

NAIROBI EVANGELICAL GRADUATE
SCHOOL OF THEOLOGY

AN EXAMINATION OF THE ROLE OF A PARACHURCH
ORGANIZATION IN EQUIPPING CHURCHES FOR MISSIONS:
A CASE STUDY OF SCRIPTURE UNION IN KENYA

By
ORİYOMI ADEREMI OLADEJÌ

A Thesis submitted to the Graduate School
in partial fulfilment of the requirements for the degree
of Master of Arts in Missions

JUNE, 2002

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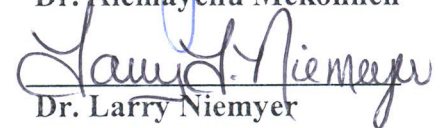
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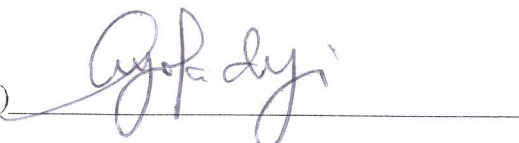
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Student's Declaration

AN EXAMINATION OF THE ROLE OF A PARACHURCH
ORGANIZATION IN EQUIPPING CHURCHES FOR MISSIONS:
A CASE STUDY OF SCRIPTURE UNION IN KENYA

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) 
Oriyomi Aderemi Oladeji

June 2002

ABSTRACT

Howard Snyder recommends “All Para-church structures should be subjected to continuous, vigorous sociological and theological analysis to determine their fidelity to the biblical concept of the church and their effectiveness as instruments of the church” (Snyder 1977, 168). This research investigates ways in which the ministry of Scripture Union in Kenya as a Para-church organization has contributed to the equipping of the Church in Kenya so as to fulfill the great commission of the Lord Jesus Christ.

The aim of this study is to help Scripture Union in Kenya and other similar Para-church groups to discover and emphasize their unique roles in equipping the local churches for missions.

It is a case study and field-based research using a descriptive method of study to investigate the role of Scripture Union Kenya in equipping the local churches for missions.

The population of study was the staff and voluntary workers of the Scripture Union of Kenya. The researcher adopted questionnaires and documents from archives as an instrument to facilitate the collection of data. In addition, he carried out face-to-face interviews of three key role players in Scripture Union of Kenya

The researcher used the decision rule with a Likert-Type Scale to obtain a dichotomy of opinion or decision on whether to accept or reject an issue raised in the closed-ended question items/categories.

Two major findings in this study were: Local churches in Kenya need external resources and the complementary role of para-church groups like Scripture Union Kenya. Para-church groups like Scripture Union of Kenya are autonomous; however, local churches could be influencing their roles in missions.

It was recommended that para-church groups like Scripture Union of Kenya be doing social anthropological research of the local churches in their fields of operations. In addition they should be doing regular research evaluation of their ministry activities with respect to the local churches they intend to serve.

DEDICATION

To the Lord of the Harvest – The Holy Spirit
And to the Scripture Union family worldwide

ACKNOWLEDGMENTS

To complete a project of this nature is by God's strength and His favor and the encouragement and help of many individuals and groups of people:

- ❖ Dr. Henry N. Mutua, my supervisor, Dr. Alemayehu Mekonnen, my second reader who is also the head of department of Missions and Dr. Larry Niemyer, the external examiner.
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ABBREVIATIONS

1. SU: - Scripture Union
2. PC: - Para church group
3. COWE: - Consultations on World Evangelization
4. SU (K): - Scripture Union of Kenya
5. S/N: - Serial number

CHAPTER 1

INTRODUCTION

Down through the centuries in the history of Christianity two ecclesiastical structures have existed—the local church structure and the para-church structure. Some church leaders question the very existence of para-church movements while some others approve of their legitimacy but assert that they ought to play a secondary role and suggest mutual co-existence.

