, health facilities and rarely participates in community service as a way of evangelizing to the local people.

Table 4. Existence of other forms of evangelism apart from public preaching by Adventists

Respondents	Schools		Health		Community Service	
	Yes	No	Yes	No	Yes	No
Women	0	12	0	12	7	5
Men	1	2	1	2	2	1
Total	1	14	1	14	9	6

Table 5 reveals that at least all women were engaged in some form of faith sharing and witnessing, however, 33 per cent of men did not do any witnessing or sharing their faith with others.

Table 5. No of Respondents Sharing / witnessing regularly to others

Respondents	Every day	Every Week	Every Month	Not at all
Women	5	4	3	0
Men	0	1	1	1
Total	5	5	4	1

Table 6 shows that there is no regular training of members on how to evangelize. Only four out of 12 women and 2 men think that they get such seminars at least once a year. Four women think that such program does not exist.

Table 6. How regularly does the church conduct seminars on how to evangelize?

Respondents	Monthly	Quarterly	Annually	Not at all
Women	3	1	4	4
Men	0	1	2	0
Total	3	2	6	4

Table 7 shows that majority of the male respondents say that their elders were very effective while the women considered the elders of the church as not effective. However in general, women considered their church elders fairly effective and a maximum of 33 per cent of all respondents considered their elders spiritual leadership as very effective and 66 per cent thought that this was not the case.

Table 7. The views of Members concerning the spiritual leadership of their elders

Respondents	Most Effective	Very Effective	Fairly Effective	Not Effective
Women	1	3	6	2
Men	0	2	0	1
Total	1	5	6	3

Figure 2 shows the views of members concerning the spiritual leadership of the church elders.

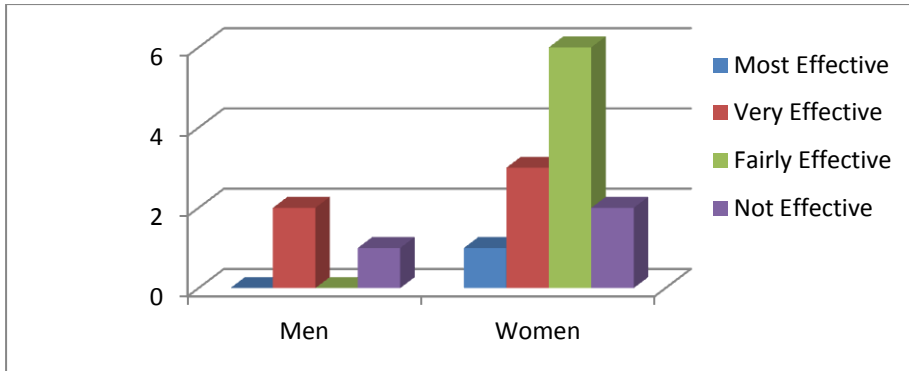


Figure 2. The views of Members concerning the spiritual leadership of their elders

Figure 2 show that 6 men said that the elders are fairly effective, 3 men said the elders are very effective, 2 say they are not effective and one says most effective. On the side of men, 2 men said the elders are very effective and one man said the elders are not effective.

Using the analyzed survey results and their interpretations, an evangelism program to address gaps that existed was commenced. These programs can also be viewed as strategies that will help in preparation, implementation and evaluation of the overall outcome of the study.

Conclusion

This chapter gave an overview of the Chonyi and their cultural beliefs and practices. Understanding the people’s life and how they conduct their affairs equips an evangelist with insights to enable decision making in matters of spreading the gospel. In the kaya, there were two trees which were planted at the center of the village and this directly resembles the two trees that were in the Garden of Eden. This will help the evangelist put more light to the Chonyi people group on the meaning of the two trees.

Application of What Was Learnt

Evangelism, as noble a ministry as it is, requires one to fully cooperate with God through prayer so as to witness real success. It is important to acknowledge that different people have different ways of understanding and of handling things and that it is good to accept other people's culture and beliefs. Most importantly, after realizing the significance of the above, the evangelist should be able to set boundaries when approaching people of different cultural backgrounds. There may be need to include certain cultural ideologies for the sake of making the gospel to be well understood and appreciated.

