

**THE ASSESSMENT OF THE EFFECTIVENESS OF EVANGELISM IN THE  
ANGLO CATHOLIC CHURCH (HIGH CHURCH ANGLICAN) : A CASE OF  
NEWALA DIOCESE IN TANZANIA**

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## **ABSTRACT**

This study aimed at assessing the effectiveness of evangelism in the Anglo-Catholic Church (High Church Anglican). The study was conducted in Newala Diocese in Tanzania as a key part to improve the performance of the work of evangelism in the Anglo-Catholic Church in the diocese and Tanzania in particular. The objectives of the study were to identify the current evangelism strategies employed in Newala Diocese, assess the influence of the strategies used for church growth, and evaluate the current opportunities and challenges in implementing evangelism within the Diocese. Different data collection methods and instruments were employed; these included questionnaires, interviews, and observation. The sampling procedures used were purposive sampling and simple random sampling. The sample comprised 75 respondents: 25 respondents were reverends, 20 respondents were evangelists, 15 respondents were catechists, and 6 respondents were teachers. 3 respondents were nurses, 3 respondents were businesspeople, and 3 respondents were farmers. The study was mainly qualitative, although quantitative data were also collected. The study used a case study design. The Findings revealed that the work of evangelism was not effectively practiced in the diocese; it remains the work of the evangelism coordinator with no priority in administration; as a result, the work of evangelism has slowly grown. The study revealed that there were many issues affecting the implementations; these are low understanding capacity of the clergy and laity on the significance of evangelism, many Christians thought that evangelism can destroy the church's tradition, it lacks feedback, and there is inadequate resource, both financially and in human resources, and also the study revealed that there are strong traditional religious beliefs that hinder the work of evangelism. It also revealed that normalism strategies are highly practiced in conducting evangelism work in the diocese. Based on the findings, recommendations were made to the High Church Anglican Newala Diocese in particular that would improve the Evangelism work. It is recommended that the diocese set goals to measure evangelism progress and church growth; there should be goal congruence between the strategic plan and the result of evangelism in the church; there should be a clear coordination between the headquarter of the diocese and archdeaconaries and the parishes on the evangelism work; and the results of the work of evangelism should be communicated back to the Christians to determine the progress. Training of the clergy, evangelists, and revival groups to implement and maintain effective evangelism is paramount. There should be training at all levels within the diocese on matters concerning evangelism.

## DECLARATION

I, HAROUN LEHAO MADENGE hereby declare that this is my original work, “The Assessment of the Effectiveness of Evangelism in the Anglo-Catholic Church (High Church Anglican), the study conducted at Newala Diocese in Tanzania,” and it has not been presented in other academic institutions for a similar award. All quotations have been identified, and sources of information have been acknowledged.

It is now ready to be submitted to the Bishop Tucker School of Divinity and Theology of Uganda Christian University for the award of Master of Divinity.

Student name: HAROUN LEHAO MADENGE

Signature.....

Date.....

**APPROVAL**

“This is to certify that this research entitled “ The assessment of the effectiveness of Evangelism in the Anglo-Catholic Church (High Church Anglican) A case of Newala Diocese in Tanzania” has been done under my supervision and is now ready for submission,” to Uganda Christian University with my approval, as part of the requirements for the award of Master of Divinity.

Name :REV CANON DR MOSES STEVEN ISABIRYE.

Signature of the Supervisor .....

Date.....

## **DEDICATION**

This Dissertation is dedicated to my beloved Bishop The Rt. Rev. Oscar Stephen Mnung`a Bishop of Newala Diocese who gave me this opportunity to acquire a good education at Uganda Christian University and to my wife Asina Haroun who encouraged me to trust in God and reach out for the best and made each day an improvement on the day before.

## ACKNOWLEDGEMENT

I am very grateful to the Almighty God for his presence, provision, good health, and sustainability during the entire period of my study here at Uganda Christian University.

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## **CHAPTER ONE**

### **GENERAL INTRODUCTION**

#### **1.0 Introduction**

This chapter presents preliminary information for the study. The chapter will discuss the background of the study, the Statement of the problem, the purpose and objectives of the study, research questions, scope, the justification and the significance of the study.

#### **1.1 The Background of the Study**

Anglo-Catholicism, or the High Church Anglicanism movement, began in 1833 in Oxford. It was also called “the Oxford movement,” “Tractarianism (because of many pamphlets, or tracts, that were written in connection with it), “Puseyism (two of the leaders of the movement were John Keble and Nathan Pusey), or the “High Church Movement, which best described it. It was a movement (in part reacting to the Evangelical emphasis in the 18th century). The Anglo-Catholics wanted to restore some of the emphasis on liturgy, doctrine, and sacraments that they felt were being lost. This movement gave birth to the strand of Anglicanism known as Anglo-Catholics or High Church Anglicanism.

The history of evangelism in the Anglican Church of Tanzania is divided into two parts. The first part is the contribution of the evangelists who were formed by the Church Missionary Society (CMS) in England, Australia, and New Zealand. This is now known as the Church Mission Society(CMS) and Bible Churchmen Society (BCMS), which is now known as Crosslinks in England. The other segment is the Anglo-Catholic, which was formed by the

Universities Mission to Central Africa (UMCA), now known as the United Society Partnering the Gospel (USPG).

“The work of Christianity missions in the country began with the coming of Portuguese missionaries in Tanzania.”<sup>1</sup>In Tanzania, the missionaries planned to open the churches and send the priests to these churches, and the plan was started in the Usagara areas. Missionary evangelists used many ways to spread the word of God into these areas because, at that time, people used local languages, and the missionaries used the native leaders to translate the language from people to missionaries. The missionaries started to learn the native language. This way, the missionaries can spread the good news easily.

“The first plan to begin the church was in Usagara in the Northwest of Tanzania and was done by CMS, the missionary from the England Church, in 1848 and in 1853.”<sup>2</sup>This plan focused on establishing churches in all areas of Tanzania, but the missionaries failed because, at that time, the focus of the mission was not in Usagara but in Uganda. But slowly, people were organized into groups of believers, and the church of Usagara was planed to begin. Many people joined the church, the number of Christians increased, and the church grew.

The Diocese of Newala is located in the south-eastern part of Tanzania in the Mtwara Region. The Diocese was formed from the Diocese of Masasi, which was established in 1892, and the Diocese of Newala, which is part of the province.Tanzania, on 6th September 2009, the consecration of the Right Reverend Oscar Mnung’ a as the first Bishop of the Diocese of Newala was carried out.<sup>3</sup>The diocese has nine deaneries (9), twenty-nine parishes (29), and one hundred and six (106) churches. The nine deaneries are the Deanery of Mtwara Town, Newala Town, Nambungu, Mnyambe, Lulindi, Mpetu, Lupaso, Luatala, and Mchauru. In all these deaneries, the Christians are slowly increasing in number compared with the large area

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<sup>1</sup> Adrian Hastings. *The Church in Africa 1450-1950*, Oxford; Clarendon. 1994. Pag 9.

<sup>2</sup> The Anglican Church of Tanzania, MpangoMkakatiwaMiakaMitanowaUtumenaUinjilist, 2021-2025. Central Tanganyika Press, 2021. Pg. 1.

<sup>3</sup>[www.worldanglican.com](http://www.worldanglican.com)

of the Diocese, and not only that, but also African traditional religion finds penetrating towards Christian life. This tendency has lowered their spiritual growth as the Diocese has many people with a diversity of faith of Muslims, and African traditional religion is predominant; therefore, this study seeks the Church to do evangelism outside the Church rather than doing it in the church. This evangelism has a profound effectiveness in the Diocese of Newala for Christians' spiritual growth and for the church's growth.

### **1. 2 Problem Statement.**

Evangelistic work has been going on in the Newala Diocese. Despite these evangelistic efforts, there have been limited observed changes in the effectiveness of these activities in the Newala Diocese. The diocese has shown slow growth in terms of progress in spirituality, evangelism, and social devotion in many parishes. Therefore, this research was intended to understand the effectiveness of evangelism and its cruciality for enhancing church growth and addressing the spiritual needs of Christians within the diocese.

### **1.3 Purpose of the Research.**

The purpose of this study was to assess the effectiveness of evangelistic work in Newala Diocese. It was expected to challenge, remind, and provide a suggestion on the best way to be used for better evangelistic performance in order to bring the gospel to all places where people have not yet received the gospel of Jesus Christ.

### **1.4 Objectives**

1. To identify the current evangelism strategies employed in the Newala Diocese,
2. To assess the influence of these strategies on church growth.
3. To evaluate the current opportunities and challenges in implementing evangelism within the diocese.

## **1.5 Research Questions**

1. What evangelistic strategies are currently used in Newala Diocese?
2. How effective are these strategies in terms of church growth?
3. Which opportunities and challenges are encountered in the process of evangelism?

## **1.6 The scope of the study**

The scope of the study included content, geography, and time.

The content scope was focused on the assessment of the effectiveness of evangelism in the church. A study of Newala Diocese in the Anglican Church of Tanzania evaluated the current evangelism strategies employed and their influence in Newala Diocese. The study assessed the influence of these strategies on Church growth and community engagement; also, the study evaluated the current opportunities and challenges in implementing evangelism within the diocese.

Geographical in the study was carried out in the Diocese of Newala. The study focused on the five selected deaneries in the Diocese of Newala, which include the Deanery of Mtwara Town, Newala Town, Nambunga, Mpeta, and Lupaso.

Time Scope The timeline for the research was from 2009 to 2024. This period covers the period when the Newala Diocese was created from the Diocese of Masasi, whereas on September 6, 2009, the Right Reverend Oscar Mnung'a was consecrated as the first Bishop.

## **1.7 Justification**

This research was justified by several reasons. Understanding how Christians' evangelistic efforts are received in a religiously diverse context is essential for fostering interfaith

harmony and respectful coexistence, and by assessing the current evangelistic methods and their outcomes, the church can identify successful strategies and areas needing improvement. This study therefore provides an important opportunity for the advancement of the work of evangelism in the diocese. “The work of evangelism is a work that God and man do together.

### **1.8 Research significance.**

Firstly, the research will help the administration of the Diocese as an instrument of innovation and reform of evangelists' strategies that address the contemporary issues. In this regard, the study will increase knowledge and awareness on how to come up with appropriate strategies for evangelistic work within the diocese.

Secondly, the study will form a basis of reference to diocese staff and other researcher who wish to go deeper in this problem but in a rather wider scope /area in any innovative manner.

Thirdly, The research will encourage the church to learn more about the right way to convert non-Christians into Christianity and the cruciality of evangelism. The research is a wake-up call to the church and its members within the diocese to deal with evangelistic work effectively.

Fourthly, the study will be beneficial to clergy, evangelists, and laity in enhancing church growth and its spirituality; for the clergy will prioritize evangelistic work within their Parishes, they will learn various strategies to employ when conducting evangelistic work. and for Evangelists will broaden their understanding and strategies on doing evangelism and finally for laity will make value of doing evangelism in all areas of the diocese of Newala.

## **CHAPTER TWO**

### **LITERATURE REVIEW**

#### **2.1 Introduction.**

This chapter presents the review literature relevant to the study about the assessment of the effectiveness of Evangelism in the Anglo-Catholic Church (high church anglican). It was arranged according to the study objectives; which were identifying the current Strategies employed in Newala Diocese, Assessing the influence of these strategies on church growth and evaluating the current opportunities and challenges in implementing evangelism within the diocese. It reviewed literature relating to the study. The literature reviewed was from different sources that include books, journals and other internet articles. In particular this chapter presents the concept of leaning, instructions, and related literature review by research objectives.

#### **2.2 The current strategies for evangelism .**

“Evangelism involves sharing the message with anybody in different places.”<sup>4</sup> Evangelists involve traveling to preach the Gospel in villages and towns. “The impact of the gospel of Jesus Christ, spread all over his villages was so great that, it could not be ignored in the education of the new generation of Africans.”<sup>5</sup> Currently the Bible is translated into local languages, and this makes people hear the gospel in their language and receive its message. So in Christianity, evangelism involves converting people to Christ; it often goes hand in hand with the activities of missionaries. “Evangelism brings unity that no other system was able to bring.”<sup>6</sup> because members usually live, pray, fellowship and work together without minding where they came from. People from various tribes tribes belonged together as

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<sup>4</sup> Derek J. Tidball. Who are the Evangelicals? Marshall Pickering, Great Britain. 1994. Pg 42.

<sup>5</sup> K a Mana. Christians and Churches of Africa Envisioning the future. Paternoster. United Kingdom. 2002. pg 65.

<sup>6</sup> Michael Marshall. The Gospel Connection, Great Britain, 1990. Pg 35.

written in the book of Psalms. 133:1: “Behold, how good and how pleasant it is for brethren to dwell together in unity.” Also, Jesus prayed for His disciples that, they will have unity as Him with His Father. John. 17:11. “And now I am no more in the World, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are.”<sup>7</sup>“Evangelism causes purity and helps the Church”<sup>7</sup>.because many of the bad and unchristian practices such as drunkenness, witchcraft, immorally, polygamy, are confessed and discarded. Donovan, says that, “the church also exists to win people over to Christ and to show the world how God wants them to live. The Church is God’s means to reveal the character of Jesus Christ to the world so that God will be glorified.”<sup>8</sup>If the church will play well into their place, all those bad things will be stopped in society.

