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Abstract

There has been an increase in the spread of Islam globally over the years. On one end, the church missions have put considerable efforts and strategies to evangelize Muslims for leading them to Christ. However, these efforts have faced numerous challenges. It is with this background that the study investigated factors hindering Muslim evangelism by the South Sudanese Community Church (SSCC) in the Jamhuri area of Nairobi. It was established that there is a correlation between the challenges that the South Sudanese Community faces in Kenya with the decline in reaching out to Muslims with the Gospel. This paper examined the strategies used by churches in Kibera to reach out to the Muslims in Jamhuri area. The design chosen was descriptive, which enabled the researcher to do in-depth interviews. The target population was 100 participants, from which a sample of 40 was drawn. Those who participated in study thirty (30). The study's approach to data was qualitative. The findings revealed that South Sudanese Community Church members in Jamhuri have an assumption that they are not sufficiently prepared to evangelize Muslims. Besides, there was an evident relationship between this lack of preparation Missiologically and evangelism ministry. The study concluded that SSCC is yet to gain a strong foundation for the Christian-Muslim relationship. Therefore, the researcher recommended that SSCC members be trained and equipped in mission, particularly in Muslim evangelism. The researcher also recommended that a similar study should be carried out in other South Sudanese and Sudanese Community Churches (SSCC) within and without Nairobi County. Finally, there is a need to strengthen the South Sudanese and Sudanese Community Churches (SSCC) leadership.

Keywords: *Strategies, South Sudanese, Community Church, Kibera, Evangelize*

1.0 Introduction

The Church today is overwhelmed with reaching out to the lost. This thesis focused on the church's responsibility for Muslim evangelism as part of its mission to bring more souls to Jesus Christ. This is an issue because the Church often faces adverse challenges when evangelizing in Muslim-dominated areas. Therefore, there is a need to investigate the underlying factors to develop appropriate strategies for Muslim evangelism. The population in the Islamic world is approximately 24% of the world. Islam in Kenya enjoys about 10.91% of the Kenya populace. The Kenyan coast is, for the most part, populated by Muslims. Nairobi has few mosques and a high Muslim population (KNBS 2019).

The concept of mission is rooted in both the Old and New Testaments. In Genesis 3:9, God is seeking the lost humanity so that they may be restored to Himself is the primary point of reference for the mission to draw God's people back to Him. From this viewpoint, this study has sought to examine the factors influencing Christian Evangelism among South Sudanese Muslims in Kibera-Jamhuri area. Kenya is one of the African countries open to receiving refugees from other countries. South Sudan Regional RRP 2019 Mid-Year Report - January - June 2019 states that Kenya is hosting 110,600 South Sudanese refugees at the end of June 2019. Kenya continues to provide asylum and protection to those and other refugees, mainly from the Horn and Great Lakes regions of Africa. Akol, quoting Francis Mading Deng while talking about the life of the refugee, says, "people who had grown up thinking of themselves and their countries as second to none, because the life of refugee brought lamentation and feeling of isolation, but the boys showed remarkable resilience and little evidence of the impact of trauma normally expected under similar circumstances" (Akol, 2005, P. 187). This evidence shows that this study has explored the factors hindering South Sudanese Christians from reaching Muslims in the Kibera - Jamhuri area.

Around the globe, many populations are traveling due to war and natural phenomena. This is causing an increase in the number of refugees and immigrants, thus shaping the world's history in various ways. From the statistics given by Shaw, looking at Church history in North Africa, Europe, and other parts of the Middle East, it is clear that there has not been much emphasis from the Church or Church Missions organizations on Islam's growth in the world. This has led and is still leading to Churches diminishing those areas. A disturbing fact is that throughout Church history, Christian Churches have been with little interest in Islam's global movement. This is confirmed by Zwemer when he says, "The Christian Churches of the world have never seriously understood the task of evangelizing Muslim people" (Zwemer 2002, p. 25). Challen also argues, "The history of the outworking of the Lord's commission to the Christian sadly demonstrates that there has been minimal meaningful contact with the world of Islam" (Challen, 1988, p 51). Some of the factors highlighted by scholars like Kim (2004), that might be affecting Muslim evangelism, include a proper understanding of people and their cultural milieu, which lays the foundation upon which further academic discussions and Muslim evangelism applications can be applied. "Even though Islam is a religion marked by good deeds to earn eternal life, the issue of the hereafter bothers all, hence the need for Christian evangelism which not only offers eternal life but meets all human needs. This is due to death and fear of honesty, and hopelessness and insecurity are evident even among the great men of Islam on their deathbeds (1995). "We can even see this in the way they (Muslims) are observing the month of Ramadan so that they can earn the advantages

