

*NAIROBI EVANGELICAL GRADUATE
SCHOOL OF THEOLOGY*

*MINISTRY TO THE BONI OF LAMU:
AN EVALUATION OF KAREN COMMUNITY
CHURCH'S MISSION STRATEGIES*

*BY
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*A Thesis Submitted to the Graduate School in Partial Fulfilment
of the Requirements for the Degree of the Master of
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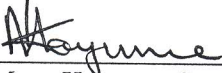
JUNE 2004

Student's Declaration

Ministry to the Boni of Lamu: An Evaluation of the Karen Community Church's
Mission Strategies

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) 
Mary Kayume Omollo

July, 2004

ABSTRACT

The objective of this study was to evaluate the missions strategy that the Karen Community Church employs to the Boni of Lamu. In order to achieve this purpose, an extensive review of related literature on the effective strategies was carried out. This dealt with whether KCC had the goals, objectives, vision and written church missions strategy in place for her ministry.

Data was collected by means of questionnaire and written records. Criteria for judging was based on church planting strategies developed over the years by Advanced Churches in Missions Commitment derived from the literature review.

The research findings in these aspects revealed some significant results:

1. That missions after all is no longer a prerogative of the west. KCC has brought a paradigm shift in respect to doing missions as an African local church. She embraced missions at her inception, which was a good idea
2. That KCC has a well documented strategy for missions. This well thought out and articulate strategy begins with the mission of the church and outlines the core values upon which the strategy is built.
3. That the strategy clearly outlines congregational awareness, education, involvement, sending of missionaries, missions initiatives, and effort for partnership in these missions.
4. That KCC, as a local church, has great potential with many resources, which the leadership can utilize for a more effective and holistic ministry to the Boni of Lamu.

For a long time there has been a dichotomy between missions and the church in Africa. KCC, through this study, has demonstrated definitely that the local church in the African setting can successfully do missions. This takes proper strategizing and deliberate congregational involvement.

To

My beloved husband Maurice Omollo and children, Mercy, Ruth, Esther and
Geoffrey who encouraged me and were always eager to see their mother through this
study, and to the congregation of Karen Community Church whose hearts are filled with
compassion for the lost for Christ's sake



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CHAPTER ONE

INTRODUCTION

Historical Background

Karen Community Church [to be abbreviated as KCC in the rest of the study] was founded in 1996. Its formation originated from a great desire to have a non-denominational church within the vicinity of Karen neighborhood. "... In response to this, in 1995 a number of families living in Karen, Langata and Ngong areas, together with the Nairobi Baptist Church leadership, began to pray and plan for a new church in Karen. The first worship service was held on April 14th 1996 at the Kenya Commercial Bank Institute of Banking and Finance, in Karen..." (KCC Brochure, 1).

After a few months of her establishment in 1996, KCC began sensitizing her members about the need for embracing missions. This is in response to her mission which states in part, "... and influence their world through love and missions" (Appendix 7, 1). The process began by first having a mission moment on her Sunday programs which was meant to educate the members about what mission was all about. Preachers were invited to speak about the un-reached peoples of Kenya and other countries. The church members were then given opportunity to select a people group, which the church would adopt. The people groups floated to the members included: Muslims in Mandera, of North Eastern Kenya, the Boni of Lamu, at the Kenyan Coast, the Harki Kurds of Turkey, and other people groups in China.

The church members were asked to vote through secret ballot from the above list of people groups. The lot fell on the Boni of Lamu, which the church adopted. After adopting the Boni, the church used short-term mission trips in reaching this people group. She sent medical teams to care for the health of these people, who had no medical centers. The church also sent some food and seeds for planting. A number of volunteer teams were sent to minister to the physical and spiritual needs of the Boni. Recently the church commissioned a missionary couple to the Boni who will be stationed among this people group at the beginning of 2004.

Kenya has twenty-two un-reached people groups. Karen Community Church has taken a step in reaching one of these people groups. This requires a clear strategy to accomplish. This study sets out to investigate KCC's strategy in reaching out to the Boni at the coastal strip of Kenya, as a mission field.

Statement of the Problem

KCC is one of the emerging churches in Nairobi, which is actively responding to the stunning number of the un-reached peoples in Kenya. This commitment makes her unique, hence this study. The study seeks to investigate the strategy that KCC has put in place to reach the Boni of Lamu and the motivators for missions among the membership of the church.

Significance of the Study

This study is considered significant because its findings will be used to draw lessons and good practices that may inform future strategies for missions and evangelism for the local churches in Kenya and Africa in general. Since there is an awakening to

missions in the local church in Kenya, the awareness raised by this study will go along way in informing the Church of the possibility of maintaining a strong presence among an un-reached people group.

The African Church lacks practical models from within Africa in terms of a strong mission presence, partnership with other churches and mission organizations, and adoption of a people group as a mission field. It is hoped that this study will exemplify the African local church in missions.

Research Questions

With respect to the above stated problem, the following research questions were asked:

R.Q. 1 What is KCC's strategy for missions to the Boni of Lamu?

R.Q.2 To what extent are the members of KCC motivated to own and participate in this strategy?

These questions served as the basis for the identification of the strategy for mission of KCC and the extent of involvement of her membership in this strategy.

Criteria for Judging

The plan for this descriptive study and criteria for judgment is based on Church planting strategies developed over the years by Advanced Churches in Missions Commitment derived from the literature review. Three components will be used namely: description, criteria and judgment.

Chapter four of this research will provide a descriptive data of Karen Community Church's missions programme, while Chapter two of this study will provide this research with the criteria for judgment. The summary of the categories under the

researcher's study questions and criteria for evaluation of each item drawn from the literature reviewed will be as follows:

Table A. Criteria for Judgment

Category	Criteria for Judgment
Goals/Objectives/visions	<ol style="list-style-type: none"> 1. Are there written goals and objectives for mission at KCC? 2. Who sets the goals? 3. Are goals short range and long range? 4. Is the church's vision for unreached people continually expanded by information and prayer? 5. How wide is the vision? Does it involve missions' ministries beyond the local situation? 6. Are they well planned and comprehensive, workable policies?
Organizational structure	What is the church's organizational structure?
Mission Recruitment	<ol style="list-style-type: none"> 1. What is the missionary turn over per year? 2. How does the church maintain good working relationship with sending agencies? 3. Does the missions' leadership identify those with cross-cultural spiritual gifts? 4. Are there any ongoing programs of discipleship and counseling toward missionary service?
Church Mission Strategies (a) Education	<ol style="list-style-type: none"> 1. Does the church identify, encourage and send missionaries from her own congregation? 2. Does the church have a mission curriculum that is incorporated into the church programme? <ol style="list-style-type: none"> (a) Are there any mission stimulation programmes? (b) Has the congregation been surveyed to determine level of mission knowledge? (c) How often does the leadership educate the congregation on mission?
(b)Support	Does the church have a mission's budget?
(c) Sustainability of the programme	How Big/small (%) is the mission budget in relation to the total church budget?

Definition of Terms

Missions (plural):	Missions (Plural): refers to the missionary ventures of the church, or how the church participates in the ministry of reconciliation.
Mission (singular):	refers to the act of reconciliation of man by God, through Jesus Christ.
Unreached People:	The definition has varied from different people, but for the purpose of this study this unreached people is defined as a people group with no standing church in their midst that consists of their tribal members.
Church (singular):	body of Christ universally.
Church (plural):	denominational affiliation, or local churches.
Abbreviation:	
KCC:	Karen Community Church
ACMC:	Advanced Churches in Missions Commitment

Limitation and Delimitation

This study was delimited to the congregation of Karen Community Church.

- 1) The researcher set out to investigate KCC's outreach to the Boni. This delimited her scope and hindered a wholistic investigation. Future research will do excellent service to the body of Christ if it opens up investigations to incorporate the whole scope of missions at KCC.
- 2) Instrument administration and returns in field research has its challenges. The questionnaire returns of appendix 2 (questionnaire to the leadership of KCC) and appendix 3 (questionnaire to the members) are above the cut off point. Best

& Khan recommends at least 60% returns. However, questionnaire returns for appendix 1 (questionnaire for the missions committee) fell below the 60% mark. Future research must attempt to attain the cut-off point returns.

CHAPTER TWO

REVIEW OF RELATED LITERATURE

The purpose of this study is to examine the mission strategy of Karen Community Church. This includes the examination of vision, goals and programs. The findings will be used to draw lessons and good practices that may inform future strategies for mission and evangelism at KCC and the Church in Africa at large. Two research questions have been used to guide the research data collection. These are:

1. What is KCC's strategy for missions to the Boni of Lamu?
2. To what extent are the members of KCC motivated to own and participate in this strategy?

In this section, the researcher reviewed both substantive and methodological literature. The aim was to show from scripture, and research, the effective and sustainable missions strategies for developing churches and the need to embrace this call.

Missions in Africa have for many years become the prerogative of Europeans and Americans. For many people, the word 'missionary' denotes a white person working in a frontier area with un-reached people groups. The idea of Africans being involved in missions has hardly been visualized. KCC is one of the newly emerging churches in Nairobi to actively respond to the stunning number of the unreached peoples in Kenya. Many urban churches in Kenya hardly engage in long term missions. They are more concerned with enhancing fellowship among the members, cell groups, and short-term outreaches such as evangelistic missions. KCC has tried to combine all of these as well

as maintain an active presence among the Boni. This commitment makes KCC unique and it will be important to study the strategy she employs to sustain this ministry.

Involvement of the Church in Missions

There is great need to have the local church in Africa involved seriously in missions. The churches in urban centers are capable financially and have resources to send out missionaries to the unreached people groups of Kenya and abroad. Jesus sent out the twelve disciples to preach the kingdom of God and to heal the sick.

When Jesus had called the twelve together, he gave them power and authority to drive out all demons and to cure diseases, and he sent them out to preach the kingdom of God and heal the sick. (Luke. 9:1-2 NIV).

The twelve presumably came back and reported the results of the mission to Jesus.

Lk. 10:1 records the story of the seventy-two evangelists that Jesus sent out to prepare the hearts of the people to receive him on his missionary journeys in Judea as it is written:

After this, the Lord appointed seventy-two others and sent them two by two ahead of him to every town and place where he was about to go (Luke 10:1 NIV).

These seventy-two returned to him with a report. Because in Luke (10:17 NIV) declares

“The seventy two returned with joy and said, ‘Lord, even demons submit to us in your name.’

The book of Romans suggests that everyone who calls on the name of the Lord will be saved. Then Paul follows this with a stream of questions to clarify the idea of the sending. He asks,

How, then, can they call on the one they have not believed in? And how can they believe in the one of whom they have not heard? And how can they hear

without someone preaching to them? And how can they preach unless they are sent? (Romans 10:13 NIV).

From these questions we gather that there is a sending agency in missions. No one goes out on his/her own accord. One is sent by the Lord through the Church. As the Lord sent out the 12 and the 72 to Israel with a message of salvation, so is He sending the church to the world to bring the good tidings to the poor, the prisoners, the blind and the oppressed of this age. God in His wisdom has chosen the Church to be His witness, the Church is the custodian of God's resources in the community.

Church can be defined as a gathering of people who belong to the Lord. This definition is closely linked with Charles Van Engen's definition of 'church' as 'the one, holy, universal and apostolic community of the disciples of Jesus Christ, gathered from all the families of the earth around the world, sacrament and common witness' (1996, 147). Karen community Church identifies itself with this definition. For KCC comprises of members from different origins and different religious backgrounds who have actually gathered together in one common abundance, as disciples of Jesus for the kingdom purpose.

The characteristic of the Church as a custodian of the ministry of God is evident in Acts. 2:42-47, which records of the collective stewardship of the resources of believers by what was later called the Church. In Chapter 4 of the same book, after the grilling by the Sanhedrin, Peter and John went back to the Church and gave a report. On the other hand Philip's local church was Jerusalem, when he went to Samaria and shared the gospel, after the Samaritans believed, Jerusalem sent Peter and John to verify the results (Acts 8:14). Peter's local Church was Jerusalem. In Acts 11:1ff He bothered to

give an account of his actions to his circumcised brothers in Jerusalem of his reason to have shared the gospel with Gentiles. Paul's initial Church was Antioch of Syria. This is the church that partnered with God in sending him out to missions (Acts 13) and is the church to which he returned after missionary journeys.

Definition of Missions

God has given the mandate of missions to the local church. The individual missionary comes from the local church to share Christ's love with the nations but remains answerable to the local church. The local church in turn supports the missionary with all resources bestowed to her by the economy of God including prayer and counsel.

According to Bosch, Neill et al. defines missions as "... the common witness of the whole Church, bringing the whole gospel to the whole world." David Bosch further captures the place of the Church in mission through his quote on the idea of *missio dei*. He says that for the first time in Willingen Conference of the international Missionary Council of 1952,

mission was understood as being derived from the very nature of God... The classical doctrine on the *missio dei* as God the Father sending the Son, and God the Father and the Son sending the Spirit was expanded to include yet another movement: Father, Son, and Holy Spirit sending the Church into the World. (Bosch 1991, 390)

The Church is involved in missions as participating in the sending of God. God takes the initiative, the Church participates.

Moltmann, while commenting on the place of the Church in missions says,

It is not the Church that has a mission of salvation to fulfill in the world; it is the mission of the Son and the Spirit through the Father that includes the Church (1977, 64).