Culture shapes the ways of living, thinking and behaving in the society. Cultures somehow set boundaries regarding what is right or wrong. The pattern of thinking, feeling, and reaching to various situations and action is culture. From the book *Cultural Intelligence* David A. Livermore asserts that culture is the collective programming of the mind that distinguishes the members of one group from another¹⁶. People are affected by culture, and we in turn are active creators of culture. The Adventist evangelist should selectively accept some cultures when approaching the Chonyi people, assimilate them afterwards into Christian culture as they get further enlightened. This pattern was used by Jesus as well as Paul.

Culture may have good or bad effect on evangelism. Therefore, one should strive to know the targeted people's culture very well, in order to see how that culture may positively assist the evangelistic campaign or whether it will cause drawbacks. Knowing the culture of the people targeted for evangelism, assists in identifying the

¹⁶ David A Livermore. *Cultural Intelligence* (Nairobi: Kenya, Maryknoll Institute of Africa Studies, 2005), 10.

best approaches for evangelism. Paul once said that to the Romans and to the Greeks he had to be like them for the sake of taking the gospel there.(1 Cor 9:20)

CHAPTER 4

PROGRAM DEVELOPMENT, IMPLEMENTATION AND EVALUATION

In the first section of this chapter, are steps used to develop strategies to ensure successful evangelism in the target area of Chonyi. These strategies have arrived at after undertaking and analyzing the anthropological set up of the target group in chapter 3. The second section deal with the actual implementation of a two week gospel campaign in Kasemeni area of Chonyi. This culminated in a baptism and establishment of an outreach program in the place in December 2011.

Evangelism Program Development

Involvement of the Church Members

Looking at the example of Jesus on witnessing, five clear steps emerge that can be used for effective preparation of evangelism. Like the common saying goes, no one is an island. In evangelism, the preacher is likely to witness success when the church is fully involved in the preparation and execution of all the processes thereof. When Jesus was planning to have His last supper with His disciples, He sent some of them to prepare for the function (Matt 26:17-18) not because Jesus would not have done so by other means, but to have every stakeholder participation. The evangelist should be keen enough to make sure that the church decides together with him what is to be done. Other examples to be emulated from what Jesus did are stated by Ellen G.

White in her book *Ministry of Healing*¹. These ideas are recommended for any evangelism to succeed.

- i. Jesus mingled with people as one who desired their good. Likewise the evangelist will need to mingle and brainstorm with members about the planning and preparation.
- ii. He showed sympathy. The cost of preparation may call for financial and other cost which some members may be called upon to carry. However not all the members may be in a position to accommodate the cost. It therefore calls for understanding and empathy on the evangelist when dealing with such unfortunate circumstance of their members.
- iii. He ministered to their needs personally. While the evangelist focusses on converting the people group that is targeted, they should realize that many of the church members too have needs which should be catered for. The homes where these supports live have issues that should be brought to God in public and private prayers. Some have financial difficulties that the evangelist should acknowledge. Jesus ministered to Peter's mother-in-law personally (Luke 4:38). Peter must have been greatly encouraged by the act. 'Ministering to their needs' means meeting the needs of people physical, mental or spiritual needs. This is done by serving, waiting on or attending someone in real need, although real needs are not always easily recognized. "He won their confidence". This is the result of meeting the people's needs.²
- iv. Jesus won the confidence of His team members.

¹ Ellen G White, *Ministry of Healing* (Nampa, Canada: Pacific Press Publishing Association), 143.

² Seventh-day Adventist, *Personal Ministries Handbook* (Kendu Bay, Kenya: Africa Herald Publishing House, 2007), 25

. During preparation to the evangelism, the preacher must ensure that the members of his team are well prepared with sermons relevant to the target group. A well groomed speaker who is confident and sure of the mission, should be chosen.

v. He bade people follow me.

Sermons that are Related to the Chonyi Beliefs

The evangelist, in preparation for witnessing programs should first decide definitely what is to be talked about. A proper examination of the needs of the targeted congregation is vital since it will assist to address the situations on the ground. By addressing the needs of the people, it helps the listeners to develop trust on the message given. The preacher also should make sure that the topics are well selected leading to connectivity of thought or the people's beliefs and traditional practices.