and benefits of Sawm and also follow the Pillars of fasting, which will add to their eternity (Al-Sheikh 1988). However, God's great plan for humanity is reconciliation and restoration through the blood of our Lord Jesus Christ. God desires that His image is fully restored in all humanity.

1.1 Research Problem

Religions are coming closer and closer as people start to understand each other. Christian evangelism among Muslims has become a challenging ministry to engage in. Research has shown that several factors have hindered the Gospel of the Lord to the Muslim devout. As a result, missionary work has realized little impact. There is limited literature on Islamic ministry among the South Sudanese after independence in 2011. Currently, there seems to be no model to follow regarding Mission and Evangelism practice among Muslims. The South Sudanese Church has the unique privilege of having various rich experiences with Islamic Culture and traditions. They share the same language (Arabic), inherited from the Arabs and African Muslims. It is now time to reach Muslims in their language, culture, and tradition as they are, more than ever before, living side-by-side with Christians. Considering the above viewpoints, it is expected that Christianity maximizes the cohesiveness between them and other religions and the call to evangelize the Muslim believers who are speedily increasing in number. However, despite the evident coexistence of Christians and Muslims in the Jamhuri area of Nairobi, the South Sudanese who dwell here seem to be experiencing difficulties reaching out to the Muslims with the Gospel. Unless this issue is examined, there will be massive growth in the Islamic religion, hence lessening the church's efforts to fulfill the redeeming mission of God. Therefore, this research project will investigate why the South Sudanese Community Church in Nairobi seems not active in reaching out to Muslims for Christ in Kenya.

Considering the above viewpoints, it is expected that Christians maximize the cohesiveness between them and other religions and the call to evangelize the Muslim believers who are speedily increasing in numbers. However, despite the evident coexistence of Christians and Muslims in the Kibera, Jamhuri area of Nairobi, the South Sudanese who dwell here seem to be experiencing difficulties reaching out to the Muslims with the Gospel. Unless this issue is examined, there will be massive growth in the Islamic religion, hence lessening the church's efforts to fulfill the redeeming mission of God. Therefore, this research paper investigated strategies that the church in Kibera is taking to evangelize to Muslims.

1.0 Literature Review

Islamic literature is literature written by Muslim people, influenced by an Islamic cultural perspective, or literature that portrays Islam. In addition to works in Arabic, Muslims also fostered a thousand-year tradition of classical Persian poetry, ranging from short quatrains to long epics. With the spread of Islam to other regions, there has been a corresponding growth in literature in other languages, ranging from Swahili to Malay.

There are five key books of revelation in Islam. Each of them was given to a different prophet by Allah. Muslims believe that these holy books all conveyed the same message from Allah to humanity, guiding Muslims on how to live their daily lives. The best-known fiction from the Islamic world is *The Book of One Thousand and One Nights* (Arabian Nights), a compilation of

many earlier folk tales set in a frame story being told serially by the Persian Queen Scheherazade. Quran is the central religious text of Islam, which Muslims believe to be a revelation from God (Arabic: هلا, Allah).

Arabic literature is the prose and poetry of Arabic writers and emerged in the 4th century with lyric poetry. Before the 4th century, oral tradition played an important role in storytelling and offered insight into the themes of love, courage, warfare, and the daily life of the nomadic tribes. Islamic literature has an important role in the propagation of Islamic doctrine. It goes to build a strong and incomparable horizon equipped with various colors of Islamic ideology, education, ethics, and history along with the traditional background.