It is important for Christians to discover which spiritual gifts God has given them so that they can use their gifts to build up their church. Donovan says, “These people include apostles, prophets, evangelists, pastors, and teachers (Eph. 4:11). God wants these gifted people to equip others in church to be better able to serve the Lord.”<sup>9</sup>After equipping, they will help the Church in evangelism work because we need integrity of life, we need prayer, we need people of confidence in the gospel, we need every member ministry, and we need to work out from a center that is already hot with Christ’s life; that’s why we need people to be equipped. Evangelism is the property and responsibility of the whole Church. Because evangelists necessarily work on the frontiers and edges of the church, it is all the more important that they are securely anchored at the center of the church.

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<sup>7</sup> John Baur. 2000 Years of Christianity in Africa. Paulines Publications Africa, Nairobi Kenya. 2005. Pg 83.

<sup>8</sup>Wilbur O’ Donovan. Biblical Christianity in Africa perspective, paternoster press, United Kingdom. 1992. Pg 161

<sup>9</sup> Ibid, Wilbur O’ Donovan. Pg 161.

## **2.3 The ways for evangelism and their effectiveness**

Evangelistic and church ministers must think about the methods for doing evangelism because the world has been changing, so through this we can explain the methods for evangelism and their effectiveness. “ Good news can be told in a variety of ways. Scripture does not designate a single method of transmitting the gospel.”<sup>10</sup>In the New Testament, believers shared their faith through formal preaching and reaching in their personal contacts and chance encounters.

### **2.3.1 Mass media methods**

Mass media is the situation that compares the television, radio, and all media. “Convinced of the radio evangelism, Clarence Jones started the World Radio Missionary Fellowship and radio station.”<sup>11</sup>This helped to evangelize people into the wide world; people joined him on the radio, and through this method, many people received the good news and followed Jesus. The media is important in doing evangelism because it goes far and makes many people hear the Good News at the same time or hour. Heward says, “The Lord said to me, ‘Move away from door to door and evangelize and call out to the people through the airwaves; I will bless your ministry as you summon the people through the airwaves.’”<sup>12</sup>This vision is a relevant of the important of radio and media in the Church. The effectiveness of this method is that it helps to communicate with a large number of people into the same times, and make the members to share the work quickly because they received into ones.

### **2.3.2 Literature strategy**

Books directing by people’s attention to the truth of all message are published, who were the inventors of evangelistic literature people will read and consider things that they would have

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<sup>10</sup> Walter A. Elwell. *Evangelical Dictionary of Theology*. Bekar Book House Company, Grabd Rapid, 2001. Pg 410

<sup>11</sup> A. Scott Moreau. *Introducing World Mission*. Baker Academic, Grand Rapid. 2004. Pg 144.

<sup>12</sup>Heward-Mills, Dag. *Church Growth*, Koile-Bu, Accra. 2010. Pg 57

otherwise disregarded. “This method has effectiveness to the church because the literature is the written document, this will be read from one generation to another generation.”<sup>13</sup>Not only is this, but also the literature method deals with newspapers and magazines, which will help the people to receive the gospel in these ways. It will cause the effective because, at the same time, people wanted to read the story into a small piece of paper rather than to read the Bible. All those methods will help the church to spread the Good News.

### **2.3.3 School Evangelism Strategy**

Woodberry says, “School in this movement involved many institutions from the history denominations themselves, developing educational institutions along the same pattern for the training of both workers and missionaries.”<sup>14</sup> After completing the training, they are going to teach and evangelize the people in villages, schools, and hospitals. Kox argues by saying, “The missionary opened five schools in villages, assisted by ten teachers by the end of the decade, and those people who completed, served as preachers, teachers, and evangelists in the villages, schools, and hospitals.”<sup>15</sup>The school method for evangelism is all about dealing with students, beginning from primary, secondary, and university levels. The churches have to use this method in order to reach students at school and make the evangelism for them. As missionaries did in their area where they reached, they built schools and used them for teaching and preaching the word of God, as Knox says, “This gave him the opportunity to add his own knowledge of the people’s culture and so return to his situation better equipped to teach and preach.”<sup>16</sup>Jesus was a good example of this. He went to their temples and synagogues and preached the Good News to them. (Mark 6:1-2). This method caused the

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<sup>13</sup> James F. Childress. A New Dictionary of Christian Ethics, The Westminster Press. London 1986. Pg 399

<sup>14</sup> J. Dudley Woodberry. Missiological Education for the twenty-first century, Orbis Book, Mary knoll. New York, 1996. Pg 51

<sup>15</sup> Elisabeth Knox. Signal on the Mountain. The Gospel in Africa’s Uplands Before the First World War. Accorn Press. 1991. Pg 123

<sup>16</sup> Ibid Elisabeth Knox. Pg 47

effectiveness because in school the church can evangelize people from the low stage to the high stage, and also the student will get the systematic knowledge from the ground.

Not only is this, but also Green says about “open air work.”<sup>17</sup>This can be used in whatever medium is appropriate: drama, music, circle dancing, puppets, and juggling. It usually required to have a small stage area, which focuses people’s concentration on a planned program. Open-air work can be enjoyable, if rather terrifying. Gordon says that, “in open-air work, the preacher must use the language of immediacy.”<sup>18</sup>This is the method of evangelism which we use in open air meeting by telling the congregation how God can do the things when the moment they open their lips to him. Also to tell them that God will save you this very minute if you are you are willing to be saved.

All of those means are allowed if they present them clearly, honestly, and compassionately. Integrity and love should be the foundation on which all methods are built. Furthermore, sharing of the Good News should know their hearers well enough to speak their needs in ways they can understand.

#### **2.1.12. To assess the influence of these strategies on church growth.**

##### **2.2.1 The Influence on Church Growth.**

on the Basis of Quantitative Measures McGavran, D. A. (1990:107–124) offers methods for measuring church growth, including statistical analyses that can be applied in Newala Diocese, such as tracking membership increases and participation rates. Also, new member integration can help assess the numerical growth of Newala Diocese. and on the basis of qualitative measures Hunter, G.G. (1992:35–52) focuses on qualitative aspects of church growth, such as spiritual growth and community engagement, which are crucial for understanding the deeper impacts of evangelism strategies in Newala Diocese.

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<sup>17</sup> Michael Green. *Evangelism through the Local Church*. Great Britain, 1990. Pg 521

<sup>18</sup> James M. Gordon. *Evangelical Spirituality*, Great Britain, S P C K. London. 1991. Pg 181

### **2.2.2 Community Engagement:**

Focuses on two aspects, one on the interfaith relationship, according to Moyaert, M., and Geldhof, J. (2015:223-240). *Ritual participation and interreligious dialogue: bandages, transgressions, and innovations* discusses the importance of building relationships across different faith communities, which is essential in Newala's diverse religious landscape. Second, on social welfare and development Corbett, S., and Fikkert, B. (2012) explore the role of the church in community development and social welfare, highlighting how Newala Diocese's social initiatives can impact community engagement. Additionally, Myers, B.L. (2011:135–152), in his book *Walking with the Poor: Principles and Practices of Transformational Development*, highlights how evangelism and social development can go hand in hand, providing for community welfare.

### **2.2.3 Literature Review Research Gap**

The literature review provides meaningful information regarding evangelism in the Anglo-Catholic Church, specifically in the Newala Diocese. The literature review also, however, shows a few important research gaps to be addressed.

Firstly, although most of these research works touch on basic evangelism methods and not so much the Newala Diocese per se, every village has its culture and social forces that will dictate how it adopts and responds to evangelism. There should be more research taking a detailed look at the Newala local environment, in relation to its specific traditions, values, and issues.

Second, while the literature mentions quantitative and qualitative measures of church growth, it does not explain how these two can be used together. Quantitative measures, such as membership, provide useful information, but qualitative measures, such as spiritual growth and community involvement, give more detailed information.

Future research should investigate how these different aspects influence one another and contribute to a better understanding of church growth.

Another gap is the impact of the new ways of communication, particularly by social media and online-based platforms. The review cites mass media as a good way of evangelism but does not venture into how the new technologies are being applied in the modern days.

Research could examine the impact of social media on the fashioning of evangelism activities in Newala and compared to the traditional methods.

Additionally, literature swiftly addresses interfaith relations and community engagement but does not explain in detail. Of particular interest is the appreciation of how the church interacts with the other faith communities in Newala. Such information may call forth the issues that confront evangelism, in addition to opportunities that arise, especially where religion is complex.

Lastly, while the review acknowledges the church's participation in community development and social welfare, it fails to explore the link of such activities to evangelism. Researching research would be to find out if social work hinders or facilitates the work of evangelism.

With this knowledge, the church could come up with improved working strategies that benefit the community and the cause.

With these convictions, addressing these research gaps can significantly enhance our understanding of evangelism in the Newala Diocese. By focusing on local contexts, integrating different measures of growth, exploring modern communication, analyzing interfaith relationships, conducting longitudinal studies, and linking social welfare initiatives with evangelism, future research can provide a more comprehensive view of how evangelism can thrive in diverse communities.

## CHAPTER THREE

### RESEARCH METHODOLOGY

#### 3.1 Introduction

The chapter explains the overall research methodology. It presents research design, area of study, source of information, population of the study, sampling determination and sampling, variables and indicators, procedure/protocols for data collection, data collection methods, data collection instruments, quality/error control, strategy for data processing and analysis, ethical considerations, anticipated methodological constraints, work plan/time line, budget, and finally limitations to the study.

#### 3.2 Research Design.

Kothari (2004, p. 31). Define a research design as the arrangement of conditions for the collection and analysis of data in a manner that aims to combine relevance to the research purpose with the economy in procedure. Research design is a set of methods and procedures used to collect and analyze measures and variables specified in the problem identified in research interest, detailing the issues involved in planning and executing a research project from identifying the problem through reporting and publishing the results. The researcher employed both quantitative and qualitative approaches. The quantitative technique was used to solicit information expressed in numerical format, while the qualitative techniques complemented the quantitative approach by soliciting more detailed information expressed in textual format.<sup>19</sup>

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<sup>19</sup>Mugenda, O.M & Mugenda, A.G. (1999). *Research Methods. Quantitative and qualitative Approaches*. Nairobi. Acts press.

### **3.3 Area of the study.**

The study was carried out in the Anglican Church of Tanzania Diocese of Newala located in the south-eastern part of Tanzania in the Mtwara Region. The Diocese was formed from the Diocese of Masasi, which was established in 1892, and the Diocese of Newala, which is part of the province. Tanzania, on 6th September 2009, the consecration of the Right Reverend Oscar Mnung'a as the first Bishop of the Diocese of Newala was carried out.<sup>20</sup> The diocese has nine deaneries (9), twenty-nine parishes (29), and one hundred and six (106) churches. The study focused on five selected deaneries among the nine deaneries, which are the Deanery of Mtwara Town, Newala Town, Nambungu, Mpeta, and Lupaso. These deaneries were purposely selected, especially those that are in the rural setting, namely Nambungu, Mpeta, and Lupaso; also, Mtwara town and Newala town were added to make a balance between rural and towns. These areas were important for the study. The researcher selected them because he was familiar with them, but three are in a rural setting that was suitable for the study.

### **3.4 Sources of information.**

The study used both primary and secondary sources of data. The primary information was obtained from the field by using a questionnaire and structured interview guides. The secondary information was obtained from textbooks, journals, newsletters, published or unpublished articles, and internet sources related to the study variables.

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<sup>20</sup>[www.worldanglican.com](http://www.worldanglican.com)

### **3.5 Targeted Population of the Study.**

Kumar defines “a population as the entire group, events, or things that the researcher wishes to find answers to the research question. It is the population onto which the researcher ultimately wants to generalize the result in the target population” (Kumar,2011,p.45). 5).The population in this study was composed of the clergy and the laity. The sample population included people in the age range of 30-65 years in the Diocese of Newala.

### **3.6 Sampling determination and sampling.**

Borg and Gall (1976, p. 34) define sampling as a research technique for a given number of subjects from a target population. Gay (1980) observes that a sample size of 10% to 30% of the total population may be taken as adequate in descriptive research. In this study the research used multiple sampling methods given the historical and sensitive nature of the topic under study.

Newala Diocese does not have a large number of believers, so the researcher had to choose and give the questionnaires to 75, in which 25 were clergy and 50 were laity, from the deaneries around the Diocese. The researcher used this sample to get information to represent the rest of the parishes; this was cheap to use and managed the time, and the same procedures were used to get the study area also used to get a sample of respondents.

#### **3.6.1 Sample Size**

Sample size refers to the number of items to be selected from the universe to constitute a sample (Kothari, 1990). Also, a sample can be defined as a set of a population that is selected for investigation purposes. For the purpose of this study, a sample of 75 respondents was chosen: officers/clergy from administration, other clergy from the parishes, evangelists, supporting staff, and laity were chosen to form the sample size of the study.

