

CHRISTIAN SERVICE UNIVERSITY COLLEGE, KUMASI

FACULTY OF HUMANITIES

**FACTORS HINDERING PERSONAL EVANGELISM: A CASE STUDY OF
ST. PAUL'S CATHOLIC CHURCH OF WAMFIE, DORMAA EAST**

**PROJECT WORK
(LONG ESSAY)**

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JULY, 2022

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**A LONG ESSAY SUBMITTED TO CHRISTIAN SERVICE UNIVERSITY
COLLEGE, IN PARTIAL FULFILMENT OF THE REQUIREMENTS FOR
THE AWARD OF THE DEGREE OF BACHELOR OF ARTS IN THEOLOGY
WITH ADMINISTRATION**

DEPARTMENT OF THEOLOGY

JULY, 2022

DECLARATION

We hereby declare that this project work report is the result of our own original research except for sections of which references have been duly made and to the best of our knowledge no part of it has been presented to this University College or any other institution for the award of a degree.

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DEDICATION

This work is dedicated to Jesus Christ for his Grace upon our lives.

ACKNOWLEDGEMENT

Our greatest thanks go to God Almighty for taking us this far in our educational career.

Special thanks to our supervisor, Rev Godfred Baffour Awuah for his time, direction and guidance in the supervision of this project work. The next one goes to Rev Alex Gyabaah for all the assistance towards the successful completion of our educational pursuit.

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CHAPTER ONE

GENERAL INTRODUCTION

Every member of the Christian community around the world forms the labor force mandated for the propagation of the gospel of salvation according to the gospel Saint Mark 16:15 which says, “And he said unto them, Go ye into all the world, and preach the gospel to every creature.”

It is strongly believed that for any church or Christian group to grow both spiritually and numerically, the group has to be successful in engaging in personal evangelism. The word evangelism is derived from the Greek word, which is translated as “the gospel”, the *evangel* is seen from the word. The *evangel* which serves as the center of the Christian faith is the gospel about who God is and how he has provided reconciliation between himself and sinful humanity. Ho Kyung Kim in his thesis about the Biblical Approach to Church Growth through personal evangelism defined personal Evangelism as an individual who is saved through the gospel and relates that gospel to other individuals who are lost and unsaved and to bring them to Jesus.¹

The purpose of the Lord, Jesus Christ and His mission for personal evangelism is vividly clear with respect to Matthew 18: 11, “For the son of man is come to save that which was lost” (KJV). Practically, “As they were walking along the road, a man said to him, I will follow you wherever you go. Jesus replied, Foxes have dens and birds, have nests, but the son of man has no place to lay his head. He said to another man, Follow me. But he replied, Lord, first let me go and bury my father” (Luke 9:57-58). Again, Jesus shared the gospel with a Samaritan woman with reference to

¹ Ho Kyung Kim, “*The Biblical Approach to Church Growth through Personal Evangelism*” (D.Min. Project, Liberty Baptist Theological Seminary, 2000), 7.

John 4:1-26. This is a clear demonstration of personal evangelism by our Lord Jesus Christ. Every Christian has a purpose and mission to accomplish according to John 20:21 and Matthew 28:19 - 20. According to John 20:21, “Then said Jesus to them again, peace be unto you as my Father hath sent me, even so send I you”. (KJV). Also, in Matthew 28:19 - 20, the Lord commands all believers to evangelize “Go ye therefore, and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit. Teaching them to observe all things whatsoever I have commanded you and lo, I am with you always even unto the end of the world. Amen”. (KJV) This reveals that every believer and the church at any given time is mandated to reach the unreached through the propagation of the gospel. Roy Fish, in Richard Harris` book says to effectively reach the lost, any church or denomination of churches must make evangelism and church planting major priorities.²

1.1 Background to the Study

Both the current global population and the size of the Christian community has risen to a record high number. In reference to Noah’s time since creation, our world today has the largest population and many are yet to taste the salvation experience. The period also records the largest group of Christians in the history of Christianity. According to a PEW estimation in 2020³, Christians made up to 2.4 billion of the worldwide population of about 8 billion people. It represents nearly 1/3 of the largest population and is the largest religion in the world, with the three largest groups of Christianity being the Catholic Church, Protestantism and the Eastern Orthodox Church. In spite of Christianity, being the religion with the largest population, the

² Roy Fish, *Reaching a Nation through Church Planting* (Alpharetta: Georgia North American Mission Board of the Southern Baptist Convention, 2003), 10.

³ W. King David, *A History of Christianity Conversion* (England: Oxford University Press, 2020), 586-587.

number of Christians as a percentage of the world declined from 34.50% to 32.3% from 1900 to 2000, before rising as a percentage of 0.1% from 2000 to 2022. If the reports estimated prove accurate Christians will comprise 34.4% of the global population in 2050.⁴ About 64% of Americans called themselves Christians today. That might sound like a lot, but 50 years ago, that number was 90% according to 2020 PEW Research Centers study. The same survey said the Christian majority in the US may disappear by the year 2070. Christianity is the main religion in Sub-Saharan Africa. As of 2020, 62% of region's population was Christians. Muslims followed accounting for 31.4% of the total population. In-addition 3.2% of the people in Sub-Saharan Africa practice traditional African religion, while the unaffiliated constituted 3% of the population according to PEW study in 2022.⁵ As believers, we should not forget what the scripture has stated with respect to harvest for soul winning. With reference to Matthew 9:37, "Then saith he unto his disciples, the harvest truly is plenteous, but the laborers are few."

This study addresses the idea that any church specifically the Romans Catholic church in particular should have knowledge about the factors that hinder personal evangelism. The knowledge of hindrances to personal evangelism, will help every church which has interest in evangelism to put in the necessary measures to enhance personal evangelism.

The rationale behind the implementation of this topic is as fellows. Every Christian is commissioned by the scripture to reach the lost for our Lord and Master Jesus Christ. This should continue to be the priority in Christian ministry, now and within every

⁴ M. Gina Todd, *A World Christian Encyclopedia* 3rd ed. (Edinburg: Edinburg University Press, 2019), 4.

⁵ R. Ross Kenneth, *Christianity in Sub – Saharan Africa* (Edinburg: Edinburg University Press, 2017), 17.

circumstance. Will McRaney states that people have been created by God to live for eternity? Men are born to live forever. This demonstrates God's yearning to have an eternal relationship with His people."⁶ Reaching out to and winning souls for the Lord should be a priority of every believer. Francis Schaefer says, scripturally, it is obvious that as Christians who believe in the Bible, engagement in a fight of cosmic proportions cannot be avoided this is about a life and death battle over the minds and souls of men for everlastingly, but it is equivalently a life on this earth.⁷ The message of Christ is universal and it is the center of Christian life.

Unfortunately, nowadays, it seems people no longer have interest in personal evangelism. The willingness to share the gospel to others is declining currently,⁸ affirms by Barna. Evangelism survey undertaken by Barna indicates people in the United States undoubtedly continue to give much priority to elements of postmodern philosophy which has become a threat to Christian evangelism. The reason being that postmodernism regards tolerance and truth of individual. This hinders the zealotry to propagate the gospel. It seems the situation is not different from the St. Paul's Catholic Church in Dormaa East and the Dormaa society in general.

The reason why this work should be implemented is as follows: Every Christian is mandated to win the lost for our Lord and Savior Jesus Christ. This is something that cannot be neglected by any genuine Christian and will still be considered as a priority ministry for followers of Christ at any period and season. The relevance of reaching the unreached with the good news for the sake of the mandate of the Lord

⁶ PEW Research Center 2010, *Tolerance and Tension: Islam and Christianity in Sub-Saharan Africa*. Washinton, DC:PEW Research Center-Yahoo Search Results`, accessed, 16 October, 2023, <https://ussearch.yahoo.com/search?fr+}|?=yhs-invalid&p=Pew+Research+Center>

⁷ Francis A. Schaeffer, *The Great Evangelical Disaster* (Westchester, Illinois: Crossway Books, 1984), 23.

⁸ George Barna, *Churchless: Understanding Today's Unchurched and How to Connect with Them*, (Ventura, Calif: Regal Books Cop., 2014), 43.

Jesus Christ must be embraced by all Christians. There is no doubt that the death of Jesus on the cross of Calvary brought salvation to all mankind. Lessons from the cross cover areas such as ethnic, racial and political domains. With reference to 1Corinthians 1:18,” For the preaching of the cross is to them that perish foolishness: but unto us which are saved, it is the power of God.” The doctrine on the cross and the redemption message together with the Holy Spirit result in the transformation of one’s soul. Without the influence of the Holy Spirit, we would all be lost without hope, without a savior, and would have to endure the consequences of sin.

1.2 Statement of the Problem

The Saint Paul’s Catholic Church has the responsibility to spread the gospels of salvation regardless of where it is located in Wamfie (Mark 16:15).

It is worthy to note that the term personal evangelism is similar in meaning to the phrase “One to one witnessing”. The personal evangelism involves two people, an evangelist and an individual who is ready for the gospel from the evangelist. It is a type of evangelism which can be done through door to door in block parties, evangelism crusades, vacation, Bible school and any other forms of activity that could enhance soul winning. The word church in Christian doctrine is the Christian religious community as a whole or a body of organization of Christian believers.⁹

Through critical observation and investigation, it is obvious that the numerical and the spiritual strength of the Saint Paul’s Catholic Church in Wamfie is not encouraging. Conversions of non – Christians or new converts into the church is uncommon. And where you find numerical growth, you are more likely to find that

⁹ Davies, Rupert, George, Raymond, Gordon and Rupp, *A History of the Methodist Church in Volume Three* 6 (Great Britain: Stock Publishers, 2017), 225.

the growth is transfer of Christians from one church to another that is not evangelism. That is sheep shuffling. Rev. Fathers, Ministers and Leaders of the various churches must fall on their faces before God and ask Him to reignite their congregations with an evangelistic passions, most especially, the Saint Paul's Catholic Church in Wamfie. When evangelism in general or personal evangelism to be specific dies as a priority in the church, the church has already begun to die.

Generally, evangelism of which personal evangelism is a type of it should be one of the highest priorities in the church because Christ commanded it (Matthew 28:18-20). Again, Christ is the only way to salvation.¹⁰ Without Him, there is none to save the sinner. Additionally, because churches that are not intentional about evangelism typically are weak in evangelism. Also, many churches have become content and complacent with transfer growth. Some churches are growing. Others are adding members without significant numerical growth. But many growing at the expense of other churches. Furthermore, evangelistic churches actually grow stronger as better disciple Christians. Those who are evangelistic are to Christ, which means that they are following His teachings and becoming a better fruit-bearing disciple. Last but not least, personal evangelism is not expensive to undertake as compared to mass evangelism, since it involves one-to-one evangelism. The reasons for engaging in evangelism above have necessitated the need to investigate into the factors hindering personal evangelism in the Saint Paul's Catholic Church in Wamfie.