The motivating factor for mission is love. The love of Christ compelling us no longer to live for ourselves but for him who died for us (2 Cor. 5: 14-15). This destroys any selfish motivation into mission and promotes the Church as God's agent for mission on earth.

Mobilizing the Church for Mission

Statistics tells us that there are six billion people in the world. Out of these six billion, four billion are without witness of the gospel (Class notes Lecture - Dr. Obed, 2003). The challenge is, how do we reach them? The answer to this question is seen in what Karen Community Church is doing. We have to strive to do mission in the context of the local and universal Church of Jesus Christ. And the place to begin is, first, the church must have a clear mission statement.

The basic description of the Church is the community of believers called out (*Ekklesia* in Greek) of the world to glorify God. (The physical manifestation of the Church is the local church/congregation). The call is both purposeful and is made by a responsible authority. The purpose is worship and the authority is Jesus, who declares in Mathew 16:18 "I will build my church."

The Goal of the Church

Goals are,

Statements of what one hopes to accomplish in the future. All well stated goals have a time frame and therefore in formulating church growth goals a definite period should be set when evaluation can be made as to whether the goals have been attained. The idea behind setting goals is to enable the church to prioritize its activities and to deploy the available resources in the most important areas. It leads to people harnessing available resources for evangelism and this leads to the growth of the church. Since resources are limited they should be used properly. This means that with goals well formulated and clearly spelt out,

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the church can see where she is going and, therefore, choose the appropriate methods to accomplish those goals. It enables the leaders to change, modify and strengthen mission strategies/methods. It also releases hidden talents in members and leadership which stimulates and promotes growth of the church (Dayton and Fraser, 1990, 14).

KCC has developed 10 year-goals for missions. These goals are both long and short term (see appendix 6).

Strategy

The Vision of the Church

It is important to note that before a church embarks on missions to the unreached people, she must have some clue to what kind of people, culture she is going to. She must clearly map out her means of communication to the target group. The church therefore must have enlightenment on general information, which will enable her to adopt ways and means of reaching the target group.

Griffiths reckons,

The church is a sleep, surrounded by dense hedges of cultural tradition. The New Testament is full of calls to wake up and stay alert for the coming of the Lord. Any church that relegates mission to being the peripheral activity of fringe of enthusiasts is doomed to self-destruction. The church that has lost its concern for mission is down to its ember days amidst the institution ashes. It needs the fresh breath of the Spirit of God to face its dying. (Griffiths, 1980).

The vision of the Church is to convert the whole human race in her generation to faith in the true God, the Father of our Lord Jesus Christ. When a church fails to take missions seriously, it loses its vision, and therefore condemns the whole world to eternity without God.

The vision of the church must be evidenced through the following criteria of measurements,

“Fervent prayer, ‘Increased giving, active recruiting Church allocates personnel and financial resources on basis of global vision strategies; congregation is aware of need to reach the unreached peoples outside an effective witness; church’s vision for unreached peoples is continually expanded by information and prayer; church’s vision for missions ministries reaches beyond local situation; Congregation recognizes its responsibility to help fulfill the great commission” (ACMC 1992, 1).

Dayton and Fraser quoting Soper, (1943, 235) states,

Strategy differs from tactics. One has to do with the general plan of a campaign and the principles on which it is based; the other deals with the carrying out of the plan in its details, the various instrumentalities, agencies and methods. Tactics must be the constant study of those responsible for the conduct of the missionary enterprise. It is indispensable, but quite different from the study of the principles on which the world mission is built, the rationale of the enterprise as a whole (1990, 13).

Strategy is a way of describing ones ultimate goal and how to reach that goal. It looks for a range of possible means and methods and various operations that will best accomplish an objective.

A strategy seeks God’s will and attempts to anticipate the future God wants to bring about. It forces believers to draw mission statements as to what they believe the future will be and what they do to bring about that result.

Strategies, like plans, come in all sizes. The levels of strategy are related to the ultimate goal of our mission (Dayton and Fraser, 1990, 211). This calls for a strategy statement defining what needs to be done and not to be done, thus planning and taking action.

As the above definitions have affirmed, strategies cannot be accurately planned or effectively evaluated without measurable goals. It would be well, then to clarify as

much as possible the typical goals, which emerge from each of the three definitions of evangelism thus, presence, proclamation, and persuasion.

Presence sets as its goals the humanization of man. Compassion becomes the end of evangelistic work. Proclamation evangelism evaluates success only in terms of how many new disciples are made and how many persons were previously without Christ and without hope and have committed their lives to Christ and become members of the household of God. Conversion becomes the end for evangelistic work.

The best missionary strategy is that which clearly articulates conversion as the evangelistic goal. This does not reject either presence or proclamation as good and necessary activity but it does go beyond both of them in defining the ultimate purpose of evangelism. Christian presence is good. It stipulates obedience to Christ's command to love your neighbor. But it is not evangelism in itself. Proclamation is an indispensable evangelist tool, since faith comes by hearing and one cannot hear without a preacher. But it is only a means, not evangelism in itself. Making disciples is the end towards which presence, proclamation and persuasion should lead. This sends a signal to KCC. She should not only aim to have her presence in Boni land, but also merge the three components for a better and effective strategy to missions.

The Role of the Church in Missions

The church has a three-fold role in missions. She must identify and mentor potential missionaries from among the members, motivate members to give their resources for mission support, and take care of missionaries by supporting them through prayer and pastoral care.

Wagner reckons, “Churches produce missions, missions produce churches.” An effective missions outreach will, therefore, show its genuineness by what it will produce, even if the result will take time (1972, 9).

KCC has probably motivated its members not only in giving their finances towards missions, but also giving themselves for missions. The call, “whom shall I send” (Isaiah 6:8 NIV) needs to be echoed several times during the missions moment. And the response from the local church congregation needs to be measurable. This is then followed by a call and commitment by some of the membership to missions. The rest of the congregation has a duty to fully support those who are called.

Evaluating Church Missions

Evaluation is very crucial to a survival of every existing organization, therefore the need to assess the plans that have been laid down by any organization/institution. The need for review should be constant. Dayton suggests that review and revision of plans should be done basically every year (Dayton and Fraser 1990, 299). Karen Community Church has been in existence for the past eight years.

There are a number of questions to be considered when evaluating the success of the church in missions according to Dayton . They include,

1. Do you have goals in your plan for evaluating performance?
2. Do you have a way of evaluating means and methods?
3. Do you have a way of evaluating the effectiveness of the money your are spending?
4. What are you doing now that you ought to stop doing next year?

5. How do you evaluate yourself against what you are doing? What should you do about it? (326).

These questions are very instrumental to this study. They will form the basis of discussing the best way of evaluating the success of the church.

Biblical Strategy

In doing missions, a biblical perspective in proclaiming the message must be upheld, but that is not all. One needs wisdom and integrity and a biblical strategy, which must be pursued. Gerald O. Gallimore says “Gospel communication that is effective requires biblical orthodoxy and a servant who is authentic, with biblical integrity and credibility...” The gospel must be understood in the terms of the people, it has to be communicated where people are, in their culture and their circumstances. Political situations, social realities of the people, and the national events that are shaping them, their thinking and lives have to be taken into consideration when communicating the gospel. In other words, to communicate effectively, we must be creative, contextual, cooperative and compelling. The training of KCC for the missionary they are sending is very vital in this aspect (2002, 109).

CHAPTER THREE

METHODOLOGY

Research Design

This is an evaluative study which used the descriptive approach to cover all that is entailed. The study was meant to draw value judgments in terms of the effectiveness, desirability and quality of the strategies employed by KCC in reaching the Boni of Lamu. The researcher did a literature review from libraries as one of the first steps in the research process. "...the search for related literature is one of the first steps in the research process. It is valuable to defining the problem, recognizing its significance, suggesting promising data gathering devices, appropriate study design and source of data" (Best and Kahn 1998, 41). The researcher employed a field study method in that its primary data was from the field and the library served as a secondary source of data. The search design included the development of a questionnaire, selecting the population, collecting data, analyzing and interpreting.

The Criteria of Judgment

The criteria for judgment used was the summary of principles based on church planting strategies developed over the years by Advanced churches in missions commitment derived from the literature review.

Research Approach

The researcher sought permission by writing to the KCC pastor to express interest to evaluate the mission strategies of Karen Community Church. A formal letter of

introduction from the office of the Deputy Vice-chancellor for Academic Affairs, NEGST (Appendix 8) was given to the Pastor to back the researcher's request for permission in carrying on the research. Permission was granted by the Pastor after consulting the Church elders who approved of the same.

Study Questionnaire Tools

Data collection for case studies may involve any or all of the following instruments: interviews, questionnaires, observation, or analysis of documents (Best and Kahn, 1998, 249). The researcher in this research used questionnaire as tool for the research. This took the form of both open-ended and close-ended items. Both types of items are important for a balanced and comprehensive data describes the advantages of close-ended questionnaire thus:

1. Close-ended questionnaire are easier to analyze since they are in an immediately usable form
2. They are easier to administer because each item is followed by alternative answer,
3. They are economical to use in terms of money and time (Mugenda and Mugenda 1999, 72).

As much as close-ended questions have their advantage, they also fall short, in that they limit the respondent only to a specific response. Open-ended questions stimulate the respondent into thinking and expressing important facts that could not be discovered if close-ended questions were used (class notes, Ed 760 Research Methods, 2001). Therefore, to be able to probe deeply into KCC's mission's strategy, the researcher used both types of questions.

Population

It was interesting to note that KCC embraced missions very aggressively in its very first year of its inception. Today they have had several mission trips as well as maintaining a strong presence among the Boni by engaging missionaries in this field.

This is unusual for a very young church especially when its very young to do what KCC is doing. It therefore prompted the researcher in her missions studies to examine how KCC has been mobilizing, involving and sustaining mission to the Boni. To better gauge the performance, it was deemed necessary by the researcher to have 3 sets of population within KCC.

The first of population set was made up of the leadership of the church. The leadership is constituted by the pastoral team and a number of elders, which is called the elders' court. The total number of members of this court at KCC is ten. The second set of population was the missions committee of the church. The missions committee is an assembly of thirteen proven and mature churchmen and women chosen by the elders court. Their task is to interpret the vision and mission of the church for the sake of engaging the whole congregation in short and long-term missions in obedience to the Great commission. And the last set was that of the church members of KCC. A Church member is that person who is born again, baptized and renders his/her application to be a member of the church. This person goes through a session of doctrinal teachings and later confirmed in the presence of the church. There was no need of sampling because all the persons in the sample were to be respondents i.e. the whole population is targeted.

Sampling

The elders' court of KCC, which constitutes the leadership of the Church is composed of ten members only. The missions committee, which runs all the missions affairs of the church on behalf of the elders' court, has thirteen members. These two sets of population were manageable. So, the researcher did not draw any representatives sample for them. KCC has a strong congregation of about one hundred and thirty members. This number was also manageable, and was wholly targeted to complete the questionnaire for church members (appendix 1). As a result, no sample was drawn for any of the three sets of population. All the members of these sets were asked to participate in completing the respective questionnaire (appendix 1,2, and 3).

Instrument Design

The questionnaire were self administered to the missions committee, leadership and church members. Each group had their own questionnaire, however, the questions had three parts which provided a link between the information needs of the researcher and the respondents. Part one of the questionnaire solicited demographic information from the respondents. Part two of the questionnaire had questions about what the strategies of KCC are, the participation and knowledge of missions to the Boni of Lamu by members. Part three sought the opinion of the respondents concerning the effectiveness of the strategies employed by KCC for missions. The researcher in doing so, considered four guidelines by Sogaard that are essential in formulating a questionnaire that should not name

- 1) the main components of the questionnaire,
- 2) the questions themselves and the format of response,
- 3) how to phrase and sequence questions,

- 4) working on the physical layout of the questionnaire form itself (1996, 130).

The researcher followed these guidelines to ensure that the instrument is user friendly, in asking simple questions and in a straight forward manner.

The formulation of the questionnaires went through five stages. First the researcher interacted with the related literature. The literature revealed that a healthy missionary minded church must have vision and mission statements that awaken her to missions and a realistic strategy that prompts practice of what the church says she exists for.

With this understanding of a healthy missionary minded church, the researcher formulated two research questions. The first research question sort to investigate the strategy thus:

RQ1. What is KCC's strategy for missions to the Boni in Lamu?

The second research question was designed to discover involvement thus:

RQ2. To what extent are the members of KCC motivated to own and participate in this strategy?

Second, the researcher organized a visit and an interview with the senior pastor of KCC. The purpose of the interview was to find out the Church's preparedness in regard to the task of missions and availability of documentation to the same. The researcher asked the pastor questions such as

- (1) Are there written goals and objectives for missions at KCC?
- (2) Who sets the goals & objectives?
- (3) Are these goals both long and short term?

In the course of this interview, various documents were availed to the researcher, which stated the Missions Strategy of Reaching the Boni (July 2002), Missions policy of Karen Community Church (June 1998), the Profile of a cross Cultural Missionary and the missions brochure. These documents are appended in this thesis as appendixes 4,5, 6, and 7 respectively. As a result, the researcher established without doubt that KCC was seriously attempting to model missions to the unreached as the interview went on. All the documents availed were very useful in obtaining the information needed on the church's policy and strategies of mission of KCC.