**Table 3.6.1 Sample Size Determination**

<b>Category of Participants</b>	<b>Population</b>	<b>Sample Size</b>	<b>Sampling Technique</b>
<b>Clergy</b>	<b>40</b>	<b>25</b>	<b>Purposive Sampling</b>
<b>Laity</b>	<b>100</b>	<b>50</b>	<b>Simple Random Sampling</b>
<b>Total</b>	<b>140</b>	<b>75</b>	

### **3.6.2 Sampling Techniques**

Sampling technique is the procedure that the researcher adopted in selecting items for the sample (Kothari 2004, p. 55). With regards to this study, purposive sampling and random sampling methods were applied. The researcher used simple random sampling and purposive sampling techniques to select and obtain the respondents. Simple random sampling was employed to select respondents from the laity. This was premised on the fact that the simple random technique gave the respondents an equal chance of participating in the study and giving reliable data, as emphasized by Sekaran.<sup>21</sup>

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<sup>21</sup>Sekaran, U. (2003) *Research Methods for Business: A Skill Building Approach*, 4th ed., Wiley, John Wiley & Sons, Australia.

### **3.6.3 Purposive Sampling.**

Kothari (2004, p. 15) argues that purposive sampling is considered representative of the population for the case study research. In most cases, samples of this type consist of specific people with specific information. Purposive sampling was used for picking the key informants by virtue of the position they held, that is, the Diocesan Secretary, head of Department (Head of Evangelism Department), and priest in charge of the parishes. The researcher used purposive sampling for selecting the priests, who are knowledgeable about the evangelism in the church. This is because they hold positions with specialized knowledge about the area of study as indicated by Neumann.<sup>22</sup> This technique was used because it is cheap and quick to choose a sample, and the result obtained from deliberately chosen samples is tolerably reliable.

### **3.6.4 Simple Random Sampling.**

The simple random sampling method is also known as probability or chance sampling; this was applied. The researcher used this technique by asking questions to people who had met with this, which helped the researcher to have various categories of people to be included in the sample size.

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<sup>22</sup>Neuman, W. L. (2006) *Social Research Methods: Qualitative and Quantitative Approaches*.

### **3.7 Procedure of data collection.**

The researcher obtained relevant documents from the School of Research and Postgraduate that introduced the researcher to the diocesan secretary for consideration. These documents were very important in assuring the participants concerning the study and also making appointments with different participants. The research used both questionnaires and interviews as main methods of data collection. The questionnaires were distributed to the respondents identified and then guided them on how to complete and return them to the researcher. The researcher used a research assistant to collect completed questionnaires from the respondents. The researcher also used an interview schedule for the interview that was made.

### **3.8 Data collection methods Instrumentation.**

Data collection methods are essential for gathering information in research and can vary widely depending on the objectives of the study, the nature of the data required, and the population being studied.<sup>23</sup> The choice of data collection method impacts the validity, reliability, and overall quality of the research findings. Below, are exploration of common data collection methods and the instrumentation used for each.

#### **3.8.1. Surveys and Questionnaires**

Surveys and questionnaires are widely used for collecting quantitative data. They consist of a series of questions that can be answered by participants, either in person, online, or via telephone. These includes:

**3.8.1.1 Structured Questionnaires:** These contain closed-ended questions with predefined response options (e.g., Likert scales, multiple-choice).

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<sup>23</sup> Fundamental of Research Methodology. (2024). (n.p.): EduGorilla Publication.pg 103

**3.8.1.2 Semi-Structured Surveys:** These include both closed and open-ended questions, allowing for more detailed responses.

**3.8.1.3 Online Survey Tools:** Platforms like SurveyMonkey or Google Forms facilitate easy distribution and collection of responses.

### **3.8.2. Interviews**

Interviews involve direct interaction between the researcher and the participant, allowing for in-depth exploration of topics.

**3.8.2.1 Structured Interviews:** A set list of questions is used, ensuring consistency across interviews. **Instrumentation**

**3.8.2.2 Semi-Structured Interviews,** These allow for flexibility, where the interviewer can probe further based on the participant's responses

**3.8.2.3 Interview Guides,** Prepared outlines that help the interviewer stay focused while allowing for natural conversation flow.

### **3.8.3. Focus Groups**

Focus groups gather a small number of participants to discuss specific topics. This method is particularly useful for exploring attitudes, perceptions, and experiences. such as **Discussion**

**Guides:** A set of questions designed to facilitate discussion, ensuring all relevant topics are covered while allowing for group interaction and **Recording Equipment:** Audio or video recording devices to capture the discussion for later analysis.

### **3.8.4. Observations**

Observational methods involve systematically watching and recording behaviors in natural or controlled settings.

## **Instrumentation:**

**3.8.4.1 Observation Checklists:** Structured lists that outline specific behaviors or events to be observed and recorded.

**3.8.4.2 Field Notes:** Detailed notes taken by the observer to capture contextual information and insights that may not be reflected in checklists.

**3.8.4.3 Video Cameras:** Used to record observations for later analysis, providing a permanent record that can be reviewed multiple times.

## **3.8.5. Case Studies**

Case studies involve an in-depth examination of a single case or a small number of cases within their real-life context.

## **Instrumentation:**

**3.8.5.1 Case Study Protocols:** Detailed plans outlining the procedures for data collection, including interviews, document reviews, and observations.

**3.8.5.2 Data Triangulation:** Combining multiple sources of data (e.g., interviews, documents, observations) to provide a comprehensive understanding of the case.

## **3.8.6. Experiments**

Experimental methods involve manipulating one or more independent variables to observe their effect on dependent variables.

## **Instrumentation:**

**3.8.6.1 Experimental Design Frameworks:** Outlines the structure of the experiment, including control and treatment groups, randomization procedures, and measurement tools.

**3.8.6. 2 Measurement Instruments:** Tools like surveys or tests used to assess outcomes, ensuring they are valid and reliable for the specific constructs being studied. The research used both questionnaires and **interviews**.

The research used questionnaire , interviews and Observation because were appropriate for data collection method and instrumentation as aligned with the research objectives, questions, and context.

### **3.8.1. Questionnaire.**

The researcher used the questionnaires to get information from the laity and clergy. The selected people were given printed questionnaires that they returned after two weeks. The researcher opted to use the questionnaire method because this method enabled him to reach the sample in the shortest time and also gave the respondents time to think about the subject matter.

**3.8.2 In-depth intervier.** Interview refers to the verbal interaction between interviewer and interviewee. This is designed to collect information views and an opinion from the respondents (Kothari, 2004, p. 97). In-depth interviews intended to go beyond the questionnaires in order to get detailed information. This kind of data collection method followed a flexible procedure. A set of pre-conceived questions was asked through face-to-face interviews. This method was appropriate because it is flexible and easy to rephrase the question. In this study, in-depth interviews were used, whereas the researcher used face-to-face interviews with open-ended questions and responses noted down in order to get data through probing and clarifying the questions, which helped the researcher to get relevant responses and meet study objectives. In this method, the researcher interviewed the supporting staff respondents from various categories using the prepared interview guide (see appendix v). This method was more appropriate for this group because the researcher had an opportunity to solicit more information by asking supplementary questions or rephrasing the

questions regarding how the work of evangelism is done in Newala Diocese. Data obtained through interviews were used to support the information got using questionnaires and enabled the researcher to come up with a comprehensive report.

### **3.8.3 Observation Method.**

This involves a systematic watching and recording of information. Observation is a method whereby information is gathered by the research through direct observation without asking from the respondent. It is systematically planned and recorded and is subject to checks and control on validity and reliability. The main advantage of this method is that subjective bias is eliminated if observation is done accurately. Also, information obtained under this method relates to what is currently happening (Kothari, 2004, p. 96). Observation can be direct or indirect observation.

In this study, the researcher used direct observation, since the researcher was part and parcel of the day-to-day activities in the church. A careful observation of what is happening concerning evangelism work within the diocese was done to obtain primary data and therefore enabled the researcher to come out with firsthand information. It was important to collect observational data because what people say is not always what they do.

Under the observation method, the researcher was able to interact with various revival groups and hear them talking about evangelism work in the diocese. The researcher was able to verify the truth of statements made by the respondents through questionnaires and in-depth interviews.

## **3.9 Sources of Data**

The researcher used both primary and secondary data. This means the researcher used both questionnaires and interviews as primary data and written information in books such as articles, magazines, journals, textbooks, and some book resources as secondary data.

### **3.9.1 Primary source of Data.**

The data obtained through questionnaires and interview questionnaires prepared on papers and given to the respondents to fill out the data. Also, an interview guide was used to get information from the respondents. This helped the researcher to get the information from relevant sources. The Oxford Advanced Learner's Dictionary (2010) defines questionnaire as a written or printed list of questions to be answered by a number of people, especially as a part of a survey. It is cheap and often has standardized answers that make it simple to compile data.

### **3.9.2 Secondary Data**

The secondary sources were obtained from the already available data collection and analyzed by other researchers. The researcher used published data available in books, journals, newspapers, and reports about the topic study.

### **3.10 Quality/Error Control.**

In order for the researcher to ensure quality work, the methods and instruments used in the study were true, and proper checking of the questionnaire was done. The researcher also ensured that all questionnaires were distributed by the one who collected data on behalf of the researcher to the right people who were selected and randomly sampled. The researcher ensured the questionnaires were returned. This enabled the researcher to come up with a good report.

### **3.11 Concerns for Validity and Reliability**

In this study, several measures were taken to ensure the validity of the study. First, in order to have valid descriptions, in-depth interviews were manually recorded; it was expected that by so doing, the data would not only be accurate but also complete as well.

### **3.12 Reliability of the Instrument**

Reliability refers to the consistency in measuring whatever it is intended to measure, according to C.R. Kothari (2009). This means that the degree of consistency is demonstrated in the study. In other words, it is the dependability of an instrument or procedure in obtaining information. Reliability will be done by the diocesan secretary before sending the data to the **researcher.**

### **3.13 Strategy for Data Processing and Analysis**

Orodha (2004, p. 34) observed that data analysis involves working with data, organizing it, breaking it into manageable units, synthesizing them, and searching for patterns. In order to achieve the stated objectives, all the information collected was categorized according to the main objective.

In the process of analyzing the data, all data collected were edited to determine the information that sufficiently answered the research questions or objectives. The researcher then used Excel software for processing the data into frequency tables, pie charts, and graphs that represent the quantitative data collected. For the case of qualitative data, the researcher organized and grouped the information collected into patterns and themes that corresponded to the research questions or objectives. After that, the findings were documented for submission to the university as a requirement for the award of a Master of Divinity degree.

### **3.14 Ethical Considerations.**

The researcher emphasized the confidentiality of all his research findings. The researcher ensured that information obtained from respondents remains confidential. The researcher sought consent of the respondents before administering the questionnaires. This was aiming

at ensuring that respondents participate in the study based on their own free will. In addition, the researcher proved the authenticity of the research being conducted and acknowledged all sources where information was obtained to ensure that there is no plagiarism. The respondents' names were withheld to ensure anonymity and confidentiality in terms of future prospects.

### **3.15 Methodological constraints and de-constraints**

During the time of carrying out the study, the researcher met some challenges that he had to overcome in order to come up with the needed information. For example, some people gave inappropriate information, and others did not understand the questions. The other challenge was the language barrier between the researcher and some of the respondents; to overcome this, the researcher interpreted the questionnaire into the common language, which is Swahili.

Apart from that, another challenge was the demand for money in order to provide the required information. To such categories, the researcher convinced them that the research was not business-oriented; in other words, there was no financial attachment to it but just for academic purposes. However, in order to overcome the limitation, the researcher had to be patient with all kinds of respondents.

Geographical constraints: Newala Diocese is located in a tough geographical terrain. There are challenges in transportation and movement; some parishes are in remote areas. The researcher overcame this challenge by using simple transportation means like motorcycles, famously known as "bodaboda." Sometimes, he used the telephone to call the respondents. This helped the researcher to manage time and money.

## CHAPTER FOUR

### PRESENTATION OF FINDINGS, INTERPRETATION AND DISCUSSION

#### 4.0 Introduction

Chapter Four presents, interprets, and discusses the data gathered. The data were obtained in line with the research objectives: To identify the current evangelism strategies employed in the Newala Diocese, to assess the influence of these strategies on church growth, and to evaluate the current opportunities and challenges in implementing evangelism within the diocese.

#### 4.1 Demography of the respondents.

It was important to know the demographic information of the sample to get the general picture of the respondents: names, respondents parishes, age, gender, professional and educational level of the respondents—all these were checked to know the sources of data collected. This was thought to be important because it could help in answering the questions from different categories of people and also to maintain gender balance so that both males and females are involved in the study.

**Findings** demonstrates that 30 respondents were from Mtwara Dinary, who made up 40% of the respondents; 20 respondents were from Newala Dinary, who were 26.7% of the respondents; 10 respondents were from Mpeta Dinary, who made up 13.3% of the respondents; 10 respondents were from Nambunga Dinary, who made up 13.4% of the respondents; and 5 respondents were from Lupaso Dinary, who made up 6.7% of the respondents. The total number of the respondents was 75.

**Table 4.1.1 Respondents by respective their dinaries.**

<b>Dinary</b>	<b>No. of Respondents</b>	<b>Percentage</b>
Mtwara dinary	30	40%
Newala dinary	20	26.6%
Mpeta dinary	10	13.3%
Lupaso dinary	5	6.7%
Nambungu dinary	10	13.4%
<b>Total</b>	<b>75</b>	<b>100</b>

**Source:**field data 2024.

#### **4.1.2 Respondents by Age**

In this study, the respondents were asked to mention their age between 30 and 65 years. It was a selected age range done consciously to obtain diversity of different perspectives on evangelism in the diocese.