The rapid spread of the Islamic faith brought the original literary tradition of the Arabian Peninsula into contact with many other cultural traditions such as Byzantine, Persian, Indian, Amazigh (Berber), and Andalusian, to name just a few transforming and being transformed by all of them. With the advent of Islam, the Qur'an became the central work of study and recitation. Extra-Qur'anic poetry underwent a decline from which it recovered in a far different form. The Qur'an supplanted poetry by becoming the chief object of study in the Muslim world (Killing Languages of others).

Methods of Muslim Evangelism

In our over-reliance on *methods*, we can miss the guidance and power of God's Spirit. To avoid such pitfalls, we need discernment and wisdom. Personal evangelism has been proven to be the most effective method of evangelism. Peter, the apostle of Jesus Christ, and many others were the products of personal evangelism. That is why we can say Personal evangelism has been proven to be the most effective method of evangelism from experience. Evangelism is the most effective means of outreach. A person who wishes to witness among Muslims or any people group, especially Muslim leaders, must learn about Islam or people's religions. Christians have developed several types of evangelism methods, each having its methods. While some pastors can name up to eight different styles, others emphasize these main three points or ministries:

Pulpit ministries. For teaching and members building spiritually and socially. It is for training through conferences, seminars, and other methods of disciple-making

Passive ministries. This is done by those who don't want to face opposition, reactions, or resistance in their ministry.

Outreach Ministries for debate or apologetic ministries. These ministries are for facing people face to face in the field and bringing them to the Church and Kingdom of God (Matthew 28: 19-20).

Strategies Christians Employ in Muslim Evangelism

To be effective in Muslim evangelism, Church members need to be people of prayer and fasting for the Muslim world; the church prayer meeting is crucial. So that Allah (God) can draw them to himself through the power of the Holy Spirit. To reach people quickly, we need to be intentional

people who are ready to visit others from house to house, as was done by our Lord Jesus and the apostles as well as done by the early church. The church was meeting from house to house (Acts. 2: 42- 47) reading and studying the word or Scripture and meditating on it is essential for guiding the person to the word of God (Ps.1:1-6). It makes it easy to reach the person because they are reading and studying the word by themselves. Literature evangelism is one of the best ways the churches and mission agencies in history can reach those still far from the word or the Lord. It can help the reader make their decision secretly, especially in Muslim evangelism. Digital evangelism involves ways of using modern methods of online communication, Mp3 cassettes of recorded Bible or Jesus' film so that the person can listen to it wherever they are secret, using SMS Messages to communicate the Gospel, this is the best way for Muslim evangelism. In some places in the world, Churches and Mission agencies are using debate evangelism where Christians and Muslims can come in open areas or meeting halls for sharing their views about Islam and Christianity for trying to convince each other of the truth of the word of God. Scholarship evangelism can mean sponsoring a person to understand the knowledge through education or going to the school, college, or University to reach the students for Christ by preaching to the students or holding Christian meetings with the students in a given time to get them with the gospel to bring them to Jesus Christ.

3.0 Research Methodology

The researcher used a descriptive design to generate data on the research topic. The researcher obtained data through participant observation and ethnographic interviews following Creswell's proposed steps (Creswell, 2003). The researcher learned from both the church and the Muslim community opinions and perspectives of the participants in Nairobi, specifically in the Jamhuri area, by allowing them to talk openly about their experiences (Creswell, 2002) as the researcher goes into the field with an open mind and ready to learn as well. This research is a case study of Christians of the South Sudanese Christian Community Church (SSCCC) who found themselves in Nairobi, Kenya, mainly as refugees and others living and working here in Nairobi- Kenya. For this study, the people from which the sample was derived consisted of 600 South Sudanese Community Church members residing in the Jamhuri area of Nairobi. SSCC includes adults and children, both male and female. Out of the population of 600, the researcher targeted a sample from the leadership. The researcher purposively sampled 100 leaders and 40 participants. Purposive sampling is the process of selecting some individuals for the study so that the individuals selected represent the larger population (Vyhmeister, 2008, p; 156) assigned for this study.