The relationship of churches and para-church agencies in the task of world evangelization emerged as an important issue at Consultations on World Evangelization (COWE), Pattayya in 1980. It was a major issue at the Wheaton '83 Conference as it debated the nature and mission of the Church in the wider dimensions of the Church's life and ministry (Swamidoss 2001).

It is estimated that there are more than 10,000 para-church agencies in North America alone. Many now have satellites in the Third World. Indigenous para-church agencies are also mushrooming in most Third World countries, of which Scripture Union of Kenya is an example. Is this phenomenon building the Church or destroying the Church (Swamidoss 2001).

Scripture Union (SU) as a para-church group began in London in 1867. Like other evangelical movements, it was established in the third world countries by working alongside

Church planting pioneer missionaries of Christianity. Scripture Union of Kenya is a result of the growth of para-church movements in Africa.

Scripture Union (SU) is active in more than 130 countries in all the continents of the world including Kenya. In Kenya as elsewhere, the SU national movement seeks to fulfill the international mission statement stated as follows:

Working with the Churches, Scripture Union aims
 To make God's Good News known to children, young people and families and
 To encourage people of all ages to meet God daily through the Bible and prayer
 So that they may come to personal faith in our Lord Jesus Christ, grow in
 Christian maturity and become both committed Church members and servants of
 a world in need (Scripture Union International 1992, 2).

The New Testament teaches that the great commission is the primary responsibility of the Body of Christ - the Church. In view of this, what roles can or should PCs such as Scripture Union play in helping to equip the churches for missions? While the church is God's agent of evangelism, dynamic para-church structures can be man's agents of evangelism, useful in God's hands for the more rapid and effective propagation of the gospel (Synder 1977, 167). Therefore, Synder recommends "All para-church structures should be subjected to continuous, vigorous sociological and theological analysis to determine their fidelity to the biblical concept of the church and their effectiveness as instruments of the church" (Synder, 168).

In the mission enterprise, the para-church (PC) organizations like SU of Kenya have to identify the unique roles they could effectively play with their inherent potentials different from but in cooperation with those of the churches. Similar to Bible Societies, usually a PC like SU Kenya would have a role to play where some specialized work requires a certain minimum scale of operation on behalf of the churches.

Statement of the Problem

This research investigates ways in which the ministry of Scripture Union in Kenya as a para-church organization has contributed to the equipping of the Church in Kenya so as to fulfill the great commission of the Lord Jesus Christ.

Purpose of Study

The aim of this study is to help Scripture Union in Kenya to discover and emphasize its unique roles in equipping the local churches for missions.

Research Questions

1. In what ways has Scripture Union in Kenya contributed to the equipping of the churches in Kenya for missions?
2. Which local churches has Scripture Union of Kenya served with her resources?
3. What are the resources available in Scripture Union of Kenya that are useful in equipping the local churches for missions?
4. To what extent are the working principles in Scripture Union of Kenya that guide her role as a para-church group implemented and successful?

Significance of Study

This study is a case study that the researcher hopes might be a relevant reference document for reflection of workers and leaders in Scripture Union of Kenya. The study may also benefit other para-church organizations in understanding the impact of their roles in missions with respect to their relationship with the local churches they intend to serve. The knowledge of the roles of the para-churches in missions will help in avoiding unnecessary duplication of

efforts and rivalry with the churches. Consequently, this research work will be a viable tool in facilitating cooperation and partnership between para-churches and local churches.

The other national movements of Scripture Union worldwide subscribe to the same Mission Statement as SU Kenya. Therefore, I foresee that the findings and the recommendations arising from the case study of SU Kenya may be of help to other SU national movements in understanding and reviewing of their roles in ‘working with the churches.’

This research study would be a contribution to missiology in theological schools. The findings in this study would contribute to relieving tensions and resolving conflicts in the relationships between the para-church groups and local churches. My hope is that the study will promote harmony and unity in the Church of Christ Jesus, as the members of His body understand their significant and unique roles.

