

NAIROBI EVANGELICAL GRADUATE SCHOOL
OF THEOLOGY

*The Role of Church Leadership in Mission:
A Case Study of Deliverance Church Langata*

BY
FRANCIS MUGO MACHARIA

*A Thesis Submitted To The Graduate School in
Partial Fulfillment of the Requirements for the
Degree of Master of Arts in Mission.*

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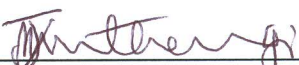
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July, 2008

STUDENT'S DECLARATION

A STUDY INTO THE ROLE OF CHURCH LEADERSHIP IN MISSION.A
CASE STUDY OF DELIVERANCE CHURCH LANGATA

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

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

(Signed)

_____ *Francis Mugo Macharia*

July, 2008

ABSTRACT

The purpose of this study was to understand the role of church leadership in mission. The research was a case study done at Deliverance Church Langata. Data was gathered through Questionnaires and interviews and the researcher accessed church documents.

Literature review related into this study was done from scholars who are relevant in the field of mission and leadership. The researcher examined the role of church leadership in mission with the knowledge from scholars on the following subjects:

1. Unevangelized people group.
2. Church leadership.
3. Understanding mission.
4. Activities in mission.
5. Church leadership in mission.

The finding in this study shows unclear responsibility between the church and the field of mission. The church leadership has a big role in transforming their congregation to be responsible agents of change to the mission towards the unevangelized people. Out of the findings it was found that lack of concentration in the leadership towards mission has created this big gap between church and the unevangelized people. The biggest factor is lack of training and mobilization.

Based on this finding in this study, recommendations are that the church leadership should embrace mission to the unevangelized people. It should be a full fledged department in the church that will help to ease the challenges currently crippling in the areas of mission.

To

My Wife Esther, our children Loise Nyambura, Alex Benson Macharia and Samuel Mburu. May your love extend beyond borders as you reign in God's blessings.

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I am indebted to my wife Esther for the support she gave during my studies in Negst together with my children. Their prayers and support has helped me complete this task.

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LIST OF ABBREVIATIONS

DCL: This is the abbreviations for Deliverance Church Langata.

ACM-FTT: This means, African centre for missions- finishing the task. This is a Christian organization working in missions.

CHAPTER ONE

INTRODUCTION

Having served as a pastor for 8 years, the researcher has always asked himself what the role of leadership is in mission. The information taken for the unevangelized people in Kenya; many people blame it on church leadership. As far as the researcher understands, the church leadership in Deliverance Church Kenya is doing well in missions. There are meetings especially in the areas surrounding the churches where big evangelistic meetings are held. The researcher is one among the pastors with Deliverance church Kenya that was started in 1969. From the church constitution the objectives and vision of the church is to preach the gospel of the Lord Jesus Christ as He commanded in the great commission (Mt 28:18-20), to support and conduct evangelistic mission abroad and send missionaries to unevangelized places, and establish and develop sister Deliverance congregations in other places.

For the last thirty eight years since its inception the church has continued without significant impact on mission especially to the unevangelized people. Also the church has no central training centre to equip the ministers with the right tools for the mission work.

From this background the researcher sought to find out and discover on the role of church leadership in mission to the unevangelized people. This study shows how Deliverance church Langata Leadership has carried their role in the mission to the unevangelized people. Deliverance church Langata is a congregation of Deliverance church Kenya.

Problem Statement

There is a great need for mission to the unevangelized people. The concern is that the church leadership has been mobilizing its members for missions around their churches but not to the unevangelized people. The problem addressed in this study was to understand and establish the role of church leadership in mission to the unevangelized people in the case of Deliverance church Langata.

Purpose

The purpose of this study was to understand the role of church leadership in mission to the unevangelized. Also to find out the activities done by church leadership that is geared toward mission. It also sought to find out how the church leadership has affected its members' commitment on mission. The researcher aim was to provide information that could help church leaders in other interested churches and the body of Christ to use and wake up to the call for mission. The researcher's joy would be that the church leadership would use the information and put it into reality.

Significance of the Study

The study is important in the contribution to Mission in that:

1. The church leadership should find its place in influencing their members to reach the unreached with the Gospel.
2. The church leadership will understand that it has a responsibility in fulfilling its vision to reach the unevangelized people with the Gospel.

3. The church leadership should have a record that serves as a testimony which shows that it's fulfilling its vision to the unevangelized whose needs the saving grace of our Lord and Savior Jesus Christ.
4. It will serve as a tool for other interested church leadership and scholars to use.

The study aimed at giving insight into the role of leadership in mission with Deliverance church as the case study. Understanding the role played by the church leadership in mission helps best the effectiveness of the church in mission field. This helps in fulfilling the Lord's commission in Mt. 28:19-20, Go ye and make disciples of all nations.

Research Questions

1. What is the understanding of church leadership at Deliverance Church Langata on mission?
2. What are the activities co-ordinated by the church leadership in Deliverance Church Langata on mission?
3. How has the church leadership of Deliverance Church Langata affected the members' contribution to mission?

Delimitation

This study was not concerned with issues outside mission and has not gone deeper in the leadership structure. The research study was limited only to the unevangelized people. Deliverance Church has many churches in Kenya, but the study was focused on the role of Church leadership in Deliverance Church Langata.

Limitations

The study required the researcher a lot of time in collecting the data; hence time was a limiting factor for the research had a short deadline and was also involved in other studies in class. The use of a case study is limiting in that more data would have been collected from other churches in the organization. The researcher was also limited in the funding of this study. He had to limit himself to collect data from the church leaders and key members who have been in the church for a long time.

Definition of Terms

The terms used in this study are as follows:

Role: In this study the term will best fit as the function or task.

Leadership: This is a team of leaders entrusted in the church in giving people direction and making decision for the welfare of its members. The aim is to help the church in fulfilling the vision.

Mission: In reference to this research mission will be defined as, carrying the gospel across cultural boundaries to those who owe no allegiance to Jesus Christ, disciplining them to become responsible members of his church. Mission in this context is to the unevangelized group.

Unevangelized People/Group: These are the people who have not heard the gospel. Daystar University has defined them as “unreached people, a people among which there is no indigenous self-producing church movement in its midst. This means a people group has no strong churches pastured by the own people using their own language and these churches are actively evangelizing their people and planting daughter churches” (Daystar University 1995, i). Some of this people have no church that can identify and majority have never heard the name of Jesus.

Deliverance Church Langata: This is a local church, a branch of Deliverance Church Kenya which is the case study. It is interested in seeing progress among the Munyoyaya and has set missionaries there.

Munyoyaya: These are a marginalized group of people living along Tana River at Madogo near Garissa Town in North Eastern Province of Kenya.

CHAPTER TWO

LITERATURE REVIEW

The Literature in this study was on the following headings: Unevangelized people group, the church leadership, understanding mission, activities in mission, church leadership in mission. The researchers concern was to carry out a study on the role of the church leadership in mission. Many researches have been done on church growth but the researcher has tried to engage with literature in finding out the level the church has affected the unevangelized people.