¹⁰ Flanagan Brian and Pope Francis, "Moving toward Global Catholicity: Catholic Press" *Journal of Catholic Social Thought* (2021): 339-342.

1.3 Research Questions

The research questions of the study are as follows;

1.3.1 *Principal Question*

1. What are the factors that are hindering personal evangelism at Saint Paul's Catholic Church?

1.3.2 *Secondary Questions*

2. What is the theological basis for embarking on personal evangelism to the people of Wamfie?
3. How do the policies of the church influence personal evangelism?
4. What are the approaches of evangelism in Saint Paul's Catholic Church?
5. What is the historical background of the Saint Paul's Catholic Church?

1.4 The Aim and Objectives of the Study

1.4.1 *Main Aim*

1. The aim of the study is to ascertain the factors hindering personal in the St. Paul Catholic church, in Wamfie of Dormaa East.

1.4.2 *Objectives of the Study*

2. To examine the theological basis for embarking on personal evangelism to the people of Wamfie.
3. To examine how the policies at the Church influence personal evangelism.
4. To investigate the approaches of personal evangelism at Saint Paul's Catholic Church.
5. To examine the historical background of the Saint Paul's Catholic Church.

1.5 Scope and Focus of the Study

The study was carried out at the St. Paul Catholic church in Wamfie of Dormaa East district. The town is located in the Bono region of Ghana. It is the capital of Dormaa East district; the town is known for the Mansen community day senior high school. Its population amounts to 41,345 data. The Roman Catholic Church is situated at a suburb called Broni Kurom and it is about one hundred meters away from the main lorry station of Wamfie town. The membership of the church is about four hundred (400) which consists of both government and private workers. The native language of Wamfie is Bono. However, most of them can speak Asante Twi.

The main focus here is to address the factors hindering personal evangelism using the St. Paul's Catholic Church, as a case study. The study investigated the knowledge of the church concerning evangelism in general and specifically, personal evangelism. It also focused on the attitude of the church towards personal evangelism. This included the Rev. Father, the church leaders and the various groups in the church. Some resourceful individuals and the aged in the church were consulted to provide a brief history of the church.¹¹

¹¹ Interview with Matthew Yeboah, Parish Priest, Wamfie Dormaa – East, July 4, 2022.

1.6 Research Methodology

This section discusses how the study was conducted. It considers the research design, population of the study, sample size and sampling technique, method of data collection, and data analysis technique used for the study.

1.6.1 Type of Research

The study adopts mixed method research approach. Qualitative research involves collecting and analyzing numerical and non-numerical data. It can be used to gather in-depth insights into a problem or generate new ideas for research. The researchers adopt qualitative research approach and the sense that it allows the respondents to express their own opinion.¹² The research approach helped the researchers to gather information from the respondents on the views and experiences regarding factors hindering personal evangelism.

1.6.2 Research Design

The research design adopted was case study. This design was used because it will help the researcher to unearth the factors hindering personal evangelism of St. Paul's Catholic Church. A case study investigates an individual, group, institution or other social unit. The researcher conducting a case study attempts to analyze and understand the variables that are imported history, development or call of the subject problems. Again, a case study is a useful way to explore variable phenomena processes relationships that have not been thoroughly researched and as such deserves more intensive investigation.

¹² Hollis Haotian Chai et al. 'A Concise Review on Qualitative Research in Dentistry', *International Journal of Environmental Research and Public Health* 18, no. 3 (2021): 42.

1.6.3 Methods of Data Collection

The study used both primary and secondary sources of data collection techniques.¹³

The primary data was collected to cover items assessing the objectives of the study.

A five points Likert scale item ranging from strongly to agree in assessing factors hindering personal evangelism in St. Paul's Catholic Church of Wamfie. Likert scales have an advantage in that they do not expect a simple yes or no answer from the respondent but rather allows for difference digress of opinions and even no opinion at all. Therefore, quantitative data obtained, which means that the data can be analyses with relative ease. Some of the questionnaires were also an open ended which seek to determine respondent opinions on factors hindering personal evangelism. Secondary data were obtained from books, journal articles and magazines.

1.6.4 Sample Size and Sampling Technique

The researcher questioned the Youths, Men's Fellowship, Women's Fellowship as well as Catechists and Reverend Fathers of the targeted sample size using the probability sampling method of purposive random sampling. The sample size for the study was 60 including educated and uneducated; the married and the unmarried were carefully selected from the Parish priest and the key leaders of the Church. The men's fellowship, women's fellowship and the youth organization (CYO) in the Saint Paul's Catholic Church were interviewed and others were given questionnaires to answer them.

¹³ Meena Vikram Singh and G. D. Agrawal, "Energy data collection by survey and its comparison with bill data." *International Journal of Trend in Scientific Research and Development* Volume 2 issue 1 (December 31, 2017):164 72, <http://dx.doi.org/10.31142/jtsrd5903>.

1.6.5 Data Analysis

The researcher employed both qualitative and quantitative methods of research.¹⁴ Sixty (60) people – including the literate and the illiterate; the married and the unmarried – were carefully selected from among the Parish priest and the key leaders of the church, The Men's Fellowship, The Women's Fellowship and The Youth Organization (CYO) in the Saint Paul's Catholic Church were interviewed¹⁵ and others were also given questionnaires to answer them. The age distribution of the respondents and interviewees is as follows: 35 % (21 people) were above 40 years; 30% (18 people) were between 31 and 40 years; 25% (15 respondents) were between 21 and 30 years while 10% (6) respondents were between 11 and 20.¹⁶

Data was verified, coded and summarized prior to analysis. Information on biographical data and the research questions were all analysed by using frequencies, percentages and presented in tables. Some of the research questionnaires were analysed using descriptive statistics while others were also analysed using thematic data analysis techniques.

1.7 Literature Review

This section provides a review of how the Saint Paul's Catholic Church understand evangelism. It also includes the notions of some scholars about evangelism in general, personal evangelism in particular and its impact on church growth.

¹⁴ Yasir Rashid et al., 'Case Study Method; A Step-by-Step Guide for Business Researchers', *International Journal of Qualitative Methods* 18, no. 2 (2019);1609406919862424.

¹⁵ Interview with Congregation of the St. Paul's Catholic Church, Wamfie, 5th - 10th July, 2022.

¹⁶ Interview with Reverend Matthew, Parish Priest of Saint Paul's Catholic Church in Wamfie, 11 July, 2022.

1.7.1 What is Evangelism?

The aim of the ministry of evangelism is, in short, to relate people to God so that they will begin an initial relationship with Jesus Christ. Evangelism does not end with a person's decision to begin this initial relationship, however. Effective evangelism must lead new Christians into a process of ongoing discipleship and spiritual formation. Evangelism without discipleship often results in church members who quickly become inactive.¹⁷

Evangelism has become a problematic term for some in the twenty-first century. In order to understand evangelism more fully, let's examine the word evangel. Just what is the evangel? In the early church, three Greek words described the evangel: *euaggelizesthai*, *marturein*, and *kerussein*. Translated, these three words mean to: (a) tell good news, (b) bear witness, and (c) proclaim.¹⁸

Effective evangelism leads new Christians into a process of ongoing discipleship and spiritual formation. Ultimately, disciples become actively involved with helping to make other disciples. Evangelism without connection to disciple formation often results in church members who quickly become inactive.¹⁹

1.7.2 Evangelism and Church Growth

The relationship between evangelism and church growth is the fuel and vehicle to the Kingdom of God. C. Peter Wagner opines that "The single most effective methodology under heaven is planting new churches". He believes that the world can only be saved to enter into Heaven when Christ is preached to them.²⁰

¹⁷ Kwasi Kena, *Evangelism; Sharing the Good News* (Nashville: Abingdon Press, 2008), 6.

¹⁸ Kena, *Evangelism*, 7.

¹⁹ Heather Lear, *Evangelism*, (Nashville: Abingdon Press, 2016), 6.

²⁰ Raney Will, *The Art of Personal Evangelism: Sharing Jesus in a Changing Culture* (Nashville B and H Publishing Group, Academic, 2003), 23.

Elmer and Ed seltzer highlight the mindset, attitude and instrument for the modern churches. They speak about useful topics involving discovering the mindset of the post - modern family, what is church, worship, preaching, music and personal evangelism developing, discerning and discovering biblical boundaries and the expected response of the church in the future.

Donald A. McGavran's considers some evangelical principles and methods that go beyond the twentieth century era. According to him, failure to do so will make it impossible to fulfill the main purpose and objectives for the Lord Jesus Christ. McGavran says, "Any congregation, denominations or theological seminary that would be true to the biblical imperatives must insist that full doctrinal soundness by itself impels Christians to seek the lost to evangelize the unreached, to multiply congregation among the church and to engage continually in planned prayer supported and effective world evangelization."²¹

William Powel Tuck gives education on Methods of sharing the good news that depicts the need to value and respect every soul that the evangelist is privileged to have an encounter with. He is of the view that very good principles in the scripture which tells us how one's faithful could be shared. Tuck states that, "The apostles did not hesitate to share their faith with other people they meet every day. More so, fundamentally, the author touched on the facts that helped any reader to comprehend why personal evangelism should be encouraged in the church. He stated that, the personal evangelism is the responsibility of every member in the church and not the work for only the few leaders in the church.

²¹ Donald A McGavran, *Effective Evangelism, A Theological Mandate Phillipsburg* (New Jersey, Presbyterian and Reformed Publishing CO, 1988), 45.

William Tuck stresses that, despite the dynamic nature of the world's cultures, the church needs to adjust and strategize to enhance the biblical missions we are already aware of. Surely, the book is a source of inspiration to those who are called to evangelize. The only challenge that I have with the book is that it was too brief.