This will act as a catalyst in understanding the message since the examples or the illustrations given are well understood by the congregation. It also helps the listeners to identify with the message presented. In addressing the problem of prostitution, Jesus used the practical example of the woman who was supposed to be stoned to death, to pass a very strong message that the people present were able to identify with.

Difficulties in Evangelizing to the Chonyi

Culture of the people of Chonyi was probably the greatest hindrance obstacle to these people receiving and accepting the gospel. They have a long outstanding belief system, bordering the worship of spirits of their dead ancestors in the 'kaya'. This African traditional belief is deeply rooted and supported in the community, and transferred from one generation to another. It was further identified that the Chonyi live

in interior and secluded places. Other people consider them as practicing black magic commonly called witchcraft. Many Christians are therefore afraid to mingle with them in fear of being victimized or harmed. The village is governed by traditional elders, who are immensely feared or respected. In regard to this, there is restricted flow of information. What is not coming from the leadership is treated with suspicion and cannot be welcome by the commoners. It was therefore necessary to form a strategy to tackle the identified obstacle in number one above.

Identified Strategies for Evangelizing to the Chonyi

In December 2011, Kaloleni District, under the leadership of the District Pastor Rosen Akilimali, organized a two-week evangelistic outreach at Kasemeni village in Chonyi. The following strategies were followed to make this a very successful campaign.

Demystifying the Chonyi Cultural Belief

Friendship with the Chonyi people makes them open to new progressive ideas. They are receptive when approached in other humanitarian and philanthropic approach. Therefore, as penetration strategy, the following approach was developed.

Access

Permission to visit the area is sought from the local leadership. The church leader must tactfully identify their mission and objective. They must appear and appeal to their host as friends of charitable intention. Medical missionary work, education uplifting services and provision of basic human needs such as clothing, food and water, supporting orphans and the elderly will be a prerequisite to winning the confidence and friendship. At this stage, a pioneer missionary volunteer may be settled among the

Chonyi, initially to coordinate the humanitarian services. The pioneer may start prayer and compassionate visiting those who have challenges in the village.

- a.) Involvement of other believers from outside the district should be invited. The purpose is to establish Sabbath worship with the resident pioneer among the Chonyi.
- b.) The lifestyle of the Christians with access to the Chonyi should reveal their modesty and faith in Jesus.

Bible Study Strategy

After accessing the Chonyi people a program ought to be in place on how to involve them in Biblical studies. Topics such as God, human beings, death and sacrifices, marriage and holiness will help demystify their deep rooted cultures. The researcher will put in place the following schedules or activities:

- a.) Availability of Bibles and other Christian literatures.
- b.) Basic Bible Reading Guide books in local language or Kiswahili
Mafundisho Ya Bibilia.
- c.) Enrolling the interested persons in the courses such as the Voice of Prophecy Bible School.
- d.) Colorful graduation ceremonies for those who successfully complete a basic Bible course where certificates are awarded in public ceremonies.
- e.) Organize small prayer groups who visit the sick in homes, pray in public governance meetings and on special village occasions.
- f.) Invite choirs from outside to visit village markets and invite people to public bible seminars.
- g.) Conduct a public evangelistic gospel campaign culminating into baptism.

Assimilation and Retention

Like Paul in his missionary journeys, it was good to identify key persons who need to be developed for leadership assignments among the Chonyi new converts. The following steps will be implemented as strategy for assimilation and retention:

- a.) Identify and appoint some key leaders to be pillars in the new territory
- b.) Equip them by training them on key believes and biblical doctrines as established in *the Adventist Belief* and the scriptures.
- c.) Train the select group on church leadership principles.
- d.) Start Sabbath vespers, midweek prayer meetings and Sabbath worship programs among the converts.
- e.) Quarterly, engage in gospel campaigns in the region.
- f.) Within one year, establish a physical presence by acquiring land and constructing a church house for worship.
- g.) Continue to provide for basic needs to enhance your friendship approach.
- h.) Develop a timetable plan, for the new congregation to read the Bible in one year.

Planting and Growing Church in New Territory

In God's creation, everything was destined to multiply. Similarly a church is expected to grow and multiply. A strategy for growth will be coined as listed:

- a.) Form small group in each region where the gospel has been received.
- b.) Once the number of members in a group is 10 or more, a branch Sabbath school should be formed, nurtured and developed to become a Sabbath school.
- c.) Each Sabbath school will be involved in redoing the named strategies in its neighborhood. As in above stages identified herein.