Two reasons why respondents of different ages were selected are:

**Historical Context:** The older ones, particularly the older age group, have experienced a lot of developments and events that occurred in the diocese throughout the history of the diocese.

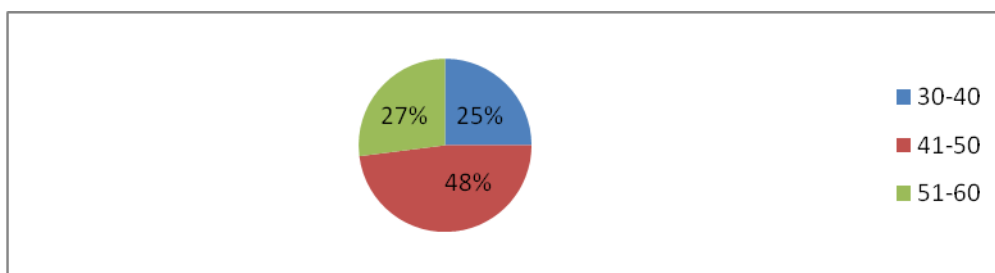
Their experience and knowledge greatly can help in making sense of the historical context of evangelism practice and evangelism work in the diocese in the early days. That history witnessed the manner in which evangelism has evolved and changed over time, with both success and failure, and with innovation of approach.

**Current Trends:** Younger survey respondents, particularly those on the lower end of the age spectrum, can give contemporary insights into trends and practice of evangelism. Their views may be representative of contemporary values of society, technology, and societal developments that influence the practice of evangelism in today's times.

By the coordinated inclusion of diverse ages, research was meant to provide a widespread-based developmental evangelism practice model.

**Findings** show demographics of respondents by age, whereby 19 of the respondents are between 30-40, which makes 25% of the respondents; 36 respondents are between 41-50, which makes 48%; and the last category is 20 respondents aged between 51-65, which makes 27% of the respondents.

Figure 4.1.2: Demographics of the Respondents by Ages.



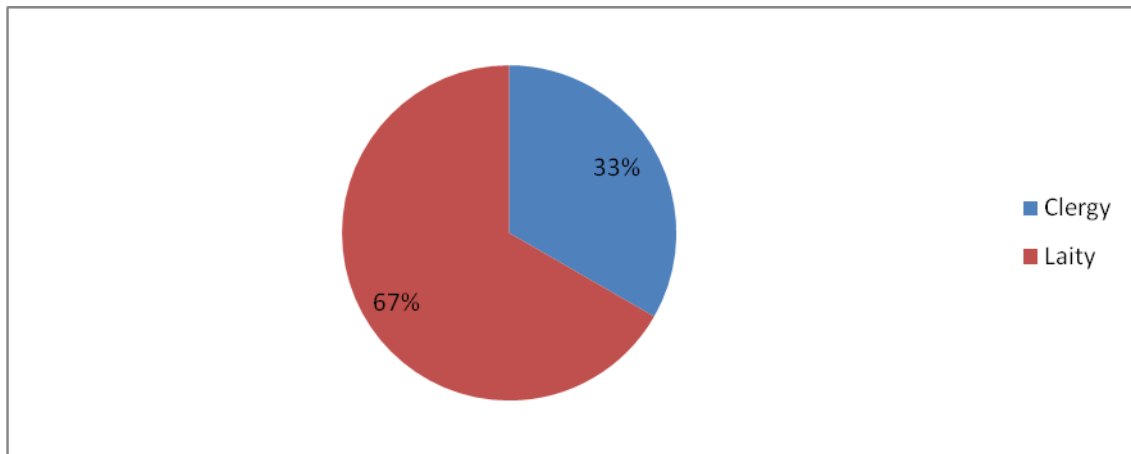
**Source:**field data 2024.

#### 4.1.3 Demographics of respondents by ministerial order

Demographic of respondents by ministerial order: This question was relevant to the study in order to determine the respondents' ministerial order so that to ensure clergy and laity are all involved in the studythis helped the researcher to get data from both the clergy and laity accordingly.

**Findings** show the demographics of the respondents by ministerial orders , whereby 25 are clergy, who made up 33.3% of the respondents, and 50 laity, who were 66.7% of the respondents. The total number of the respondents is 75.

**Figure 4.1.3: Demographics of respondents by order of ministry**



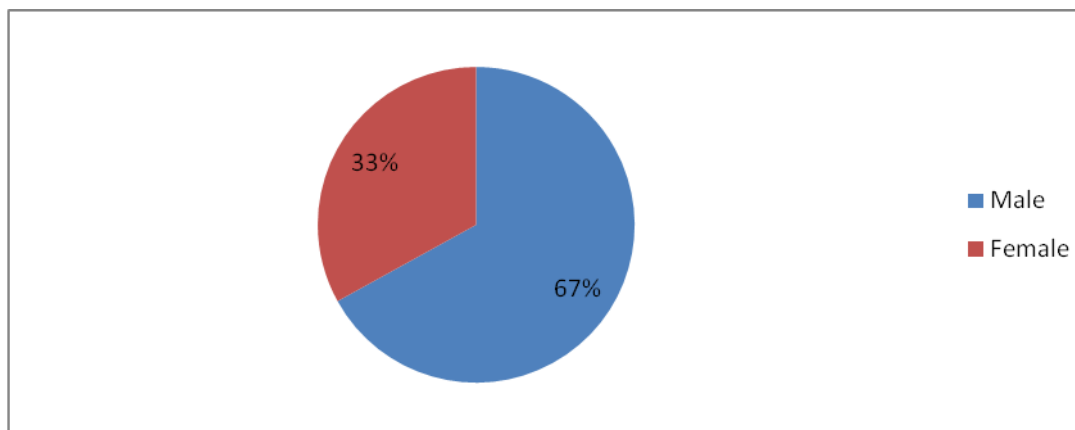
**Source:field data 2024.**

#### **4.1.4 Demographics of the Respondents by Gender**

A question on the gender of the respondents was asked to take consideration on gender balance in the diocese. This was also relevant to the study in order to check if both parties, females and males, were well informed about evangelism within Newala Diocese.

**Findings** show the demographic of respondents by gender: 50 are male, which makes up 67% of the respondents, and 25 are female, which makes up 33% of the respondents. This indicates that the study considered gender balance.

**Figure 4.1.4: Demographics of the Respondents by Gender**



**Source:field data 2024.**

#### **4.1.5 Demographics of the Respondents by Professional**

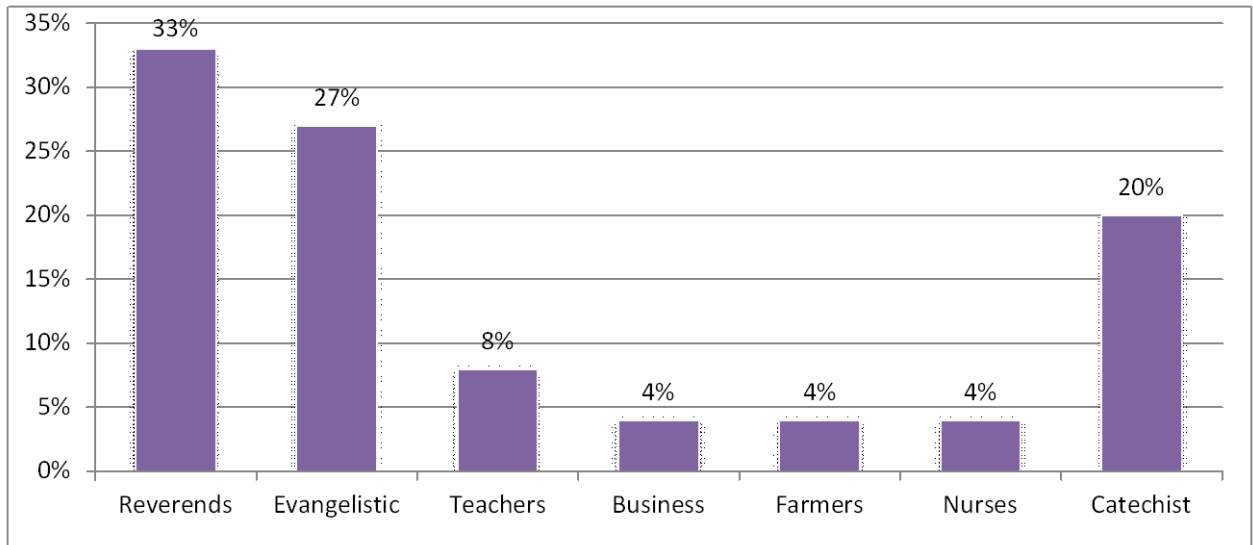
A question on the profession of the respondents was asked. whereby different professional categories were involved, namely priests, evangelists, teachers, businesspeople, farmers, nurses, and catechists were involved in this study.

**Findings** Shows the demographics of respondents by professional whereby 25 of the respondents, which makes up 33% are reverends; 20 of the respondents, which makes up 27% are evangelists; 15 of the respondents, which makes up 20% are catechists; 6 of the respondent which makes up 8% are teachers; and 3 of the respondent which makes up 4% are nurses; 3 of the respondent which makes up 4% are business; 3 of the respondent which makes up 4% are Farmers.

The numbers reflect a noble presence of religious professions with reverends and evangelists together occupying 60% of the respondents. This could be seen as a special fondness for religious authority by the population in study. Catechists, being religion teachers, also occupy a noble percentage at 20%.

Secular occupations, on the other hand, have fewer than half of the images. Teachers are shown with 8%, nurses, businessmen, and farmers each with 4%, and this disparity questions the representativeness of the survey and indicates that significant sectors may be absent in the sample.

**Figure 4.1.5: Demographics of the Respondents by Professional**



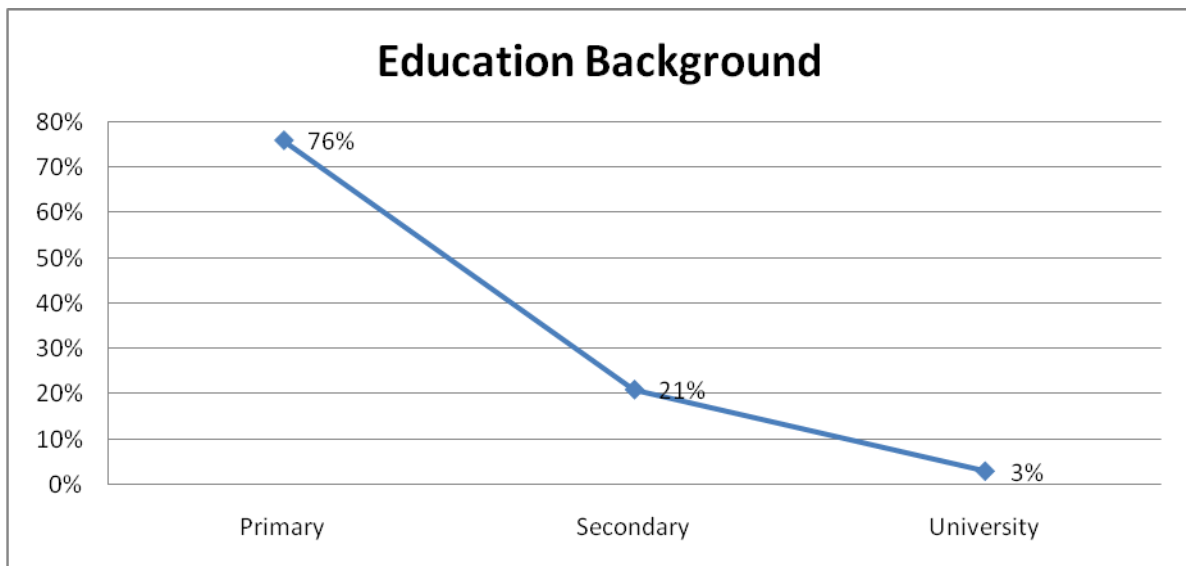
**Source:field data 2024.**

**4.1.6 Demographics of respondents by educational background:**

Demographic of respondents by education background: This question was relevant to the study in order to determine the level of understanding of respondents; it was important because it ensured that all respondents were taken into board regardless of their level of education. This helped the researcher to get various understandings and perceptions from primary level to university level; indeed, the study cut across all levels.

**Findings** Shows the demographics of respondents by education background where by 57 of the respondents makes up 76% have primary education background; 16 of the respondents which make up 21% have a secondary education background; and 2 of the respondents which make up 3%, have a university education.