Mark Dever reveals some of the flimsy excuses that people give which serve as yardstick to hinder them to commit and participate in personal evangelism. He opines that language barrier is one of the impressive excuses they give. For example, if you are sitting next to people who only speak Chinese or French, you don't have much of an opportunity to share any news with them, let alone news about Christ. Again, others complain that evangelism is illegal especially in countries in which tyrannies of darkness reign. They might be atheistic or Muslim, secular or even "Christian" (in name). But in many countries, sharing the evangelical gospel is forbidden. Additionally, to some, evangelism could cause problems at work. This is because many are those who have jobs for which employers are paying them to get a certain amount of work done, and they have a legitimate expectation. During those hours, it may be that evangelism distract people, or reduces their productivity or other things can cause their employers valid concern. For this reason, it is better to stop sharing the gospel in order to avoid creating confusion at work place. Another set of excuses has to do with problems they think that others will have with their witnessing to them, on the basis that they probably know the gospel and will not give them the necessary attention. Last but not least, others thought is that they don't know non-Christians. Isolation from unbelievers may be the most common excuse for a lack of evangelism. This is the excuse of choice for mature Christians. When I'm honestly

reflecting on my own life, I see that I have fairly few significant relationship with non- Christians.²²

According to Hawkin, One of our most pressing necessities as we search to draw the net is to regain this spirit of seriousness and to push for commitment in the authority of the spirit of God.²³

Steve Sjogren asserts that the life of the people in our contemporary times are usually affected by people's influence and motivations instead of relying on the biblical truth. Sjogren likened the process of evangelism to a golf game. He explained that each hit of the ball signifies how a soul is drawn closer to salvation.

According to Archbishop Anastasios, mission and evangelism is a witness to the gospel of Christ and his way. For instance, he made mention of the Lord's Prayer in "Thy will be done on earth as it is in heaven" as the necessary paradigm. He states, "understanding the missionary dimension of this prayer will strengthen in the Christian world the conviction that mission is carrying out God's will on earth but this goes beyond just sharing and living by God's will. God's will be to witness the love of God. Persistently, he makes his readers to bear in mind that it is the love of God for the world and Father Bria constantly makes it clear to parish as both the entry and departure points of evangelism and witnessing of the gospel of Christ. Bria is of the view that every local parish should be considered as a venue where Christians meet to pray and show the body and blood of Christ. It should also be seen as a center where the church departs into the world for the propagation of the blessings that emanate from the power of Jesus' resurrection. The community of

²² Mark Dever, *The Gospel and Personal Evangelism* (Illinois, Impact Publication, 2019), 1-2.

²³ O.S. Hawkins, *Drawing the Net: 30 Practical Principles for Leading Others to Christ Publicly and Personally* (Dallas Texas: Amenity Board of the Southern Baptist Convention, 2002), 12.

worshippers is trained and commissioned to evangelize the community.²⁴ What the father implies is that, the local parish is importantly the evangelizing community while liturgy is the evangelism event. In view of this Fr. Bria concludes that “For the orthodox, the missionary and structure of every parish is key to practicing the proclamation of Christ today for the responsibilities of every believer does not end at geographical and cultural borders of the community in which he or she lives, but extend to other communities, including people who do not know the gospel. Bet is asserts that “prayer is very important when it comes to winning souls for Christ.”²⁵ He further states that our job is to proclaim Christ until God opens a door because God will not make an opportunity until we ask him. Therefore, like Paul we need to pray for open doors.

Many of the current literature reviewed for the project indicate that this generation needs to strategize itself in order to overcome any obstacle that serves as a barrier to any personal evangelism activity.

1.8 Significance of the Study

In spite of the many books and project works written on evangelism in general, this study is significant in the sense that it focuses on personal evangelism in the Saint Paul’s Catholic church in the Dormaa East District setting in particular. Again, the study serves as a complement to the already existing works on the pattern of the history of evangelical activities, strategies for growth and contributions of the expansion process of the Saint Paul’s Catholic Church in Wamfie. Furthermore, the

²⁴ Ion Bria, *The Liturgy after the Liturgy: Mission and Witness from an Orthodox Perspective* (Geneva, Awitzerland: WCC)

²⁵ Chap Bettis, *Evangelism for the Tongue - Tied* (Enumdaw W-A: Wine Press Publishing, 2004), 22.

study would serve as a form of scientific information that could assist in further research works on the topic in future.

1.9 Organization of Chapters

The study is divided into five main chapters.²⁶ The first chapter includes an introduction to the study which comprises of background of the study, statement of the problem, the research question, aim and objectives, significance of the study, literature review and organization of chapters or structure of the work. Chapter two introduce the reader to the historical background of the phenomenon under the study specifically, the St. Paul's Catholic Church, at Wamfie. Chapter three deals with the presentation of findings or data collection on the factors hindering personal evangelism at St. Paul's Catholic Church in Wamfie. This is where the main issues or information emanating from the field research are presented. Chapter four involves the interpretation and analysis of data collected in chapter three. This is done with reference to literature or previous findings. Finally, chapter five gives a good overview of the entire project work. It covers the summary, conclusion and recommendations of the study.

²⁶ UCC SGS, Guidelines for Project Work, Dissertation and Thesis, 24.

CHAPTER TWO

HISTORICAL BACKGROUND OF EVANGELISM OF THE CATHOLIC CHURCH IN GHANA AND THE ST. PAUL’S CATHOLIC CHURCH IN WAMFIE

2.1 Introduction

This chapter discusses the background to Saint Paul’s Catholic Church which in effect will work on the history of the church, their attitude towards evangelism, and the profile of the Catholic Church in Ghana. According to the Rev. Father Matthew Yeboah, Catholic has operated in Wamfie for almost 7 decades. He asserts that the first Catholic Church established in Wamfie is the Saint Paul’s Catholic Church and it was established in 1927 with congregation of six (6) people.

2.2 The Catholic Church in Ghana

Without an intermediary, the Catholic Church in Ghana is associated with the Catholic Church throughout the world under the authority of the Bishop of Rome, the Pope. Catholic missionary work began in earnest in 1880, following active protestant evangelization efforts which begun as early as 1737 and growing in strength through the efforts of Presbyterian and Methodist missionaries in the 1800s.²⁷

In 1950s, with 300,000 Catholics in the country, the hierarchy was established, with Cape Coast (formerly vicariate of the Gold Coast 1901-50) as archdiocese and metropolitan. The Ghana catholic Bishop’s conference was established in 1960.

²⁷ Pastoral Guidelines for the National Congress, *Ghana Catholic Church, An Illustrated History* (2007), 44.

Richard Foli indicates that the first Catholic missionary began in 1880 at Elmina²⁸. The idea was to initiate the evangelism and mission work of the Roman Catholic Church here in Ghana or to institute Catholicism in Ghana. Evangelical activities were carried out by two bodies in the Gold Coast (now Ghana). The first body arrived from the south (Elmina) and the other group was led by the White Rev. Father from Burkina Faso. The second group sent the good news to the Northern Ghana.

In spite of the call by the Ghana Catholic Bishops' Conference (GCBC) under the leadership of Most Rev. John Bona venture Kwofie, on all Catholic to fully participate in the 2021 Population and Housing Census (PHC), there is 5.1% decline in Catholic population in Ghana within a matter of 20 years. Ghana's 2010 population census puts Catholic population at 13.1 percent, a drop of 2 percent from the previous 15.1 percent in 2000.

However, the 2021 population and housing census in Ghana revealed that Catholic population has reduced to 10% as Pentecostal/charismatic Christians were the largest group in Ghana reaching a share of 31.6 percent.

2.3 Brief History of Saint Paul's Catholic Church

The Saint Paul's Catholic Church which has been in existence for almost 70 years began humbly with a congregation of six people. Opanin Martin K. Gyan and Op. Sylvester Bonso went to the Central Region as palm wine tappers. Working to make their living, they were converted to the Catholic faith and doctrine and decided to establish the Catholic faith when they returned home. With this decision, they took it upon themselves to learn more about their faith. Upon their arrival at Wamfie in the

²⁸Richard Foli, *Christianity in Ghana* (Accra: Trust Publications, 2006), 27.

1990s, they established the church and some people like Opanin Oppong Yaw, Op. Kwame Worae, Op. Kwaku Oppong and Op. Yaw Owusu joined them. Their first church building was a thatch house made of palm branches with woven cocoa leaves for the roof. The floor was made of red laterite which could be polished with some of the red soil to give it a charming look.

The first priest to visit them in December, 1927 came from Berekum. In the beginning, the members at Wamfie attended Mass at Berekum, traveling on foot. Fr. Fischer came to stay at Wamfie because of some attempts on his life in Berekum.²⁹

2.4 Evangelism and Church Growth

St. Paul's Catholic Church has applied diverse ways to win souls to the sheepfold. Generally, Catholics use devotions and liturgy to win souls for the Lord. Catholic devotions are particular customs, rituals, and practices of worship of God or honor of the Saints which are in addition to the liturgy of the Catholic Church. The United States of the Conference of Catholic Bishop describes devotion as expressions of love and fidelity that arise from the intersection of one's own faith, culture and the gospel of Jesus Christ. Catholic devotions have various forms ranging from formalized, multy- day prayers such as processions or the Eucharistic adoration (Holy Communion). Some common examples of Catholic devotions are the Way of the cross, the Rosary, the Angelus and various litanies devotions to the Blessed Sacrament, the Sacred Heart, the Immaculate Heart of Mary and the Holy Face of Jesus.³⁰ On the other hand, liturgy is the official, public prayer of the church- the body of Christ united with Christ, its head as it praises and worship the Father, under

²⁹ Interview with the Parish Priest, 13th June, 2022.

³⁰ Anne Taves, *The Household of the Faith: Roman Catholic Devotions in Mid-Nineteenth Century America* (Notre Dame, IN: University of Notre Dame Press, no date), 68.

the guidance of the Holy Spirit. Together, they celebrate the paschal mystery of Christ's passion, death, resurrection and glorious ascension and their participation in it. The Mass is their best known liturgy.³¹ The liturgy of the hours is the church's official prayer of praises and petition whereby they consecrate the day to God, the practices of both liturgy bind devotions promote soul winning in the Catholic Church of which Saint Paul's Catholic Church is not exempted under the leadership of the various, Rev. Fathers and leaders of the church since 1927.

Apart from the above, Catholic members are taught and preached to express their love by sharing the good news to sinners serving as role mode to the public for providing for the needs of the needy and weak, visiting the sick and prisoners in various prisons and so on. Through this means of love demonstration by the various Catholic priests who led the church, the leaders and the congregants of the church, it has enhanced the numerical strength and sustained the Saint Paul's church. The Saint Paul's Catholic church which started with a membership of six (6) can now both (boast) of about four hundred (400) congregants. However, within the last ten years, there is a considerable decrease in the church's growth rate.

This chapter provides humble beginning of the Saint Paul's Catholic Church and how it has grown numerically, infrastructure wise and among others. This is an obvious manifestation of a missionary church that has been in existence to achieve its aim and objectives in Ghana. The ability of the church to increase from an initial membership of six to about 400 congregants currently, confirms the fact that evangelism cannot be under estimated in the church. Currently, the church can boast of more young men and women in the church than adults.