- d.) Introduce a door to door evangelism and pairing more mature converts to relatively newer members with the aim to train each person for the work.
- e.) In each group, establish a book center, stocked with Christian literature to enable new and old converts' access reading materials.
- f.) Enroll members who have the gift of evangelism into the literature ministry.

Monitoring and Evaluation

No one will ever know how successful the work had been when there were no reports. Reports are used to monitor, evaluate and engage resources for distribution as need may be. In gospel work, evaluation is the key to success. Just like it is in other human enterprises, few steps will be taken to evaluate and monitor the work in Chonyi evangelism work.

Developing of a reporting instrument to cover the following areas:

1. Visitation
2. Small Group congruency
3. Prayer cells
4. Access and assimilation
5. Evangelism
6. Support to the needy
7. Children ministry and Sabbath school
8. Lay involvement in preaching and teaching
9. Stewardship principles

Outreach Operational Strategies on the Ground

The Formation of Prayer Band

In any evangelistic campaign, it is paramount to form a prayer band that will constantly pray during the planning stage before the campaign begins and when it is ongoing after the evangelism program is over. Without serious prayers, the success of the evangelistic campaign may be made impossible since the devil sees evangelism as warfare.

The prayer band was formed by volunteers from among the church members. These were devoted men and women of God who used to meet on specific days before the gospel campaign began to pray for the campaign to be successful. These prayer warriors continued to meet even during the time when the gospel campaign was going on and even after it had been concluded.

Members of the prayer band had formed small groups in order to meet for prayers in shifts, thus there was always a group at prayer. It was so encouraging to see how church members participated in such prayer moments with the feeling that surely they were involved in the whole process of evangelism. Many felt honored to have the responsibility of taking the gospel to Chonyi land.

Formation of the Evangelistic Campaign Committee

In a bid to make sure that the church is fully involved in the planning and execution of the whole process, there is need to form a committee for that particular campaign with full mandate and clear responsibilities outlined. The whole church is to be involved in electing these members. When this takes place, the church will definitely feel fully involved and that they are responsible for the successes.

Making a Budget

A committee of experts should be formed to work upon the budget and consider the expenditure and some other costs in order to ensure the success of the gospel campaign. Strictness should be exercised in following terms and regulations that govern the expenditures.

- i. **Public Address System.** A good Public Address System is one of the vital requirements. It is necessary in gospel campaigns to project sound to reach listeners who are far from the gospel campaign field. More so, costs of hiring the PA system should be set aside; operational costs and maintenance costs of the same to be allocated too. In the budget, Operational and maintenance funds will be used to pay for the machine operator(s) for his or their services as well as to maintain the efficiency of the sound system throughout the gospel campaign period.
- ii. **Transportation.** There is need to budget for transport and funds be set aside to fuel say a pick-up which will transport tents, seats and the PA system from where they are hired to the camp site and back at the end of the gospel campaign. If guests or evangelists will be accommodated far away from the gospel campaign grounds, then there will be need to budget for transport costs to and fro the camp for the duration of the gospel campaign. Baptism may be done far away from the campaign sites and transport will be required to take the candidates to the river for baptism.
- iii. **Accommodation and meals.** Accommodation and meals for the speakers and the organizing committee members must be catered for. Above all, the budget for meals for the specific number of key participants in the gospel campaign is not to be forgotten.

- iv. Health Desk/free medical camp.** The health desk is very crucial for any gathering to serve any critical emergencies concerning health related issues; this implies that, medical funds and a first aid kit should be set aside for any emergence. The health experts should be catered for as well for their services. In His ministry, Christ reached out to the multitude of his followers in many ways. Healing the sick was one of the very effective means of meeting the needs of the targeted congregation. (Luke 13:10-13, Luke 8:26, Luke 4: 38-41) Therefore, there is need to plan for a free medical camp whereby the sick shall be attended to. This goes a long way in the preparation of the hearts as well as the minds of the listeners to set time to listen to the message.
- v. Security.** Security is an unavoidable requirement in any business of the day; so throughout the gospel campaign listeners and the gospel campaign team must be secured. Thus, funds to pay security personnel should be available to enhance conducive listening to God’s word. More so, the equipment used in the gospel campaign like electronics, chairs and tents should not to be vandalized by any outsiders. With good security, the gospel campaign will proceed without a hitch.
- vi. Miscellaneous.** Truly, it is risky to budget for any event without considering setting aside of miscellaneous funds. There are unexpected costs that may likely arise in the long-run. For example, there may be fluctuation of food costs or electricity charges or more expenses on maintenance of public address system in case of any breakdown.