Unevangelized People Group

There is a big challenge in the church for the unfinished Business. The unfinished business is for the group of people that are not evangelized of which the church has scant information. Winter gave the definition of the unreached people; the unevangelized in this context is a group among which there is no indigenous community of believing Christians able to evangelize this people group” (Conn 1984, 35). They are people hidden behind the closed door of culture sealed off from our Christian witness. This is the task of the church to fulfill its biblical mandate by reaching them. Winter referred to different Scholars where others like Wagner and Dayton says it a group that is less than 20% practicing Christian (ibid., 24).

The academic argument given by Winter is helpful in that the use of 20% idea would affect the thinking of the church towards the unevangelized people. The church would miss to see the urgency of reaching these people in who have a percentage

identified with Christ. Winter will be remembered for this contribution. He says “In March, 1982, a number of major entities involved in the unreached people, the research arrived at a consensus to the effect that unreached people group should be defined as a people group within which there is no indigenous Community of believing Christians able to evangelize this people group without outside (cross-cultural) assistance” (Conn 1984, 44). In this definition the Researcher sees that there are people in need of outside assistance that the church needs to evangelize so that they can make disciples from the community, who can evangelize their own people.

Some of the Unevangelized People in Kenya

The unevangelized group can be identified, “about 9% of Kenyan’s population belongs to People only marginally impacted by the gospel” (Johnston & Mandrake 2001, 382). It is the biblical mandate that this number be reached with the Gospel. Among those who need to be reached are the largely pastoralist animistic people of the North and the West, the Asian community, the Somali in the North East, the Coastal Swahili and Arab population, the nine Mijikenda peoples of the Coastal Hills and the largely Muslim Oromo -related people of the North East. This shows how important mission is and requires haste.

The Church Leadership

Leadership as the word sounds is concerned in leading people, in relation to the church it means being the guide to set up policies, vision and mission for the church to follow. Van Engen explains that

Leadership happens as a corporate even when the believing community allows certain members to act as its leader-catalysts, inspiring it toward greater exercise of a whole range of spiritual gifts distributed throughout the members. Leaders, then become the creative, motivating, visionary,

enthusiastic, positive and forward-looking catalysts to mobilize the people of God in mission in the world (1991, 165).

The leadership in this context is the church which has a duty to lead the members in fulfilling their calling, a calling not made by a human being but by God. In this regard the church leadership should realize this is a higher calling that has a great reward. The leaders should be people of integrity, those who deserve honor among the community they lead. A church leadership is composed of spiritual mature Christians who have a good relationship with God and people. "Christian leadership then is essentially done through the communication of the will of God to God's people. This in turn is done mainly through the ministries of preaching and teaching. So a leader's chief task is to preach and teach" (Fernando 1985, 133).

Church leadership is a responsibility and not a position. Those who hold leadership position in the Old Testament were servant leaders.

The Lord's prophets were called servants because they were to serve for the benefit of the lord's people. The prophets were sent to remind people of their covenant relationship with God, and to plead with them to be obedient to that covenant so that they might know the blessing of their God. It was the service of the prophet, by oral message and by written word to teach God's people his truth to rebuke their errors, to correct their faults and to instruct them in righteous behavior so that God's people might be thoroughly equipped for every good work (2 Timothy 3:16-17) (Usei-Mensah 1990, 9).

The church leadership should be dedicated, to do the work of leading the church and fulfilling the vision. It is the voice of God called to prophecy to the congregation to be obedient to God's mission. Those who have been seen campaigning for promotions are not true leaders and so they lose focus of serving God and other people. This kind of leaders misses the true vision and destroys the church. Hiebert states that, "We need to focus on building people rather than programs" (1994, 145). A strong church leadership must understand that God has called them to disciple the nations and to reach those who do not know Christ.

Sanders observes that “God prepares leaders with specific place and task in mind” (1994, 51). The leaders see possibilities and use opportunities to accomplish the task. Without this there cannot be any mission. Mission come in as a result of the leadership burden to reach to those opportunities, reaching the lost and entering through the open doors that God has opened. Their may be obstacles in fulfilling the set mission but a positive church leadership does not give up. It breaks through obstacles by faith and has the joy of reaping the harvest.

Fernando observes that “the scripture presents lostness as a motivation for evangelism although in a somewhat indirect way. The lostness of the Jews, lay behind Paul’s heart desire and prayer to God for the Israelites that they may be saved (Romans10:1)” (2001, 231). Paul as a leader was seeing an opportunity to reach the Jews who were lost. He saw the task and considered it possible to accomplish it.

Schaller says, “Leadership is thinking ahead, planning for future, exhausting all possibilities, envisioning problems and dreaming up solutions to them, and then communicating the possibilities and the problem-solving ideas to the decision-makers” (Acts April/May/June 2002,35). The church member can accomplish a lot with a serious leadership that know its works.

Understanding Mission

Escobar points out that “mission exists because God is a missionary God who sends his people to be a blessing to all mankind”. He adds that “Mission begins in the heart of God and it is His initiative to which we humans respond.” He emphasizes that, “When the human dimensions of the missionary task overtakes and determine the way to which mission is carried on, it becomes a human activity without redemptive power.” (2003, 92-93). This emphasis is very important thought in

understanding of mission. The church leadership should understand that the churches exist to carry on God's activities in the earth and this is what it was called to do. It should follow God's direction which is leading people to the lost, the unevangelized people in the community. The church leadership should make sure that "the local church is to be God's school for spiritual development of his children and the learning of scriptures" (Staunch 1995, 81). It is in this God's school those members are made to understand what the scripture say in areas of mission. Their developments make impact to those outside the church.

Escobar adds to the contribution of McGavran that "The great single change in the definition of missiological terms has come with the recent expansion of the word mission to include everything the church ought to do and everything that God wants done both inside and outside" (Glasser and McGavran 1983, 53). To hold to this term would limit the mission of the church. McGavran states that "The classical meaning of mission is evangelism and service across cultural barriers intended to bring men and women to knowledge of the savior and persuade them to believe on Him and become His followers in the fellowship of the church" (ibid., 1983, 54).

The key words, across cultural barriers are very important for it includes the mission to the un-evangelized people group. In whatever means, the gospel will be preached with this kind of understanding. Isch observes that the local New Testament church was a "strategic centre" for mission. In addition Isch points out that, "Antioch is the New Testament church which serves as a model for the missionary church. It understood its mission to evangelize both nationally and internationally" (2002, 67).