Thirdly, the researcher studied appendixes 4,5 and 6 and the outcome of the interview thoroughly. She was encouraged to develop separate investigative tools for (1) the members (2) missions committee (3) Leadership). The last part of the missions statement "... and influence their world through love and missions" motivated the researcher to find out how true KCC is to her philosophy of life. This prompting led to the formulation of the questions that form part 2 of appendixes 1,2, and 3 responding to RQ1.

Nevertheless, KCC's goals and strategy for missions appeared elaborate and intelligently woven. The researcher became keen to investigate the practice on the ground. Of particular interest to the researcher was the extent of ownership and involvement of KCC's missions strategy by the whole congregation of the church. This was mainly because the related literature had stated that missions is not a leadership affair, but an affair of the whole church including the youth and children. The researcher therefore formulated the items on appendixes 1,2, and 3 under part 3 to investigate KCC's involvement of the members in missions, as a response to RQ2.

Fourthly, the researcher constituted a jury of two NEGST graduates who were well informed about instrument formulation and thesis writing. After reviewing the items on the three instruments thoroughly, they closely questioned the researcher to see whether the items on the questionnaires were a good response to the research questions. The suggestions given were very helpful. The researcher refined some of the items upon which the jurors suggested alterations. She also included alternative and additional items to ensure validity.

Finally, to establish further validity of the tools of this study, two professors from the missions and Christian Education departments who have experience and have done research on Islam evangelism were asked to vet the instruments. They gave very helpful contributions in the final formulation of the tools.

Pilot Testing

The questionnaires were pilot tested with one pastor, one mission's committee member and one church member of Nairobi Baptist Church. This was an ideal group with which to test the instruments of the study because it closely shared the characteristics of the target population of the study. The Nairobi Baptist Church in its missions strategy is reaching out to a Muslim population in the slums of Kibera, Nairobi. She has built a dispensary which ministers to these people's physical needs as a bridge of trying to reach them with the gospel. Every so often, the clinic and the missions pastors' team make deliberate efforts to demonstrate to this population the need to accept Jesus Christ as Lord and saviour. The aim of the pilot test therefore was to determine whether the items on the instruments could be understood and whether they could draw the desired response from the target population. This objective was achieved by this pilot test and

some of the items which were not well understood were restructured. The final format of the questionnaire is as shown in appendices 1,2,3.

Administration of the Instruments

After pilot testing and making the necessary corrections on the instrument, they were ready for administration to the appropriate population. There were three sets of the population to be reached with the instrument. The researcher personally explained the essence of the research to each member of the leadership and missions committees through “after service fellowships” over several Sundays, and prepared them to expect the instrument in their mail. Some of these respondents handed over their e-mail addresses to the researcher and requested that the instrument be sent to them electronically. For the rest, the researcher put the instrument in their Church pigeon holes for collection. They were expected to mail back the instrument (appendices 1 and 2 respectively) to the researcher. The researcher made follow-up by phone, e-mail and person-to-person communication.

As for the Church Members, the researcher personally administered the instrument to the population through a sitting gathering. An announcement was made at a Sunday service requesting all members to stay behind for a short while after service and assist the researcher by completing a questionnaire for the research. The researcher then administered the questionnaire (appendix 3) to all church members who had gathered. A total of 102 questionnaires were given out. Members were requested to complete them and return them to the researcher via the church office.

Method of Data Analysis

Data analysis and interpretation of findings form chapter four of this thesis. The data collected from the research were analyzed with the aim of providing response to the research questions and also as a base for testing of the research validity. First there was the organization of the data from the questionnaires and records/documents. The next step was the description of the various pertinent aspects of the study. The close-ended items on the questionnaire were rated on the Likert Scale. These items were then analyzed both quantitatively and qualitatively by determining frequencies and percentages. The statistical findings and the discussions are fully elaborated in chapter four. From data analysis, interpretations were made and conclusions drawn regarding the effectiveness of the missions strategy of KCC.

Conclusions and Recommendations

Conclusions and recommendations form chapter five of the thesis. These include implications and foresight into researchable areas in the future. These conclusions and recommendations will be of great help to inform future strategies for missions and evangelism for the local churches in Africa as they take initiative in doing missions.

CHAPTER FOUR

DATA ANALYSIS AND INTERPRETATION

The purpose of this study was to examine the mission strategy of Karen Community Church. The data has been analyzed in the order of the research questions. The analysis, therefore, falls into two categories namely: “KCC’s strategy for Missions” and “Involvement of the Congregation in Missions.”

Questionnaire Returns

Table 1. Questionnaire returns

	No. Sent out	No. Returned	% returned
Church Members	102	65	63.7
Missions Committee	13	7	53.8
Church Leadership	10	6	60.0

Table 1 above shows the rate of the questionnaire returns. At the time of carrying out this research, registered members according to church records were 133. Eight (8) out of the 133 had reallocated abroad. This put the membership roll call at 125 members. Thirteen out of the one hundred and five were members of the Missions committee, while 10 belonged to the elders’ court (church leaders). Both the missions committee members and members of the elder’s court were asked to complete questionnaire for missions committee and questionnaire for KCC’s church leadership (see appendix 2 and 3) respectively, and therefore, exempted from completing questionnaire for KCC church membership (appendix 1). One hundred and twenty five members, less 23 (13 of the missions Committee and 10 of the elders’ court) left 102 members, to whom

questionnaire for membership (appendix 1) was distributed. 65 out of the 102 members completed and returned the questionnaire. This was rated at 63.7% returns.

The missions committee was composed of thirteen members. All these members were reached personally by the researcher and requested to complete questionnaire for KCC missions committee (appendix 2). Seven members eventually completed and returned their questionnaire. This was rated at 53.8%

The total number of church leaders recorded at the time of research was 10. All members were reached face to face and given the questionnaire to respond to and mail back to the researcher. Only 6 out of 10 returned their questionnaire. This was rated at 60.0%.

Demographic Statistics

Duration in Membership

Table 2. The Members' duration in membership

	Total Number	% Respondents
One year & below	6	9.2%
At least 2 yrs	8	12.3
At least 3 yrs	11	16.9
Four yrs. & above	40	61.6
Total	65	100.0

N=65

KCC has been in existence for the past seven years. To respond to the duration of membership, members who returned the completed questionnaire were put into four groups. Group A consisted of those who had been members at KCC for one year and below. This group was classified as having spent comparatively less time in

membership at KCC. Group B consisted of those who had been members for at least 2 years. Group C consisted of those who had been members for at least 3 years. This group was considered to have comparatively spent average time at KCC. Group D consisted of members who had been at KCC for 4 years and above. This group of members was classified as having been at the church for a long time.

Out of the 65 respondents, 6 (9.2%) had spent less time at KCC, 8(12.3%) had been at KCC for at least 2 years. While 11(16.9%) of the population had spent average time in membership, and 40 (61.5%) had been members at KCC for a long time (see table 2 above).

Church Leaders' Duration in Membership

Table 3. The church leaders' duration of membership

	Frequency	% Respondents
One 1 yr & below	0	0.0
At least 2 yrs	0	0.0.
At least 3 years	0	0.0.
4 yrs & above	6	100.00
Total	6	100.00

N=6

All the 6 members on the leadership of KCC who completed the questionnaire had been in membership at the church for four years and above. Therefore, 100% had been members at the church for a long time, given that KCC has been in existence for the past eight years only (see table 3).

Missions Committee Members' Duration in Membership

Table 4. Duration of missions committee in membership

	Frequency	% Respondents
Less than One 1 year	0	0.0
At least 2 yrs.	2	28.6.
At least 3 yrs.	0	0.0
4 yrs & above	5	71.4
Total	7	100.00

N=7

Among the 7 members of the Missions Committee who completed the questionnaire, 71.4% had been members of the Church for four years and above, while 28.6% had been in KCC membership for at least 2 years (see table 4 above).

KCC'S STRATEGY FOR MISSIONS TO THE BONI OF LAMU

The research question 1 was designed to inquire into this area of the study. It states:

RQ1: What is KCC's Strategy for Missions to the Boni of Lamu?

All the items under part 2 of appendix 1,2,3 respectively were designed to answer this research question.

Place of Mission according to KCC's Leadership

Table 5. Place of missions according to the leadership

	Frequency	% Respondents
Top priority	6	100.0
Low priority	0	0.0.
Total	6	100.0

N=6

As shown in table 5 above, missions at KCC, according to the leadership of the church, is given top priority. The leadership confessed that KCC is trying to model herself as a

missions mobilizing church in obedience to the Great Commission by among other things, touching the world by the love of Christ.

Place of Missions at KCC according to missions committee

Table 6. Place of Missions

	Frequency	% Respondents
Top priority	7	100.0
Low Priority	0	0.0
Total	7	100.0

Table 6 above shows the result of the way missions is prioritized at KCC according to the missions committee members. All of the respondents said missions is of top priority in KCC matters.

Criteria for Setting up the Missions Objectives

Table 7. Criteria for setting up the missions objectives to the Boni

	Frequency	% Respondents
Don't Know	1	16.7
Church's vision & Burden for souls	5	83.7
Totals	6	100.0

N=6

The leaders gave one major reasons that influenced the setting up of the objectives of missions to the Boni. Five (83.7%) of the respondents felt strongly that the objectives were the result of the church's vision and burden for lost souls. However, the church's vision was born through a lot of prayer, reflection, discussion and obedience to the word of God. One (16.7%) of the respondents had no idea of what influenced the setting up of these objectives.

Sufficiency of Missions Strategy

Table 8. Sufficiency of missions strategy

	Frequency	% Respondents
Strategy is sufficient	5	83.3
Strategy in not sufficient	1	16.7
Total	6	100.0

N=6

The leaders were asked to indicate whether they thought the church's missions strategy was equal to the task at hand. Out of the six respondents 83.3% thought the strategy was sufficient, while 16.7% didnt think the strategy was good enough, based on the fact that the church was biting more than she could chew. They argued that KCC should wait until the Boni project takes off from the ground before moving to the Herki Kurds of Iraq and Iran.

Sustaining of Missions to the Boni

Table 9. Sustaining of missions to the Boni

	Frequency	% Respondents
KCC is able to sustain missions	62	95.4
KCC is not able to sustain these missions to the Boni	1	1.5
No response	2	3.1
Total	65	100.0

N=65

In order to find out the opinion of the members regarding sustaining of missions to the Boni, item 10 of appendix 1 was included in the questionnaire. Table 9 gives the frequencies of the response and the accompanying percentages. Out of the 65 respondents, 95.4% of the members thought KCC was able to sustain missions to the Boni for a long time. Further more, 1.5% of the members who completed the

questionnaire thought the church was not able to sustain these missions for a long time, while 3.1% of the respondents abstained from giving a response to this item.

Those who thought the church is able to sustain these missions gave seven reasons for their confidence as:

- 1). The church is committed to giving and praying
- 2). The church is committed to sending missionaries
- 3). The church has the zeal for missions
- 4). Members actually own missions to the Boni
- 5). The church has a good strategy of partnership with other ministries who do ministry among the Boni. The ministries include Bible Translation and Literacy, and the Sheepfold Ministry.
- 6). God continues and is still in the business of raising people at KCC to do and support missions among the Boni.
- 7). God is interested in missions and he personally sustains missions.

Budget for Missions

Table 10. Budget for missions

	Frequency	% Respondents
There is	6	100.0
There isn't	0	0.0
Total	6	100.0

N=6

Item 1 of part 2 of appendix 3 (questionnaire for KCC's Leadership) was designed to investigate the presence and by extension the church's percent allocation to the missions budget. The leadership confirmed that KCC has a mission's budget with an

overwhelming 100% score (see table 10 above). Missions is allocated 10% of the annual budget of the church. However, individual members are still encouraged to give directly to missions also.

Priority of Missions Budget

Table 11. Priority of missions budget

	Frequency	% Respondents
Top priority	3	50.0
Among the top priority	3	50.0
Totals	6	100.0

N=6

A further investigation was carried out among the leaders to find out the prioritizing of the missions budget among budgets of other ministries and events engaged in by the Church. Table 11 above shows the distribution of such priority 50% of the respondents felt that the mission's budget is given top priority at the church. An equal percentage (50% thought the mission's budget is among the top priorities of the spending of the church. Nevertheless this indicates that missions has a very prominent place in the budget of KCC, since non of the respondents indicated that it is either not the top priority or not a priority at all.

Training/Equipping Strategy According to Missions Committee

Table 12. Training/equipping strategy according to missions committee.

	Frequency	% Respondents
Send prospective missionaries to Bible school/school of missions	6	46.2
Put missionaries through internship	7	53.8
Total	13	100.0

Indeed KCC has a strategy for training/equipping of her missionaries before they go to the field and even when they are on the field. The missionaries are variously sent to Bible school or school of missions, or trained through internships and mentorship. Thirteen entries were made in favor of these two methods of training. Seven (53.8%) of the population said the missionaries are trained through internship. This includes ministry internships at the church and with ministries which work among Muslims (e.g. Sheepfold Ministries). While 46.2% of the respondents said the missionaries are sent to Bible schools or schools of mission for their training before posting. This included mentoring by some of the professors in Bible schools whose specialization is missions with an emphasis on Muslims evangelism (see table 12 above).