Psychological Preparations Before and After Evangelism

Before the evangelism program starts, it is important to make sure that the expected listeners have been informed of the program to take place in good time. This may be through designing posters, bill boards or by announcing the occasion on radio or Television. If the community that is targeted is well informed and the information is attractive enough, it will be easier to get a gathering that is prepared to be patient to receive the message. After the evangelism, it will be very wise to do a follow up to see the impact of the message.

Some listeners may not give themselves to the Lord when the evangelism program is going on, but they will find it easy to do so after seeing the concern and demonstration of love by the organizers after the campaign. Therefore it is necessary to follow up after the campaign. It pays to do a follow up after the gospel campaign.

All this time however, prayer must continue for a complete success and good results. “The soul that is yielded to Christ becomes His on fortress, which he holds in a revolted world, and he intends that no authority shall be known in it but his own. A soul thus kept in possession by heavenly agencies is impregnable to the assaults of Satan. But unless we do yield ourselves to the council of Christ, we shall be dominated by the wicked one”³

Evaluation and Disciple Making of the Newly Baptized

Generally, one may say that it was God’s will that the gospel campaign was held at Kasemeni. The attendance was very encouraging as the local people came on average of 100 people per day during the free medical camp sessions whereby they were encouraged to attend the evening programs. These programs were the evangelism

³ Ellen G White, *Desire of Ages* (Nampa Canada: Pacific Press Publishing Association, 2006), 324.

and video watching. Forty five sick people received free medicine or medical attention and this helped in the publicity of the campaign. There were those who came mainly to listen to the word while others made sure they never missed any of the film programs. In all these ways the word of God reached many hearts.

Having taken time to study the Chonyi culture, it was convenient to pick or leave certain aspect of their culture during the presentations. Those who heard how their own traditional beliefs and cultural practices are connected to the Gospel, were very interested in learning more as they appreciated the approach. It was not difficult to connect the Chonyi practice of offering a lamb for the sake of cleansing their 'Kayas' with the death of Christ on Calvary for the cleansing of the world. It made it easy for these very traditional people to relate what they practiced with the word of God thus convincing them that Christ had to die for their salvation.

During the first week of the public evangelism campaign, the number of people attending was averaged at 150 per day, however, this number dropped in the second week to an average of 120 per day. As the time elapsed some became tired of daily attendance, others reported that family issues held them back though they claimed to have enjoyed the messages during their attendance. There was also resistance by a group of Sunday keeping faith members who advised their faithful not to attend a Saturday Sabbath keeping group meeting. They claimed that the missionary who brought Christianity were Sunday keepers.

By the end of the two-weeks, 30 people were baptized. These included 10 young people, six females and four males, three adult men and seventeen adult female. The researcher conducted the baptism in a construction site tank. Food was prepared by local church women, who served a meal to the newly baptized. The youth who had

been involved in visitation program also sang songs that encouraged the new converts during the baptism and afterwards.

The entire program was conducted well and the local pastor took charge of the newly baptized members to the Dzitoni church where they were awarded baptismal certificates and received into membership.

Detailed Program Implementation

Various committees were formed to oversee the implementation of the two-week evangelistic campaign at Kasemeni in Chonyi. The program was implemented in December 2011 at Kasemeni village in Chonyi. Arrival was on December 1, 2011 and work began by forming various committees that would work together with the pastoral team. These committees would operate until the end of the two weeks, but a follow up committee would last longer, and terminate when an evangelist was sent to Kasemeni.

Evangelism Planning Committee

The committee was composed of the local district pastor, senior church elder, church treasurer, Personal Ministry leader, Choir/music leader, two members from sponsoring church from Mombasa.