4.0 Results and Discussion

The researcher sought to examine the strategies that the Kibera- Jamhuri area churches have been employing to evangelize the South Sudanese Nubian Muslims. The following were the findings.

Prayer and Fasting Evangelism

Respondent (SSCC03) noted that they have engaged in prayer to reach out to the South Sudanese Muslims in the Jamhuri area. This is a practice that they have engaged in, not only making quick prayers but spending time in prayer. The respondent noted as below:

Before we start talking to them, we spend time in prayer and fasting. Prayers for Nubian Muslims in Jamhuri- Kibera- Nairobi have opened doors for the gospel. Through prayers, we gain wisdom, and the Lord has led us to the right people”.

The research established that the respondents have been praying for the nations and the missionaries, their needs, and the complex context that the missional work engages. They had a rota of issues to pray for, especially for the unreached people in the world, asking the Holy Spirit to walk with the missionaries.

Respondent (SSCC3) commented,

“That is why we are praying for the nations and the missionaries. However, before praying for the missionaries, we must pray for those they serve. Paul prayed that his fellow Israelites would be saved. Jesus said, “My prayer is not for the disciples alone. I also pray for those who will believe in me through their message,” so let us” Pray like Jesus.”

And respondent (SSCC 021) said,

“...this day, we are praying for the needs of the missionary and the local peoples where the missionaries are working. From the prayer letters and phone calls we are receiving from the mission fields, such as praying for Ahmed and Mohammed (not real names), God would open their hearts and Holy Spirits to draw them to the gospel. Pray for Fatima, Khadija, and their sisters as they approach their mother with the truths of the gospel. Pray for this month of Ramadhan that many Muslims can come to know the truth”.

Concerning praying for the unreached among them, the respondent (SSCC 021) noted the following.

“Pray for the Holy Spirit to convince unbelievers in Jamhuri through his teachings more than our clever arguments because The Holy Spirit and Christian Mission go together. When we pray like this, God will inevitably surprise us. It is his mission, and he will accomplish it. After all, in his right temple. Many people are still asking, what happens when we pray?”

Another respondent (SSCC08) responded by saying that prayer is hard work. They had learned what prayer is and what it is not when. The respondent also noted that few subjects in the Bible have been much misunderstood, even in the evangelical Christian Church at this time, as the subject of prayer is a concern. Therefore, it is impossible not to clarify what we mean by prayer from a biblical perspective. He said they knew that prayer is not a program for doing nothing; it is not a substitute for work. Instead, it was the most challenging kind of work in Christian life. Prayer is a work”.

One of the respondents (SSCC025) responded by saying,

“prayer is not simply or mainly asking God for things we need. to know this as some people are assuming. It is not just a means of obtaining favor from God. It is primarily worship and adoration of God for His greatness and grace...we need to know and understand that

prayer is not a mechanical recitation of a form of words we have learned to enable us to say a prayer drawing Muslims to Jesus Christ.”

Respondent (SSCC029) said, “now we have known what not prayer is, can somebody say what prayer is?” Respondent (SSCC030) said, “From the negative, let us turn to the positive teaching of Scripture, and ask, what does prayer means or consist of?”

Prayer has been appreciated as an activity that anyone wishing to reach out to Muslims must observe, an element that cannot be defined because it defies any definition. Notably, the respondents understand that this behavior is not only for saints of scripture or even the clerics but to everyone given to reaching out, referring to Prophet Zephaniah, who speaks about prayer by saying of a day when God will purify the lips of the peoples, and that all of them may call on the name of the Lord” (Zepha. 3: 9). A respondent (SSCC04) said,

Prayer is not confined to certain people or holy places. The Bible teaches us to call upon the Lord at any time without ceasing. We don’t need to go to special places to pray. God is everywhere or Omnipresent in the universe; therefore, every place can be holy ground”.

There was a call from the respondents on the need to know that when people pray, they are entering into God’s presence through the access they have obtained for us in Christ’s sacrificial death on the Cross. This can be seen through the writing of the letter to Hebrew, which says, “Therefore, brothers, since we have the confidence to enter the Most Holy place by the blood of Jesus... let us draw near to God” (Hebrewa.10:19-22)”.