Discussion

The researcher set out to investigate KCC's strategy for missions to the Boni of Lamu. The literature review had indicated that effectiveness in doing missions starts with an effective and a realistic strategy for missions. Within the strategy the literature recommended goals. It advised every church doing missions to have conversion as her ultimate evangelistic goal, and presence and proclamation as a means to the end.

Through the interview that the researcher had with the senior pastor of KCC, it was established that KCC has developed several documents: the missions' strategy of Reaching the Boni paper, the Missions Policy paper, the profile for a cross cultural missionary and the missions' brochure. These papers are appended in this thesis as appendixes 4, 5, 6 and 7 respectively (see second stage of instrument design of chapter 3).

Given the presence of these documents, the researcher got interested to attest to the ownership of the content of the documentation by all the membership of KCC. All of

the leadership and the members of the missions committee said missions at KCC is a top priority (see tables 5 and 6).

The researcher's inquiry into the criteria of setting missions objectives received one central response. About 84% of the leadership said missions objectives posted on the missions strategy for reaching the Boni (July 2002) paper (appendix 4) flow from the church's vision and her great burden to be faithful to the Great commission (see table 7). This is a demonstration that KCC is true to her call as attested by the literature review. The review has spelt out that the church that is true to the mission of Christ must take up the mandate of missions.

Out of the six respondents, five (83.3%) of the leaders were happy with the missions strategy (see table 8). Because there are clear indicators of the practice of missions at KCC as this analysis shows, the obvious conclusion is that the leadership has put together a realistic strategy. Besides, 95.4% of the members thought KCC was able to sustain missions to the Boni (see table 9). They even gave reasons why they think such sustenance is possible. Without a well thought out and practical strategic plan, no missions can be sustained.

One of the indicators of such sustenance is the budget for missions. Without material resources the plan to do missions becomes unworkable. 100% of the leaders confirmed that KCC has a realistic budget for missions (see table 10-11). In fact 10% of the annual budgetary allocations for KCC go to missions. This is apart from gifts from individual members at will and when they are sensitized during missions emphasis events.

Another indicator of good planning is reflected in the selection, training and sustaining of long-term missionaries to the Boni (see appendix 6, the profile for a cross cultural missionary). The church sends prospective missionaries to Bible Schools or schools of missions depending on their educational need at recruitment, and/or mentors them through internship (hands-on) church opportunities (see table 12). Such internships are conducted by partners such as missions agencies, Bible societies, organizations involved in translation work, or groups doing missions to the unreached. This goes further to clarify that KCC's has a good strategy for missions and is in touch with those who call the shots in the area of missions.

INVOLMENT OF THE CONGREGATION IN MISSIONS

Research Question 2 investigated the involvement of the congregation in missions. It states:

RQ2: To What extent are the Members of KCC motivated to own and participate in this strategy?

All the items under part 3 of the questionnaire to the Missions Committee (appendix 2) and the questionnaire to the Leadership of KCC (appendix 3) respectively were designed to respond to this research question.

Ministry to the Boni

Items 1 & 2 of part II of appendix 1 inquired into the availability of information about KCC's ministry to the Boni to her members and the frequency of such information in the course of the year. Table 13 displays the response to availability of the information and table 16 speaks to the idea of frequency in the course of the year.

Table 13. Information about the Boni to members:

	Frequency	% Respondents
Heard about the ministry to the Boni	63	96.9
Not heard	0	0.0
No response	2	3.1
Total	65	100.0

N=65

An overwhelming 96.9% of the membership of KCC that completed the questionnaire had heard about missions to the Boni. While, 3.1% abstained from giving a response to this item. None of the members attested to *not* having heard of missions to the Boni.

Number of times Members had heard about missions to the Boni

Table 14. Number of times members had heard of missions to the Boni

	Frequency	% Respondents
Once	4	6.1
Twice	0	0.0
Three times	0	0.0
Four times	1	1.5
Many times	60	92.3
Total	65	100.0

N=65

To establish the frequency of the flow of information about missions to the Boni to the members of KCC. Five categories were created. Category 1 sought to establish the frequency of the members who had heard of such missions only once. Category 2 inquired into the frequency of those who had heard of the missions twice. These two categories were classified to be of those who had head of such missions a minimal number of times. Only 6.1% of the respondent membership fell into these two categories. Category 3 consisted of those who had heard of these missions only thrice in the course of the year. None of the members fell into this category.

Category 4 & 5 consisted of those who had heard of missions to the Boni four times and many times respectively. This was considered to be the category of those who were saturated with information about missions to the Boni 93.8% of the population fell in this category.

Participation in missions to the Boni.

As a follow up to the flow of information to the membership about missions to the Boni, items 5 and 6 were designed to find out the extent of individual membership participation and method of participation respectively.

Table 15. Members participation in missions

	Frequency	% Respondents
Participants	62	95.4
Non participants	3	4.6
Total	65	100.0

N=65

95.4% of the members of KCC have participated in missions to the Boni. Only 4.6% said they have not participated in these missions.

Table 16. Ways of participation

	Frequency	% Respondents
By giving	53	45.7
By praying	49	42.2
By going	6	5.2
By Raising Awareness	6	5.2
Others	2	1.7
Total	116	100.0

Participating members were asked to mention as many methods of participation as they had used in reaching out to the Boni. 116 entries were made in favour of five methods

that were mentioned. Fifty three (45.7%) of the participating membership had participated by giving. Forty nine (42.2%) had prayed. While 5.2% had gone to the Boni land physically. Further more, 5.2% had participated by raising awareness, and 1.7% had participated in a number of ways including being members of the missions committee at some point in time.

Additional Ways KCC Should put in Place to Reach the Boni

Table 17. Ways KCC should put in place to reach the Boni

	Frequency	% Respondents
Use of members' professions as a bridge for outreach	5	15.2
Send more than one couple as missionaries	8	24.2
Sponsor Boni kids for educational vocations	4	12.1
Introduce projects as a bridge	3	9.1
Pray	2	6.0
Build a church among the Boni	2	6.0
Start schooling facilities among them	5	15.2
Provide the material needs of the Boni	2	6.0
Promote Bible translation literacy among them	1	3.1
Involve the church youth even more	1	3.1
Total	33	100.0

Various suggestions (see table 17 above) were solicited from members about the methods they think the church should employ to reach the Boni even more effectively. 33 entries were made introducing 10 different methods the members feel should be emphasis to effectively reach the Boni. About 24.2% would like the church to send more than one couple as missionaries to the Boni, while 15.2% were of the opinion that many more professions that are found at KCC (rather than medicine) should be tapped

in reaching the Boni. For instance, the agriculturists should be used to engage the Boni in farming while the building engineers build schools, hospitals etc among the Boni. As these projects go on, informal witnessing will be going on to win souls to Christ.

Another 15.2% were of the idea that KCC should develop schooling facilities among the Boni. Such facilities will attract children, youth and young adults and therefore be opportune grounds to deliberately witness for Christ. On the other hand, 12.1% thought KCC should encourage the sponsoring of Boni kids by the members, to various educational vocations. In this way the kids will be indebted to their sponsors and therefore to Christ. Such indebtedness may be a sure channel to bring Christ to the benefactors.

Further still 9.1% wanted KCC to encourage starting of long-term projects such as farming among the Boni as a bridge to winning them to the Lord. While, 6.0% all round subscribed to prayer, building a physical church among the Boni, and providing for the material needs of the Boni, respectively as various means to reach them for Christ. And another 3.1 all round offered promotion of Bible Translation and literacy among the Boni, and much more involvement of the KCC youth in missions to the Boni respectively as the methods for effective mission.

Table 18. Raising of awareness about the Boni missions by the leadership

	Frequency	% Respondents
Once a month	2	33.3
Don't know	1	16.7
Every Sunday	3	50.0
	6	100.0

N=6

Item 3 of part 2 of appendix 3 responded to the leadership's frequency in raising awareness of the church members about missions to the Boni (see table 18 above) 50% of the population confessed to the leadership's raising of awareness among the members every Sunday. Two (33.3%) respondents out of six said that this was done only once every month. While one respondent 16.7% of the leadership did not know anything about frequency of leadership's raising of awareness.

Methods of raising Awareness by Leadership

Table 19. Methods of raising awareness by leadership

	Frequency	% Respondents
Missions moments	5	35.7
Sending teams to the Missions Field	3	21.4
Holding missions a conference	2	14.3
Posting bulletin Announcements	2	14.3
Inviting missions agencies to speak	2	14.3
Total	14	100.0

Further investigation was launched to establish the methods used by the KCC's leadership to raise awareness. The leadership consented to five different methods she uses to raise the awareness of the members about missions to the Boni. Fourteen entries were made in support of the methods as table 19 above shows.

Out of fourteen respondents 35.7% said missions moments are used every Sunday as a means of awareness. Three (21.4%) said awareness is raised by sending teams to the mission field. The members of the visiting mission teams then catch the vision of becoming missionaries and their reports, when they get back, sensitize the church members about participation in missions. While 14.3% all round confessed to holding

of mission conferences, posting announcements in the bulletin and inviting proven personalities in mission agencies to speak at church services respectively.

Use of the Methods

Table 20. Frequency of using the Methods

	Frequency	% Respondents
Once a month	0	0.0
Four times in a month	0	0.0
Four times a year	0	0.0
Throughout the year	7	100.0
Total	7	100.0

As a follow up to the item inquiring into the methods the missions committee uses to generate interest in the congregation, item 5 of the appendix 1 (questionnaire for the missions committee) was designed. Table 20 above displays the frequency of the use of these methods at KCC. All the respondents subscribed to the fact that these methods are used throughout the year to generate congregational interest in the Boni missions with 100% score.

As a follow up to the item inquiry into the raising of awareness by the leadership, item 8 of part 2 of appendix 2 was designed to inquire into the response of the members after the awareness, through the eyes of the leadership. Table 12 shows the results of this inquiry.

Table 21. Degree of response of members to awareness

	Frequency	% Respondents
Overwhelming	4	66.7
Positive	2	33.3
Negative	0	0.0
Total	6	100.0

Four (66.7%) of the respondents felt that the response after the awareness is overwhelming. Two (33.33%) thought the awareness brings about a positive response to missions.

Leaders' involvement in Missions

Item 3 of part one of appendix 2 was designed to test ways of personal involvement of the leadership of KCC in missions to the Boni. As displayed in table 22 below.

Table 22: Involvement in missions

	Frequency	% Respondents
Buying a Boni Church Plot	1	4.5
Prayer	5	22.8
Giving	5	22.8
Strategic Planning	1	4.5
Visiting the Missions Field	1	4.5
Leading Teams to the Missions Field	1	4.5
Training Missionaries	1	4.5
Doing Promotions at KCC	2	9.2
Sponsoring Boni kids	1	4.5
Advocacy at leadership meetings	2	9.2
Managing Church contributions	1	4.5
Non involvement	1	4.5
Total	22	100

N=22

Out of the entries made above, 22.8% of the leadership reported to be involved in missions to the Boni through prayer. An equal percentage (22.8%) was involved through giving, while 9.2% of the leadership is involved in these missions through promotions at the church and advocacy at leadership meetings respectively. One 4.5% respondent was involved all around through visitation, leading teams to the mission field, training of missionaries. Sponsoring Boni kids, managing church contributions that go to the Boni missions.

However, another 4.5% of the leadership indicated non-involvement in missions to the Boni.

Methods of Encouraging Giving

Table 23. Opportunities of encouraging giving

	Frequency	% Respondents
Giving towards projects	1	14.3
Faith pledges	4	57.1
Messages on giving to Missions	1	14.3
Missions emphasis days	1	14.3
Total	7	100.0

N=7

As table 23 above shows, the missions committee used four main opportunities to encourage giving to missions from the congregation of KCC. However, Faith pledges stand out, with 57.1%, as the most prominent way in getting the church to give to missions. Encouraging members to give towards mission projects, getting them to listen to congregational messages on giving, or enticing them through calendar missions emphasis days are the other opportunities of encouraging KCC to give to missions with a score of 14.3% all round.

Frequency of Using the Giving Methods

Table 24. Frequency of using giving methods

	Frequency	% Respondents
Throughout the year	6	85.7
No Response	1	14.3
Total	7	100.0

N=7

The methods used by the committee to encourage giving are in operation throughout the year. Six (85.7%) respondents of the mission' committee said the committee encourages giving throughout the year. However 14.3% of the respondents did not give their response to this item. KCC's missions committee is therefore, in gear to encourage giving to missions all the year round.

Frequency of Encouraging prayer

Table 25. Frequency of the missions committee encouraging the church to pray

	Frequency	% Respondents
Weekly	6	85.7
Monthly	1	14.3
Yearly	0	0.0
Totals	7	100.0

N=7

Every week of the year the committee encourages the church to pray through the mission moments administered every Sunday and in the weekly life group meetings. Pictures of missionary families and those of children to the Boni are often circulated to the life groups for prayer. Weekly prayer scored 85.7%. One (14.3%) of the

respondents said that the frequency of the committee's encouragement for the church to pray comes monthly (see table 25 above).

Planned Trips to the Boni

Table 26. Frequency of planned trips to the Boni

	Frequency	% Respondents
Once a month	0	0.0
Every Sunday	0	0.0
Every Quarter	2	28.6
Two times per year	5	71.4
Total	7	100.0

N=7

Five (71.4%) out of seven of the respondents of the missions committee said the committee planned two trips per year to Boniland and encouraged the congregation to take these trips. Two (28.4%) consented to at least a trip to Boniland per quarter see table 26 above).