³¹ Josef Andreas Jungmann, *The Constitution on the Liturgy in Commentary on the documents of Vatican II Vol I* (New York: Herder & Herder London: Burns & Oates, 1967), 17.

2.5 Schools Established, Head Teachers and Teachers

There was the need for a school as the church was growing. During that time, all the Catholic wards were attending Presbyterian school. The church leaders at that time managed to build a three classroom block and an office. Mr. Yaw Peprah who had completed teacher training college was teaching at Dormaa – Akwamu at the time. It was arranged and he was transferred to Wamfie as the school's first head teacher and the local church catechist. Some teachers who have served the school include: Comfort Nimo, Nimo Aboagye, Ameyaw Agyemang and Amankona Diawuo. The school, with the name, St. Michael has been very successful and has grown in population. It has been divided into two: A and B with one Junior High School.

2.6 Biblical Foundation of Evangelism (The Church's Mandate)

The purpose of this aspect was to find out whether the interviewees and respondents have biblical knowledge for personal evangelism or the commission to the church to evangelize. The respondent were asked to provide a popular Bible quotation that mandates or commission all Christ followers to engage in evangelism. Almost all the respondents affirmed that the church has been doing averagely well in the other approaches to evangelism except in personal evangelism.³² There was a strong assertion that money has been budgeted purposely to train members who have availed themselves to be trained for personal evangelism. In view of that most members are not motivated enough to embark on personal evangelism for the fear that they may not be able to express themselves well in order to defend their faith.

³² Ampaabeng Kyereme, John Ayisi, Emelia Brobey, Yaa Pokuaa, Eric Osei Tutu, Agarthia Yiadom, Opoku Kofi Williams "et al" Interview by Ali Eliaso and Aboagye Evans, Wamfie, Dormaa East, July 11, 2022.

2.7 Impact from their Outreach Engagement with Respect to Personal Evangelism

Generally, from the various responses received from the different respondents, enough information on the effect of the church's outreach could not be gathered. However most of them testified that the output of work is not encouraging, especially with respect to personal evangelism. According to them the new members who usually come to fellowship with them are either new converts who come to visit them through the sharing of the gospel with them or people who come there from other churches. But majority of the new members normally don't remain in the church as permanent members.

This chapter reports the findings of the field work, stressing on Saint Paul's Catholic Church and their concern for evangelism, especially personal evangelism. The report from the field discloses that respondent have diverse definitions to evangelism base on their own comprehension. It was also brought to light that most of the respondents were aware of the church's concern for evangelism. Regarding the church's knowledge in evangelism, the various approaches to evangelism were stated and explained. Not only that, the field work provides specific factors serving as barriers to personal evangelism. Additionally, the report makes it obvious that the church usually base their evangelistic activities on the scripture. The data gathered makes it categorically clear that majority of the Saint Paul's Catholic members don't involve themselves in personal evangelism. Only few of them usually engage in personal evangelism, such include the parish priest, key church leaders and some devoted members of the church. Finally, the report comes with some suggestions indicating the appropriate measures that can be put in place to make personal evangelism attractive to the church. The ability of the church to increase from an initial

membership of six to about 400 congregants currently, confirms the fact that evangelism cannot be under estimated in the church. However, responses from most of the respondents indicate that the rate of growth in the church has declined considerably within the last ten years due to ineffective evangelism among church members.

2.8 Conclusion

The responses received from the various respondents from the Saint Paul's Catholic Church indicate that the church has the vision to save the lost through evangelism. However, in spite of this vision for the unsaved souls the activities of the Church had established the undeniable fact that personal evangelism had never been the Church's priority.

CHAPTER THREE

PRESENTATION OF FINDINGS ON THE FACTORS THAT HINDER PERSONAL EVANGELISM AT SAINT PAUL’S CATHOLIC CHURCH

3. 1 Introduction

The historical background to the Saint Paul’s Catholic Church was considered in the chapter two. Within the chapter, it was revealed that, the church started like a seed sowed which eventually germinated and grew over the years, numerically and in terms of infrastructure. This chapter focuses on presentation of findings where the information emanating from the field research is presented. It therefore presents data on the biblical foundation of evangelism.

Again, the views of Saint Paul’s Catholic Church on the meaning of evangelism in general, the challenge to the approaches of evangelism, evangelical activities performed by the church, the impact of the church’s evangelical activities, the contribution of Saint Paul’s Catholic Church towards evangelism and factors hindering personal evangelism in the church.³³

3.2 Saint Paul’s Catholic Church Position on Evangelism

The congregants of Saint Paul’s Catholic Church who responded to the questionnaires and interview provided the information regarding the church’s position on evangelism. Some of the responses given related to the doctrine of the church with respect to evangelism. They explained that it has always been the interest of the church to feed the general public with information concerning the

³³Ampaabeng Kyereme, John Ayisi, Emelia Brobey, Yaa Pokuaa, Eric Osei Tutu, Agarthia Yiadom, Opoku Kofi Williams “et al” Interview by Ali Eliaso and Aboagye Evans, Wamfie, Dormaa East, July 11, 2022.

church's doctrine. The interviewees and the respondents came out with the following approaches to evangelism.³⁴

First, according to them, the church believes in the doctrines of the new birth and entire sanctification to the public at events such as tents revivals and camp meetings, which they are convinced that it is the reason that God brought them into existence. They added that open- air preaching is an approach to evangelism which is based on speaking in public places out in the open generally to groups of people at a time using a message, sermon, or speech which spreads the gospel to them. It is worthy to note that both Jesus and many of the Old Testament prophets usually preached about God in public places and it is one of the oldest methods through which evangelism is carried out.

Again, trickle down evangelism is an approach to evangelism which is embraced by the church. It is primarily concerned with converting high-ranking members of a society, in order that their impact can contribute to the spread of Christianity throughout the society in question. Additionally, another set of members disclosed that door- to- door preaching is an approach to evangelism where Christian will go from household to household in a certain area to evangelize to residents, usually with the support of passing out gospel tracts. Jesus often went into other people's homes during His own ministry, and according to some of the congregants of Saint Paul's Catholic Church, it is a very essential approach to evangelism. They frequently refer to it as calling.

³⁴ D.T.W. A. Lee, *Two Thirds World Evaluation Contemporary Evangelical Missiology, in Global Missiology for the 21st Century; Reflections from the Iguassu Dialogue* (Grand Rapids: Baker Academic, 2001), 133-148.

Furthermore, Ashes to go evangelism on Ash Wednesday is a much concern to the Catholic Church. The responses received made it clear that it is a period in which the clergy go to public places, such as city centres and sidewalks road to distribute ashes to people on Ash Wednesday, the first day of lent, the penitential season in the Christian liturgical calendar.

Moreover, evangelizing through a sermon regarding the views given by some of the respondents and interviewees is one of the methods being considered by the Catholic Church to win souls for Christ. It entails, preaching the gospel message in a sermon, to them, frequently this will include an altar call where people are invited to come forward and accept Christ.

Besides, lifestyle evangelism as illustrated by many of them is one of the most paramount approaches to evangelism in the Saint Paul's Catholic Church. It is characterized by someone showing their faith practically in the hope that their neighbours and close friends will be impressed with how God influences that person's life after accepting to be a Christian. Many of them cited Mathew 5:16 as a proof verse. Supporters also frequently brought to light that Jesus led many souls to God by showing them kindness and doing good things for them. Again, they are of the view that this is more effective as a result of the idea that it is more difficult to live righteously than to preach a sermon.³⁵

Apart from the above the respondents and interviewees threw light on another approach to evangelism known as child evangelism which focuses on evangelizing children from 4 to 14 years old. Another group from the church explained that personal evangelism which is sometimes referred to as **“one to one”** or **“personal**

³⁵ P. Yesudian, *Practical Evangelism* (Tangli Hagai Institute, 2001), 30.

work” is an approach to evangelism that the Catholic Church does not look down upon. They said here is where one Christian evangelizes to, especially, non-Christians or only a few non-Christians in a private manner. Lastly, radio evangelism is one of the approaches to evangelism as parts of the Catholic teachings, to them; it is the usage of radio broadcasts to evangelize to listeners.

The respondents and the interviewees made it obvious that the church has taken an entrenched position to convert others to Christian faith. This implies that the Rev. Fathers and the leaders of the church have always committed themselves to educate the church on the need to engage in evangelism in order to win soul for Christ. This is something that every member is aware of.

According to the Parish priest of Saint Paul’s Catholic Church, Rev. R. Mathew Yeboah, it is the church’s aim to evangelize the entire community of Wamfie including those within and outside the church. They believe that all people belong to God so the church is planning to ensure that the various approaches to evangelism are put into practice for more souls to be won for Christ.

3.3 How Active is the Church in Evangelism?

The researcher wanted to have some knowledge about the extent at which the church has been undertaking evangelical activities from the respondent and the interviewees. A question was therefore posed to tell how they do evangelism and the activeness of it. The response was not encouraging at all since the response received indicated that very few number of people in the church willingly and courageously engage in evangelism. Some disclosed that apart from the Rev. Father and some few leaders of the Parish who usually engage in radio evangelism and preaching of sermons in the church, hardly do they see individuals of the church going out for outreach. Another

group added that the Catholic Priest usually visited the church members to know how they are faring and encourage them to remain steadfast in their faith. Some affirmed that the Priest has been doing very well in child evangelism and Ashes to go evangelism on Ash Wednesday. Again, it was disclosed by a few number of them that lifestyle evangelism is one that almost every member in the church is trying to practice at their various neighbourhood or suburbs in order to win souls for Christ.

Notwithstanding, a reasonable number of them affirmed that lifestyle evangelism is not effective enough to draw people to Christ since the lifestyle of many of the church members are so appalling that it usually discourages some of the church members. They therefore concluded that such a hypocritical life style could not attract others to the church.

Several of the respondents and the interviewees stated that personal evangelism is something that is not mostly practiced by the church members. The researcher asked the respondents to provide the factors that hinder the members from embarking on personal evangelism and the following were the responses received.

Firstly, many laypersons are of the view that the church pay the Rev. Fathers and the leaders of the church to do evangelism so they don't see the need for the members of the church to embark on evangelism, which is unbiblical and unproductive.

Secondly, Catholic is a church where some of the members are specially trained for evangelical activities. According to them, many of these specialized trained evangelists occasionally come from outside the Saint Paul's church, most especially, Sunyani, the Bono Regional capital to propagate the gospel. In other words, majority of the members have not been well trained to enhance personal evangelism.