**Figure 4.1.6: Demographics of the Respondents by Education Background.**



**Source field data 2024**

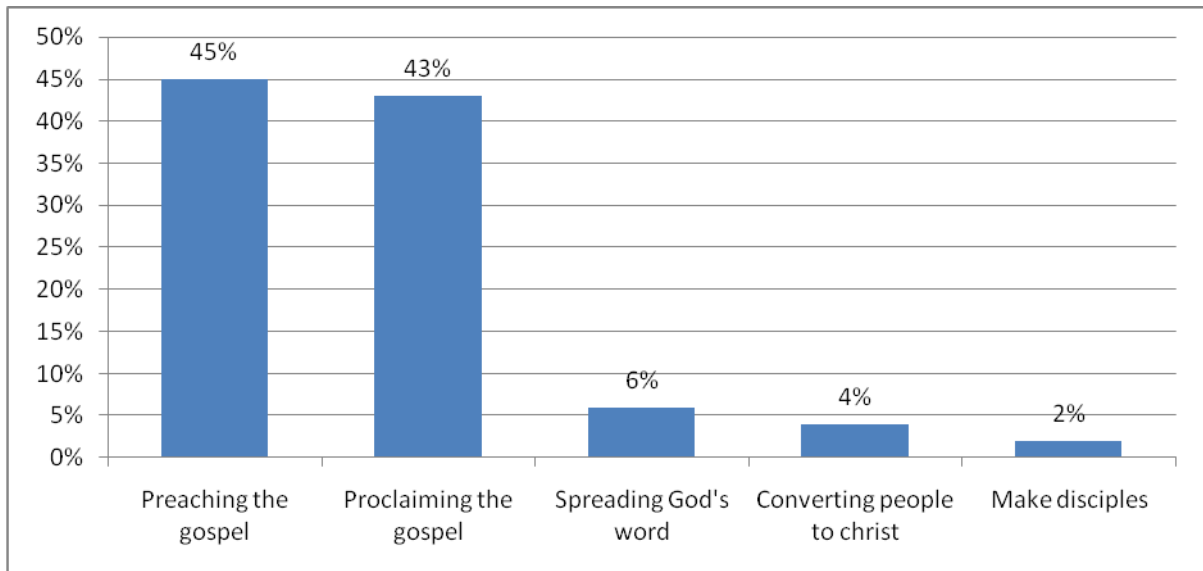
#### **4.2 The Definition of Evangelism according to the respondents in the Diocese.**

From the respondents, the data below explained how people understood the meaning of evangelism. It revealed that 45% of respondents defined evangelism as the work of preaching the Gospel of Jesus Christ to the people of God, 43% of the respondents reported that evangelism is proclaiming the Gospel to people for the purpose of changing their lifestyle, 6% reported that evangelism is the work of spreading the good news to all nations as in Matthew 28:19, and 4% reported that evangelism is a way of converting people to Christ or “to change or cause to change in form, character, or function. And 2% reported that evangelism is making disciples of Christ.

From the figure above, findings have shown that respondents in the Newala Diocese have understandings about evangelism. The researcher realized that a big percentage of respondents were aware of the work of evangelism and what it meant, as they were able to

define what evangelism is despite their differences in defining the term, but the researcher realized that there was a common understanding of the term as shown above.

**Figure 4.2.1: Demographics of respondents on the definition of evangelism**



**Source field data 2024**

45% (Respondent A)

43% (Respondent B)

6% (Respondent C)

4% (Respondent D)

2% (Respondent E)

**4.3 Presentations, Analysis, and Discussion of Data Based on Research Objectives**

**4.3.1 Current evangelism strategies employed in the Newala Diocese.**

As regards the first research objective, it was very important to ask the respondents about the strategies used as far as evangelism work is concerned in the diocese. It was thought important to know the respondents' evaluative statements on the strategies or methods used

concerning evangelism; with this regard, a question number ten (10), as seen in the questionnaire, was asked both to the administrative officers (priests) and laity in order to accommodate both perceptions and understandings about evangelism work in the diocese.

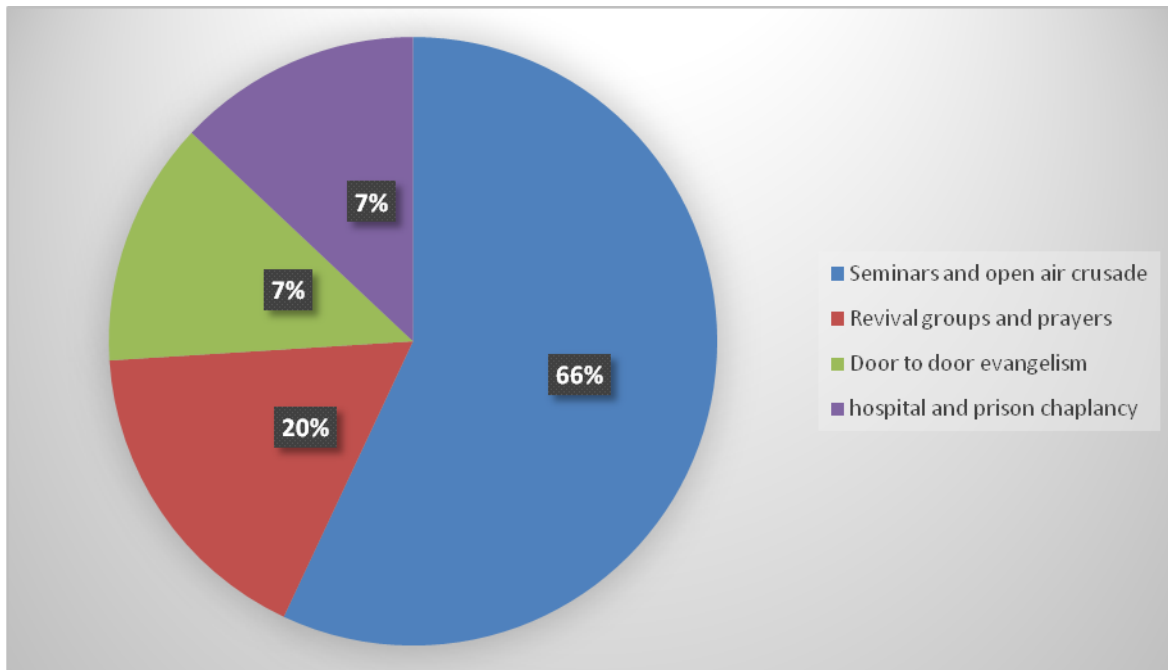
**Findings** show that the current evangelism strategies used in the Newala Diocese, whereby 50 of the respondents, which make up 66%, mentioned seminars and open-air crusades as the major strategies used in the diocese; 15 of the respondents, which make up 20%, mentioned revival groups and prayer group meetings twice a week as other strategies used to spread the gospel, One of the respondents wrote, “We are ministering two or more services on Sunday, and we have others in the middle of the week; this is the method we do in church ministry.”<sup>24</sup>; 5 of the respondents, which make up 7% mentioned door-to-door as a strategy used in the ministry. A clergy also wrote, “In order to meet the need of the people, we need to visit them at home or door to door to allow all people to share their needs with the Church.”<sup>25</sup> And 5 respondents, which make up 7%, mentioned hospital and prison evangelism as one of the strategies used to minister the word of God by showing love and compassion to the prisoners and people in need in the hospitals.”

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<sup>24</sup> (Respondent I)

<sup>25</sup>(Respondent J)

**Figure 4.3.1:Current Evangelism strategies used in Newala Diocese**



**Source :Field Data 2024**

From the figure above, findings have shown that conducting seminars and open air crusades are the major strategies used in the Newala Diocese. The researcher realized that a big percentage of respondents were aware of the evangelism strategies used in the Diocese, and they could even suggest more effective strategies that would be used for effective ministry in the Diocese.

Revival groups and prayer groups have played a very big role in demonstrating love and compassion to the people who are in need of the hospitals and prisons by providing material things such as soap, sugar, and others, at the same time sharing with them the word of God, which is a chaplaincy strategy that goes beyond the walls of the church.

#### **4.4 Effectiveness of these Strategies in Church Growth.**

With regards to the second research objective, it was so crucial to check the effectiveness of the strategies/methods used in the evangelism work in Newala Diocese.

**Findings** from questionnaires revealed that 50 respondents made up 66% of the respondents mentioned seminars and open air crusades as the major strategies used in the Diocese; these strategies help people to receive the message of God widely, and they involve many people at once, the message can reach far especially for those who are not in the church.

These methods therefore are effective in terms of delivering the word of God to many people but are costly financially; 15 respondents made up 20% of respondents said revival groups and prayer group meetings are ineffective because these groups are not active in all parishes and not regularly met for effectiveness ministry; 5 respondents made up 7% said that door to door strategy used in the ministry is not effective as clergy also wrote, “in order to meet the need of the people, we need to visit them at homes, or door to door to allow all people to share their needs to the Church.

However the method is dangerous because the evangelists are normally chased away thus not fulfill the mission, also door to door is conducted once in a while therefore is ineffective and 5 respondents which made 7% of the respondents mentioned hospital and prison chaplaincy is usually done irregular in a year because of insufficient of church’s fund therefore is also ineffective. Table 4.4.1: Shows Effectiveness of the strategies in Newala Diocese.

<b>Strategy</b>	<b>Respondents</b>	<b>Percentage</b>
Seminars and open air crusades	50	66%
Revival group and prayers	15	20%
Door to door	5	7%
Hospital and prison chaplaincy	5	7%
<b>Total</b>	<b>75</b>	<b>100</b>

**Source: field Data 2024.**

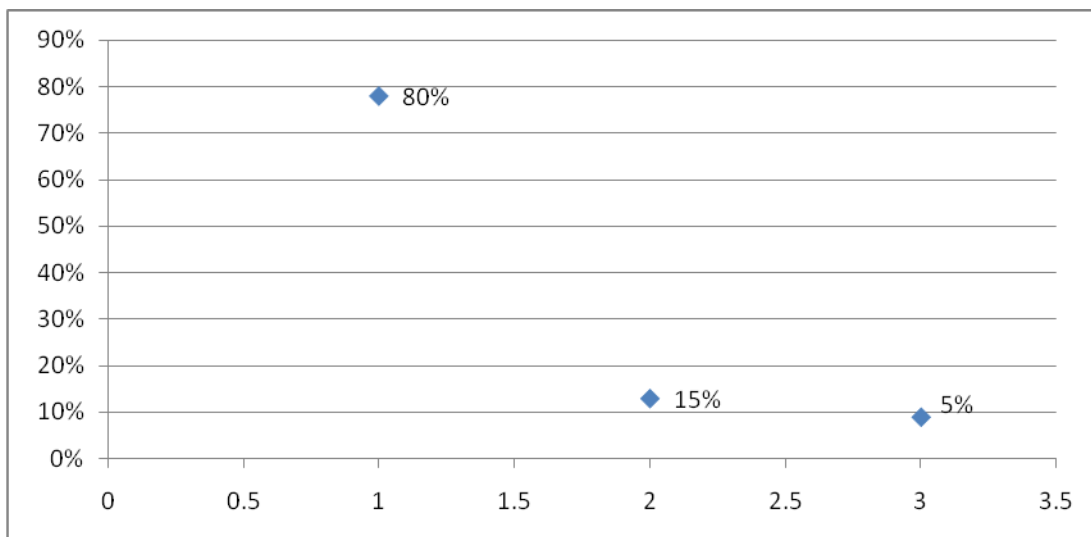
With regards to the determination of the effectiveness of the strategies/methods used as far as evangelism is concerned, a series of supplementary questions regarding the second research objective were asked as shown below.

#### 4.4.2 Christians perceptions about evangelistic work in Newala Diocese

As regards the second research objective, a supplementary question was asked. It was very important to ask the Christians how they think or say about evangelistic work in the diocese.

Findings show that 60 of the respondents, which makes up 80%, said evangelism work in Newala is ineffectively done (inactive); 11 of the respondents, which makes up 15%, said it is moderately done; 4 of the respondents, which makes up 5%, said evangelistic work is good; the diocese is trying its level best.

**Figure 4.4.2: Work of Evangelism in Newala Diocese**



Source:field data 2024.

#### 4.4.3 How highly is evangelism prioritized and seriously taken in the Newala Diocese?

With regard to the question on the priority of evangelism in the diocese, the researcher thought it was necessary to ask the respondents so that they would know if evangelism is given high priority since Newala diocese is a high Anglican church.

**Findings** from the questionnaire and interview show that evangelism is not taken as a high priority in the church because for the high church, Anglican priority is given in devotion. 60 of the respondents, which make up 80%, said evangelism is still given low priority and not seriously taken; 11 of the respondents, which make up 15%, reported that evangelism is moderately taken seriously because of many challenges, including economic setbacks and many people being Muslims, that African traditional religion is dominant in the area. 4 of the respondents, which make up 5%, said evangelism is given first priority and seriously taken; efforts have been made to conduct seminars, open-air crusades, and many times prayer meetings through revival groups that have been made in the diocese.

**Table 4.4.3 shows how highly and seriously evangelism is prioritized in the Newala Diocese.**

<b>Priority of Evangelism in the Diocese</b>	<b>No. of Respondents</b>	<b>Percentage</b>
Highly taken	4	5%
Moderately taken	11	15%
Lowly taken	60	80%
<b>Total</b>	<b>75</b>	<b>100</b>

**Source:field data 2024.**

#### 4.4.4 The role of evangelism(mission ) coordinator in the Newala diocese.

A question on the role of the evangelism coordinator was asked . The idea behind this question was to find out if the effectiveness or in effectiveness of evangelism work was credited by the performance of the mission coordinator.

The data below demonstrates the role of the evangelism coordinator in the Newala Diocese, whereby 60 of the respondents, which makes up 80%, said the evangelism coordinator was seriously performing his role despite many challenges, including the low priority of evangelism in the high church. The coordinator is still working hard to coordinate evangelism work from the head office to the parishes and to organize seminars and open-air crusades. Eleven of the respondents, which makes up 15%, reported that the evangelism coordinator is moderately performing his role. 4 of the respondents, which makes up 5%, did not provide answers for this question.