Response of Church members to Trips

Table 27. Response of church members to the prompting to visit Boniland

	Frequency	% Respondents
Very good	5	71.4
Good	2	28.6
Hardly good	0	0.0
Not good at all	0	0.0
Total	7	100.0

N=7

Item 8 of appendix 2 was designed as a follow up to the inquiry into the missions committee's encouragement to the church members to visit Boniland. Out of seven, five (71.4%) of the respondents said the response to the prompting was very good.

While, 28.6% thought the response is usually good. Overall the members response to the prompting to visit Boniland is very good.

Discussions

Its interesting to note that 61.5% of the members, 100% of the leaders, and 71.4% of the missions committee members had been in the church membership for more than 4 years and above. This indicates that the majority of those in the membership of KCC have had enough time to be exposed to and to own the missions and vision of KCC. The related literature revealed that the church has the responsibility of rallying her members behind her vision for missions. Sufficient time of exposure to this vision in terms of the duration the members have been at the church has a place in influencing the congregation to buy the vision.

An overwhelming 97.0 % of the members of KCC had heard about the ministry to the Boni (see table 13). About 92.3% of this group of members who had heard about this ministry had done so many times (according to table 14). Half of the respondents 50% of the leaders (see table 18) see it as their responsibility to make effort to raise awareness of the members towards missions to the Boni. Various methods are employed: weekly missions moments, sending teams to the mission field, holding missions conferences, posting bulletin announcements, inviting mission agencies to talk about missions (see table 19). These methods are used throughout the year (see table 12). After raising awareness, there is usually good response from the members towards missions. About 66.7% of the leadership confessed that the members' response to missions after awareness was overwhelming while 33.3% said the response was

positive. Therefore, 100% of the leadership felt KCC gets a good response from members as a result of awareness.

The above means that a deliberate effort is being made to mobilize members toward missions at KCC. According to the literature, the whole church must be mobilized for missions if KCC has to remain true to the Great Commission. Such mobilization can only be possible if the church begins with feasibility of missions to the Boni among her members. The percentages above suggest that KCC is making big strides in the direction of mobilization.

The levels of participation of the members of KCC in missions are encouraging. 95.4% (see table 15) of the members participate in missions. This is because the leadership and the missions committee has provided various ways of participation. Such ways include sending, giving, praying, going, raising awareness and providing leadership for missions (see table 16).

The leadership is involved in the above aspects of participation too. Table 16 displays the various ways the leadership employs in getting involved in missions.

The above also illustrates KCC does not stop with awareness. She has put structures in place to ensure involvement. The literature attests to motivating of the member to give of their physical material and spiritual resources to missions. KCC has truly moved steadily and meticulously in obedience to this cause. In terms of giving of her material resources, KCC provides various opportunities for the members to give. Table 23 lists

four opportunistic ways through which KCC encourages her members to give towards missions such encouragement runs on throughout the year (see table 24).

In terms of giving of her spiritual resources, KCC provides opportunities for members to pray for missions. About 86% of the Missions Committee confessed that the members are provided with opportunity to pray for this cause every week at the Sunday Service (during missions moments) and in their home based life groups (see table 25).

The Church also provides opportunity for physical involvement. 71.4% of the missions committee members said at least two trips per year are planned by the church for members to visit and do short-term missions among the Boni (see table 26). In this case, every member has an opportunity to physically be involved in the Boni missions. This is supported by the fact that 71.4% and 28.6% of the missions committee members who responded to appendix 2 (questionnaire for missions committee) thought the response to the prompting of the members to visit Boni land for missions is both very good and good respectively. (see table 27). The members are prompted, and they respond well. In the course of these visits the ownership of vision and the carrying of the burden increases among both the short-term missionaries and those back at home, who get to hear of what the Lord is doing in the missions field. In this way counsel of the related literature of wanting the church to take the burden of prayer, giving, and pastoral care for the missionaries is taken care of.

A further demonstration of KCC's membership being sold to the cause of missions was seen in their enthusiasm to suggest additional ways the church should put in place in order to effectively reach the Boni. Table 17 shows ten different suggestions from the

members regarding methods of engaging the church further for missions. This methods depict a wholistic approach to missions because they touch on the physical, social, economic and spiritual needs of the recipients.

CHAPTER FIVE

RECOMMENDATIONS AND CONCLUSIONS

In this chapter the summary of the research findings and recommendations for, KCC's strategy for missions are presented. The summary of research findings are accorded to the findings in line with the research questions and the criteria for judgment based on Church planting strategies developed over the years by Advanced Churches in Missions Commitment derived from the chapter on literature review.

Summary of the Research Findings

RQ1: What is KCC's Strategy for Missions to the Boni of Lamu?

The research findings in this aspect reveal that missions after all is no longer a prerogative of the west. KCC has brought a paradigm shift given the strategy and practice of her missions.

KCC'S missions strategy is to first bring awareness and educate its members for missions. This is implemented through missions reports, missions moment, life groups, and missions emphasis month. Secondly, by involving its members to participate in world missions. This is sought by encouraging members to be involved in financial support, prayers, and support roles – offering service; Finally by reaching out to the unreached. This also is demonstrated in their activities of sending out missionaries, targeting areas of unreached people groups by sending out short-time ministries and training of missionaries for the task. And so KCC's mission strategies fit well into her

However, there still is a remnant that confesses to non-participation. Effort should be made to discover the reason for non-involvement. Especially because 4.5% for the leadership and 4.6% of the members confessed to non-involvement. When this reason is found, measurers should be taken to address it.

Recommendations

From the findings, discussions and conclusions, the following are some recommendations:

- 1) KCC's strategy suggests an attempt into World Missions. Given this fact, there is need to emphasis a global picture in rallying involvement.

- 2) KCC is a model urban church in Africa in the area of missions. This study depicts that her strategy and effort to involve her members in the missions to the unreached is bearing fruit. "What does it take to support missions? It takes our present weakness, excuses, and poverty no Church is too strong or to rich to support missions, it takes our present weakness, excuses and poverty" (Obed 2001, 2). Therefore, KCC must make a deliberate effort to recruit and disciple other local congregations in Kenya and in Africa at large in doing missions, even though she is still young. This will be her greatest contribution to sensitizing the church in Africa to take her birthright responsibility of obeying the Great commission.

- 3) A clear strategy for networking in partnership between KCC and other functioning communities of God's people in the ministry is already

taking place in some small way and needs to be explored further. This could take the form of joint sponsorship of projects to alleviate socio-economic stress among the Boni even as the Gospel gets proclaimed.

- 4) Another recommendation that the church has done very well so far in ensuring that the membership is aware and is participating in missions. From the look of things KCC seems to be at its peak in this area of mobilization. The challenge which the church leadership has is to maintain and or raise this mobilization one notch higher every year to keep the momentum. In other words the leadership is under obligation to ensure commitment of the entire membership to missions in terms of sending and giving is concerned.
- 5) From observation the researcher found that missions has taken the major share of the church's budget. This is a positive thing. However,, KCC needs to allocate a much higher percentage of her annual budget to missions. To realize tangible results in missions to Muslims, greater resources need to be invested.
- 6) Other ministries may be experiencing some overshadowing from the missions' strategy and involvement as employed by the church. It is important that KCC finds a way of meeting the needs of the church in relation to the four major reasons of her existence that is "... missions, discipleship love and care". In other words, the church should not forget

the needy and the desperate souls among the members (see appendix 7 pg. 1).

- 7) Even as KCC endeavors to reach the unreached, she will need to have a focused vision, taking one task at a time. Looking at the needs of the Boni closely and venturing into projects that will be useful to the Boni people.
- 8) Although the church has done very well in mobilizing her congregation to participate in giving, praying and sending missionaries to the Boni, it may also be important for the Church to ensure that those sent (missionaries) to the Boni are provided with transport for the outreach. In KCC strategy plan, they have budgeted for a motor cycle for the missionary couple. However, a land cruiser may bring even better results. (Appendix 4. No. 4.6).

Areas for Further Study

1. The researcher set out to investigate KCC'S outreach to the Boni and was exposed to respondents from three groups of people within Karen Community Church. This delimited her scope and hindered a wholistic investigation. The result of this study, therefore, may not reflect the whole picture of the ideal scope of doing missions. Future research should include fact finding from all stakeholders, that is the missionaries on the ground, the beneficiaries (in this case the Boni) and even those with whom the church partners to do missions.

2. In designing the instrument for a similar study, effort should be made to post corresponding items on the questionnaires for both the Missions Committee and the members. This will allow comparison of the results for more comprehensive conclusions.

3. It would also be interesting to study the quality of training and general preparation of the missionaries in relation to what they encounter in the field.

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APPENDIX 1

QUESTIONNAIRE FOR KCC CHURCH MEMBERS

Dear KCC church member,

The following is a questionnaire to investigate the missions strategy of KCC to the Boni of Lamu and the extent of involvement of the church membership in achieving this strategy. This study is considered significant because its findings will be used to draw lessons and good practices that may inform future strategies for missions and evangelism for the local churches in Kenya and Africa in general.

Kindly complete this questionnaire as frankly as possible by putting a tick [] by the appropriate response and also filling in the blank spaces. Thank you.

Part 1 Demographic

1. How long have you been a member of Karen Community Church? (Please tick one)
 1 year 2 years 3 years 4 years and above

Part 2 Strategy

1. What other ways do you think the church can effectively employ in reaching the Boni? (list below)
- _____
- _____
2. In your opinion do you believe the Church can sustain missions to the Boni for a long time? Kindly explain your answer.
- Yes No
- _____
- _____

Part 3 Involvement

1. As a member of the KCC have you heard about the missions to the Boni?
 a) Yes b) No (Please tick one)
2. If the answer to the question above is yes, how often have you heard about the mission to the Boni in the last one year?
 Once twice thrice four times
 many times
3. Have you ever participated in the missions to the Boni?
 a) Yes b) No (Please tick one)
4. In which ways did you participate? (Please tick as many as apply)
 a) By going to Boni land
 b) By giving towards the missions to the Boni
 c) By praying for the missions to the Boni
 d) By raising awareness about the missions to the Boni
 e) others (Please specify _____)
5. How do you think other church members can be involved in the missions to the Boni? (please list below)
- _____

APPENDIX 2

QUESTIONNAIRE FOR KCC MISSIONS COMMITTEE

Dear missions committee member,

The following is a questionnaire to investigate the missions strategy of KCC to the Boni of Lamu and the extent of involvement of the church membership in achieving this strategy. This study is considered significant because its findings will be used to draw lessons and good practices that may inform future strategies for missions and evangelism for the local churches in Kenya and Africa in general.

Kindly complete this questionnaire as frankly as possible by putting a tick [] by the appropriate response and also filling in the blank spaces. Thank you.

Part One - Demographic

1. How long have you been a member of Karen Community Church? (Please tick one)
 1 year 2 years 3 years 4 year and above
2. How long have you been a member of Missions Committee? (Please tick one)
 a) Less than 1 year b) 1 year c) 2 years
 d) 3 years e) 4 years and above

Part two- Strategy

1. What is the place of missions at KCC?

2. What methods does the KCC missions committee use to raise the interest of the congregation in missions? (Kindly tick all that apply)

- a) Reports & write ups.
 b) Missions moment
 c) Missions Sunday
 d) Word of mouth
 e) Others (Please specify) _____
-

3. How often does the missions committee use the methods mentioned above to raise the interest of the church about missions to the Boni?

- a) Once in a month b) Four times in a month
 c) Four times in a year d) Others (Please specify) _____
-

4. Kindly state the methods the missions committee uses to encourage the church to give to missions _____
-
-

APPENDIX 3

QUESTIONNAIRE FOR KCC CHURCH LEADERSHIP

Dear KCC church leader,

The following is a questionnaire to investigate the missions strategy of KCC to the Boni of Lamu and the extent of involvement of the church membership in achieving this strategy. This study is considered significant because its findings will be used to draw lessons and good practices that may inform future strategies for missions and evangelism for the local churches in Kenya and Africa in general.

Kindly complete this questionnaire as frankly as possible by putting a tick [] by the appropriate response and also filling in the blank spaces. Thank you.

Part I Demographic

- How long have you been a member of Karen Community Church? (Please tick one)
 1 year 2 years 3 years 4 year and above
- How long have you been a leader at KCC? (Please tick one)
 Less than 1 year 1 year 2 years
 3 year 4 years and above

Part II Strategy

- Does the Church have a budget for Missions? (Kindly tick one)
 Yes No
- According to your understanding, how would you rate the mission budget of KCC? It is
 a) the top priority
 b) among the top priority
 c) one of the priorities but not the top
 d) not a priority
 e) others (Please specify) _____
- What measures are in place to ensure the missionaries are trained and equipped for the task? (Kindly tick all that apply)
 a) The church sends them for professional studies (Bible school/school of missions)
 b) The church puts them through a missions training within the ministries of the church.
 c) The church selects only those who are professional?
 d) The church leaves them to struggle about their own training
 e) Others (Please specify) _____

Part III Involvement

- How are you personally involved in missions to the Boni? (Please explain).

- What would you say is the place of missions at KCC?