Thirdly, this concerns compartmentalization; we live our mediated lives via windows and our boxes. We chat with numerous people within a short period, post a part of our lives to different places, consume visual media in one window and read the Bible in another. The consequences of this attitude makes this simpler to weaken our lived experience into disconnected compartment, a process that destroys our spiritual growth, depriving the believer the pleasure to engage in personal evangelism.

Fourthly, the Authenticity, similar to “Brokenness” Fallacy is a hindrance to personal evangelism; At the center of it is an unbelief in dynamism and a feeble theology of sanctification, a difficulty which result in claims of this is just who I am” essentialism and unchangeable, forgetting that we are people of resurrection and hope. This anemic belief in change is doubled with a fetishizing of brokenness, and it’s a poison combination. Contemporary Christians are quiet simply more compelled by sin (though we call it brokenness) than we are with holiness, and that is serious problem to personal evangelism that must be addressed by the church. Because of that believers have the fear of being ridiculed for evangelizing by their colleagues who don’t trust them.

Fifthly, distrust of Authority is also another contributory factor against the success of personal evangelism in the Saint Paul’s Catholic Church. For many (very valid) reasons, younger generations today have a real distrust of authority. In view of that most of them have lost interest in God’s word

Sixthly, lack of non-Christian friends is another obstacle. They affirmed that many of the devoted Catholic hardly associate themselves to the non- Christians hence the inability to share the gospel with them.

Seventhly, prayerlessness among the church members for divine direction and encouragement to preach the gospel on their own is another canker.

Finally, there is a lack of vibrant devotional life of many not nourished. Many complain that they do not have time for the scripture and prayer hence lack of scriptural knowledge.

Going to church seems like a chore and duty rather a celebration with God's people or the demonstration of God's goodness to them. During these times of spiritual neglect, they are not nurturing any passion for the gospel of Jesus Christ.

Another group of respondents and interviewees made it known to the researcher that evangelical activities are carried out from time to time or once in a blue moon from the critical observation made by them, it is obvious that the church's approach and attitude concerning witnessing cannot be described as active.

Although, it is a slow and unusual commitment, somehow souls are approached with the gospel of Jesus Christ once in a while considering the report received from the field, 11 of the respondents and interviewees said that the church does not have any particular program or time table for evangelical activities. This implies that the church has not devoted itself to any blueprint that could direct the work of evangelism. They went on say that, to the best of their knowledge it seems evangelism has not been prioritized by the church.

The researcher gathered from the various responses received from the respondents and the interviewees that the Saint Paul's Catholic Church can boast of $\frac{1}{10}$ of (i.e. 10%) of the total population of 400 congregants of the church who engage in personal evangelism from time to time.

3.4 Conclusion

The chapter dealt with the issues that hinder personal evangelism in the Saint Paul's Catholic Church. The study finds out that several factors have hindered personal evangelism in the Church making it difficult for the Church to embark on the commission.

CHAPTER FOUR

ASSESSMENT ON THE FACTORS THAT HINDERS PERSONAL EVANGELISM AT SAINT PAUL’S CATHOLIC CHURCH

4.1 Introduction

This chapter shows the analysis of responses obtained from the interviews and questions administered. Sixty (60) valid returned questionnaires were analyzed together with the answers from the questionnaires of the interviews conducted with the Parish Priest, the Leaders and the Congregants within the sample from the Saint Paul’s Catholic Church and the results presented below to answer the research questions.

As many as 10(17%) respondents did not disclose their occupation whilst 9 (15%) revealed that they belong to various tertiary institutions. Out of the number of 41 (60.3%) respondents who indicated the work they do, 14 (20.6%) are traders, 4 (5.9%) are nurses, 12 (17.6%) are teachers and 11(16.2%) are workers in the Saint Paul’s Catholic Church.

4.2 Table 1. Various Church Groups

Various church group	Frequency	Percent
The Men’s fellowship	20	33.3
The women’s fellowship	10	16.7
CYO	18	30
Parish Priest 2 staff	12	20
Total	60	100

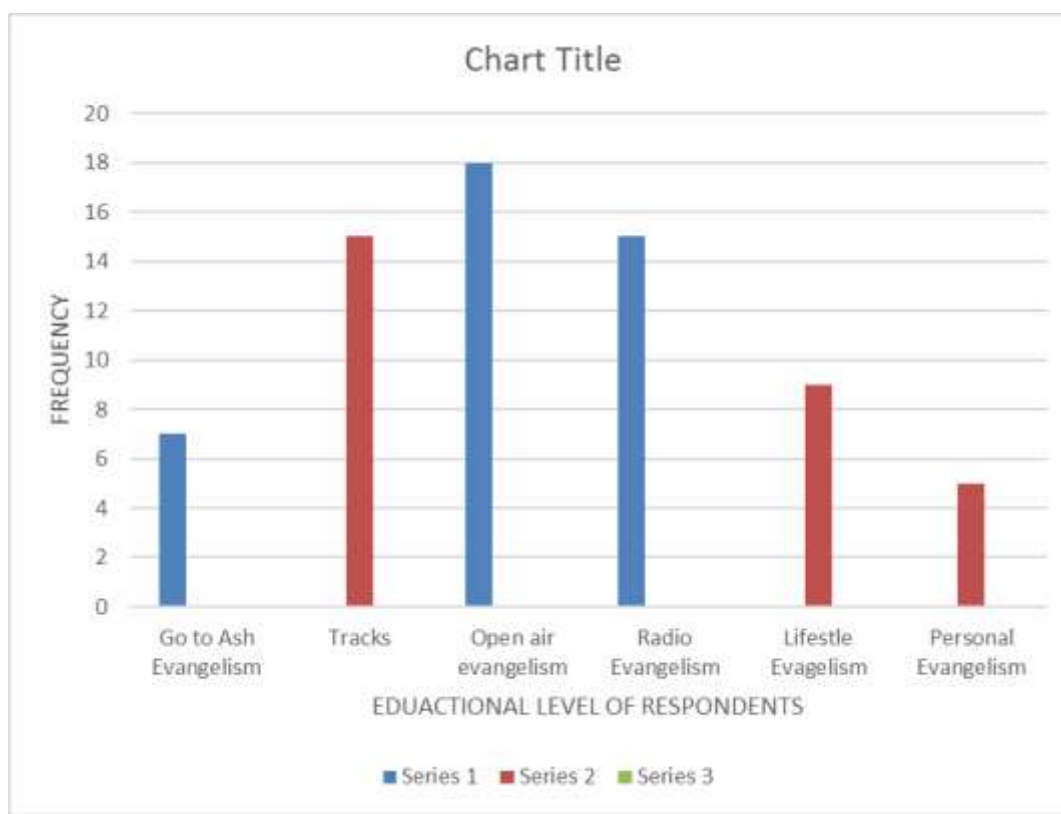
The 60 respondents were selected from the list of the various organizations or groupings in the church for table 1. The respondents were sampled from the church's Men's Fellowship, Women's Fellowship, available who were ready to participate in the study. Besides, they were of the view that the outcome will go a long way in the application for the best approach to soul winning and church growth.

The respondents have been members of the church for at least three (3) years. The research shows that about 80% (48) of the respondents have been in the church for more than 5 years.

4.3 Response to Research Questions

With respect to the different responses given by the various respondents in the field work, it was brought to light that most of them have a little knowledge about the history of the church, either through oral tradition or reading documents from the archives of the church. Again, it is known that a few of them are now considered as Catholics because of some annual religious programs organized by the church. Besides, others became members by reading through Catholic literature produced by the church. Additionally, a majority of them disclosed that the Saint Paul's Catholic Church practices different approaches to evangelism and these include open-air evangelism, radio evangelism, Go to Ash evangelism, lifestyle evangelism and personal evangelism. Almost all the respondents accept the fact that the numerical strength of the church does not base on personal evangelism since it is hardly practiced by the church members. According to them, lifestyle evangelism is predominantly encouraged by the church. Finally, nearly ten (10) percent of the respondents agreed that they have ever won at most three souls to the church through personal evangelism.

4.3.1 Chart 1. Saint Paul's Catholic Church Approaches to Evangelism



Considering the table above, it is shown that 7 (12%) of the respondents used Go to Ash evangelism to invite people to church whereas 15(25%) employs the use of gospel tracts. Again, 18 (30%) used open-air evangelism to invite people to church while 6 (10 %) applied radio evangelism to win souls for Christ. 9 (15%) engaged in radio evangelism to reach the unreached to the church and finally, 5 (8%) witnessed others to the church through personal evangelism.

With reference to the table, it is revealed that open- air evangelism contributes tremendously towards Soul-winning in the church whiles the practice of personal evangelism is not the church's priority at all.

4.3.2 Table 2. Length of Membership

Length Membership	Frequency	Percent
UP to 1 yr	5	8
1 – 3 yrs	22	37
3 – 5 yrs	7	11
5yrs & above	25	42
Missing	1	2
Total	60	100

About 42 (45%) of the respondents from the various organizations or societies have been in the church for more than 5years. The researcher has the intention to know how the various groups have been contributing towards the growth of the church and their level of commitment to it. It is also to determine their knowledge they have about evangelism, specifically personal evangelism.