The unevangelized people have no other help if the church leadership does not understand its role in mission. Shepherd in Horner speaks of the Wheaton declaration that affirms that "the unity of the church of Jesus Christ is directly and significantly

related to her world wide mission” (Horner 1968,123) The researcher is certain that a church that is busy in mission has an understanding of Biblical mandate and thus remain in unity. The church today is involved more in fighting for supremacy or position of leadership more than it is involved in mission hence unity has been lacking among brethren. Greenway gives the wrong motives of mission as:

a desire to be admired and praised by others, a research for self fulfillment, without regard for self emptying (Philippians 2:5-7), the pursuit of adventure and excitement, ambition to expand the glory and influence of a particular church, denomination or country escape from unpleasant situation at home, we must ask God to replace them with right motives so that our service may be pure and acceptable to him (1999, 17).

When mission misses its right trend then those who ought to be devoted in mission find themselves busy satisfying their flesh desire. According to Greenway some of the things the church does are secondary and hinders the members to understand their role in the mission field. If they could get to understand the primary duty then Christ could be known even to those unevangelized people who are dying without Christ.

Activities in Mission

There are different activities that can mobilize and motivate people for mission. Below are some of these activities:

Prayer

Prayer is a required tool to any missionary who seek to be relevant in the mission field. Being relevant is not only about believing but also praying. Greenway quotes from Zwemer who says “That prayer and missions are so united that it is impossible to think of one without the other” (1999, 80). The church leadership that has a heart for mission will lead and mobilize its members to pray. Greenway adds that “when prayer for power of God to do the work of God becomes the petition of

every Christian, all the problems in mission will be solved” (ibid., 81). All this is a fact that prayer can do a lot in mission. You cannot separate prayer and the mission journey.

Prayer is the only means of communication to God, the author of mission. Lack of this communication means lack of guidance to the mission field. It is through prayer that the battles that crop up in the mission field are won. “Biblical mission sees God as active ‘mediately, through the church as it engages in great commission. This New Testament understanding is radical indeed. It makes intercessory prayer to be in the words of David Wells” the ultimate rebellion against the status quo” (Hesselgrave 1998, 211).

It shows that through prayer victory is secure. This is won on the knees, way before the church reaches to the Unevangelized people. It is through prayers that the church and its leadership can penetrate the mission barriers and conquer any kind of opposition. Cedar says that, “there is great potential power in prayer. The early church discovered this basic truth right away. In fact, the church was born in the midst of a powerful prayer meeting (Acts 1:13-14). The church’s expansion from Jerusalem to the uttermost part of the earth was as a result of prayer” (1998, 30-31).

The Bible has many examples of men of God who touched their generation through their prayer life. It is from this point that Cedar points out that the disciples had a communication with God. Through this they had fellowship and their number increased daily. Prayer is the tool that has been so hard fought by the enemy, a tool that any serious and committed Christian ready in mission should thirst for.

Training

Training is important in any church leadership. Prime refer to Jesus and His disciples saying that, “for three years he gave himself to training them and developing

their potential” (2005, 61). The researcher observes that this is the foundation for any local church that has a vision for mission. Jesus, is the head of the church but he started by training His leaders. He valued the important of training his follower before sending them to the field. In this he laid a foundation for the bigger work, the ministry ahead after his departure.

Prime suggests that “established leaders should recognize their responsibility for training and equipping leaders. An essential quality of leadership is the ability to equip others to lead. We must ask ourselves whether or not we are seriously engaged in this task” (2005, 64). Greenway contributions on training states that, “The training and orientation programs of Western and non-Western workers must be enriched by studies dealing with the relation of culture and Christianity. The principles and methods of cross- cultural mission work are an essential part of all pre-field training”(Conn 1984, 81).

The researcher observes that the church leadership cannot tell member to go out for mission without training them on how to go and the tool to carry on the way. “The early missionaries understood that their commission to make disciple of all nation involved the ultimate in communication –not only reinforcing the Christian message behaviorally, nor simply delivering it verbally in writing or speech but also persuading men and women to be converted and become faithful and fruitful followers of the master” (Hesselgrave 1991, 81).

Finances

The researcher finds Greenway’s observation real where he says that “people in mission engage in an enterprise so great and difficult that it can be accomplished only by the power and will of God. Missionaries and those who support them,

therefore, must be people of faith. Their faith will grow as they obey Christ's command, to go and make disciples" (1999, 134).

Mission cannot be done without finances. There is a need of financial support to do this noble task.

It is interesting to note that the Macedonian Church not only gave beyond its ability, but also begged for the opportunity to financially participate in the ministry, despite its extreme poverty. If only God's church around the world today would be accused of such generosity, Ministries would be freed from economic dependence because of obedience of God's people (Roost 2006, 70).

The researcher observes that for the church to run effectively and affect mission, then the church leadership should remind the members of the "need to understand or practice stewardship. Jesus indicated that the grace of giving is the litmus test of stewardship and discipleship" (Roost 2006, 66).

Witnessing

The scripture clearly gave the biblical mandate of every church member. When the apostles had come together they asked the Lord Jesus on restoration of the Kingdom of Israel. Jesus gave them the important issue, which is to receive power of the Holy Spirit to witness in Jerusalem, Judea, Samaria and to the end of the earth (Acts 1:8). The church leadership should create awareness to the members to understand that this is the mandate from the Lord and Master Jesus Christ. "What we do for Jesus' family is the same as doing it for him. Good work and generosity can be an example and inspiration for others to copy and they thus produce an ever increasing harvest" (Steadman 1999, 153).

The members should know that they are ambassadors of the Lord and they represent him in this earth. How happy is the Lord when he sees his people busy in the harvest field? Jesus said to his disciples, the harvest is plentiful, but the laborers

are few; therefore pray earnestly to the Lord of the harvest to send out laborers into his harvest (Mt 9:37-38). The church leadership has a duty in continuously reminding the members of their spiritual duty. This duty is doing the work of reaching out the unevangelized people on Christ behalf. The church can only be felt if only it accomplish its goal on mission. It is in this that people will see the love of God in action hence embrace the faith. The question remains as to whether the church leadership is willing to train the members on mission. "Christ group likely to grow is made up of numerous dynamic witnessing in frequent contact with non-Christians in their community. The leader of the Christ group exerts his or her influence to make sure a proportionately large number of 'outreach lay people' are recruited, trained and sent out into the community" (Yamamori 1993, 94).

Church Leadership in Mission

The church leadership can only be felt when it touches on the life of the people. The vision and mission should be effective so that it can cause influence. The rest of the members of the church have to get a leading team that think ahead of them. This are the people that see problems and make decisions that pave way to solutions. This process taken in God's harvest field helps in mission movements. The church leadership primary responsibility is to make disciples who work on disciplining others.

As from the early church, Christianity was known as a movement. The leaders were mission minded always ready to obey the command of the Lord to take the Gospel to the nations. Goldsmith points out that "considerable debate has raged as to whether this final command of Jesus is given only to the original eleven disciples or to all the followers of Jesus throughout history. Many of the early church fathers and

likewise the reformers limited its application to the first disciples to whom it was actually given. William Carey stood against this limitation Carey boldly declared that Matthew 28:19-20 demands that all followers of Jesus must have a vision for Worldwide Mission” (Goldsmith 2001, 199). The followers followed the Apostles doctrine (Acts 2:42) and preached the gospel without any fear. This ought to continue.