- How often does the leadership raise the awareness of the Church membership about missions to the Boni? (Kindly tick one)
 a) Once in a month b) Four times in a month
 c) Four times in a year d) Others (Please specify) _____
- Kindly list the methods the leadership uses to raise this awareness?

- What has been the response of members after they have been made aware?
 a) Overwhelming
 b) Positive
 c) negative
 d) Others specify

APPENDIX 4

Mission Strategy for Reaching the Boni

(July 2002)

1. Our statement of purpose

- 1.1 KCC desires to build a community of Christ's disciples among the Boni who through the Holy Spirit are godly, rooted in the word, care for each other and will influence their world through love and missions.

2. Our Core values: What must guide us and shape us as we reach the Boni

- 2.1. The Bible. We believe the Bible is the Word of God and is therefore timeless and divinely inspired truth. It must be our authority in all of our mission efforts and stands above tradition and culture as a guide to faith and practice. We believe the bible needs to be translated into the Boni language and taught in such a way that it transforms their culture. We believe the teachings of the Bible as summarized in our church's statement of faith.
- 2.2 Jesus Christ. We believe that He is the unique son of God and the only savior of lost humanity (John 14:6). We affirm the necessity of personal faith in Him for salvation. Knowing Him is essential to the forgiveness of sins and life everlasting.
- 2.3 The work of the Holy Spirit. We believe that He alone has the power to save and transform the Boni among whom we minister. Our mission work and our missionary personnel must depend upon the Holy Spirit in all things. We bow to His sovereignty in all areas including when He will choose to bring the Boni to Christ and what methods and circumstances he selects.
- 2.4 The nature of missions. Missions is God's work. The purpose of missions is to glorify God. We as a church make a long term commitment to partner with God in reaching the Boni. We are open to working with other partners in accomplishing God's purpose. We will continue to work among the Boni until a Great Commission church is planted in their midst. We further believe that the only effective mission is one that addresses the whole person.
- 2.5 Our missionaries and partners in mission. We seek to work with missionaries and other church and parachurch partners who share our purpose, values and goals and are mature in their faith. Regarding missionaries we send we desire that they be mature in their faith and we commit ourselves to provide them with support in the areas of finances, training, spirituality, family life, prayer and any other area as the Lord enables us.
- 2.6 The Boni. We believe that the Boni are made in the image of God. We believe further that they are sinners who have fallen short of the glory of God. In their lost state they are nevertheless loved by God and destined for salvation through faith in Jesus Christ. We believe that although building faith in Jesus Christ is most important in our mission that we must also work to develop the Boni in every area of their life. We believe that we must seek their input in knowing what areas of life they desire to have improved.
- 2.7 Prayer: We believe that since God alone can grant success to our work among the Boni that we must therefore pray. Prayer is a powerful means to gain the help of heaven in the deliverance of the Boni from evil, sin and misery. We also believe that prayer changes us deepening our communion with God and making us more effective in our mission.

3. Our Goals: What we want God to do by the year 2007

- 3.1 Identify, recruit, send and train at least two residential missionary families who will live and work among the Boni
- 3.2 Identify, train and send tentmaking missionaries who will live among the Boni or in the Lamu area and will assist us in our mission

- 3.3 Continue short term trips 2 to 3 times per year in conjunction with our residential missionaries.
- 3.4 Improve the water situation in at least 2 villages.
- 3.5 Support at least 20 students in school (with the help of PCC). We will be open to the possibility of starting a Christian school in which Boni children could learn.
- 3.6 Improve the literacy level of Boni adults and children.
- 3.7 Strengthen the network of churches and parachurch agencies seeking to reach the Boni.
- 3.8 Develop a base of operation on the land acquired.
- 3.9 Develop a relationship with the Boni leaders and local government officials and seek their guidance regarding appropriate community development.
- 3.10 Explore the Garissa Boni connection
- 3.11 Create a new missionary structure for facilitating the Boni mission
- 3.12 Engage in appropriate bible teaching and gospel witness among the Boni.
- 3.13 Support the translation of the Bible into the Boni language
- 3.14 Promote an international Boni prayer network
- 3.15 Plant at least 2 Christian communities/churches among the Boni

4. How we reach our goals : resources, personnel and policies

- 4.1 To implement this strategy we will seek two residential missionary families
- 4.2 We will provide an initial training for our missionaries by requiring them to go through appropriate training for at least 6 months.
- 4.3 The structure of the Boni mission: The mission committee will function as a board overseeing all aspects of the Boni project. This will involve creating a Boni Task Force with a coordinator, secretary for communications, treasurer and the church development officer.
- 4.4 Relationship with Sheepfold. We will seek to use Sheepfold training and partner with their ministry where appropriate. We will ask them for advice and evaluation of the missionaries. We will contribute to their work among the Boni. We will keep a liaison person between our church and Sheepfold. We will encourage our missionaries to fellowship with them on the field. We will not seek to use them as our sending agency.
- 4.5 Relationship with BTL. We will encourage the work of Bible translation. We will cooperate with their prayer network. We will encourage fellowship with their missionaries.
- 4.6 Transportation. We will seek to provide a motorcycle by 2003 for our missionary.
- 4.7 Evaluation. We will engage in annual evaluation of the work to see if the strategy is moving forward and to modify the strategy as appropriate.

4.8 Boni network. We will seek to strengthen and expand the number of churches, Individuals and organizations interested in the Boni project in order to further prayer and for project support.

4.9 5 year Budget: 4,548,180 million (apart from capital development)

- 2003
 - 50,000 other costs
 - 50,000 training
 - 230,000 for short term trips
 - 50,000 for school fees
 - 600,000 for missionary salary
 - 980,000 total for 2003
- 2004 budget (10% increase) (purchase of a motorcycle is above this) 1,078,000
- 2005 Budget 1,185,800 (10% increase)
- 2006 Budget 1,304,380 (10% increase)
- Total 4,548,180 million

APPENDIX 5

Mission Policy for Karen Community Church (June 1998)

Goal:

- I. The Mission Committee wants to help the people of KCC to see and understand God's Mission in HIS world, and become and remain active witnesses on how GOD is building His Kingdom all over the world.
- II. The Committee is committed to seek God's face in order to lead the people of KCC in becoming and being a Mission Mobilised Church. The church of Antioch is our example and challenge (Acts 11:19-21; 13:1-3). ***Mission Mobilised Church*** means becoming and being God's partner in reaching out to the world. Especially to the world, which has not yet had a chance to hear and understand the Gospel properly.

Implementation:

i) Educating the people of KCC on Mission through:

1. Mission's Moments
2. Mission's Services
3. Mission's Days
4. Mission's Trips
5. Any other Suitable Means as the Lord leads

i) Adopting unreached people group(s)

An unreached people group means a group without strong indigenous church(es) pastored by their own people and not using their own language either in the services or in preaching or scripture.

Adopting means that we as KCC will take personal responsibility for the evangelism of the adopted people group by committing ourselves to care for the people in every possible means, so that the unreached people group will experience the love of Christ and come to a real understanding of the Gospel.

KCC will be released from its duties of adoption after a strong indigenous church has been established.

Practical Implementation of adoption:

1. Pray for the people consistently.

2. Try to meet special needs through raising material, money or personnel
3. Support Missionaries who reach out to the people according to our abilities
4. Send Missionaries
5. Encourage people to visit the missionaries
6. Support special schemes to help the people become economically self-sufficient so as to enable them to grow spiritually, physically and financially
7. Cooperate with mission societies where necessary

iii) Sending and Caring for Missionaries

In order to make a meaningful impact we need to send people into the Mission field who can be the church's, Christ's eyes, ears, hands, and feet. Therefore, we prayerfully need to ask GOD to show us as a church the man and/or woman HE would like to send to the unreached (Acts 13:2-3). But sending includes caring. Looking after the well being of the Missionary (financially, spiritually and physically). The missionary also should report back to the church periodically concerning their programmes in the field.

We need to pray consistently for the missionary and his/her work, and give him/her as much as possible moral support, by all possible means (visits, communication, ...) That may not involve that we carry all the burden ourselves, but we should help to find ways and means so that the missionary can do his/her work most effectively.

iv) Giving toward God's Mission

To Co-operate in God's mission work will cost the people of KCC something, and therefore we need to give freely of what we have received into HIS world wise work. Therefore the church should continue putting 10% of its income aside for mission work in a cross-cultural setting. But additionally the missions committee should look into means of raising additional moment for the ministry such as:

- ⇒ special offerings
- ⇒ special fun events
- ⇒ charity walk
- ⇒ jumble sales

In all these points mentioned above, we would like us to bear in mind that we are a church and not a Mission agency. That means, that we should co-operate with other Mission societies as much as possible in order to make our missions outreach as effective as possible.

APPENDIX 6

The Profile of a Cross Cultural Missionary

Anyone considering serving God must be highly qualified. He must not only have the burning passion for souls that are lost in sin and darkness he must be spiritually mature and have maturing ministerial gifting that are discernibly operating in his life. Life and skill must have been acquired through personal walk with the Lord as well as some education that makes him relevant to the people he wishes to serve.

The areas to look out for include

- A. Spiritual
- B. Ministry
- C. Bible knowledge
- D. Health and Emotional Stability
- E. Clear Sense of Call
- F. Minimum Education
- G. Minimum Age

The missionary after showing competence in the above must be ready to challenge his friends and church to be involved along with. The natural thing is that if people see that a person is qualified they will be ready to back him up.

Spiritual Profile

- Clear Evidence of Salvation
- Discipleship – demonstrating a total commitment to the Lord Jesus to follow and serve him at any cost
- Maturing Christian- able to deal with personal life and conduct in a biblical way; maintaining balance between spiritual, physical and social; Consistent in personal spiritual discipline of Bible study, prayer, fasting, witnessing etc.
- Having ability to respond to life problems in faith, patience etc.
- Cultivating Holy Life Style
- Evidence of a spirit filled life
- Evidence of Living by Faith

Ministry Profile

Discernibly spiritual gifts that have been put to use in the local church must be seen. Things to look for should include involvement in local church or fellowship ministry such as witness or street evangelism, teaching the word of God discipling young believers, leading meetings, etc.

Health and Emotional Stability

Because the mission field will definitely exact extra pressure on the missionary it is necessary that a missionary candidate demonstrate emotional stability. In if he is prone to emotional or mental break down it might just be the indication that he should not be taken. Some sicknesses are easily triggered as a result of pressure. The missionary should be free of such condition.

Minimum Education and Age

A missionary should not be less than 20 years of age and should have at least a form four or more at that age. However a very mature Christian (spiritual and age) that demonstrate a call and a proven ministry at home church that but open to more training should be given a chance to serve

Minimum Missionary Competence

It is necessary that qualities A, B, D&F are already present even before recruitment. For a missionary to acquire the above qualities, he may need to go through training in the following areas.

Training Areas

1. Church Relations

- a) Is a committed member of a church
- b) Maintains a good testimony
- c) Knows how to subject self to church
- d) Knows how to inform the church of his missionary task
- e) Understands the purpose and plan of the church
- f) Has the support of a local church or denomination
- g) Exercises an approved ministry in the church
- h) knows how to maintain communication with the church
- i) Knows how to relate to other church bodies

2. Cultural Anthropology

- a) Is able to analyze his own culture
- b) Is conscious of his own ethnocentricity
- c) Is informed on ethnic groups within the country
- d) Respects other cultures
- e) Knows biblical anthropology
- f) Promotes Christian transformation of culture
- g) Has short-term missionary experience
- h) Is able to research a culture
- i) Can adapt to another culture

3. Inter-Personal Relationships

- a) Applies biblical principles to relationships
- b) Knows how to manage interpersonal conflicts
- c) Maintains good family relationships
- d) Looks for relationships with others unlike self
- e) Has a basic understanding of psychology
- f) Knows how to listen to others and respond appropriately
- g) Lives well with others in a group setting
- h) Has the ability to confide in others and to keep confidences
- i) Knows how to share material resources with others
- j) Maintains a good attitude when criticized

4. Cross-Cultural Communication

- a) Demonstrates a desire to know the most culture
- b) Is willing to identify with host culture
- c) Knows what is effective communication
- d) Knows how to manage culture shock
- e) Overcomes racial prejudice
- f) Solves communication problems
- g) Interprets verbal & non verbal messages
- h) Distinguishes what is cultural and what is biblical
- i) Can detect cross-cultural bridges for evangelism.

5. Linguistic Orientation

- a) Is disciplined and persistent
- b) Knows language acquisition techniques
- c) Is willing to learn
- d) Is humble and uninhibited
- e) Can laugh at own errors
- f) Can recognize idiomatic gestures and terms
- g) Has experience with language learning
- h) Demonstrates proficiency with the language used in training

6. Biblical Knowledge

- a) Is convinced that the Bible is the inerent Word of God
- b) Knows and loves the Bible
- c) Knows how to apply sound principles of biblical interpretation
- d) Knows basic Bible background information
- e) Understands that the Bible contains solutions to human problems
- f) Applies biblical message to his life
- g) Knows the biblical basis for missions
- h) Has the habit of memorizing Scripture
- i) Knows various Bible study methods

7. Theological Knowledge

- a) Knows the triune God, His person and work
- b) Understands God's eternal purpose for creation
- c) Knows the doctrine and plan of salvation
- d) knows the nature and mission of the church
- e) knows church growth principles
- f) Knows how to defend the reliability of the Bible
- g) Knows relevant theological issues
- h) Encouraged to have a knowledge of different religions
- i) Knowledge of contemporary religions
- j) Knows basic Bible doctrine

8. Leadership

- a) Recognizes and is sensitive to the voice of God
- b) Knows how to work with a team both as a leader and as a follower
- c) Knows how to delegate authority
- d) Plans and establishes objectives
- e) Encourages motivates and transmits vision
- f) Knows own limitations
- g) Has experience as a leader
- h) Knows how to develop and use the spiritual gifts of others and his own
- i) Serves with selflessness
- j) Shows flexibility

9. Discipleship

- a) Has been discipled
- b) Makes disciples
- c) Shows sensitivity to new converts
- d) Is a model disciple and is worthy of being imitated
- e) Transmits life as well as knowledge
- f) Has knowledge of pastoral counseling and shepherding
- g) Shows love for own disciples
- h) Knows strategies and methods of discipleship
- i) Makes disciples who in turn make disciples.