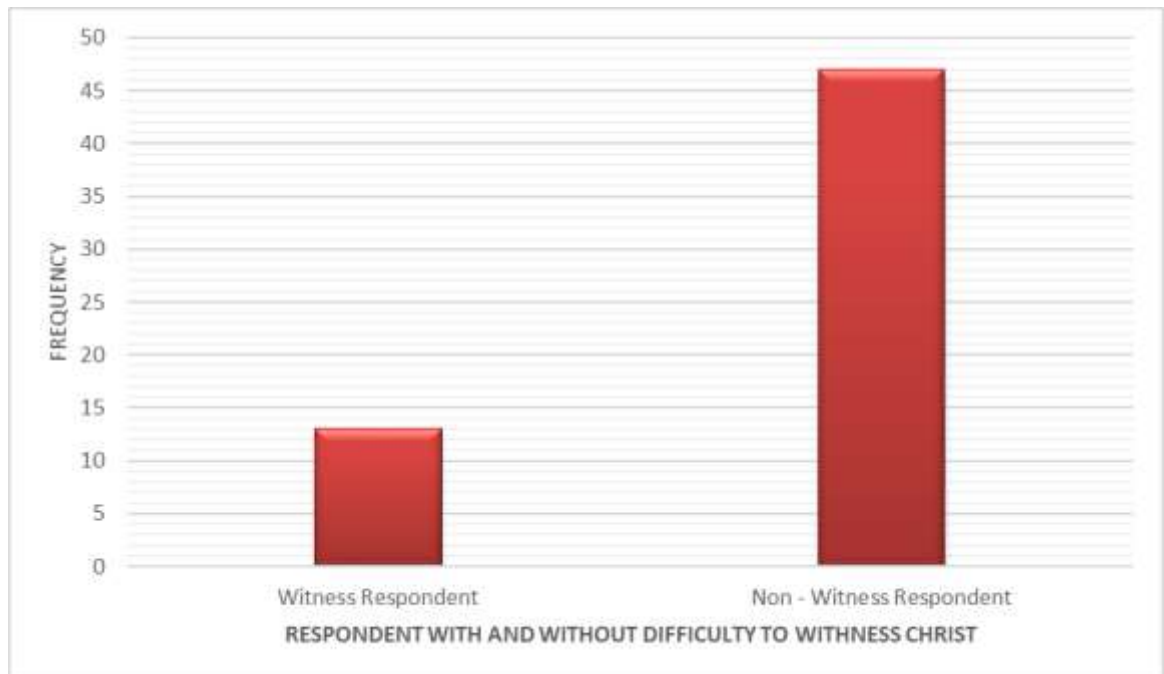
Through the field work, the respondents disclosed the following hindrances to personal evangelism. These are as follows:

- The lukewarm attitude of the public to welcome believers who come to them with the gospel
- Lack of experience to share the word of God by many believers
- The laziness of many believers to leave their comfort zone to propagate the gospel is a major obstacle
- Believers usually feel shy to preach for fear that they may be mocked by the public because of their old lifestyle.
- Lack of financial support to enhance traveling from place to place to reach the unreached is a hindrance to evangelize the gospel.

- Finally, religious tolerance has demotivated many contemporary believers to spread the gospel since they don't want to spread on anybody's toe.

Analytically, 47 (78.3%) respondents from **chart 3** below indicated that witnessing to people about Christ through personal evangelism is a big problem for them whereas 13 of them revealed that they have no difficulty in witnessing about the Lord, Jesus Christ. According to this latter group, they are always allowed to be led by the Holy Spirit who has the power to make all things possible. Again, they believe that once every believer has been commissioned by Christ to evangelize the gospel and to follow His steps, witnessing Christ must be seen as an obligation and indispensable experience and finally, since witnessing to people about Christ is one of the possible means to deliver the sinner from Hell, it should never be underrated.

4.3.3 Chart 2 Respondents with and without Difficulty to Witness Christ



To proceed, 57 (95%) of the respondents strongly agreed that the Holy Spirit play a major role in evangelism. They opine that salvation, knowledge to share the good

news, one's obedience to God's calling and zealousness to pray are primarily based on the power of the Holy Spirit. This is clearly illustrated in the Chart 4 below.

4.3.4 Chart 3; The Role of the Holy Spirit in Personal Evangelism



On the issue of whether personal evangelism is effectively carried out or not in the Saint Paul's Catholic Church, 58 (96.7%) of the respondents assert that personal evangelism has lost its popularity in the church. Some of the reasons they gave include, limitation of evangelism to liturgy, sermon preaching in the church and schools, insufficient time for members to share the gospel because of the nature of their occupation and the frequent preaching of prosperity messages instead of messages on the great commission. This is clearly depicted by the **chart 5** below.

4.3.5 Chart 4. Personal Evangelism has Become Ineffective in The Saint Paul's Catholic Church in The Contemporary Times



Regarding how a church can grow, the respondents came out with the following factors. First, every believer must pray like an evangelist. Second, leaders of the church must inspire and equip their church members to be light and salt in their communities. Third, members of the church should be encouraged to invite the community to the church. Fourth, the church should be made like a place that people want to come back to. Fifth, new members must be followed up. Sixth, the church must have a plan to help new believers to grow up spiritually. Seventh, preaching must be carried out every weekend knowing that there are people in the audience who don't know Jesus. Eighth, present the gospel regularly in your children's and youth ministries and teach the kids how to share their faith. Ninth, have a ministry in your church that teaches people how to share the gospel and tenth which is last but not least, the church must provide missions trips or local outreaches where the people in the church personally, share the Gospel with others.

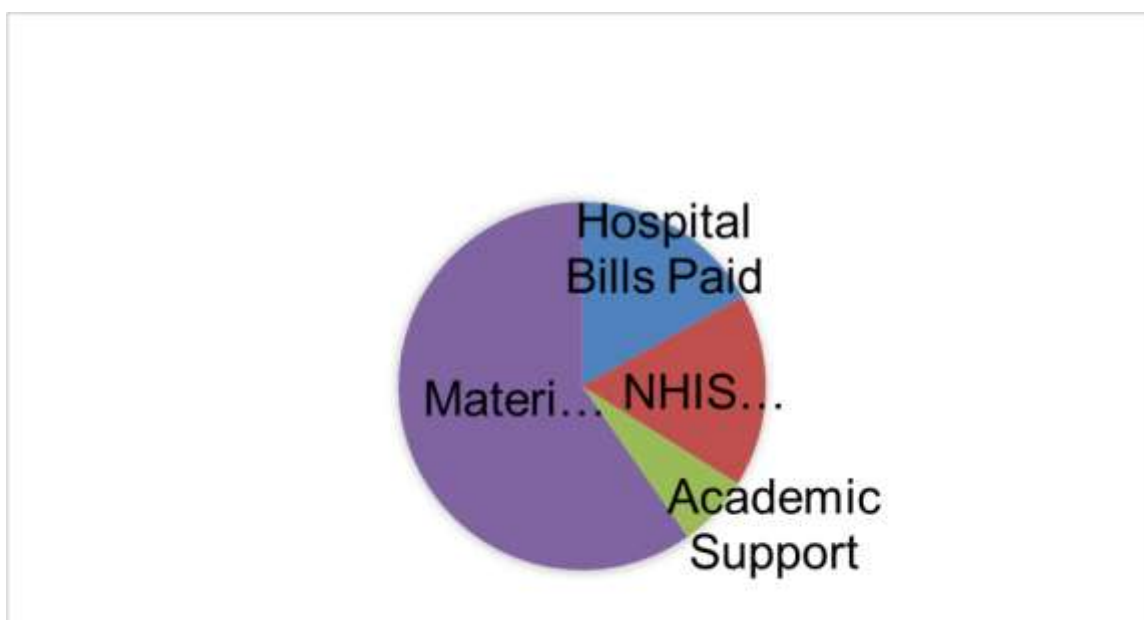
4.4 (Examining the Contribution of the Church in Evangelism)

In the previous chapter, the respondents disclosed that the Catholic Church does not win souls through only preaching but also through visitation and supporting the needy financially and materially. Data received indicated that the church has paid hospital bills for 30 members whereas 30 of them were assisted financially to register for the National Health Insurance Scheme (NHIS) within the last three years. The implication here is that when people are invited to seek for their bodily welfare they are given more offers by also attending to the needs of their soul.

Another contribution by the church to outreach as recorded in the data collected is care for the aged. Interviewees and respondents affirmed that at the end of every month, the Parish Priest goes round to socialize or visit and care for the needs of the Church members and the public, most especially, the old and aged in the various suburbs in Wamfie. The Parish Priest who has been stationed in the Wamfie Parish about three years ago disclosed that the Church has been distributing various kinds of items for them annually. About 35 of this group usually benefit from this exercise yearly. The clear lesson here is that as far as salvation is concerned, it has no age limit. In view of that the church must consider it a responsibility to share the gospel to all and sundry, without any exemption. Besides, the church provides material support and scholarships to the needy but brilliant students. Not only that the Easter Festival is a special season which is celebrated annually to deepen the congregant's faith. Lastly, a respondent identifies education as one of the church's major contributions to sharing the good news. Currently, 2 students from the Church are enjoying tertiary education sponsorship from the church. Apart from these 2 students, there are 9 other students who have been aided to pay their school fees because of financial constraints. Usually the church provides cheap but quality education to the

public as a strategy to win souls for Christ. This implies that through the school established by the Saint Paul's Catholic Church, they are able to nurture children at the tender age with the Catholic doctrine. Through the school, many parents and teachers of these children sometimes get converted into the Catholic Church because of the social life between them and the church. The **chart 6** below depicts the various benefits received by the members within the last three years.

Chart 5 Types of benefits and beneficiaries in the church within the last Three years



4.5 Impact from Evangelism Activities Assessed

4.5.1 Impact on the Church

In chapter 2, section 2.4 it was discovered that the church which began with six people is now counting about four hundred (400) members and it is counting. The membership involves 200 farmers, 17 teachers and 25 teachers. Base on the data received from the Rev. Father Yeboah Matthew, the Parish Priest of the Catholic Church in Wamfie as stated in section 2.6, many young men have been added to the

Church. This implies that despite the fact that the growth of the church has declined within the last ten years, it can be said that the addition of many young men and women show that the church's approaches to evangelism to win souls have paid a lot of dividends; the major impact on the church is numerical growth especially the population of the youth. According to the Priest, the statistics of the church with respect to both adults and youth stands at 300 and 100 respectively. The statistics given above is illustrated in the **charts 6 and 7** below.