Mission was initiated by God from the beginning. Goldsmith emphasis that, “as has been evident again and again in this Gospel there is a definite line of continuity not only from Israel to John the Baptist and on to Jesus, but also from Jesus to his first disciples and to the church. It would seem inconsistent therefore if this command were only for Jesus original disciples” (ibid., 199). This Godly line and process in mission is what the devil has been trying to destroy. Van Engen says that, “anyone who downplays the importance of the local congregation in relation to mission must carefully consider its unique identity and purpose in the World as a community to the King” (1991, 104). The local church has a great work to do in the Mission field but there cannot be any mission church without the leadership leading their members to the vision, to reach those unevangelized people.

As the church leadership run with the vision the members will hold to the vision, transforming the local church into an active church ready and busy in missions. Van Engen states that;

Ever since Pentecost, some have stood to remind the church that all Christians are called to ministry, and leaders are called for the sake of all the people, not as a separate class. From the Pentecost through the protestant reformation to early Pentecostalism, the Charismatic movement, and the emphasis on body life and the gifts of the Holy Spirit – always there has been a call for a broad range of gifted leaders to facilitate and mobilize people in mission (ibid., 166)

When church leaders understand their divine calling the work of mission is simplified. From the New Testament it shows that Jesus plan was to establish a team of leaders who could disciple others. The leaders in the local church ought to have the right attitude to mission. The leader ought to motivate people in mission field. Peter in the epistles writes to the spiritual leaders telling them to be example to the flock (1 Peter 5:3). The flock follows the vision of the church leadership. “The greatest of motivational principles is people do what people see. As adults we are still playing follow the leader. Nothing will more effectively inspire you to change than having a beautiful example to follow. My attitude came as a result of proper modeling by parents” (Maxwell 1993, 169).

Church leadership has a great task. The leaders have to emphasize on the need of mission to the unevangelized people. This is also a good testing to prove that the leadership has a heart in mission.

Once spiritual leaders understand God’s will they will make every effort to move their followers from following their own agenda to pursuing God’s purposes. People who fail to move people on to God’s agenda have not led. They may have exhausted cajoled, pleaded or bullied, but they will not have led unless their people have adjusted their lives to God’s will (Blackaby 2001, 21).

Today in our country there are many churches, if all were fulfilling Gods agenda the work of mission would be very little. The challenge is that the church leaders have forgotten the greatest calling, that of winning souls to the kingdom. God’s heart is in mission. “There are more than a billion people around the world who may be counted within the Christian church in one way or another. And yet there are more than three billion others who are outside the shepherd’s fold. If the church is for everyone, why is not everyone in the church?” (Van Engen 1991, 55-56). This is the message that Jesus left the church to continue with, that of reaching the lost and bringing them to his church in order to grow as disciples.

Daystar report on the unreached People, a term they have used emphasize on the church to strategize and reach the hidden people. The report says that,

Daystar's 1983 report had far reaching effects. Its impact has been that four of the five "unreached" without crossing cultural workers on site now have workers. New mission boards have emerged, both indigenous and foreign with an emphasis on the unreached peoples. An increasing number of indigenous missionaries have answered the call and cross-cultural missions outreach. Our concern for the unreached people must increase (1995, iii)

When church leadership takes its right role in mission great thing happens. This calls for the leadership to educate and mobilize its members to this important exercise.

From the report of Daystar University it shows that it was effective. The effect of mission to the unevangelized people was felt, for a number of indigenous missionaries answered the call to cross-cultural mission outreach.

If the church leadership fails to reach the unevangelized people it ought to blame itself.

Failing to lead well not only affects the leader but it also can cause irreparable harm to many other people both inside and outside the organization. On the other hand, influencing people to achieve God's best for them and for their organization brings an irrepressible joy and sense of satisfaction that makes all the efforts to lead others a worthwhile endeavor (Blackaby 2001, 176)

According to Blackaby the responsibility of mission is the leadership itself. Any failure for God's agenda to be fulfilled lies in the leadership of the organization. This calls for the leadership to measure itself and find out whether it is influencing the local church to the unevangelized people. The church has a majority of young people who have the energy to do exploit for God. Osei-Mensah says that, "we also need leaders who can disciple younger ones and bring them into the stream of work for Jesus Christ" (1990, 54).

The church leadership has a task to do. Maxwell observes that "it is necessary to change the altitude in order to change the performance" (1994, 14). When the church leadership embraces the vision of the church, it is easy to influence the

members in the right direction, hence accomplishing the right goals. Warren wrote on the role of a pastor who is a member in the entire church leadership. He says that,

God is at work in the world, and He wants you to join Him. This assignment is called our mission and it is different from your Ministry. Your ministry is your service to believers in the body of Christ, while your mission is your service to unbelievers in the world. God created you for both. Fulfilling your mission in the world is the fifth purpose of life (worship fellowship, discipleship, evangelism and mission) (2002).

This is an eye opener to any church leadership as it does its work in the church. There should be a balance between the two; the ministry to the believers should set a base for mission to the unbelievers. The church leadership has not been called for one of this but for both ministry and mission.

Osei-Mensah observes that, “if we servants, weak and penniless and powerless, and know it and cast ourselves upon the resource of God, there will suddenly come into play an aspect of the Gospel which has not been seen for a long time. Men and women will begin to see the power of the Gospel as they have never seen it before” (199, 69). Effective leadership will inspire people to do their best (D’souza 1994, 64), to communicate clearly and keep morale high. Those who were sent to the mission field require a lot of encouragement. Kadalie gives his insight on the art of influence that the leader should not “wait until people do things exactly right before you praise them. Praise progress” (2006, 43).

In conclusion the church leadership should influence the people in the right direction. The Christian community has been called to become a witness, which is to share Christ love to others who have not tested it. “The church is called to evangelize out itself. Inside it is called to worship and minister to one another. The work outside often can be done in neutral territory, but work inside calls for ‘sacred’ space and time. Christ ministered on the streets, but periodically he took the disciples and withdraw into the country wide” (Hiebert 1994, 184). The church leadership should

lead its followers to the master's principle. He did it, so let His followers practice it. "Satan couldn't stop the disciples of the first century from what some might call a revolutionary movement, and he cannot stop today's disciples. The message is the same, the power is still available, and we have more numbers and more helps than ever before" (Task and Goodall 1999, 86).

CHAPTER THREE

METHODOLOGY

In this chapter, the researcher used qualitative method of research. According to Creswell, the “qualitative research is an inquiry process of understanding based on distinct methodological traditions of inquiry that explore a social or human problem, the researcher builds a complex, holistic picture, analyses words, reports detailed views of informants and conducts the study in a natural setting” (1998,15).