10. Evangelism & Missions

- a) Knows the gospel
- b) Demonstrates a passion for souls and the unreached
- c) Knows how to communicate adequately
- d) Practices personal evangelism
- e) Knows how to prepare evangelistic presentations
- f) Knows methods and techniques of evangelism
- g) Knows how to identify with those with whom sharing
- h) Knows to respond to problems and objections
- i) Shows evidence of a definite call to missions
- j) Knows the history of missions

11. Emotional Health

- a) is found fit for the field emotionally & psychologically
- b) is open to receiving counsel
- c) demonstrates adequate self-image
- d) maintains emotional balance
- e) is consistent in motivation toward what he begins
- f) knows how to manage failure
- g) is approved physically for life on the field
- h) balances work with leisure time
- i) takes weekly and annual breaks

12. Spiritual Life

- a) is building an intimate relationship with God
- b) experiences the power of prayer and fasting
- c) knows biblical ethical principles
- d) studies the Bible systematically
- e) demonstrates the fruit of the Spirit
- f) shows an attitude of service
- g) displays moral integrity
- h) can facilitate the adoption of an indigenous biblical ethic
- i) respects established laws and regulations
- j) understands and uses his spiritual gift

13. Spiritual Warfare

- a) understands the biblical teaching about demons and Satan
- b) can recognize the evidences of demonic operations
- c) understands the believer's position of authority
- d) experiences victory over demonic operations
- e) has experiences in Christian deliverance ministry
- f) knows the power of prayer, fasting and the Word of God
- g) knows how to relate spiritual warfare to evangelism and missions
- h) can teach others about spiritual warfare

14. Practical Abilities

- a) knows how to take advantage of a situation
- b) knows how to "grow, raise and repair"
- c) knows how to perform household duties
- d) knows how to operate ministry equipment
- e) has knowledge of first-aid medicine and hygiene
- f) has knowledge of preventive safety measures
- g) encourages the use of indigenous music in ministry

15. Teaching

- a) knows how to prepare and use teaching aids
- b) can prepare culturally relevant lesson plans
- c) sets and accomplishes teaching aims
- d) knows various teaching methods
- e) demonstrates creativity
- f) can analyze students and their learning needs
- g) can direct students in applying the truth
- h) can evaluate teaching effectiveness
- i) has literacy teaching skills

16. Community Development

- a) can assess and prioritize community needs
- b) knows the biblical basis for community development
- c) knows how to mobilize for community development
- d) knows means of raising resources
- e) recognizes the importance of appropriate technology
- f) knows how to identify and utilize local leadership
- g) knows how to plan for maintenance projects.

Contents

The Mission of KKCTIS

To build a community of Christ's disciples in the Karen-Ngong-Langata neighborhood, who through the Holy Spirit are godly, rooted in the Holy Scriptures, care for each other and influence their world through love and missions.

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12	SHORT TERM MISSIONS
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Forward

Karen Community Church is committed to becoming a Missions Mobilized Church. This initiative is led by the Missions Committee who's goals are:

- [1]. To help the people of KCC to see and understand God's Mission in HIS world, and become and remain active witnesses on how GOD is building His Kingdom all over the world.
- [2]. To lead the people of Karen Community Church in becoming and being a Missions Mobilized Church. The church of Antioch is our example and challenge (Acts 11:19-21; 13:1-3). MISSIONS MOBILIZED CHURCH means becoming and being God's partner in reaching out to the world. Especially to the world, which has not yet had a chance to hear and understand the Gospel properly.

This brochure has been put together to try and help you see the various ways in which this is currently taking place. We pray that you will be better equipped and motivated to be more involved in missions as a result of all this.



MRS. MARTHARIU
CHAIRPERSON, MISSIONS COMMITTEE.

FROM THE PASTOR

To fully understand how missions is organized at Karen Community Church, you need to consult our missions policy. But here is a summary of the driving core values and strategy that guide us.

[1] OUR GUIDING CORE VALUES

COMMITMENT TO HOLISTIC GOSPEL

Missions is more than just the proclamation of the gospel for the conversion of souls. It also includes discipling and ministering to the needy and the poor. The Lord identified his missions statement as “healing the sick, binding up the broken hearted and freeing the captives” (Luke 4: 18-21) On top of preaching the good news of the Kingdom, we too must do the same.

COMMITMENT TO HOME GROWN INITIATIVES

Initiatives carried out by people who are local to the context, using models that fit the context.

COMMITMENT TO CHURCH PLANTING

Responsible discipleship results in the establishment of communities of faith.

COMMITMENT TO TEAM WORK

Jesus sent out his disciples in teams; we need to be committed to the same model of sending.

COMMITMENT TO NON DEPENDENCY

We will seek to establish structures that do not create dependency. We will also work towards using models that are self-sustaining within the context and that empower the local communities to continue the work of the ministry. We however, recognize that there are situations that necessitate setting aside questions of dependency.

COMMITMENT TO PARTNERSHIPS

The Lord has called others to similar vision, we will therefore be committed to partnering with others in similar work in as much as our philosophy of ministry and our objectives allow.

The strategy that is out lined below is our method. It gives a broad outline of our responsibilities, burdens and opportunities. These in turn give us direction and priorities and provide a framework for decisions regarding training and electing missionaries, prayer, concentration, resource allocation and education.

Our strategy has been developed in three areas:-

- Missions education and awareness
- Congregational involvement in world missions
- Sending

[A] MISSIONS AWARENESS AND EDUCATION

The first men of KCC's missions strategy targets our entire body of worshippers, with the goal of raising the awareness level of the congregation concerning first the importance of missions and second, what is happening in missions through out the world. The whole church, not just a few individuals, must have a strong conviction based on scripture toward worldwide outreach. Therefore it is essential to develop a knowledgeable and motivated congregation. The activities described below assist in developing such a congregation.

[1] MISSIONS REPORTS THROUGH MISSIONS MOMENT

KCC has regular missions reports given during the Sunday Services. These reports are given with the goal of educating the congregation as to how God is working through the world. The reports are also to introduce the congregation to specific missionaries, to encourage the building of relationships with these missionaries.

[2] LIFE GROUPS MISSIONS ACTIVITIES

KCC has a unique commitment at the life groups level to be directly and personally involved in missions. It is our intention to encourage each life group to adopt missionaries, supported by church as well as other missionaries with whom life group members have relationships. Life Group members would pray and keep in touch with these missionaries.

[3] MISSIONS EMPHASIS MONTH

One month of each year is dedicated to missions' education and focus. Regular services and special events are planned for the month which will educate the congregation about God's work in the world

[8] CONGREGATIONAL INVOLVEMENT IN WORLD MISSIONS

The second area of our missionary strategy seeks to engage each member of the body in God's work of reaching the world for Christ. Above all, we desire each member to be passionately involved in prayer for at least one specific missionary or outreach. Beyond that, we seek to encourage involvement in financial support and other active participation.

[1] INTERCESSORY PRAYER

Since only God Himself has a truly world wide vision and plan and the authority and power to carry it out, we are committed to prayer as the primary means by which God will share His vision with us and make available His power to accomplish it. Jesus said, "The harvest is plentiful, but the workers are few. Ask the Lord of the harvest, therefore, to send out workers into his harvest field." (Matt. 9: 37-38)

We seek to be a praying church, encouraging and making provision for much prayer, instructing on how to pray, and developing a growing cadre of committed intercessors who commit themselves to regular, disciplined, informed prayer for missions initiatives in our church. It is the aim that everyone in the church has a part, at some level, in this prayer ministry.

[2] FINANCIAL SUPPORT

Being materially involved in the Lord's work is both a privilege and an obligation for us. While providing for the needs of our missionaries, it helps to bind our hearts to specific ministries (improving our prayers), and it loosens the grip of materialism.

We will encourage people to designate funds to particular ministries God has placed upon their hearts, as well as to contribute to a general missions fund to be allocated by the missions committee towards special missionary needs and local missions programs. It is the aim of the church to invest a minimum of 10% of total giving in missionary outreach, ultimately growing to a higher percentage.

The emphasis in promoting stewardship among members of the fellowship will reflect this balance.

[3] SUPPORT ROLES AT KCC

While each person in our fellowship should be supporting the missionary effort through prayer and financial support, some will be called to further serve by contributing their time to specific activities within the local body.

The missions committee is a core group of believers, who are committed to building a vision for world missions, within the fellowship, and to carry out the missions strategy for KCC, educating and informing the fellowship, providing opportunities for service and helping to equip, send and support our missionaries in the field.

We seek to have missions representatives in life groups who carry our missions zeal and vision into the life groups by keeping members informed about the adopted missionaries, holding the group accountable for prayer and seeking to instill a strong commitment to missions in general and their missionaries in particular. Each missionary representative chosen by the life group organizes and keeps track of information on each missionary family that the life group has committed to pray for, as well as thinks of activities to increase awareness of those missionaries and missions in general.

[4] REACHING OUT

As part of our missions program, we will encourage people within our fellowship to be personally involved in missionary outreach, recognizing that God will use these experiences for building vision, encouraging missionaries in the field and kindling a desire to become a missionary. This involvement may take the form of short-term missions trips, visits to missionaries or outreach to foreign students and visitors. Opportunities will be provided to both adults and to teens so that we foster within our youth, a strong commitment to world missions.

MISSIONS INITIATIVES WE SUPPORT

(c) SENDING

For "everyone who calls on the name of the Lord shall be saved." But how are they to call on one in whom they have not believed? And how are they have never heard? And how are they to hear without someone to proclaim him? And how are they to proclaim him unless they are sent?" (Rom. 10:13-15d)

KCC is committed to sending missionaries into the world to preach the gospel. We desire to be faithful to the vision, gifts and call to missions, which God has given us.

(1) Target Areas

We are committed to supporting missions wherever God directs. However, we will focus on the unfinished task in great unreached Islamic areas of the world. We will attempt to support or establish missions in these areas, many of which are closed to traditional missionaries.

(2) Target Ministries

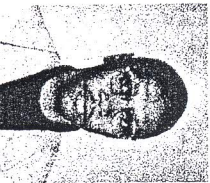
Our focus is in the great unreached Islamic areas of the world. Our strategy shall be to send missionaries who can use their work skills to gain entrance into areas closed to traditional missionaries; raising up, training and sending national missionaries; and evangelizing foreign nationals from unreached people groups while they are in open countries.

(3) Identifying and training potential missionaries

The missions committee will actively seek to identify, provide guidance and train potential missionary candidates.

(4) Adopting people groups/sending and church planting

We consider church planting to be one of our main strategies for missions. It was Paul's strategy. It's a model that does not create dependency, it develops teams, leaders, and it encourages discipleship.



A. OUR ADOPTED PEOPLE GROUPS



1. The Boni People

The Boni people live on the coast of Kenya, near Lamu. There are approximately 7,000 Boni people and possibly 5 believers! The Boni people do not have the Word of God in their language!

While the Boni people wait for Christians to tell them about Jesus, Islamic Missionaries are aggressively working to bring many converts to the Muslim faith. A battle for the hearts and minds of the Boni people is being waged among the Boni people. Like David, we can defeat Goliath.

2. The Herki Kurds (Also in Iraq & Turkey)

22,400 people, but part of a larger Kurd population-'a confederacy of tribes'. Farmers, pastoralists with some nomadic life style; life for women is one of heavy work. Muslims, of the Shafite Sunni group; also some remnants of animal worship and demon invocation. Very little exposure to the Gospel, no scriptures, Jesus film or radio broadcasts in Herki. There are some agencies working with Iraqi and Turkish Kurds, but none with those in Iran. Only 4 people are known believers in Christ.

B. CHRISTIAN ORGANISATIONS

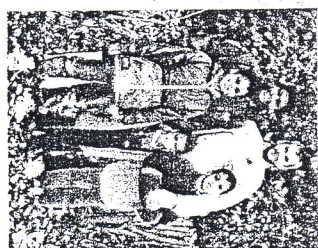
1. MANDERA PROJECT (THE OSSENBURGS)

Owe Ossenberg (Bruno) and Malindi Ossenburg continue to serve God through DIGUNA, an AIC Christian organization that deals with outreach. They are working in Mandera building a polytechnic.