**Table 4.4.4 The role of Evangelism Coordinator in the Diocese.**

<b>Role of Evangelism Coordinator</b>	<b>No. of Respondents</b>	<b>Percentage</b>
-Organizing seminars, open-air crusades, evangelism work from the head office to parishes	60	80%
Moderately perform his role	11	15%
None answers	4	5%
<b>Total</b>	<b>75</b>	<b>100</b>

**Source:field data 2024.**

#### **4.4.5 How the parish priests in Newala Diocese are involved in evangelism work**

Under this question, all (75) of the respondents, which make 100%, reported that all priests are involved in the evangelism work, participating in the evangelism committee, involved in planning of seminars, open-air crusades, and all evangelism activities.

#### **4.5 Opportunities for evangelism within the Diocese.**

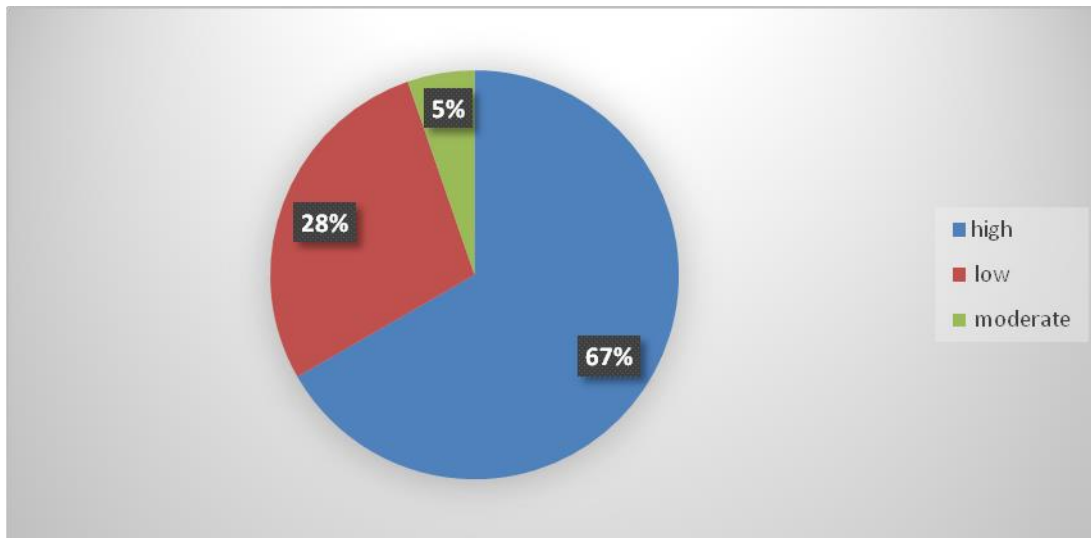
With regard to the third research objective, it was very important to start checking if the diocese has any opportunity for conducting evangelistic work.

**Findings** from both questionnaires and interviews Shows the demographics of respondents by their understandings about the opportunities of Evangelistic work in Newala Diocese.

Whereby 50 of the respondents, which make up 67% said Newala Diocese has a wide avenue (opportunities) for evangelism work because is the Diocese that African tradition religion and witchcraft finds penetrating towards Christian life and in the church even among clergy, this can be an opportunity for preaching and spreading the gospel within the church in the Diocese, also the Diocese has many people with diversity of faith of Muslims, and most of its rural settings are suitable in spreading the gospel. Therefore these circumstances are the opportunities and if are fully utilized would led for profound effectiveness evangelism in the Diocese and for the Christians Spiritual Growth and for the church growth in general.

21 of the respondents, which make up 28%, said the opportunities or chances of doing evangelism are low because of fear of witchcraft, economic setbacks, and many parties of the Diocese are in rural settings, which makes the evangelistic work difficult; 4 of the respondents, which make up 5%, said the opportunities of evangelistic work are still in moderate Because of division among the Christians, some see evangelism as a danger to the Anglo traditional devotion, which jeopardizes the high church tradition, and some are normalism and conservative Christians who do not want changes in the diocese.

**Figure 4.5.1 Opportunities of evangelism within the Diocese.**



**Source:field data 2024.**

#### **4.8 Challenges that Newala Diocese Faces on Evangelism.**

With regards to the third research objective, it was also very important to find out what the challenges are that evangelism faces within the Diocese.

**Findings** Shows that there are challenges that Newala Diocese face on evangelistic work where by 25 of the respondents, which make up 33% were priests said that evangelism in the diocese faced by many issues effect the implementation of evangelism in the high church Anglican ,Newala diocese in particular these are, low understand capacity of the clergy and laity regarding the Evangelism work mostly seen to destruct the high church traditional , lacks feedback or report on the results of the evangelism work like the number of people saved through seminars and open air crusade there is no records and lack of cordination between the evangelism department and the entire organization,inadequate resource, both financial and human resources in conducting seminars and open air crusades needs money and human manpower which the diocese has inadequate.

20 of the respondents, which makes up 27% were evangelists said evangelism in the Diocese face many challenges including negative perceptions among the clergy, some of the clergy in the parishes do not allow seminars and open air crusades to be done , they hate Revival and prayers groups; Lack of training of Evangelists was another challenge mentioned by the evangelists .They said in order to implement and maintain effective Evangelism Newala Diocese should apply a number of techniques in trainings its Christians both clergy and laity the diocese is challenged to train their evangelists,head of Evangelism department and administrative officers for administrering and ministering Evangelistic activities effectively.

15 of the respondents, which makes up 20%, were catechists. These said that low understanding capacity of both clergies and lay leaders regarding evangelism is among the challenges facing the diocese; they also mentioned inadequate instruments for preaching the gospel, such as music instruments.

6 of the respondents, which makes up 8%, are teachers. This category pointed out that the diocese is challenged by having a large number of communities that are Muslims. Traditional religion is predominant, and there is also discouragement of evangelism coordinators and bearers of the vision on doing evangelism work.

3 of the respondents, which makes up 4%, are nurses. They said that low morale and low levels of education among the clergy are challenges to evangelism because many clergies do not insist on seminars or open-air crusades.

3 of the respondents, which makes up 4%, are business people who said that lack of transportation, few human resources, scarcity of time resources, and financial resources have been challenging the diocese as far as evangelism is concerned. They said in order to preach the gospel, you need money, people, transportation, and time.

Finally, 3 of the respondents, which makes up 4%, are farmers. They said lack of propagation through radio and television makes people unaware about the gospel. The use of radios, television, and social media would reduce the challenge.

**Table 12 shows the challenges that Newala Diocese faces in evangelism.**

No	Category	No of Respondents	Challenges	
1	Reverends	25	<p>-low understanding capacity of the clergy and laity regarding the Evangelism work mostly seen to destruct the high church tradition.</p> <p>-lacks feedback or report on the results of the evangelism work like the number of people saved through seminars and open air crusade has no records.</p> <p>- Inadequatelyresources , financial and human.</p>	33%
2	Evangelists	20	<p>-negative perceptions among the clergy, as some of the clergy in the parishes do not allow seminars and open air crusades to be done , they hate Revival and prayers groups,lack of training of Evangelists</p>	27%
3	Catechists	15	<p>low understanding capacity of both clergy and lay leaders regarding evangelism is among the challenges facing the</p>	20%

			diocese.They also mentioned the inadequacy of instruments for preaching the gospel such as music instruments	
4	Teachers	6	having large numbers of other religious groups such as Islam and African religious in the community, also discouragement of evangelism coordinator and vision bearer on doing evangelism work	8%
5	Nurses	3	low morale and low level of education among the clergy	4%
6	Business	3	lack of transportation , few human resources ,scarcity of time resources being bussy for other matters in the diocese and financial resources	4%
7	Farmers	3	lack of propagation through Radio, Television and social media make people unaware about the gospel.	4%

**Source : Field Data 2024**

#### **4.9 What should be done to improve evangelistic work in the Diocese.**

A last question on what can be done to improve evangelistic work in the Diocese was asked to the respondents to find out suggested ways on how to improve evangelism within Newala Diocese. Findings show that the current evangelism strategies used in the Newala Diocese are not effective to match with the diverse faith of the populations in the Diocese; thereby, 52 of the respondents, which makes up 69%, said that seminars and open-air crusades as the major

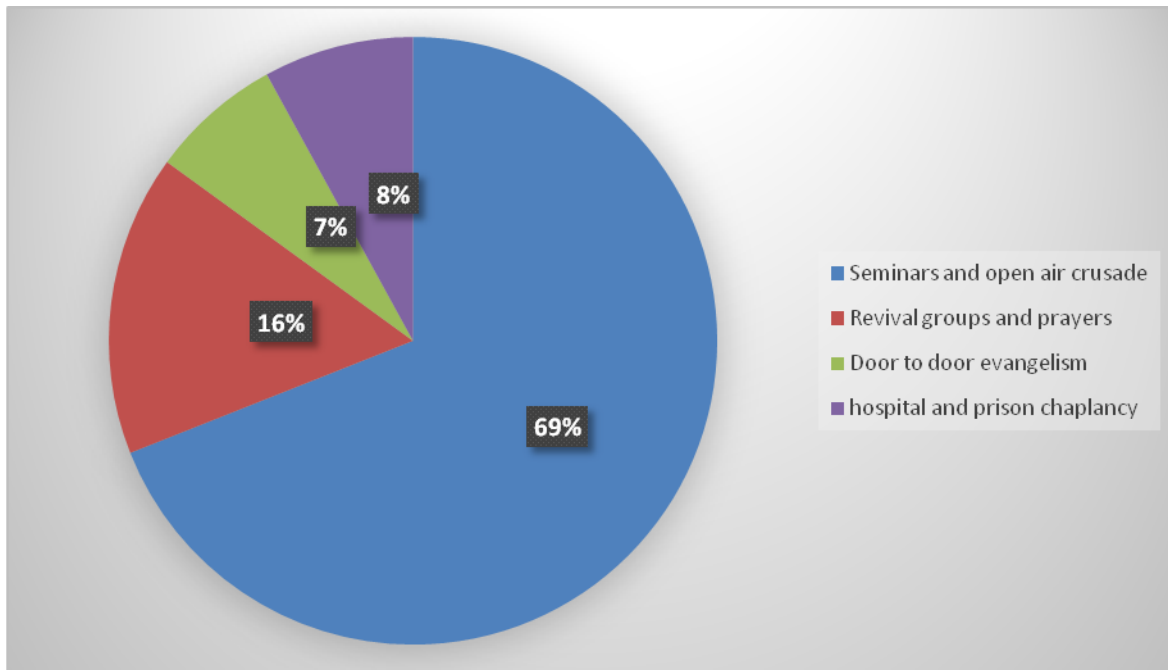
strategies used in the Diocese are supposed to be regularly conducted and modernized through advertising on radios and television and moving trucks for advertisement. Also, there should be seminars on radios about the word of God. These ways, if fully utilized, will bring changes to evangelistic work in the Diocese.

12 of the respondents, which makes up 16%, mentioned revival groups and prayer group meetings, that there should be a closer relationship between priests and these groups in the church, and the priests should not see these groups as enemies but as part and parcel in building God's Kingdom because if these groups are effective in the church and used to spread the gospel, there will be spiritual growth and church growth.

5 of the respondents, which makes up 7%, said that there is a need to have effective door-to-door ministry. This will help to meet the needs of the people by visiting them at home to allow all people to share their needs with the Church through this strategy. Christians will feel attached to their church and experience the love of God; the message of the gospel will be clear to them.

And 6 respondents, which makes 8%, said in order to improve evangelism work in the diocese, there is a need, first of all, to have seminars for leaders; all clergy should be trained on the importance of evangelism. Second, the diocese has to train many evangelists who will be capable of preaching the word of God in many areas, especially in un-reached areas; this will expand the ministry and church growth. Hospital and prison evangelism is one of the strategies used to minister the word of God by showing love and compassion to the prisoners and people in need in the hospitals. This strategy should be done regularly.

**Figure 4.9.1: Demonstrating What should be done to improve evangelistic work in the Diocese.**



**Source: field data 2024.**

From the figure above, findings have shown that conducting effective and regularly scheduled seminars and open air crusades are the major ways that, if fully utilized, will improve the evangelistic work in the Diocese of Newala. The researcher realized that a big percentage of respondents were aware of the evangelism strategies used in the diocese, and they were able to know that these methods were not effectively utilized.

Revival groups and prayer groups have played a very big role in the church. These groups, if fully utilized, will improve evangelism activities through demonstrating love and compassion to the people who are in need of the hospitals and prisons by providing material things such as soap, sugar, and others, at the same time sharing with them the word of God, which is a strategy that goes beyond the walls of the church.

#### **4.10 Discussion of findings.**

With regard to the first research objective which was to identify the current evangelism strategies used in Newala Diocese, Research Findings shows a distribution of evangelism methods used in the Diocese indicates 50 respondents (66%) mentioned seminars and open air crusade as the major strategies used in the Diocese; 15 respondents (20%) mentioned about revivals groups and prayer groups as other strategies used to spread the Gospel, 5 respondents (7%) mentioned door to door as strategy used in the ministry; 5 respondents (7%) mentioned hospital and prison chaplancy as one of the Strategy used ministering the word of God by showing Love and compassionate to the prisoners and sick in the hospitals.

This distribution offers necessary understandings into the preferences and effectiveness of these ways and means in spreading the Gospel and reaching diverse hearers. The (66%) mentioned seminars and open-air crusades provide insights into the most widely utilized and effective methods, accounting for two-thirds of the total evangelism activities in the diocese. This distinction can be due to various reasons; one might be because seminars offer a platform for in-depth teaching and interaction that permits participants to engage with spiritual topics in a comprehensive way.