Creswell cites four designs of qualitative method that is “ethnographies, grounded theory, case studies and phenomenological studies” (1994, 11-12). In this study, case study was used. A case study is an empirical inquiry to help the researcher get as much information as possible. “A case study seeks to describe a unit in detail in context and holistically. It is a way of organizing educating data and looking at the object to be studied as a whole. In a case study, a great deal can be learnt from a few examples of the phenomena under study” (Kombo and Tromp 2006, 72).

Data Collection

There are various ways of collecting data. In this study, it was collected through questionnaires and interviews. The researcher recorded down the responses from the informants. The researcher used both open and closed ended questions. The questionnaire was prepared in a way that it helped the purpose of this research. The

researcher consulted and also produced few copies for pilot testing. The researcher got church documents that added information to the data.

In the questionnaires that are in appendix A and B, the researcher used both open and closed ended questions in that, “closed-ended questions are easier to analyze since they are an immediate usable form ... open-ended questions can stimulate a person to think about his feelings or motives and to express what he considers to be most important” (Mugenda and Mugenda 1999, 73).

In both cases the researcher has preferred to use both questionnaires and interviews to the informant especially to the pastors in the church leadership. Reason is that interviews make it possible to obtain information that could not be given in a questionnaire. “Interviews are advantageous in that they provide in-depth data which is not possible to get using a questionnaire... interviews yield higher response rates mainly because it is difficult for a subject to completely refuse to answer questions or to ignore the interviewer” (ibid., 83-84).

In this study it was not possible to interview all the potential informants within the short period of this research. The researcher interviewed the senior pastor, and other pastors’ in the church. The researcher also gave questionnaires to elders in the local church council and other departmental leaders who gave their contribution to the data. According to Sogaard, “we need to select interviewers who in a given situation are most likely to obtain accurate responses. The selection should therefore, focus on those whose background and appearances are compatible with those in the sample and who would gain their accept and trust” (1996, 17).

Pilot Testing

The questionnaire and interview questions were pre-tested at Nairobi Evangelical Graduate School of Theology. This was by giving selected students and

finally my superior who checked and found they are relevant to the study. Corrections were made after pilot-testing before they were taken to the informant for use.

Data Entry

The researcher got an access to data through the Senior Pastor of Deliverance Church Langata. He introduced the researcher to other leaders. The researcher did not need an introduction letter from the Dean of Academics. The researcher informed the Deliverance Church Langata leadership of his reason to collect data and got appointments for interviews. The researcher maintained the rules of data collection that “the researchers must fully explain the research in advance” (Kombo and Tromp 2006, 107).

Research Instruments

The questionnaire was given by the researcher to the informants. The researcher used both closed ended and open-ended questions in the questionnaires. The researcher conducted personal interviews in the same research. This researcher also got access to Church documents that included missionary reports, Church bulletin and minutes that were related to the study.

The researcher got the information gathered from the church leaders and church members with the help of a questionnaire and interview questions. The sample of these research instruments can be found in Appendix A and B.

Population

Sogaard states that “the study population is the aggregate of elements from which the sample is actually drawn...the study population will therefore be smaller than the actual” (1996, 114). The population in this study included the Senior Pastor, Associate Pastor and other Pastors. There are other leaders from the local church

council and departmental leaders. The church members who were included in the general questionnaire and considered as the informant are those who were committed members. This was made possible by the support given from the church administrator. The researcher undertook five interviews. The time taken for each interview was an average of one hour. The researcher also collected data from the questionnaire, fourteen for the leaders and twenty three for the other members. The total in number of the participants in the questionnaire was thirty seven persons.

CHAPTER FOUR DATA ANALYSIS

This chapter gives the description of the data obtained on the role of church leadership in mission. The findings that come out of the questionnaire and interviews with the church leaders and questionnaire from the church members, as well as information from the church documents helps in answering the research questions. There are three research questions that were addressed in the findings of this study.

Research Question 1.

What is the understanding of church leadership at Deliverance church Langata on mission?

The analyses for the research question were received from the Questionnaire (see Appendix A).

In Question 6 which was answered by 14 leaders, “the Question was, “Does your church have a department of missions?” From the findings, 71% responded by saying that the church has a mission department. The rest 29% answered Question 7 “If No, Why? They seem to be in agreement and have an understanding that though they have no organized department for mission in the church they have a mission station which the leadership council co-ordinates in Madogo, among the Munyayaya tribe in Tana River district. (See Table1) below:

Table 1. Responses from mission department in the church.

RESPONSE	YES		NO	
14 leaders	Frequency	Percentage	Frequency	Percentage
	10	71	4	29

In question 8, the findings in the questionnaire for church leaders the researcher analyzed the following data:

The church leadership knows that missions are done in house to house and in crusades. Others are done through evangelizing to neighborhood and in schools. Among the respondents 71%, the same percentage in question 6, indicated that the church is raising a church in Madogo (North Eastern Province) and a school. The church is reaching the people in the area and overseeing the running process. The same number and percentage of leaders who were not sure of a mission department in the church did not include mission to the evangelized people. The answers given by the leaders show that they have an understanding on mission yet some are not sure of church whole responsibility for missions to the unevangelized people.

The answer to question 9 and 10 showed that a percentage of 100% of the responded have been involved in mission to the Unevangelised. Out of these respondents, 71% had a clear answer of what the mission to the Unevangelised is. Some of the definitions indicated by the 71% of the respondents are the following:

1. Taking the gospel of salvation of our Lord Jesus Christ to the Unreached.
2. Reaching out to people who have not heard an opportunity to hear the gospel of Christ.
3. Ministry to those who have never heard the gospel.
4. To help reach, educate and train local persons to minister to their own people.
5. Spreading the gospel to the Unevangelized.
6. Planting churches among the Unreached.
7. Taking the gospel of Jesus Christ to communities that have not been reached by the same.

8. Taking the gospel of Jesus Christ to those people who have never had a chance of hearing the gospel and assisting their needs.
9. Those who have not heard about the saving power of Jesus Christ.
10. Those who have never heard about the gospel of Jesus Christ

Giving an analysis from these definitions where the question was asking one to answer “in your own understanding”; it shows that understanding among the church leaders in relation to mission is there. Combining the findings from two questions, 9 and 10 they give an idea that the church leadership knows in one way or another that it is involved in mission to the Unevangelized people.

Also in relation to research question 1 the researcher interviewed the church leaders (see Appendix C) whom included the senior pastor and other pastors. The senior pastor is the national coordinator in Kenya of the Dawn Ministries, which means discipling a whole nation. He was among the research committee which coordinated the national survey of churches in Kenya on the unfinished tasks. He has a heart of mission both to Unevangelized and those who have heard and have not yet accepted Christ as their lord and savior. To him mission is an activity that goes beyond Samaria. The church has rented a premise in Garissa town and established a school. There are two missionaries who are financed by the local church. There are other churches that started together with them but did not keep to the commitment. An associate pastor told the researchers that mission is a worthy cause. This is in respect to question 1 “what do you think about missions?” He was a missionary to this Madogo mission center (Garissa town) for three months from Feb-May 2001. With the support from the church he managed to share Christ love to Munyoyaya tribe.