Prayer, from the respondents, was seen as a key to entry into the mission world. There was the need to continue encouraging participants in Strategic Prayer for God’s Mission so that the Churches have to progress in their prayers for God’s Mission and His Missionaries”. SSCC029 commented,

“The question is what is behind these strategic prayers? Why should we pray for Muslim Missionaries and Missions in the first place? Whom should we pray for? How should we pray? And what happens when we pray?”

Respondent (SSCC030)

“We are praying because when we pray God answers prayers. It is clear from the Bible that throughout the Old and New Testaments, time after time God responds to the prayers of His people”.

Another respondent (SSCC026) picked up by pointing out that

“Almost one thousand years later Jesus condemned the temple managers for turning God’s temple from a house of prayer for the nations into a den of robbers (Mk.11:17)”. “The disciples of the early church understood the power of prayer according to Acts 1:14. That

is why all joined together constantly in prayer. They used to pray in times of crisis. And they used to pray in the middle of the mission. And God used to answer their prayers”.

Door-to-Door Visitation

Door-to-door evangelism was appreciated as one of the tools the church used for growing spiritually and numerically in the Jamhuri area here. However, it was noted that the church needed a systematic program for door-to-door visitation because not most of the people in Jamhuri are coming to hear the Gospel voluntarily in the church”. Respondent (SSCC015) said,

“Intentionally believers need and must have interest in Muslims so that we can bring them to the kingdom by stepping at their doors to share with them the gospel and using some Literature.”

Respondent (SSCC016) acknowledged by saying:

Literature used in visiting dramatically increases the possibility of a permanent impact.”

Respondent (SSCC017) also said

"The verbal message can be reinforced by the pamphlet, tract, or Mp3 recorder left in the home, together with an invitation to visit the church.

Respondent (SSCC017) added

"Door-to-door visits are usually short and brief, but they can prepare the way for future visits. Therefore, it is important to leave some literature, pamphlet or Gospel tracts, printed sermons, or message cassettes behind to remind them (House members); this is to say I hope that we can have a longer talk someday, Could I leave this with you to read in your spare time? Let people know that you are interested in them”.

House-to-House Visitation Evangelism

Concerning visitation to the houses of Nubian Muslims in the Jamhuri- Kibera- Nairobi area, the respondents have been drawing the motivation to do it owing to the early church in Acts 2:42. Through it, the respondents felt that God reveals himself in such visits as seen in Acts of the Apostles chapter two and energy of the Church in Acts Chapter 4. The new believers were going from house to house daily to encourage each other. Respondent (SSCC018) noted that it does not come easy and it comes at a cost:

"To apply this method, we need to be systematic, consistent, understand and know that it is not easy ministry, you have to pay for it, but in the end, you will reap the largest result. This is because so many people are spending making plans which they don't and cannot carry out" "better have a poor plan which you can execute, then a perfect plan that you spend your whole time elaborating but not acting on."

It is interesting to note that they had a plan for how to conduct the house visit. He shared some of the strategies they have used, which could be replicated elsewhere:

"Be strategic: Know the houses in your area, Plan how many houses you would like to visit, dot select others, and pass others, every house in the area needs to be visited. Be constant in Selecting homes for regular visitation: By a thorough canvass: Some house needs to be visited regularly, by selecting persons who are not involved in God's service or do not attend or go to any church. Don't only visit your Church members, but concentrate on those who do not attend Churches. Take action by visiting parents of the Children who attend Children's ministry in your Church or School or those whom you meet on the road".

Home visitation has given the respondents a chance to visit the homes of elders and committee members who are always with them in the Church, but have no time for socialization together in their homes. The visits also include visiting those who are sick at home, praying and encouraging them with the word of God, is available during the funerals, since almost everybody wants a minister church people to conduct their funeral, and do not consider that your work is done when the funeral has been conducted, conducting weddings afford good opportunities for getting into homes or family.