The (66%) mentioned reflects that the strategy accommodates large audiences, making them suitable for communities, churches, and youth groups in which specialized topics can be shared to address specific spiritual or social issues, making the method appropriate and effective. However, heavy dependence on seminars and open-air crusades might show a gap in addressing the needs of those who prefer more personal ministry.

The (20%) mentioned revival groups and prayer group meetings that reflect evangelism efforts focusing on restoration of spiritual zeal and awakening faith within the church, communities, and the entire society because they emphasize prayer, music, and testimonies, which make an emotional and spiritual linking within participants. Nevertheless, revival groups may have a disadvantage in reaching individuals who are outside the church.

The (7%) mentioned Door-to-Door Evangelism method, notwithstanding its personal style, account for only (7%) of the strategies used. This may reflect big challenges in doing evangelism due to cultural barriers in some communities. This is because Newala Diocese has a diversity of religious faiths and views that may hinder accessibility of this process. Also, time and other resources might be a hindrance factor because visiting households requires time and personal commitment compared to large gatherings.

However, its advantage lies in its capacity to provide personalized gospel involvement, making it effective in the realization of individuals who may not appear to the seminars and the open air crusades.

Prisons and hospital chaplaincy also account for 7%, showing their function's emphasis on marginalized and needful individuals within the communities. Prisons and hospital evangelism provide hope, restoration, and spiritual progress to prisoners, helping them reintegrate into society with a renewed sense of purpose. This method ensures that the gospel reaches those who are often neglected by society; However, much of the low percentage is due to logistical and administrative challenges, such as obtaining permission for access. This limits the spread of the gospel in those areas.

The second research objective dealt with the assessment of the influence of these strategies on church growth in Newala Diocese, as the study revealed that (66%) seminars and open air crusades are the most obvious evangelism strategies. This reflects that seminars and open air crusades have considerable influences on church growth in the aspect of spiritual growth and discipleship. Through seminars, Christians are equipped with a deep understanding of scriptures, cultivating spiritual development and a strong sense of belonging within the church. Open air crusade is more effective as it often leads to membership expansion because it reaches non-believers who get saved; others get rid of their personal challenges, therefore drawing new members to the church.

Revival and prayer groups and their influence on church growth. The study revealed that 20% contribute by providing spiritual rebirth and a passionate link among members in the church. Its influence on the church's growth is that it helps to renovate the faith of the Christians, extending their commitment and inspiring active involvement in church ministry to improve church growth.

Community evangelism done through engaging devotion and testimonies, restoration events often motivates attendees to call others, making opportunities for the church's development in numbers.

Also Rivals programs or individuals can activate church followers to participate in outreach events, increasing the church's effects outside its walls. Nevertheless, revival and prayer groups emphasize strengthening the belief of existing members, which may hinder their efficiency in reaching those outside the church community.

The door-to-door method and its influences on church growth. Despite its percentage, which constitutes only 7%, door-to-door evangelism has exceptional and individual guidance on church growth. This is a targeted outreach technique that directly involves nonbelievers in their households, making opportunities for one-on-one talks that address specific spiritual needs. Furthermore, the door-to-door approach emphasizes personalization and follow-up, which marks the formation of personal connections or relationships that can lead to long-term church member relationships for church sustainability. Also, the idea of reaching the unreached is more effective, especially in areas where people may be hesitating to join public assembly due to cultural and religious obstacles, including the Newala diocese in particular. However much due to ethnic resistance and spiritual variety within the diocese, it limits its effectiveness.

Prison and hospital Evangelism influences church growth by 7%. This reflects that it has an important effect on church progress through its transformative emphasis on disregarded people; Prisoners who practice spiritual change when they are in jail often become strong supporters for the church upon their restoration or reintegration into society, inviting others to join the church, hence its increases in number. Furthermore, the church engaging with inmates shows its obligation to social justice and compassion, increasing its reputation and call in the wider community.

Therefore, the effectiveness of these evangelism approaches in church growth lies in their capability to match one another. By establishing the strengths of each strategy and speaking to their limits, the Diocese can attain both numerical and spiritual growth, promoting effective and comprehensive communities of faith.

With regard to the third research objective, it was very important to start checking if the diocese has any opportunity for conducting evangelistic work. Findings revealed 67% said Newala Diocese has a wide avenue (opportunities) for evangelism work due to its wealth of cultural inheritance. The traditions and customs in Tradition Religion offer opportunities for contextualizing the Gospel in a way that resonates with the local community.

Holistic ministry speaks to community matters. Newala diocese can engage in holistic ministries such as education, healthcare, and economic empowerment. These efforts would meet the practical needs, build trust, and open doors for evangelism beyond religion walls. Youth and family outreach commitment is also an opportunity for evangelism. Young people, especially in traditional religion and Muslim communities, are often extra open to new thoughts and discussions. Evangelism focusing on this demographic arena through sports can yield a good result.

### **Challenges that Newala Diocese faces in evangelism.**

With regard to the third research objective, it was also very important to find out what the challenges are that evangelism faces within the Diocese.

Findings show that there are many challenges that the Newala Diocese faces in evangelistic work, where 33% said that evangelism in the diocese is faced by many issues that affect its implementation. These are low understanding capacity of the clergy and laity regarding the evangelism work mostly seen to destruct the high church tradition, and a lack of feedback or report on the results of the evangelism work, such as lack of records about people saved through seminars and open-air crusades. Inadequate resources, both financial and human, in conducting seminars and open-air crusades.

(27%) said evangelism in the Diocese faces many challenges, including negative perceptions among the clergy; some of the clergy in the parishes do not allow seminars and open-air crusades to be done; they hate revival and prayer groups; lack of training of evangelists was another challenge mentioned; they said in order to implement and maintain effective evangelism, Newala Diocese should apply a number of techniques in training its Christians, both clergy and laity. The diocese is challenged to train their evangelists, heads of the Evangelism department, and administrative officers for administering and ministering Evangelistic activities effectively.

(20%) said that low understanding capacity of both clergy and lay leaders regarding evangelism is among the challenges facing the diocese; they also mentioned inadequate instruments for preaching the gospel, such as music instruments.

(8%) pointed out that the diocese is challenged by having a large number of communities that are Muslims; traditional religion is predominant, and there is also discouragement of evangelism coordinators and bearers of the vision on doing evangelism work.

(4%) said low morale and low level of education among the clergy is a challenge to evangelism because many clergy do not insist on seminars or open-air crusades.

3 of the respondents, which make up (4%), are business people who said that lack of transportation, few human resources, scarcity resources, and financial constraints have been challenging the diocese as far as evangelism is concerned. They said in order to preach the gospel, you need money, people, transportation, and time.

Finally, 3 of the respondents, which makes up 4%, are farmers. They said lack of propagation through radio and television makes people unaware about the gospel. The use of radios, television, and social media would reduce the challenge.

The implications of these challenges in the Diocese are that the lack of trained evangelists affects the effectiveness of outreach programs in diverse religious locations that require well-trained individuals who understand traditional African religions, Islam, and local customs. Financial limitations hinders the Diocese's ability to organize programs, seminars, or revivals needed to reach wider areas within the Diocese.

## **CHAPTER FIVE**

### **SUMMARY OF THE FINDINGS, CONCLUSION, AND RECOMMENDATION**

#### **5.1 Summary of the Findings.**

The study aimed to assess the effectiveness of evangelism in the Newala Diocese, focusing on current strategies, their influence on church growth, and the opportunities and challenges faced.

##### **5.1.1 Current Evangelism Strategies**

The research identified several key evangelism strategies used in the Newala Diocese. The majority of respondents (66%) indicated that seminars and open-air crusades are the primary methods employed. These strategies are popular because they can accommodate large audiences, allowing for in-depth teaching and community engagement. However, reliance on these methods may overlook the needs of individuals who prefer more personal forms of ministry.

Revival groups and prayer meetings were mentioned by 20% of respondents. These groups focus on renewing spiritual zeal within the church community but may struggle to reach those outside the church. On the other hand, door-to-door evangelism, cited by only 7% of respondents, offers a personal touch but faces cultural barriers and logistical challenges.

Prisons and hospital chaplaincy also accounted for 7%, emphasizing outreach to marginalized individuals, though access restrictions limit effectiveness.

### **5.1.2 Influence on Church Growth**

The findings suggest that seminars and open-air crusades significantly influence church growth, contributing to both spiritual development and increased membership. These strategies help equip Christians with a deeper understanding of their faith and often attract non-believers. Revival groups and prayer meetings also play a role by fostering spiritual renewal among existing members, although their impact on attracting new members is limited.

Door-to-door evangelism, despite its lower percentage, offers targeted outreach opportunities.

It allows for personal connections that can lead to long-term church relationships.

Additionally, prison and hospital ministries help transform lives and can lead to increased church attendance as individuals reintegrate into society.

### **5.1.3 Opportunities for Evangelism**

The study revealed that 67% of respondents see significant opportunities for evangelism in the Newala Diocese, largely due to the area's rich cultural heritage. This cultural context provides a foundation for contextualizing the Gospel in ways that resonate with the local population. Holistic ministries, such as education and healthcare, can also address community needs while creating pathways for evangelism. Engaging youth and families through sports and other activities presents additional opportunities for outreach.

#### **5.1.4 Challenges Faced**

Despite these opportunities, the Diocese faces several challenges. A significant portion of respondents (33%) cited low understanding among clergy and laity about evangelism practices. There is also a lack of feedback on evangelism outcomes, alongside insufficient resources for conducting events. Negative perceptions among some clergy hinder the implementation of certain strategies, such as seminars and revival groups.

Other challenges include cultural diversity, which complicates outreach efforts, and logistical issues such as transportation and financial constraints. Additionally, the study found that low morale and education levels among clergy impact the effectiveness of evangelism.

Respondents indicated that better training and support for evangelists are needed to improve outreach efforts.

Therefore, these findings highlight both the strengths and weaknesses of evangelism strategies in the Newala Diocese. While there are effective methods in place, addressing the identified challenges will be crucial for enhancing church growth and outreach efforts in the community.

#### **5.2 Conclusion**

On the basis of the findings of the study, It can be concluded that Evangelism is a very crucial ministry in the Church is an effective way of fulfilling the Great Commission (Matthew 28:19-20), to spread the Gospel message to those who may not have heard it, to invite people to experience God's Love and grace, encourage spiritual transformation and repentance and lastly to build relationship that can lead to more disciples hence church growth. However there are some challenges in general handling of Evangelism in high church Anglican, Newala Diocese being an example has not fully utilized this method according to findings. This situation has led to slow growth of the Church numerically and Spiritually.

The Diocese has many places where people have not yet heard the Gospel of Jesus Christ. Therefore the church of today has an obligation to carry on working towards positive impact through effective evangelism work. The churches in Newala Diocese have to put a torch and shade light on doing evangelism without any objection. The mission of the church in the diocese should be firmly founded on the command of Jesus Christ to his disciples which is often called the Great Commission (Matt.28:19-20) and (Mark16:15-17).

## **5.2 Recommendations**

On the basis of the findings of the study, the following recommendation can be made to Newala Diocese that would improve the evangelism work in the Diocese.

### **5.3.1 To set Evangelism Goals**

It is recommended that the Church's institutions in Newala Diocese in particular need to set Evangelism goals in order to be able to measure evangelism effectiveness. There should be goal congruence or coordination of goals between evangelism department, Archidiconaries, and parishes and the whole diocese, coordination between the evangelism department, archidiconaries and parishes with the entire organizational is paramount for effective evangelism. It would be good to set some joint evangelism goals which would be reviewed periodically so as to ascertain the performance and effectiveness of evangelism work within the Diocese not just every parish to have its own goal.

### **5.3.2 Practical and workable**

To be effective evangelism should be practical, workable and viewed by Administrators, priests as a helpful tool, in particular it should not be complex regarding its preparation the Evangelism work mostly seen to destruct the high church traditional

### **5.3.3 Acceptable.**

Evangelistic work should be deemed acceptable by priests, Christians, senior management priest like Diocesan Secretary every one in the diocese ideally representative from each of these groups should have some roles in developing the evangelism efforts for example the Diocesan Secretary may prepare the frame work of the evangelism work on how to go about, Evangelism coordinator could suggest priorities areas for evangelism. This help to develop criteria for measuring evangelism performance and also the Evangelism department should provide a report in their departmental meeting. The applied methods and how many people are reached and saved, what difficulties they are facing using a particular method should be clearly explained.

#### **5.3.4 Evangelism feedback.**

Every one needs a feed back about what he/she is doing well and how can continue to develop his /her performance, like wise evangelism works needs feed back ,the top evangelism performers need to have their work acknowledged and learn about additional challenges and the marginal evangelism performers need guidelines for improvement. In addition every christian through their leaders deserve the opportunity to discuss and participate in evangelism work. Evangelism results needs to be communicated to Christians to make them understand where they stand in the doing evangelism . Feedback to christians is very important for necessary actions in order to improve the Diocese's performance on evangelism work.

#### **5.3.5 Change of perceptions among the priests in the Diocese.**

Special initiatives have to be done to make sure that perceptions of priests towards Evangelism is changed this can be done effectively by having Evangelism document that defining objectives of evangelism, states its importance to the church growth ,responsibilities, allocation of resources and finally accountability.