Chart 6. Farmers, Teachers and Nurses in the Church

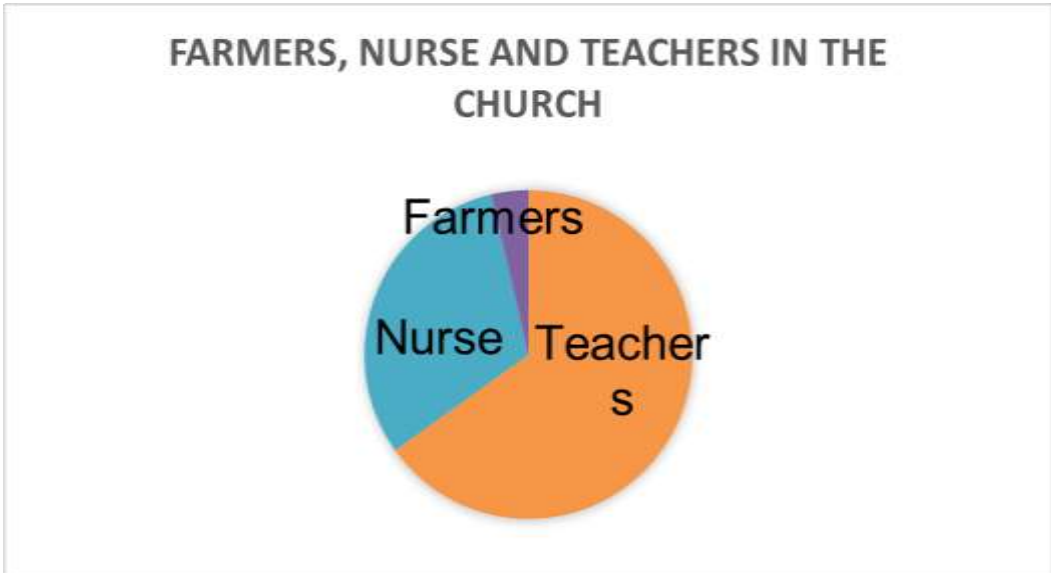
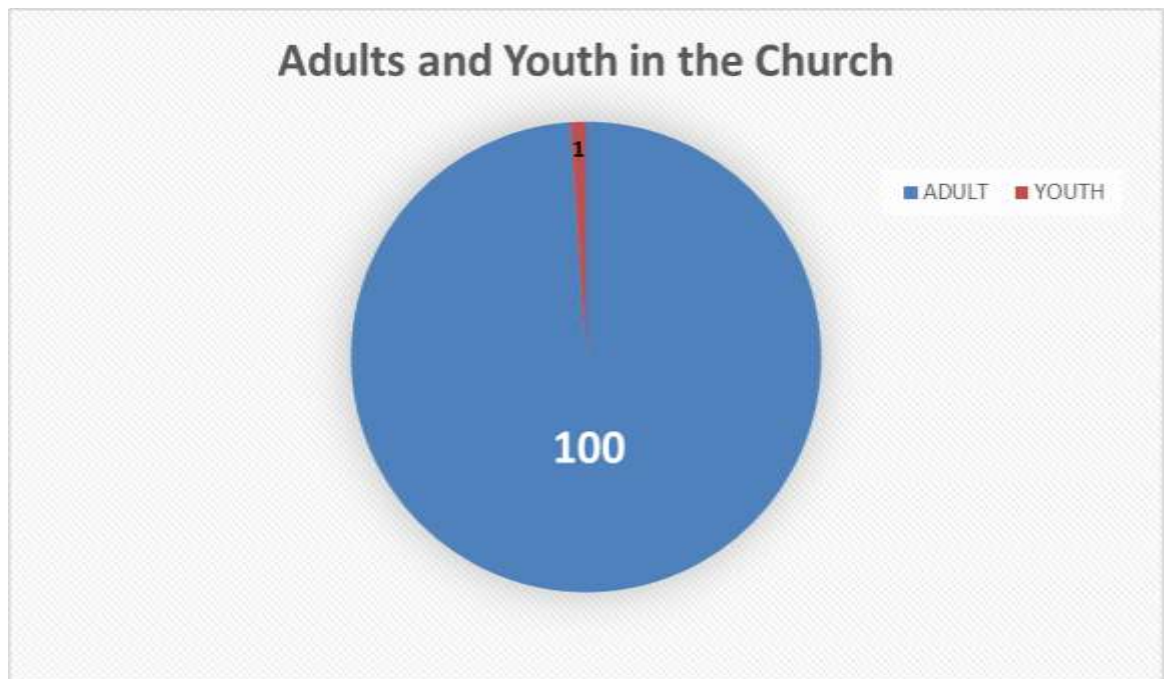


Chart 7. Adults and Youth in the Church



4.5.2 Impact on Society

There is a clear evidence that social outcasts like wee smokers and drunkards as well as prostitutes have received transformation and aided to an honorable vocation. The poor and needy have received maximum care financially and materially. Affordable quality education and health care have been placed in the doorsteps of the communities. At the moment, 7 youths are gainfully employed through the financial support the church gave to them to acquire vocational training such as tailoring and seamstress. Again, a man who was nearly arrested in the Church by the police for his inability to settle his bank loan was saved by the Parish Priest who sees himself as 'Persona Christo', in Latin which means 'another person of Christ'. The man's debt was paid to the bank through the Priest's intervention. The Parish Priest who arrived in Wamfie on 22nd December, 2018 from USA came along with 11 beautiful pianos which has been distributed among some organizations and individuals in the society. 3 were given to three Saint Paul's Catholic Church choir masters, 2 to the Church itself and 1 to the Mater Dei basic preparatory school in Wamfie. The rest were given

to other organizations outside the Wamfie Parish; Catholic University had 2, Notre Dame SHS in Sunyani, had 1 and Gilberto SHS also had 1. In fact, the Priest's vehicle is sometimes used as ambulance to carry sick people to the hospital whenever it is urgently needed. This was done to promote music and entertainment in the church and in the society. Above all, to make the church attractive in order to enhance soul winning into the church.

4.5.3 Rural and Christian Mission

Activities involving evangelism and rural environment as indicated in chapter 2, section 2.6 goes with a lot of challenges. Saint Paul's Catholic Church is situated in Wamfie, now Dormaa East District. Since it is located in the rural area, challenges of rural areas have influenced the Church with Christian outreach. Witnessing in rural areas is confronted with lack of finance. It is obvious from the responses received from the respondents and the interviewees that financial constraints has crippled the church, making it difficult to meet their target in evangelism. The majority of the natives of Wamfie rely solely on farming activities which usually earn them annual income. In view of that the society dedicate greater part of their time on their farm work. One can leave for farm very early in the morning and return very late in the evening. Sometimes, the church has to support them financially in order to promote cordial relationship before one can reach them with the gospel. With regard to the data collected, there is no doubt that the intrinsic motivation that one needs to evangelize has dwindled. This suggests that in the rural areas people are so busy that they spend all the time for themselves and on their occupation.

4.6 Conclusion

This chapter examines and analyses the raw data collected from the field. The involvement of St. Paul's Catholic Church in factors hindering personal evangelism was investigated. The work found out that the Church's involvement in gospel outreach is not all that strong especially, through personal evangelism.

It is obvious from the analysis made from the data gathered that evangelism in general and personal evangelism in particular plays a pivotal role in the growth of every church. Another reliable generalized deduction is that believers don't only see personal evangelism as a means to increase church membership, give diverse forms of support to both individuals and organizations in the Church and the society as a whole but most importantly an approach to win souls for Christ. The success of this approach depends solely on the readiness of their listeners to give them a warm reception. This implies that the Catholic Church does not see evangelism to be considered as putting in much effort to organize gospel crusades or house-to-house or personal evangelism like the Pentecostals or the evangelical churches such as the Pentecost Church and the Jehovah Witness Church do. Presumably, their focus is on the message of Christ that recommend humanitarian aid to prisoners, the sick and the poor to please the father. (Matthew 25:31-46) and the Christ-like lifestyle of the believer (Acts 11:26).

The cause of the cold reception people give to Gospel preachers today is as a result of the modernization of the society which looks unwelcome to visitors. This is because we are in an era where hypocrisy and wickedness among humankind are increasing in an alarming rate. In view of that it will be better if the church could draw the public attention through publicity before visiting them to share the gospel with them.

Church leaders should prioritize to preach more messages on the great commission than prosperity messages. Apparently, it is the work of the Parish Priest or the leaders to equip the saints for the work of the ministry. Alter call after every sermon should be considered very crucial; a period to save souls. Above all, church members should be given enough motivation to commit themselves to personal evangelism (Prov.11:30).

CHAPTER FIVE

SUMMARY, CONCLUSION, AND RECOMMENDATIONS

5.1 Summary of Study

The objective of the study was to investigate the factors hindering personal evangelism in Saint Paul's Catholic Church in Wamfie of Dormaa East District. It is both qualitative and quantitative study that samples the view of the Parish Priest, leaders and church members using questionnaires and interview guides. The sample compose of one priest, 11 key leaders, 20 Men's fellowship members, 10 Women's Fellowship members and 18 CYO members of the congregation. The ideas of other authors was reviewed on evangelism, specifically personal evangelism. Historical background of Catholic Church and the Saint Paul's Catholic Church in particular as well as the field work conducted disclosed the various approaches the Church uses to evangelize and the factors hindering personal evangelism in the Church.

Regarding the qualitative and the quantitative analysis of the results of the study, the major findings are summarized as follows The Catholics understand that evangelism is not about preaching the gospel to the lost or the public perceived be unbelievers or sinners but throwing light on the doctrine of the Church to them as well. The position of the Saint Paul's Catholic Church are as follows; envisaging converting others, helping every individual to know Christ practically, displaying the plaques and pictures of Jesus on the streets, internal programs to revive members, and invite the public, social interventions, the use of biological and normal means to increase their membership. The contribution of the Saint Paul's Catholic Church is also perceived to be based on humanitarian approach and these involve; to support evangelization through human support in the form of financial and material aid, provision of

affordable or free health care to the public and provision of quality education at a cheap cost.

First and foremost, it has been observed that most of the members in the Church find it simple to distribute tracts or pamphlet to people inviting them to church. This is because one does not need to spend much time or talk so much whether those they are to witness to are strangers or not. In addition, most leaders prefer open air evangelism where they get the opportunity to minister to a large crowd of people, usually, during Easter, Christmas and Grotto programs. It also became clear that the church's obedience to the Great Commission, according to Matthew 28:19 is not given the necessary attention by the members. This attitude does not promote spiritual growth of the congregants and the realization of the church goal. Moreover, the church members lack enough training in the area of personal evangelism and the skills to interact with people in order to share the good news with them. Again, shyness and the fear of being ridiculed by the public is another hindrance. More so, modernization which promotes freedom of worship and social media contribute to militate against personal evangelism. Also, Laziness and lack of financial support make it difficult for some people to travel from place to place in order to share the gospel. Furthermore, the lukewarm attitude of the public to welcome believers who come to them with the gospel is another canker. Finally, religious tolerance has demotivated many contemporary believers to spread the gospel since they don't want to step on anybody's toe.

5.2 Conclusion

Evangelism in general and personal evangelism in particular is the center for church growth and the heartbeat of the almighty God on this earth. Therefore, it is very

essential for every church to prioritize its promotion and implementation in the church. The Saint Paul's Catholic Church believes in evangelism but does not give enough room for personal evangelism. Besides the other approaches to evangelism applied by the church, personal evangelism should be encouraged among the congregants since it is less expensive and more effective as compared to many of the approaches to evangelism like, crusades, open-air evangelism and radio evangelism. By so doing, the church will likely grow numerically and spiritually.

5.3 Recommendations

With respect to outcome and findings of the field work, the following are some recommendations that could be considered as strategies that can be used to manage and promote personal evangelism in the Saint Paul's Catholic Church in Wamfie.

First, the Parish Priest and leaders of the church must consider it as their responsibility to encourage every member of the church to pray fervently for the spiritual and numeral growth of the church through personal evangelism and begin to show passion for the lost souls.