House Meeting Evangelism

This research established that house meeting is one of the best tools for reaching out, especially the Muslims. This program is intended for both the rich and the poor. It is exactly what the early church has done in Acts of the Apostles. The tool has significant advantages because through it the Gospel gets to the people in their homes. So, how is house-to-house meeting evangelism conducted? Respondent (SSCC013) asked, the respondent (SSCC01), to give a few points to help us understand how to do House-to-House meetings evangelism."

"Get Christians who are ready to open their homes and houses for meetings. However, today many people are not ready to welcome visitors to their houses; people like meeting in Hotels. So let the members of the house invite their friends for the house meeting. Many of them will come out of curiosity, and others will come because of friendship. Here we can present the Gospel in the power of the Holy Spirit; others will be convicted and converted. Here we need an attractive and spirit-filled speaker for winning the confidence and esteeming the people, you can do it in the form of Bible study. Bible study under a wise teacher can be made exceedingly interesting. It is possible can be a regular class for systematic Bible instruction. We can mobilize members for mission and charity works through this method because some would like to give to the needy; they need to be educated to know where the needs are".

The purpose of the house meetings is to teach those who gather in the house the great fundamental truth of the Gospel in the power of the Holy Spirit. Engaging Muslims requires that we understand them. Each one of them has a different background, various needs, and special problems. Christians cannot expect one approach to work well with every individual. There is a need to ask personal questions to give chance to know the people we are dealing with. Also, we need to be

good listeners before we speak because asking questions is not like filling out a questionnaire. By understanding these points, it is possible to do House meetings in houses of Nubian Muslims in Jamhuri- Kibera- Nairobi area and anywhere else in the Muslim world, after building good relationships with the people.

Bible Reading, Study, and Meditation Evangelism

One of the respondents (SSCC012) gave testimony concerning his experience with Muslim friends by saying,

"Reading and studying the word or Scripture on one to one and meditating on it with Muslims is the best method he has been using, because of the Islamic nature of faith, they like reading, Memorising and meditating on Quran verses. So applying this tool of Bible reading, study and meditation are bearing good fruits, "This is one of the best tools that can be used in friendship communication and dealings, it is good for one-to-one evangelism while walking, sitting in the house or the park two of you.

This method has been used in the visitation but with only one or two Muslims, when the number starts to grow it may become a house meeting or small house church. SSCC011 said, this tool can protect new Muslim believers and even the person who is sharing or studying the gospel from his or her family or friends who will not be happy for him or her to become a Christian, in some countries, such persons to be put to death according to the Sharia Law."

Literature Evangelism:

Literature evangelism is one of the methods used in evangelism for reaching out by using books (Literature), Mp3, Films, and tracts, for building a relationship with children in the house who are having children for starting Children's Ministry". A respondent (13) shared how she has come to learn gradually over the years how Christian literature becomes part of her ministry to the whole person. She prayed, therefore, that God may give the other residents a burning heart for literature evangelism so that they can move in power to the neglected area or method of literature evangelism and encourage others around you to do the same for reaching out to the lost for the Lord".

Respondent (SSCC 16), avered as follows:

"We need to know that, It is not only political literature that is so influential in the molding of minds. From my daily living experience, I came to understand that the literature used in advertising and publicity greatly affects the thinking of those who read it".

If there is such potential in literature, which comes from the minds of men and women, how much more power there is in that springs from the very mind of God? The Bible did not leave us uninformed in this area". Literature evangelism methods can be done together with going from house to household since it presents many exciting opportunities for people who will deliberately seek them out, although in some countries in the world, going from shop to shop or office to office has proved to be easier and more effective for Literature evangelism.

Literature must be selected carefully according to the economic level of the area. Moreover, when picking the books, respondents noted that they needed to consider parents and children because using children's books, tapes or videos is a great way to open doors. She (SSCC013) commented,

"We can also consider Magazines, the Gospel of John, and tracts. Literature should and must be packed neatly in a briefcase or carrying bags that need not be expensive; it is important to carefully protect the literature to avoid getting it soiled or dusty. Dirty books and magazines make a poor impression on those we wish to win for Christ, especially in a Muslim environment".