#### **5.3.6 Motivation.**

The Evangelists should be motivated toward their work performance, Evangelism should not be considered as the destruction to the church's tradition but a means of improving church's performance . This can be effectively done by having evangelism document which will help in defining objectives, responsibilities, and accountability. Evangelists, Revival and prayer groups should be motivated when they are doing evangelism work , there should be a plan on how to give allowances at least in a month to the evangelists for their job.

### **5.3.7 Provision of training**

In order to implement and maintain effective evangelism, Newala diocese should apply a number of techniques in training its employees. There should be training at all levels within the organization. The Diocese is challenged to train their workers to instigate far-reaching changes in perception. Moreover, Newala Diocese should train supervisor, Heads of Departments and administrative officers (priest incharge) for administering evangelism work effectively. In order for the church to make evangelism effectiveness education is important to the church leaders, some respondents have primary level and Leading as the leaders of the church. The researcher recommends that, the church leaders need to improve their levels of education so that, the leaders will be able to express the church's views on evangelistic development and in turn help the church to understand and apply development policies of evangelism.

### **5.3.8 Evangelism prioritization.**

In fulfilling the purpose of reaching out the Gospel of Jesus Christ to the whole Diocese, all parishes should take the task of doing evangelism as a serious issue. The researcher believes that when evangelism is given first priority, the entire Diocese will be receiving the Gospel in its fullness. Therefore these Deaneries under the study have to carry on doing evangelism without ceasing in order to reach the Gospel to every area.

**Findings** shows by (80%) that Evangelism is not taken as a high priority in the church because for the High church Anglican priority is given in devotion. The researcher recommends that High church Anglican Newala Diocese have to take deliberately efforts to ensure the prioritization of Evangelism within the Diocese through conducting seminars, open air crusade, revivals and prayer rather these should be conducted more often than not in the diocese, in order to stimulate church growth.

### **5.3.9 The Strategies of Evangelism in Newala Diocese**

The four basic methods the church can deploy in order to strengthen evangelism in Newala Diocese door to door ministry where group of trained evangelist would move to meet Christians from their homes, open air preaching in targeted busy places to meet wider audience, Mas media to meet Christians in various location and church ministry to meet Christians in their respective churches.

#### **5.3.9.1 Mass media methods.**

Mass media is the situation that compares the television, radio, and all media. “convinced of the radio evangelism, Clarence Jones, started world radio missionary fellowship and radio station.”<sup>26</sup> This was helped to evangelized people into wideworld, people joined him into radio and through this method many people received the good news and follow Jesus. The media is an important in doing evangelism, because it goes far and make many people to hearing the Good News into the same time or hour. Heward says, “The Lord said to me move away from door to door and evangelize and call out to the people through the airwaves, I will bless your ministry as you summon the people through the airwaves.”<sup>27</sup> This vision is a relevant of the important of radio and media in the Church. The effective of this method is helps to communicate with a large number of people into the same times, and make the members to share the work quickly because they received into ones. Basing on this the Reseacherre commmends that Newala Diocese has to make maximum use of the mass media.

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<sup>26</sup> A. Scott Moreau. *Introducing World Mission*. Baker Academic, Grand Rapid. 2004. Pg 144.

<sup>27</sup>Heward-Mills, Dag. *Church Growth*, Koile-Bu, Accra. 2010. Pg 57

### **5.3.9.2 Literature strategy**

Books directing by people's attention to the truth of all message are published, who were the inventors of evangelistic literature people will read and consider things that they would have otherwise disregarded. "This method has effectiveness to the church because the literature is the written document, this will be read from one generation to another generation."<sup>28</sup> Not only is this but also literature method is deals with newspaper and magazine which will help the people to receive the gospel into this ways. It will cause the effective because same time people wanted to read the story into small pic of paper rather than to read the bible. There researcher recommends that Newala Diocese to use newspapers and magazine it will cause the effectiveness of evangelism within the Diocese.

### **5.3.9.3 School Evangelism Strategy**

School Method for evangelism is all dealing with students, beginning from primary, secondary, and university level. The churches have to use this method in order to reach student at school and make the evangelism for them. As missionaries did in their area were they reached, they built schools and use it for teaching and preaching the word of God, as Knox says, "this gave him the opportunity to add his own knowledge of the people's culture and so return to his situation better equipped to teach and preach."<sup>29</sup> Jesus was a good example of this, He went to their Temple and Synagogues and preached the Good News to them. (Mark 6:1-2). This method caused the effectiveness because in school the church can evangelize people from the low stage to high stage, and also the student will get the systematic knowledge from the ground. I recommend this method to be full utilized in Newala Diocese

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<sup>28</sup> James F. Childress. A New Dictionary of Christian Ethics, The Westminster Press. London 1986. Pg 399

<sup>29</sup> Ibid Elisabeth Knox. Pg 47

#### **5.3.9.4 Street evangelism**

The practice of sharing the Gospel message in public spaces, such as streets, parks, markets or other outdoor venues, to reach people who may not attend church or have access to traditional religious gatherings this approach is characterized by engaging directly with individuals or groups in an informal and open spontaneous manner.

The researcher recommends that Evangelists in Newala diocese have to make use of this method by openly preach the message of salvation, repentance and the love of Christ to humanity, this may include using microphones, megaphones, or even speaking without amplification. Street Evangelists should also focus on personal interactions, engaging in discussions with individuals about faith and answering questions, moreover creativity is required to draw people's attention to the gospel, evangelists can use drama, music or art. Through street Evangelism distribution of Christian Literature like Pamphlets, tracts, Bibles, or other religious materials can be handed out to share the Gospel message.

The goal of street evangelism are to spread the Gospel message to those who may not have heard it, to invite people to experience God's Love and grace, encourage spiritual transformation and repentance and lastly to build relationship that can lead to more disciples hence church growth. In biblical perspective street evangelism draws inspiration from the early church for instance Jesus's Ministry where by Jesus often preached in public places sermon on the Mount, (Matthew 5-7); Apostles' outreach ministry where by the apostles preached in market places and public forums for instance (Paul preached in Athens, Acts 17:16-34)

Therefore, it is suggested by the researcher to the Diocese to utilize Street Evangelism as an effective way of fulfilling the Great Commission (Matthew 28:19-20) and it is useful to suit the cultural and social context of a community.

### **5.5 Area for further Research.**

Based on the findings of the research on evangelism in the Newala Diocese, several important areas of further research can be identified. These areas can be utilized to increase the effectiveness and understanding of evangelism activities within the society.

Firstly, there should be more research on the impact of culture on evangelism methods. As the research demonstrates, cultural beliefs can impact individuals' openness to different evangelism methods, especially door-to-door evangelism. Further research can explore the different cultural practices in Newala and how they determine individuals' openness to the Gospel message. This understanding has the potential to guide more effective evangelism methods that would be more appealing to the locals.

Second, there is a necessity to quantify the effectiveness of seminars and open-air crusades. These were the most common methods employed by the church. Further study could establish how effective these methods are in the long term. For example, holding feedback sessions with attendees and tracking the number of new members that are an outcome of these events could provide valuable information.

Third, the function of prayer meetings and revival groups must be further examined. Although these groups are significant in terms of community spirit building, studies can examine how such groups can extend their reach beyond the church members. How to engage non-church members through these meetings may help to further solidify community bonds and extend the reach of the church.

Another area of research is personal evangelism strategies. Since door-to-door evangelism was not used to any great extent, it would be helpful to research other types of personal

outreach. Research could identify how to build trust and rapport in communities where individuals have diverse religious backgrounds in order to share the Gospel.

Additionally, the integration of social and holistic ministries with evangelism is another option to explore. The study shows that there are opportunities for integrating social activities, like education and health, with evangelism ministries. Examining feasible models from other societies can allow Newala Diocese to adopt similar methods to enhance their outreach activities.

Moreover, there is a need for training and development of evangelists. The research highlighted the inadequate training of clergy and lay leaders. Further research can focus on effective training programs that can help evangelists gain the skills needed for them to reach out to multi-cultural communities effectively.

Another important area is youth engagement in evangelism. Since the youth are generally open to new ideas, research can design specific strategies to reach out to them, especially in Muslim or traditional societies. By using sports, arts, and social activities, one can effectively engage the youth and invite them to learn about the Gospel.

The findings also revealed the significance of mass media in evangelization. Further research can explore how different forms of media, such as radio, television, and social media, can most effectively reach different segments in the diocese. Understanding what media people enjoy could help the church communicate more effectively, the establishment of adequate feedback mechanisms for evangelism is crucial. Research can explore how to develop systems for permitting church members to provide feedback and their experiences. Feedback would be utilized for improving evangelism activities and building a sense of belonging.

Lastly, conducting longitudinal studies to track the impact of different evangelism strategies over the years would be beneficial. The study can help the diocese understand which methods work best in the long run and how to reshuffle their strategies to bring more positive results.

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## APPENDIX I

### Research budget estimate the research budget estimate

The table below shows the cost to be met during the research figures are in TZSH

ITEM	QTY	UNIT COST	AMOUNT	SOURCE OF FUNDS
Ream of papers	5	12,000/=	60,000/=	support from my family
Pens	20	500/=	10,000/=	support from my family
. Transport for collecting data	21 days	<p>i. Transport 50,000x21=1,050,000/=</p> <p>ii. Breakfast + Lunch 30,000x21=630,000/=</p> <p>=</p>	1,680,000/	Sponsor CMS
Air time/bundles			100,000/=	support from my family
Typing the work			120,000/=	CMS-Sponsor
Printing			150,000/=	CMS- Sponsor
Binding Report			120,000/=	Diocesan Bishop

<b>Feeding during the exercise assistances</b>			<b>500,000/=</b>	<b>CMS-sponsor</b>
<b>Emergence</b>			<b>350,000/</b>	<b>CMS-Sponsor</b>
<b>Total TZSH</b>			<b>3,020,000/=</b>	

## APENDEX II

### Work plan

<b>MONTH</b>	<b>YEAR</b>	<b>ACTIVITY</b>
<b>April</b>	<b>2024</b>	<b>Choosing a topic and approval</b>
<b>May</b>	<b>2024</b>	<b>Identification of literature sources and proposal writing</b>
<b>May—August</b>	<b>2024</b>	<b>Approval of the research proposal by supervisor</b>
<b>September</b>	<b>2024</b>	<b>Making appointments with some respondents for schedule to meet and informing relevant authorities</b>
<b>October- December</b>	<b>2024</b>	<b>Data collection process</b>
<b>January</b>	<b>2025</b>	<b>Compiling and writing the data collected</b>
<b>February</b>	<b>2025</b>	<b>Submission of draft report to the supervisor</b>
<b>March</b>	<b>2025</b>	<b>Editing and making necessary corrections</b>
<b>April</b>	<b>2025</b>	<b>Submission of the final Research Report</b>

### APPENDEX III

The map of newala diocese wherethe research was conducted



**APPENDEIX IV**

**Questionnaires**

The bearer of this questionnaire is a student at Uganda Christian University pursuing a Masters Degree of Divinity. This questionnaire is based on study purposes for you to improve on the information of the researcher topic: *The Assessment of the effectiveness of Evangelismc work i in The Anglican Church of Tanzania –Acase of Diocese of Newala.*

I am humbly request that you help me by answering the following questions so that they can support me in accomplishing my study.

I honestly assure you that the information given will be treated. Put √ (**tick**) in the proper place and write short understandable explanations where requested in spaces provided.

**SECTION A**

**PERSONAL INFORMATION**

- 1. Your Name, (full name).....
- 2. Your Parish.....
- 3. Age.....
- 4. Sex.  
  - Male ( )    Female ( )
- 5. Professional.....
- 6. Educational Level.  
  - a) Primary ( ).      B). Secondary ( ).    C) None ( ).

**Questions**

- 1. What is Evangelism?

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2. What do you think about evangelistic work in Newala Diocese?

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3. What are the effects of evangelism in Newala Diocese?

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4. What effects does evangelistic work has on the spiritual and physical in the Church?

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5. How highly is evangelism prioritized in the Church?

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6. What is the role of evangelism coordinator in Newala Diocese?

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7. How the parish priests in Newala Diocese can be involved in evangelism work?

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8. To what extend evangelistic is taken by the clegy and laity as a serious issue in Newala Diocese

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9. What actions are taken by the Evangelism Coordinator if there are parishes that do not evangelism?

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10. What methods for evangelism are being used and how effective are they?

a). Methods

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2. \_\_\_\_\_

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b). Effective

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11. What opportunities and challenges do Newala diocese face on evangelism

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12. What can be done to improve evangelistic work in the dioces

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## **APPENDEXT V**

### **In depth interview guideline**

1. Which methods do you use for church growth in Newala Diocese?
2. What are the Advantages of Evangelism in Newala Diocese?
3. What effects does evangelistic work has on the Spritual and physical in the Church
4. How hingly is Evangelism prioritized in the church?
5. To what extend evangelistic is taken by the Clegy and laity as a serious issues in  
Newala Diocese
6. What methods for Evangelism are being used and how effective are they
7. What opportunies do Newala diocese has no evangelism
8. Challenges to Newaka diocese face on evangelism
9. What do you think about evangelistic work in Newala Diocese?
10. What can be done to improve evangelistic work in the diocese





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