2. CRISIS PREGNANCY MINISTRIES

Crisis Pregnancy Ministries, a non-profit making community agency is a ministry of Youth for Christ International. The main goal is to rehabilitate emotionally, socially, physically and spiritually adolescents and families faced with an unplanned pregnancy. The objectives are:-

- (i) Prevention of unwanted pregnancy
- (ii) Intervention if/when they occur
- (iii) Rehabilitation of those affected. They also provide training to those



[3]. SIJUM OUTREACH MINISTRIES (SOM)

SOM is a holistic outreach ministry concerned with the poor and marginalized people within the urban slums.

It seeks to communicate the love of God to these individuals through the gospel of Jesus Christ. It facilitates spiritual and physical growth through follow up and provision of basic needs such as food and clothing.

[4]. FELLOWSHIP OF CHRISTIAN UNIONS (FOCUS)

Focus is an interdenominational organization of Christian students in the universities and colleges of Kenya.

Focus currently brings together Christian Unions from over 30 universities and colleges. Their aim is to provide moral and spiritual guidance to students.

[5]. ASIAN CONCERN KENYA (ASCCKEN)

Seeks to reach the Asian Community with the Gospel of Christ. This year they have conducted many seminars on outreach to Hindus and Asian Muslims. ASCCKEN'S director has taught World Religions and outreach to Asians in Doystar and NIST. They have also held two educational "journeys" with BTL among other seminars.

[6]. BIBLE TRANSLATION & LITERACY (BTL)

BTL exists to help the church in Kenya to fulfill it's responsibility to reach every people and group with the gospel by emphasizing Bible Translation for the smaller language groups of Kenya, which have remained largely unreached. Recognizing that it is meaningless to translate the scriptures to people who cannot read, BTL runs literacy programs, language analysis and community development with these people groups.

[7]. CHRISTIANS FOR A JUST SOCIETY (CFJS)

The aim of Christians For A Just Society (CFJS) is to "... Seek a just society that respects the rule of law, is governed by godly moral values, and practices principles of good governance..."

[1]. Social Welfare Fund

We seek to meet the needs of the disadvantaged persons in our community by giving small amounts of money towards food, clothing, education, medical prescriptions and starting small businesses. This is done through interviewing by a small committee.

Please do not give your cash to just anybody on the church grounds on a Sunday morning. Give your help to the church who will have the capacity to do a little more screening and follow up.

[2]. Compassion Fund

Reaching out to our own members in desperate needs. The elders have set aside a sum called Compassion Fund, into which we as a congregation are encouraged to contribute.

PARTNERSHIPS

The work of the kingdom is not about independence or over dependence but about interdependence. Since the Lord has called others to a similar vision and the church extends right around the globe, it is important, in as far as God has given us access that we link up with brothers and sisters around the world. We are therefore committed to partnering with others in similar work in as much as our philosophy of ministry and our objectives allows. At KCC we are seeking to do so through 3 types of partnerships:-

[1]. LOCAL PARTNERSHIPS

We seek to create strategic partnerships with some churches in Nairobi and it's environs

[2]. CONTINENTAL PARTNERSHIPS

Still at the conception stage, but have great potential. Our target shall be the churches situated in strategic regional capital cities of Africa.

[3]. INTERNATIONAL PARTNERSHIPS

Presently this is being pursued with Peninsula Community Chapel in Virginia, USA. We are trusting God for at least



PCC Missions Committee with
Pastor Fred Nyabera (June 2001)

MANDERA MISSION

This mission took place from the 21st to the 24th of May 2001. The missionaries were drawn from the missions Committee, church leadership including the pastor. The objectives of this trip was to encourage the Ossenberg and get first hand experience on the ground.

BONI MISSION

The mission took place from the 16th to the 20th July 2001. This was a fact-finding and strategizing mission organized by the missions Committee.

NAKURU MISSION

This mission took place between the 28th of August and the 1st of September 2001. The mission was organized by the youth. Many gave or rededicated their lives to Christ.

MEDICAL MISSION TRIP TO THE BONI

This mission took place between the 1st to the 7th of September 2001. It was a seven-day joint mission between Karen Community Church (the sponsors) and the Medical School Christian Union. During the mission the team gave free Medical consultation, treatment and Medicine. The "Medical camp" has become our annual activity with this being the third one.

JOINT SHORT-TERM MISSIONS HOSTED BY KCC.

In June and August 2001 KCC hosted two groups from Village Presbyterian Church from Ohio, USA and Cucamonga from California, USA respectively. Together with our youth they ministered in the Children's Homes, Slums and Schools.

NAIROBI EVANGELICAL GRADUATE SCHOOL OF THEOLOGY (NEGST)

Trains pastors, leaders, teachers and biblical scholars for the churches in Africa and the world.

NAIROBI INTERNATIONAL SCHOOL OF THEOLOGY (NIST)

Offers training for church leaders, pastors, teachers for churches, para-church organizations and Bible schools.

LIFE MINISTRY

Involved in evangelism and discipleship among students, professionals and executives. Also helps train pastors in local churches.

SHEEP FOLD MINISTRIES

Involved in the reaching out to the unreached peoples in East African Region and the Horn of Africa. Offers training for cross cultural ministry.

LIFE CHALLENGE AFRICA

Involved in Muslim evangelism and subsequent discipleship. Produces evangelism and training materials.

URBAN MINISTRIES SUPPORT GROUP (UMSG)

Involved in facilitating other organizations involved in urban ministries in the city and other towns through provision of materials, training and research.

WORD OF TRUTH

Involved in production of material for apologetics of the Christian faith. Offers short courses on apologetics.

DIGUNA

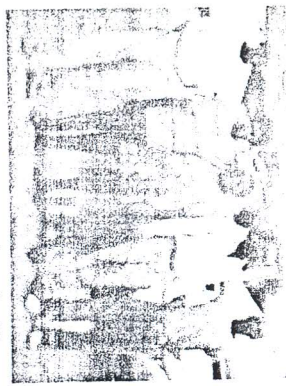
A missionary arm of AIC. Involved in holistic ministries and training (evangelism and development) supporting itinerant evangelism and church planting.

LITERACY & EVANGELISM

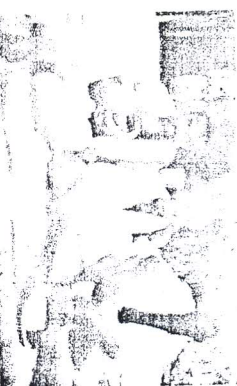
Uses literacy as a tool of evangelism. Offers training on how to use literacy projects for evangelism.

YOUTH FOR CHRIST

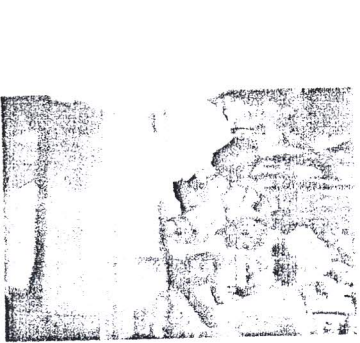
Involved in youth evangelism and discipleship through rallies, film shows, youth activities and challenge weekends. Also does street children rehabilitation.



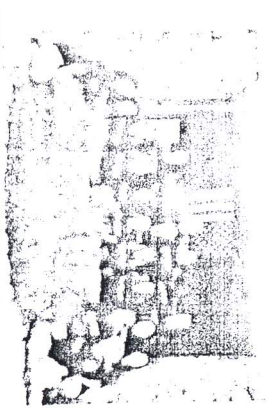
MANDERA MISSION - May 2001



NAKURU MISSION - Aug 2001



JOINT SHORT-TERM MISSIONS - 2000



JOINT SHORT-TERM MISSIONS - 2000

INTERNATIONAL BIBLE SOCIETY (IBS)

Involved in providing the word of God through translation, publishing and distribution of bibles and other Christian culture for the purpose of transforming people and society.

CHRISTIAN LEARNING MATERIAL CENTRE (CLMC)

This is a publishing institution committed to educating Christians in Africa by bringing relevant literature and books to aid their growth in the Lord and service of the kingdom for the glory of God.

GENERAL INFORMATION

1. FUNDING MISSIONS

Financing for missions are drawn from 3 sources

- (a) Tithes Fund: 10% of the annual offering is set aside for missions and benevolence
- (b) Faith pledger: a fund set up as people believe God to make available resource above and beyond their usual income
- (c) Life Groups involvement: Gifts given by the Life Groups towards specific needs

2. MISSIONS BUDGET

2001 MISSIONS BUDGET

3 trips to Boni	200,000
Boni Project	50,000
Reserve Fund	100,000
Support for Budda	50,000
Internship expenses	20,000
Missionary Training	200,000
Other ministries	60,000
Educational Material	20,000
Annual Retreat	10,000
Mandera Project	50,000
TOTAL	760,000

During this month of September several missions focused events will be available for all of us to attend and participate in.

SEPTEMBER 2001.

Week One:

Sunday 2nd September 2001 : Missions focused Service Theme:
THE MODEL OF OUR MISSION.
Thursday 6th September 2001 : Missions focused Corporate Prayer.

Week Two:

Sunday 9th September 2001 : Missions focused Service Theme:
THE MESSAGE OF OUR MISSION.
Thursday 13th September 2001 : **A FILM SHOW ON MISSIONS.**

Week Three:

Sunday 16th September 2001 : Missions focused service theme:
THE MEANS OF OUR MISSION.
Saturday 22nd September 2001 : **COMMUNITY SERVICE.**

Week Four:

Sunday 23rd September 2001 : Outreach focused Service Theme:
YOU MUST BE BORN AGAIN.
The Whole Week - **BROCHURE AND TRACTEVANGELISM**

Week Five:

Sunday 30th September 2001 : Missions Sunday theme:
COMMITMENT TO MISSIONS.

PRAYER REQUESTS

- Medical Camp - pray for doctors, Boni people, medicines, security, journey mercies, good health etc. September 2001.
- Missions Committee retreat on 7th & 8th September 2001 - Planning Ideas.
- Partnerships with various mission agencies - Wisdom & Guidance.
- The Ossenburs in Mandera - Security, Provision, Personal.
- The recruitment of missionaries for Boni - the right team
- Finances for the activities of th Missions Committee - Generous Giving.
- Financial Support for the recruited missionaries to Boni in 2002
- Way forward with the newly adopted people group - The Herki Kurds.
- For the binding of SATAN (Matt. 12:29)

MEMBERS OF MISSIONS COMMITTEE

Mrs Mary Thairu (Chairperson)

Mrs Margaret Mbugua

Mrs Lucy Mukora

Mrs Mary Huttar

Mrs Nellie Ochieng

Mr Maurice Ochieng

Mr Samuel Kinuthia

Mr Kinyua Gachoki

Mr David Gichun'gwa

Mr Enoah Aguandia

APPENDIX 8

30th January, 2003

The Pastor
Karen Community Church
P.O. Box 44-00502
Nairobi

TO WHOM IT MAY CONCERN

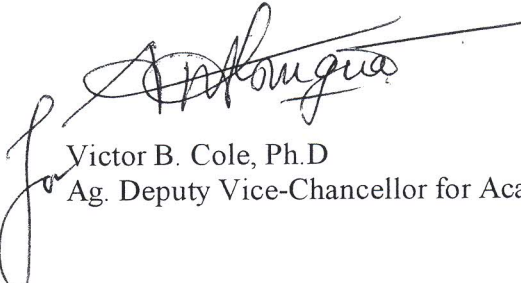
Dear Sir/Madam,

RE: RESEARCH WORK

The bearer of this letter, Mrs. Mary Omollo is a student at Nairobi Evangelical Graduate School of Theology and is doing research towards the completion of the Master of Divinity (Missions). The research is on “**Ministry to the Boni of Lamu: An Evaluation of Karen Community Church’s Missions Strategies.**”

Any assistance that you can give to Mrs. Omollo will be much appreciated.

Sincerely,



Victor B. Cole, Ph.D
Ag. Deputy Vice-Chancellor for Academic Affairs

Personal Details

Name: Mary Kayume Omollo
Marital Status: Married
Address: 24275-00502, Nairobi.
Cell Phone: 0721-314-886
Nationality: Kenya

Education

- 2003: Nairobi Evangelical Graduate School of Theology
- M.A. (Missions)
- 1982–1986: Kenya Highlands Bible College
- B.Th., Theology with an emphasis in Business Administration
 - Dip., Advanced Graduate Teachers' Diploma, awarded by Evangelical Training Association, USA, in conjunction with KHBC.
- 1993 Computerin College, Nairobi.
- Certificate (Computer), WordPerfect Programme,
- 1993 Gazzel College, Karen
- Certificate (Computer), Microsoft Excel, Microsoft Word,
- 1990 Computerin College, Nairobi
- Certificate Computer, Word Processing, Computerin College, Nairobi
- 1979-1981 Friends Theological College, Kaimosi
- Dip. (Bible) Also in Secretarial skills.

Professional- Experience

- 1990–Present: Nairobi Evangelical Graduate School of Theology
Academic Affairs Secretary
- 1993–1994 Nairobi Evangelical Graduate School of Theology
Ag. Administrative Officer
- 1988–1990 Nairobi Evangelical Graduate School of Theology
Receptionist Secretary
- 1990 Bookstore Manager
- 1986–1987, Friends Theological College
Teacher and T.E.E. Secretary

Church Involvement

- 2000-2003
Karen Community Church, Nairobi. Sunday School Teacher, & member of Bible Study

Awards

- 2000-2001 Best Employee of the year (NEGST) for two consecutive years.
2003 The Alumna of the Year award, Kenya Highlands Bible College