Respondent (SSCC025), who has worked in one of the bookshops back home in Sudan, said,

"All evangelism should be aimed primarily at presenting the Gospel to the lost men and women and bringing them into a personal relationship with the Lord Jesus Christ. This means that any literature evangelism program should be carried out in cooperation with local evangelical Churches. This could involve asking other missionaries or Christian workers to come by our sides and continue the work we have begun in the Jamhuri area.

Each church should realize that effectiveness of the ministry can be greatly increased by making full use of Christian literature and other communication tools for developing the church. This is one of the few ways or tools which the church can use for increasing its effectiveness in evangelism through literature not because we are turning the Church to do business. The respondents agreed never to underestimate other forms of evangelism because it is not literature that is powerful but the Gospel. Whether it is preached over the radio or television, any form of recording tool such as MP3, preached from the pulpit of a Church or on a street corner or open-air, or shared by a Christian with a friend, the Gospel is the power of God for salvation.

At the same time, however, the effectiveness of all other forms, such as the audio recording tools of evangelism, can be significantly increased as literature is used with them.

Faith in Action Evangelism

Putting faith in action in this context means taking care of the people they reached out to materially. Humanitarian services symbolize being practical as our brother's keepers as we are living out our faith, we need to put our Faith in Action to be effective in reaching out to our Nubian Muslims in Jamhuri- Kibera- Nairobi area".

One of the respondents (SSCC021) took the matter up by saying

"Concept of the Faith-based Social Service in this Church is not well defined, the credibility of many methods is doubtful, Furthermore, the faith-based initiative proponents have set the bar so high that no other social agencies could meet their unrealistic expectation".

The respondents decried that their lack of knowledge on helping their target materially was even more embarrassing. They did not know if faith-based social services are at all effective, and when compared to secular private, public, or nonprofit social services, if they are performing equally, better, or worse. Bible says we should give and receive by service, this means that we have something to give to our church and community, our church and community also have something to give us in form of Possessions, sober judgment, spiritual acceptance, competent instruction, comfort in trouble, halving of burdens, honor, admonition, exhortation and encouragement, pardon and prayer in the book of James". He continues to say "sorry I have taken a long time but let me be honest with you some of these things, our church is not doing them to us as church members, how can we go out there to do evangelism to others?"

One of the respondents (SSCC024) said"

Faith in Action is not only in giving Medicine, food, or cloth but we need to be effectively increasing our efforts in supporting helping educational scholarships of those Muslim children who are facing financial problems, this is also one of the tools we have been using and continue using for Muslim evangelism".

4.1 Discussion

The research findings revealed that first; there was a lack of preparation for Muslim evangelism in the South Sudanese Community Church. Secondly, fear was a key factor due to the war between South Sudan and North Sudan; there is hatred between the two nations among other people groups. Third, socio-economic and political challenges such as lack of funding and monthly financial flow are an obstacle to many church members, although not all lack residential permits to stay in Kenya officially to some members. Fourth, a lack of trust among the South Sudanese Community Church (SSCC) members due to their political affiliation in South Sudan and Sudan is an obstacle to reaching Muslims. Fifth, ethnicity and cultural animosity between other people groups who are members of the same Church is hindering their relationship as one body of Jesus Christ, which is also hindering them in the work of the mission of God in the Church. Sixth, doctrinal, and faith differences, some church members believe that evangelism is to be done by ordaining priests or recognized evangelists; some said Christians and Muslims believe in one God, so there is no need to evangelize them. Finally, some said if God wants to save Muslims, He can do it without preaching.

5.0 Conclusion

The study concluded that in as much as the church has taken strategies to reach the Muslims, there is a weak link between Christians and evangelization of the Muslim community due to a lack of preparedness. It is one of the factors that slow down the mission work by Christians in Muslim areas; it is also related to ignorance of the context, economic challenges, language barriers, and laxity.

6.0 Recommendation

There is a need for the SSCC to seek affiliation with Christian agencies that can support their mission. In addition, members of this church should follow the legal procedures required of them to be in Kenya. This study has granted Church members the confidence to evangelize Muslims without fear. Since they are marginalized, the Church should consider engaging with these Christian agencies to support their daily lives through income-generating initiatives.

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