In an interview with the church administrator, the researcher learnt that the church has bought a plot among the Munyoyaya tribe in Tana River district. The church leadership is working forward establishing a nursery school. The researcher managed to get samples from the church document. (See in appendix D).

From this the researcher understood that the church leadership has a target in reaching the Unevangelized. The researcher also interviewed another associate Pastor on (interview Question 1 Appendix C), on what he thinks on missions. He gave the wrong concept that people hold on mission as; an organized trip or doing something to the community. According to him this has destroyed the right concept of mission. Mission should go to the Unevangelized as the church organizes outreach to these neighbors. He also has been a missionary at Madogo for two months.

Research Question 2

What are the activities coordinated by the Deliverance Church Langata on Mission?

As an answer to this research question the researcher got the findings from the responses in some of the questions from the respondents. In the questionnaire for church leaders the respondents answered question no. 11. which asked, "What are some of the main activities that you in the church do to Minister to the unevangelized people? The following were indicated:

- i. Door to door evangelism
- ii. Open-air crusades(rarely nowadays)
- iii. Person to person evangelism
- iv. Sending missionaries to unevangelized.
- v. Build nursery school to create legitimacy

- vi. Have medical camps, music extravaganza and films
- vii. Contribution by church members to support the mission-especially two families in Madogo station.
- viii. Cleaning and sweeping the estates and inviting people to church
- ix. Supply food to the people and pray for them.
- x. Building rapport with the unevangelized people in view of sharing the gospel.

The researcher was specific on the church mission to the Unevangelized. The finding is that the church coordinates various activities to reach the lost but some of them may not fit to the Unevangelized. Some of these contributions among the leaders is a signal for the need of training Out of the respondent who indicated the activities above it show that 50% gave a clear answer for some of the main activities that is planned to minister to the unevangelized people.

Also question no. 13 is a reflection on the impact of the activities indicated in question 11. The findings from the research question are shown in the following table.

Table 2. Rate of impact of the activities

Impact rating	Frequency	Percentage
Very high	-	0%
High	5	36%
Average	7	50%
Low	2	14%
Very low	-	0%

From the results of the analysis shown in the table 2, the biggest percentage of the respondents views the impact of the activities as average. A total 36% of the respondents show the rating as high, 50% of the total respondents viewed the impact

as average, while 14% of the total respondents rated the impact as low. From the results above it shows that the church leadership coordinate activities in mission but at an average level.

In an interview for church leaders the researcher asked question 3 in (Appendix C), is there policies concerning ministries to the unevangelized people? The answer was that at present there is no written policy. It's yet to be developed. The church leadership has a vision for the station. They are planning to establish a vocational training center which will help to target the adult. It will give continuity in that rather than reaching the young only in the nursery school the church can also reach to the adults who could be interested in career building or adult education.

The rating of the impact of the activities for the Unevangelized is marching with the vision that the church leadership has. In the interview with one of the pastor, the researcher collected the following data. The church leadership co-ordinates the Madogo Mission station along the Manyoyaya tribe. Its vision is to develop literacy program among the Mugoyaya of Madogo in Garissa by 2010. According to the information the researcher gathered from the church documents the community has a very low literacy level. Only a negligible number has gone beyond high school and there is no known member of the community who has gone Up to University. The church leadership has trained their missionaries in mission through ACM- FTT Afriserve. The missionaries serve as teacher of the nursery school in the mission station.

As missionaries, these teachers visit the parents of the children after class and hence interact with the community. The goal is to have a daily visitation to parents and preach through relational evangelism. The missionaries/teachers also hold tuition

for the upper classes from student of other schools with only minimal charges. Their goal is to have an access to influence them to Christ.

The outcome of these activities is fruitful. The missionaries have gained confidence of the community; children lead in prayers every morning at the assembly and sing Christian songs naturally without any difficulty. This kind of activities has caused the parent to give their feedback. They trust the missionaries saying that, they are good people who can be trusted.

From the interview, the researcher found that in the discipleship program coordinated by the church leadership at Madogo one of the convert from Islam had a successful wedding from a lady in the Pokomo tribe. They are both serving in the centre

Data analysis for Research Question 3

How has the church leadership of Deliverance church Langata affected the members' contribution to mission?

In this research question the researcher sought to get information from the questionnaire for church leaders' items 16 – 18. The findings in question 16 on whether the church members understand the mission to the unevangelized people are as follows:

- a) Unless they visit the area of the unreached it may take long before they understand the mission field.
- b) Rarely does the church understand mission to the unreached.
- c) The members meet their spiritual need, and physical needs
- d) They think in form of organizing trip to far land.
- e) Many don't understand the urgency or the same

- f) They understand missions as having door to door or crusades to the unevangelized. Many don't think they are responsible.
- g) They have an average understanding of mission
- h) They give for mission.
- i) By prayer and giving towards the unevangelized.
- j) Raising funds towards the unevangelized people.

According to those who responded to this question it shows that a big percentage of the members have not yet understood mission to the unevangelized people. 50% of the respondents think the members understood. This can be seen by findings in letters c, g, h, i, j which is half of the findings above. This could be concluded by the finding in g that "they have an average understanding of mission. The following table from the findings in question 17 and 18 can explain this average in understanding of mission.

Table3. Training and mobilization that help members to give themselves in mission

	YES		NO		NOT SURE	
Training and mobilization in the church	Frequency	Percentage	Frequency	Percentage	Frequency	Percentage
	9	64%	4	29%	1	7%

From those who responded in table 3 above 64% indicates that training mobilization is done. The researcher sought to find out from them what this training is. All the 64% responded by indicating that there is a school of evangelism and discipleship (SEND). It is indicated from the 29% of the respondents that this training and mobilization is not enough for members to understand and give themselves on

mission. It shows that there is no specific training or seminar held at church level on mission towards the unevangelized people.

In the general questionnaire the researcher targeted the church members. In question 2 in (Appendix B), out of 23 respondents that participated, the researcher collected the following data as shown in the table below:

Table 4. The responsibility of the church to the unevangelized

Response	Frequency	Percentage (%)
Send more Missioners to the place	3	13
Strategize on ways to reach them	9	39
Training Members the importance of the unevangelized and, they take it as their responsibility.	2	9
Pray for them	1	4.5
Reach them wholly body, soul spirit	7	30
Nil	1	4.5

From the combination of the responses in table 4, it shows that the church members have something they can contribute to mission. From an interview with one of the Pastors, researcher was told that the church leadership has been encouraging members to visit their station in Madogo. Those who have visited have given a good report. This motivated them to contribute towards the unevangelized. This year the men department has set in their calendar to visit the station with a vision to catch up with the vision and build the nursery school centre in their own plot.