Roles. This committee planned for the venue, arrangement for permit to hold the meetings, communication and public address system, organized for posters and handbills, solicited for provision of medical camp, prepared budgets and looked for accommodation places for visiting choirs and preachers.

Performance. The planning committee did a commendable work and ensured that all assignments tasked to them were well done. The medical camp experienced shortage of supply towards the last two days. The people were grateful for treatment and lessons on health which they received.

The choir sung as they visited the villages and invited the people to the evening meetings on daily basis. Children from the village followed and easily sung behind the matching uniformed choir.

Fundraising Committee

This committee was headed by the district pastor, but consisted of membership from the sponsoring church in Mombasa and the local church at Dzitsoni. The task was to raise enough resources for the activities for the two week campaign. The committee was successful and when they did not get enough money, they were able to receive gifts. For example they acquired the Public address system from a nearby community organization to be used for free. Further, a nearby school offered to give its classrooms to be used as accommodation Centre by the evangelists.

Transport and Security

This team composed of five people tasked with the duty to arrange transport of guests, furniture and equipment and to ensure security of the meeting place and valuables at site.

No incident occurred to indicate inefficiency. One church member volunteered a vehicle which carried furniture and equipment daily to the site and returned them to the safety of the church.

General Supervisory and Follow-up Committee

This had a composition of church treasurer, deacons and deaconesses, personal ministry leader and Sabbath school superintendent. It was mandated to keep track of expenses, cash in and outflows, prepare timely report and update the planning committee which in turn reported to the church board.

The members faithfully did their work and by the end of the meeting, all accounts and reports were ready and shared as required.

Welcoming and Ushering Committee

Headed by the youth leader, the committee members were the pastor, elder, Sabbath school superintendent, music coordinator and deaconesses. Theirs was to organize visitation to homes where they invited members of the community, erected posters and distributed handbills. They recorded attendants and ushered visitors to the site. They kept record of people who gave themselves to Christ and arranged for follow up to the happiness class where detailed doctrines were taught to the new comers. Finally they were to keep the place of meeting clean. They also put up suggestion and complement box, and recorded prayer requests to be given to the prayer band team.

The Prayer Band Team

This team met earlier at the campaign site and left later than other teams for the purpose of praying for the success of these meetings. They also had long list of people with various prayer requests, and they petitioned God for them. It was a team composed of people the church regarded as highly spiritual and dedicated. The team was led by the elders of the church and head of deaconry.

In general, the success of each team led to the success of the entire program, culminating in a baptism of 30 people as indicated in the earlier paragraph.

The Weekly Program of Events

For the next two weeks, the following program was routinely followed. The arrival was at 2 pm and after prayers song services followed for the next half an hour. The young people and the choir went through the villages singing and inviting people to come.

Health talk and medical camp was the next. People were medically checked and treated. Medical team from Adventist church gave advice on healthy lifestyle. Topics such as prevention of communicable diseases such as HIV-AIDS, Tuberculosis (TB)

and Sexual Transmitted Diseases (STD) were given. The mothers also enjoyed topics on diet and nutrition; the values of breastfeeding and cleanliness were emphasized. Elderly people were taught to understand the harmful effects of tobacco and alcohol, a menace prevalent among the target group. Young adults also learnt that wellness included happiness in family life. That respect to a spouse also increased the wellbeing of a family.

The next one hour was dedicated to family life skills. These skills included topics covering entirely all aspect of a family welfare. Food and the value of food, sex and its place, education and Christian values, relationships and their effects on family were some common important topics discussed before people were divided into groups according to age-sets. In their groups, certain particular issues affecting a particular age of people were taught and discussion method used.

In the third hour, people converged together and it was time dedicated for preaching. Sermons were presented by the author and included variety of topics. The Word of God was the first sermon, and the preacher compared what the word of God as revealed in the Bible with the knowledge he had gathered about the belief system of the target group. The next topic was the question of How Sin Entered the World. It was explained that God is good, and had created a good environment where the first man and wife had been placed to enjoy and care for it. The preacher taught how Lucifer became Satan, deceiving the couple and causing them to disobey instructions the Creator had given. It was emphasized that sin is the disobedient of the Law of God. The presentation followed on the fall of humans and their removal from the Garden of Eden. Suffering soon followed and all children of man partake of this suffering, but God desires to rescue and return them to Himself if they believe in the Bible and Jesus Christ.