Second, sermons on personal evangelism must be preached frequently in the Church. The members must be made to understand that sharing the gospel is an indispensable experience that should not be downplayed by any believer since the Lord, Jesus Christ has commissioned us to evangelize (Matthew 28:19)

Third, the evangelical work should not be entrusted in the hands of few people in the church who volunteer to do the work but rather, the whole church should be given the opportunity to engage in personal evangelism on the last Sundays of every month. This could be done for 45 minutes, after the Sundays Mass.

Four, apart from the whole church engaging in evangelism, the church should have a well- trained evangelical teams who are ever ready to embark on personal evangelism based on a well prepared and favorable time table.

Five, the church should endeavor to raise some funds purposely for evangelical activities. The church can set aside the last Sunday at the end of every two months to raise some funds in aid of personal evangelism.

Six, evangelical materials like tracts should be made available by the church to promote personal evangelism through invitation. Since this method does not involve much talking, many will be encouraged to participate.

Finally, occasionally, the church should make it a point to reward the evangelical team and individuals who outstandingly win souls for Christ and the Church.

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APPENDIX

INTERVIEW PERSONALITIES

The congregation of the St. Paul's Catholic Church, Wamfie, 5th - 10th July, 2022.

Yeboah, Matthew. Parish Priest of Saint Paul's Catholic Church in Wamfie, 11th July, 2022.

APPENDIX II

INFORMATION FROM ST. PAUL CATHOLIC CHURCH

Saint Paul'S Catholic Church Expansion and Development

Wamfie enjoyed some spiritual boost from Father's short stay; some of the faithful received the sacrament of baptism in 1930. They were: Michael Yeboah, Anna Akosua Addea, Francis Kwadwo Gyamfie, Robert Kwasi Oppong, Joseph Addai, Martin Kwaku Gyana, Francis Kojo Fodjour, Augustine Kofi Asamoah, Goerge Kumi and Mr. Antwi.

The priest who visited Wamfie when it was on out-station included: Rev. Fr. J. Fisher: 1932 – 1936, Rev. Fr. Mundy: 1937 – 1943, Rev. Fr. D.K. Tawiah: 1943 – 1944, Rev. Fr. Pas: 1944 – 1946, Rev. Fr. Hubert G.: 1946 - 1947, Rev. Fr. Peter Loozen: 1948 – 1949, Rev. Fr. Backman: 1967 – 1951, and Rev. Fr. J. Valentine: 1974 – 1975

Other priest and catechists who have served the parish are: Rev. Fr. G.O Dohortey: 1976, Rev. Fr. Peter Quin: 1976, Rev. Fr. Joseph Oppong: 1977 – 1978 (Pastoral visit), Rev. Fr. C. O. Brien: 1978 – 1979, Rev. Fr. Martin Joseph Collins: 1978 – 1979, Rev. Fr. Michael Nohilly/Brien Tranor: 1979 – 1980, Rev. Fr. Antwi Boasiako: 1980, Rev. Fr. Geoge Kumi: 1981, Rev. Fr. Richard Kyeremeh: 1981 – 1982, Rev. Fr. Michael B. Appau: 1983 – 1985, Rev. Fr. Domic Antwi Boasiako: 1985 - 1991, Rev. Fr. Paul Agyei: 1987, Rev. Fr. Auahene Dominic, Rev. Fr. Anthony Boahen Kyeremeh (Koodogo), Rev. Fr. Opoku, Rev. Fr. Paul Agyei, Rev. Fr. Ansu Ebo: 1990 – 1992, Rev. Fr. Paul Miky Gyamfi: 1989 – 1990, Rev. Fr. Anthoy Amoako Amoabeng: 1992 – 1993, Rev. Fr. Peter Gyabaah Komor: 1992 – 1993, Rev. Fr. Dominic Asuahene: 1994 – 1995, Rev. Fr. Williams Aguzey: 1995 – 200, Rev. Fr. Paul Ameyaw: 2001 – 2003, Rev. Fr. Robert K. Kwaten: 2003 – 2008

And Rev. Fr. Andrews Nketia: 2008 – 2009, Frs. Alexander Agyepong And Philbert Takyi-Nketiah: 2009 – 2013, Fr. Joseph Frank Kumi: 2013 – 2018 And From 2019, Fr. Matthew Yeboah who is currently the Parish Priest with Fr. Alexander Agyapong in residence.³⁶

³⁶ Interview with Matthew Yeboah, (Parish Priest of Wamfie), Wamfie, Dormaa – East, July 4, 2022.

APPENDIX III
CHRISTIAN SERVICE UNIVERSITY COLLEGE-SUNYANI
DEPARTMENT OF THEOLOGY
INTERVIEW GUIDE

Introduction: My name is Ali Eliaso and Aboagye Evans, BA Theology with Administration candidates working on the topic; Factors Hindering Personal Evangelism: A Case Study of the Saint Paul's Catholic Church in Wamfie of Dormaa East.

Interview Guide for each group and leadership in the Saint Paul's Catholic Church.

These include interview guide for (i) Parish and other Leaders (ii) Men's Fellowship (iii) Women's Fellowship and (iv) Christian Youth Organization

1. Name.....
2. Position/Rank.....
3. Please, when were you brought here to serve as the Parish Priest? (For Parish Priest only)
4. Please, could you brief me on the history of Saint Paul's Catholic Church? (For adults only)
5. Are you a church leader or minister? (i)Yes (ii) No (iii) never mind
6. What is your gender?
7. Your age?
8. Do you consider yourself to be an evangelical Christian?
(i)Yes (ii) No (iii) never mind
9. Do you engage in conversation with other people?
(i)Yes (ii) No (iii) never mind

10. What category of people do you mostly engage into conversation with?
11. Do you normally have chats with non-believers?
(i)Yes (ii) No (iii) never mind
12. Have you ever spoken of your faith to others?
(i)Yes (ii) No (iii) never mind
13. When was the last time you spoke of your faith in conversation with non-believers?
14. Have you ever asked people to come to your church?
(i)Yes (ii) No (iii) never mind
15. How would you describe your church in terms of evangelism?

How far do you agree with the following: (*Strongly agree, Agree, neither agree nor disagree, disagree, strongly disagree*)?

- a. Our church has seen many people come to faith over the last few years.
(i)Strongly agree (ii) agree (iii) neutral (iv) disagree
- b. We often share testimonies in our church of people coming to faith or encountering God for the first time.
(i)Strongly agree (ii) agree (iii) neutral (iv) disagree
- c. Our church expects to see people coming to faith and joining the church.
(i)Strongly agree (ii) agree (iii) neutral (iv) disagree
- d. Of all the activities our church is involved in, evangelism is clearly one of our priorities.
(i)Strongly agree (ii) agree (iii) neutral (iv) disagree
- e. We don't do any evangelism together as a church.
(i)Strongly agree (ii) agree (iii) neutral (iv) disagree

- f. Our evangelism as a church is done through occasional events rather than anything Regular
(i)Strongly agree (ii) agree (iii) neutral (iv) disagree
- g. In our teaching as a church we regularly talk about the need to evangelise.
(i)Strongly agree (ii) agree (iii) neutral (iv) disagree
- h. Our church regularly gives people practical tips and suggestions of how to share Their faith.
(i)Strongly agree (ii) agree (iii) neutral (iv) disagree
- i. Evangelism has definitely become a higher priority for our church in the last few years.
(i)Strongly agree (ii) agree (iii) neutral (iv) disagree
- j. Our church focuses on individual evangelism rather than doing evangelistic activities Together.
(i)Strongly agree (ii) agree (iii) neutral (iv) disagree
- k. I think people in my church are comfortable talking with non-Christians about Jesus.
(i)Strongly agree (ii) agree (iii) neutral (iv) disagree
- l. I suspect people in my church are afraid of causing offence when talking with non-Christians about Jesus.
(i)Strongly agree (ii) agree (iii) neutral (iv) disagree
- m. People in our church seem happy to show God's love in actions, but hesitant or not sure how to speak to people directly about Jesus.
(i)Strongly agree (ii) agree (iii) neutral (iv) disagree

- n. People in our church are much more likely to volunteer for social action projects rather than evangelism.
(i)Strongly agree (ii) agree (iii) neutral (iv) disagree
- o. People in our church are confident to share their faith story with others.
(i)Strongly agree (ii) agree (iii) neutral (iv) disagree
- p. People in our church don't seem to have many non-Christian friends.
(i)Strongly agree (ii) agree (iii) neutral (iv) disagree
- q. I personally have many non-Christian friends.
(i)Strongly agree (ii) agree (iii) neutral (iv) disagree
- r. I personally find that I am comfortable talking with non-Christians about Jesus.
(i)Strongly agree (ii) agree (iii) neutral (iv) disagree
- s. I personally am sometimes afraid of causing offence when talking with non-Christians about Jesus.
(i)Strongly agree (ii) agree (iii) neutral (iv) disagree
16. Do you have/read books on evangelism?
(i)Yes (ii) No (iii) never mind
17. How do you understand the great commission in the bible?
18. Do you believe in personal evangelism?
(i)Yes (ii) No (iii) never mind
19. Does your church have schedules for evangelism?
(i)Yes (ii) No (iii) never mind
20. What would you say is the purpose of evangelism?
21. What are the biggest opportunities in terms of evangelism in your church?
22. Give a bible reference that mandates Christians to evangelize?

23. Was there an instance where Jesus engaged in evangelism?
24. Is it beneficial for Christians to evangelize? Why?
25. What is the cause for you not engaging in evangelism?
26. What is your motivation for evangelism?
27. Would you encourage Christians to evangelize? Why?
28. How far do you agree to some of the approaches to evangelism in your church? (Tick)

No	Approaches	Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree
1	Open Air evangelism					
2	Door-to-door evangelism					
3	Friendship evangelism					
4	Radio evangelism					
5	Personal evangelism					
6	Using gospel tracts					
7	Lifestyle evangelism					

29. Which of the following approaches to evangelism is not commonly practiced by the congregants of Saint Paul's Catholic Church (Tick)

No	Approaches	Strongly Agree	Agree	neutral	Disagree	Strongly Disagree
1	Open Air evangelism					
2	Door-to-door evangelism					
3	Friendship evangelism					
4	Radio evangelism					
5	Personal evangelism					
6	Using gospel tracts					
7	Lifestyle evangelism					

30. Can you give any approach to evangelism aside the above?

31. Comment on any factors that hinders personal evangelism in your church.

32. Can you give some policies of the church and the impact it has on personal evangelism?