From table 4, the response was that 30% and also 39% responded that the church can reach them wholly body, soul and spirit and strategize on ways to reach

them. This is a total of 69% of the respondents. The researchers also asked the members in question 4 (Appendix B) of their willingness to reach the unevangelized people for Christ. 100% of the respondents indicated yes, they felt they have a responsibility to reach others for Christ because it is the Lord's command "Go ye". Also 100% of the respondents confirmed in question 5 that they have at one time given a mission offering in the church toward mission to the unevangelized. This percentages show that the church members are aware of their responsibility. They only require motivation and mobilization from the church leadership.

Out of this 100% in question 5, the researcher collected the following finding on the reasons why they give an offering.

Table 5.Reasons for giving

Responses	Frequency Of rating	Percentage
Evangelism uses resources and giving is a part of meeting the resource gap.	6	26
To enable the missioner reach those I cannot or to be a partaker of God's love.	15	66
I believe this is the highest calling	1	4
Wanted to be blessed	1	4

The data in table 5 is a reflection of the type of members that are in the church. Also it shows that there is a degree of awareness that the church leadership has created. In an interview with another pastor, the researcher learnt that in the December holidays the missionaries return back from the station and attend the church services. In this time there is an interaction between them and the rest of the

congregation. This motivates the members to contribute and support in form of prayers and finances.

With this data from the interview it can explain the rises in the percentage of 66% where members give “to enable the missionaries reach those I cannot or to be a partaker of God’s love”. Also one cannot ignore the 26% which indicates “evangelism uses resources and giving is a part of meeting the resources gap.” It shows that through the church leadership is not holding training specifically for mission to the unevangelized, the testimonies and interaction of the church members with the missionaries has created an exposure to the members hence increasing their degree of participation.

Some of the leaders who responded to question (16, Appendix A) on what they think on members understanding on mission to the unevangelized people gave the following data?

- a) Unless they visit the areas of the unevangelized it may take long before they understand the mission field of the unevangelized.
- b) It is meeting the all round needs i.e. physical spiritual emotional etc.
- c) Rarely does the church understand missions to the unevangelized.
- d) It is perceived as a task for the clergy
- e) Think in term of organizing a trip to a far land
- f) Many don’t understand the urgency of the same
- g) Understand missions as having door to door or crusades to the unevangelized, many don’t think they are responsible

The findings reveal that if the leaders view the members as per the above data then there is a call for an urgent training on mission in the way the leadership may find fit.

CHAPTER FIVE CONCLUSIONS

This chapter focuses on the conclusion as a product of findings and discussions of the study. Also missiological implications and further recommendations are included.

Summary of Research Findings

Research Question 1.

What is the understanding of church leadership at Deliverance church Langata on mission?

The answer to this research, the researcher found out that; there is an average understanding of the church leadership on mission to the unevangelized people.

- The leaders' indication from the questionnaire shows that they have been involved in mission to the unevangelized. They have made trips to their mission station in Madogo which is among the unevangelized people.
- From the questionnaire for church leaders, question 9, the findings show that they have a clear definition of who the unevangelized people are.
- 71% of all the leaders who responded have a clear understanding of the position of the church towards the unevangelized people. 29% feel that though the church leadership has zeal towards the unevangelized, there is no full fledged department in DCL.

- The sending of the three missionaries (see appendix D) is an indication of the church commitment in mission to the unevangelized people.

Research Question 2.

What are the activities co-ordinate by church leadership in Deliverance church Langata on mission?

- The researcher found out that the leadership has organized trips mobilizing all leaders to visit the Madogo mission station in Garissa.
- The findings are that in the visitation they supply food and pray for the community. Later they have solicited small mission teams to visit the station. This mission station seeks not only to reach the community with the gospel but to minister to the body as well.
- The church leadership has a nursery school. Have rented the mission centre and classrooms in addition to the staff accommodation and upkeep. This is a monthly task that has to be met.
- The church has purchased their own plot in Madogo and is just about to begin construction for classes and staff quarters.
- It was found from the data collected that the church has a great potential for mission; they have the human resources ready to go but no program was set to equip the church members on mission.
- Mission reports and testimonies are made to the congregation.
- The church has helped their missionaries to go through mission training at ACM-FTT Afriserve.

Research Question 3.

How has the church leadership of Deliverance church Langata affected the member's contribution to mission?

- From the data collected in the Questionnaire for church leaders (Appendix A) the researcher found out that the leaders have made a trip to the mission station. This report and testimonies are relayed to the congregation.
- Some of the members have paid fare to visit the mission station.
- The finding shows that an average number of members in the congregation has an understanding on mission and give or contribute in form of cash or materials toward mission.
- In the General Questionnaire that targeted church members 100% gave positive answers of their willingness to reach the unevangelized people.

Suggestions for Implementations

1. The study has found out that the church leadership doesn't have a mission mobilizer or department head of mission. When this is done it could raise the rate of impact of the activities to the unevangelized people from average to high or very high (see Appendix A, Question 11, 13).
2. Training Members the importance of mission toward the unevangelized could help them to own and take it as their own responsibility. The study has found out that mission training is not at church level and seminars are very few and only few members attend when seminars are held.
3. There is potential for support in the church to reach out to the unevangelized if the church leadership comes up with a policy and an annual program.

4. The church leadership should develop the vision of the church on mission to Madogo beyond the leadership level so that it can be married by all. This would solve financial challenge that the church gets in trying to take the gospel to these unevangelized people (see Appendix A. Question 15)

Missiological Implications

With only 15 years existence, Deliverance Church Langata had made a great impact. It has also registered a big number of members. One of the teachings that the church leadership has contributed in missiology is that a church does not have to wait for years to start sending out missionaries. The church started a mission station even before it was ten years. It was holding its worship service in tent but had zeal in mission. This is a sign of commitment that Jesus Christ left as an example to be followed by the church. He trained his disciples and led them to the mission field, to the lost in the community. Through this they were motivated and had compassion for the lost among their people. It is one thing for a Christian to hear of people being in danger of fire but the cost is when one participates in snatching them out of fire. Snatching them needs some skill and knowledge and this is where mission training is applied.

Christianity is a movement that has not stopped to be from the days of the apostles. This movement can only be seen and heard when the Christians move out and return with reports and notable evidence. The church leadership should lead the way. Unless we heal the church leaders the church cannot be healed. There cannot be any mission without a leader. Jesus led it and left the mantle with the apostles who were in leadership then.

The clear lesson from this study is for the church leadership to define mission and evangelism. The word mission has for long been misunderstood. This has killed the vision of the church toward mission to the unevangelized group. This lesson should be taught further to be understood. The best healing should start with the leaders. This can be the starting point so that the members can follow their leaders. Emphasis on this will help the leadership to fulfill their role in helping the church members be responsible to love others as they love themselves.