The other topics that were covered in subsequent days were the requirements of the loving God, the plan of salvation, the second coming of Jesus and returning home, the judgment day and the end of sin and sinners, how to speak to God in prayer, human being and God in relations of stewardship, lies that Satan has made man to believe about death, spirits, self, marriage and sacrifices. Also a topic on the body, soul and mind was given. Baptism and salvation was taught and finally the issue of God's grace and mercy.

The preaching sermon hour always gave time for the listeners to reflect and apply the message to their life. Some would raise up hands or shout to show their deep feeling or surprise. Later the preacher gave a call to those who would stand up for Jesus and the word of God. Five to ten listeners would come forward, their names were written and a more detailed lesson would follow on a separate time or at their home during visitation. These were branded as a happiness class. Members of this group were prepared doctrinally for baptism into the church. At the end of the session, 30 people were finally baptized.

Nurture and Retention of New Converts

The researcher had earlier on advised the committee to introduce a nurture and retention program for the new converts. Special days were set aside for meetings with the new converts. A global pioneer was employed and sent to Kasemeni area by Family Life SDA Church in Mombasa. He continued meeting with the newly converted members during the weekend. Do house to house visitation, worship with them on Sabbaths, thus establishing a Sabbath School. Family life S.D.A. Church members from Mombasa employed this man for three Months on contract bases. Currently, there is a very encouraging report regarding on how the new congregation is growing.

Pictures of the Kasemeni campaign from preparation to the baptism of the new converts at the end of the evangelistic meetings can be found in Appendix B

Evaluation of the Program

The program was self-evaluated against the set objectives and achievements. The aim of the campaign was to evangelize the Chonyi people group and the target was attained and baptism achieved. Thirty new converts joined the Seventh-day Adventist Church. It was originally very cumbersome to get people involved in the preparation stages, however, with support from Family Life SDA church of Mombasa, and the robust choir members, crowd was pulled and the attendance was generally above expectation. An average daily attendance of 120 was considered good. In terms of resources, there was good public address equipment; transport was made available for furniture and guests and for the foodstuff. Generous individuals volunteered their time to secure the meeting site at night and a school hosted all the visitors in their classrooms for two weeks. Unfortunately, a year after the campaign, there is stagnation and six new converts are irregularly attending worship services, three are missing and the evangelist who was assigned to care for the group has stopped due to inconsistent and poor financial support to sustain his staying in Chonyi. The local church sends a team of two on weekly basis to minister on Sabbath to the new group.

CHAPTER 5

SUMMARY, CONCLUSION AND RECOMMENDATIONS

Summary

Chonyi people group remained un-entered territory since only one church with about 30 people was in existence. The author chose to solve this problem by developing and implementing two-week evangelism program at Kasemeni village in Chonyi. The activities, processes and outcome are highlighted in chapter 4 of this research project.

Chapter 1 defined the project's statement of problem, Chonyi people group remained un-evangelized, despite Christianity having existed in the Kenyan coast for over a century and establishment of an Adventist regional administrative office in Mombasa in 1986. The research purposed to develop an evangelism program suitable for reaching out to the Chonyi with the gospel of salvation in line with the Christian mandate. Justification of this research was also established and delimitations highlighted. In chapter 2, review of relevant literatures was undertaken, to enhance theoretical concept of the culture, traditions and lifestyles that affect evangelism. The study of what the Bible teaches on the subject of evangelism was important. Books written by Ellen G. White were a key resource in setting the framework. The research consulted other authors in the review of literary work, to form an evangelism approach relevant to the target group.

Chapter 3 was an in-depth study of the settings of the targeted group. Their climate, their beliefs, their cultural experiences and practices and their socio-economic

life were important to understanding what really the Chonyi are. Chapter 3 informed the process of developing and implementing the evangelism program.

Conclusion

The project was considered successful since it achieved its purposes. A program was developed in chapter 4, which could be used even in similar situation within the church. In terms of implementation, the two-week evangelism campaign was conducted with the aid of the sponsoring church. Involving the village elders and local church at Dzitsoni made Evangelist presence in Kasemeni comfortable and conducive for the implementation of the project. Finally, 30 new souls were won to Christ by baptism, and a Sabbath school outreach point was established.

A year and half later, there is deterioration in care since the evangelist who had been sponsored to work in the area had to leave complaining of financial support. Lack of proper funding is a challenge to sustainable evangelism in areas such as Chonyi. It is believed that equipping and empowering a local evangelist from among the people of Chonyi will help in retaining the project. It is cheaper for the person whose life has been spent in that locality to survive and work for the church in establishing the new converts in doctrines of the church.

Recommendations

The researcher recommends an establishment of a personal ministry center by Mombasa West Station of Kenya Coast Field, where lay members can be trained on strategies for evangelism. As new members are added to church, a continuous training will equip them for soul-winning, nurturing and stewardship. The Bible school will offer and encourage application of different evangelism strategies to be developed and used in different gospel campaigns among the locals in un-entered territories. The same

programs may also be used to train lay people on matters of evangelizing in other areas where the church is establishing new mission posts. Finally, it is the recommendation by the author that more Christ-centered doctrines and teaching should be emphasized when conducting gospel meetings. This step is important in equipping both new converts and the seasoned members, thus grounding their faith. Different religious groups are emerging and teaching doctrines that have little biblical basis. Books such as *The Seventh day Adventist Church Manual*, *The Adventist Believe...*, *The Great Controversy* and *the Desire of Ages*, should not only be made available, but also translated into the language the people can read and understand.

Further, it is recommended that a program for nurturing new converts be developed and maintained in order to retain the converts in new territories. Funds should be established at the *field* office for mission, where lay evangelists' stipend can be accessed. A flock without a shepherd will always scatter into dangerous territories. The church headquarters should create interest in un-entered territories and allocate a budget for regular evangelism activities.

Finally, it is recommend that further research to be done to establish why non-Adventists churches in Chonyi seem to attract more followers as compared to the Seventh-day Adventists.

APPENDICES

APPENDIX A

AUTHORIZATION FOR RESEARCH LETTER



SEVENTH-DAY
ADVENTIST
CHURCH

KENYA COAST FIELD

P.O. Box 89251, Mombasa Kenya
Tel: +254 20 2098796
East Africa

TO WHOM IT MAY CONCERN

RE: RESEARCH AUTHORISATION

PR. STEPHEN SAFARI SARO

The above named is a student from Adventist University of Africa (AUA) pursuing MA Degree and has been authorized by the Seventh-Day Adventist Church—Kenya Coast Field Executive Committee to carry out a Research on his topic. **Action ECO842/10**

This is therefore to ask you to accord him the necessary assistance.

Thank you.

Yours Faithfully,

Behold
Jesus is
Coming Soon

Pr. Benson Katuku

EXECUTIVE SECRETARY

XC: KCF Officers

BK/jmt

APPENDIX B

PHOTOGRAPHS

Pastor Stephen Safari Saro outside the local Chonyi house.



Chonyi dancers celebrating 'Mabulu' a ceremony in commemorating the ancestral dead.



The Chonyi Evangelistic Campaigns, the harvest for the Lord. (Pr. Saro baptizing)



The Researcher conducting interviews with a Chonyi Elder



Bible study students with pastor Saro at Kasemeni Gospel campaign ground-Chonyi.



Chonyi people busy listening to the preacher



Chonyi children being taught how to pray by their teacher at Kasemeni,



Classrooms where the preachers were putting up during the campaign



Gospel campaign committee on session



A man who decided to stop drinking Alcohol during the gospel campaign



Witch doctor's house



Podium used at Kasemeni- Chonyi



Converts taking oath ready for baptism



Converts taking oath taking oath ready for baptism



A disabled man being baptized



Young girl being baptized



Pastor Saro praying after baptism

APPENDIX C

QUESTIONNAIRE

Questionnaires administered to church members at Dzitsoni SDA in Chonyi

1. How many members of this church are attending church regularly
2. Does Dzitsoni SDA church have Post baptism/missing member follow-up program?
3. In your opinion, does this church hold regular new converts' Bible study?
4. Is there existence of other forms of evangelism, other than public gospel campaign conducted by Adventists in your area?
5. Number of respondents sharing/witnessing regularly to others
6. How regular are seminars held by the church to equip members with skills for evangelization?
7. How do church members view spiritual leadership of the elders?

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