Recommendations for Further Study

Time was limited in the research. The study narrowed only to one local church. There is a need for further study to find out the understanding of mission and evangelism among Christians. The life ministry has come up with a good program for training on evangelism and discipleship. A detailed program for training should be established for the church members to learn on mission. From this study the researcher learned that there is a big challenge in reaching the unevangelized due to Islamic influence. More study is needed on the role of the church leadership on Muslims.

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APPEDIX A

QUESTIONNAIRE FOR CHURCH LEADERS

1. How long have you been a Leader in this Church? _____

2. What position in Leadership do you hold in this Church? _____

3. In your own understanding, for how long has Deliverance Church Langata existed?
_____ Years.

4. What should be the estimated registered members? _____

5. What kind of departments or Ministries is the church currently engaged on?

6. Does your church have a department of Missions? Yes _____ No _____

7. If No, Why? _____

8. If your church has this department, what does it do? _____

9. What is Mission of the Unevangelized people in your understanding? _____

10. Have you been involved in Missions to the unevangelized people? Yes__No_

11. If yes, what are some of the main activities that you in the church do to Minister to the Unevangelized people? _____

12. If no, what would you do to evangelize the unevangelized? _____

13. How would you rate the impact of the activities to the targeted people in no. 11 above?

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

Circle the correct choice

15. What plans does the Church have for the unevangelized (unreached) people in the near future? _____

16. What are the Major challenges that you have encountered as the church try to take the gospel to the unevangelized people? _____

17. In which practical ways do you think the church Members understand Missions to the unreached people? _____

18. Are there training and mobilization that helps the church members to give themselves in missions? Yes _____ No _____

19 What are these kinds of training/mobilization? _____

APPEDIX B

GENERAL QUESTIONNAIRE

Members Name (optional) _____ Sex _____ Age _____

Role in the church _____

1. The mission to the unevangelized people is the work of every church.

Yes /No

2 What should the church do to the unevangelized? _____

3. Is Mission to the unevangelized people the work of the Pastors alone?

If Yes,why?

IfNo,why? _____

4. Would you be willing to reach the unevangelized people for Christ? Yes/ No

. If yes, give reasons why? _____

.If no Why?

5. Have you at any time given a Mission offering in the church towards Mission to the Unevangelized? Yes / No

If yes, give reasons

If No, Why? _____

APPENDIX C

INTERVIEW FOR CHURCH LEADERS

1. What do you think about Missions? _____

2. What is the position of the church about Mission to the unevangelized people?_

3. Are there policies concerning Ministries to the Unevangelized people?

Yes _____ No _____

What are these policies _____

4. What could be the problem that hinders the Mission to this people? _____

5. Do you normally have a yearly target in reaching the Unevangelized people? Yes/

No

6. How do you evaluate your progress? _____

7. Could I see some of the recorded results of this work done? _____

APPENDIX D

THE GRAND OPENING & DEDICATION CEREMONY



a ministry on time

of the

DELIVERANCE CHURCH LANG'ATA



15th December, 2007

Developing Capacity to Reach the Nations.

looking into the possibility of increasing the meeting time next year.

Our Church has an outreach among the unreached peoples of Kenya. We run a Nursery school in Madogo, Tana River District, near Garrisa Town. Sister Faith Gatua and Bro Reuben Rotich and his Wife Penina are stationed there and they are doing a great work. We have already bought a piece of land where we hope to begin construction in the New Year.

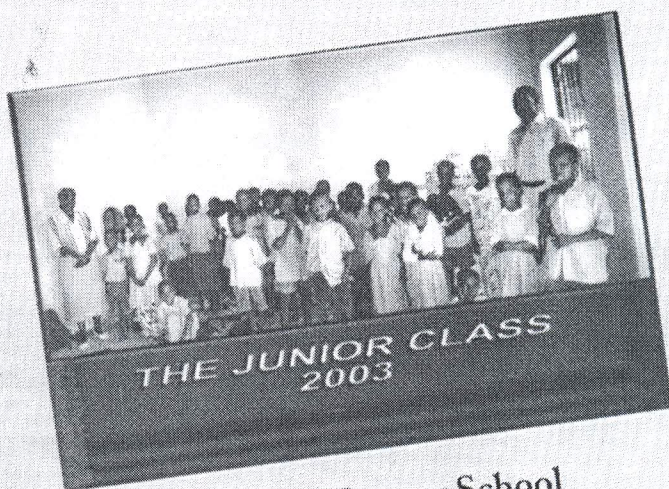
DCL is also strong on discipleship and we believe that it is God's will for every

**Reuben & Peninah Rotich**

Reuben & Peninah Rotich are our missionaries in Madogo, Garissa. Reuben serves as the administrator in the mission station. He holds a diploma in Sales and Marketing. Peninah serves as in the Sunday school ministry.

Sis Faith Gatua

Sis Faith is our missionary at Madogo in Garissa. She's a trained nursery school teacher and serves in the Education Department in the mission field.



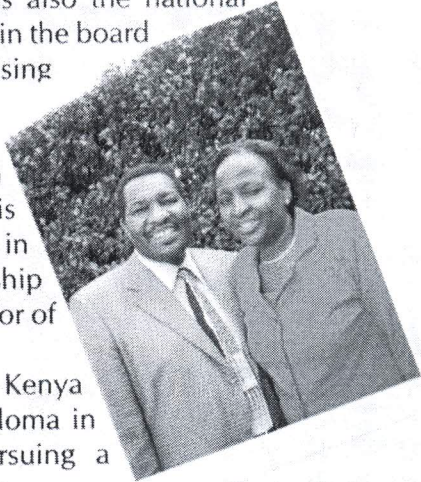
Madogo Nursery School

DCL MINISTRY TEAM

Rev Geoffrey & Pastor Elizabeth K. Njuguna, Senior Pastors.

Rev Njuguna and Pastor (Mrs.) Njuguna are the senior pastors of Deliverance Church Langata. Rev. Njuguna is also involved in other leadership capacities in the Deliverance church fraternity. He is also the national coordinator of DAWN ministries and serves in the board of Ftt Afriserve. He has a great passion for raising leaders and developing Christians to promote the interest of God's kingdom. Rev. Njuguna holds a masters degree in Christian ministry and leadership and is currently pursuing a doctorate degree in Ministry with a focus in Advance Leadership and Biblical preaching. He is a great expositor of the Bible.

Pastor (Mrs.) K. Njuguna works with the Kenya Revenue Authority (KRA). She holds a diploma in Biblical counseling and is currently pursuing a diploma in leadership.



Rev Miano & Pastor (Mrs.) Stephen Miano

Rev Miano is the Church Administration and Building Project Manager and pastor in charge of life teams. He holds a Diploma in Civil Engineering and a Certificate in leadership from LTI. He is currently pursuing a degree program in Bible Theology. He is married to Rev. Ruth Macharia. Ruth is involved in the children and music ministries in the church.