Methodology

This research was a case study and field-based research that used a descriptive method to investigate the role of Scripture Union Kenya in equipping the local churches for missions. Data was gathered by the use of questionnaires interviews, and recorded information.

Hypotheses

- Ho 1. Scripture Union Kenya ministry activities are not relevant for equipping the local Churches of Kenya for missions.
- Ho 2. Local churches can be self-sufficient without the need of external resources from para-church groups like Scripture Union Kenya.

- Ho 3. Para-church groups like SU Kenya do not pay attention to the specific needs of Local Churches
- Ho 4. There are no conflicting roles of the para church groups and the local Churches in mission enterprises.
- Ho 5. Para-church groups are autonomous; therefore, local Churches would have no say in determining their roles in missions.

Limitation and Delimitation

The researcher could not do a multiple-case design to conduct a cross-case analysis to determine whether there was generalizability at least within the study of other para-church groups. However, the researcher provided a ‘thick description’ of the participants and the contexts that comprise the case of Scripture Union of Kenya, so that the findings can be applicable to other para-church groups similar to her.

Definition of Terms

Mission: - According to Johnstone, Mission “is the loving work of God to bring humankind to himself as the Church. As a secondary outworking of this, mission is the overall ministry of the Church for world evangelization” (Johnstone 1998, 12).

Missions: - It is any activity in which Christians are involved for world evangelization (Johnstone 1998, 12). In this study, it is used in reference to various tasks performed by the missionaries, para-church groups and to mission organizations (Tice 1982, 5).

Para-church: - It is an organization that specializes in a diverse array of Christian services to serve existing churches with the narrower focus or need (Moreau 2000, 722).

Triangulation: is the process of using multiple data-collection methods, data sources, analysts, or theories to check the validity of case study findings (Borg and Gall 1989, 574).

CHAPTER 2

REVIEW OF RELATED LITERATURE

The related literature has been reviewed under the following sub-headings: The Para-Ecclesiology, Theological Foundation for Mission, The Role of Equipping the Local Churches for Mission, Reflections on Scripture Union Missions, and Methodological Literature Review.

The Para-Ecclesiology

What is a Para-church?

The term “Para-church” refers to an organization that specializes in a diverse array of Christian services to serve existing churches with the narrower focus or need (p. 5). Para-church organizations are self-supporting, drawing their funds from the Christian Church and Christians within those churches. Further, para-churches see themselves for the most part as “arms of the local church” and not in competition with it though this may not be the perception of the local churches (Moreau 2000, 722).

Although there are legitimate differences of opinion regarding just how such organizations come into being, many of them are born “in” the church and sent out as functioning and healthy parts of the local or denominational body. Certainly, it is beyond dispute that many, similarly, are brought into being by visionary Christians. These believe that either the church is not doing an adequate job in, for instance, reaching a particular segment of the community, or, the church is unable to fulfill its role in mission.

Now, para-church organizations almost defy description because of their proliferation throughout the Christian world. The main prerequisites seem to be individuals with a vision, a cadre of supporters who affirm that vision, and the courage to initiate ministry and raise the necessary capital to sustain the ministry.

Niringiye observes that though para-church organizations resemble the missionary societies they are not exactly the same, he says:

While the missionary society sees its task as evangelizing and planting churches, the Para church organization seeks to serve existing churches with the narrower focus or need. For example the former Student Volunteer Movement mobilized students for world evangelization. Para church organizations proliferate worldwide. Some work with children or students others do evangelism, Bible Study, and relief and development (Niringiye 1995,56).

Para-church bodies have a mission function that the local church cannot always fulfill. They are specialized ministries, often service-centered in things like literature and media. Others focus on one people group, be they businessmen, the intelligentsia, students, youth, children, slum dwellers or hospitalized people (Taylor 1994). Taylor further remarks, “The danger for local churches comes when they assume they can do everything needed: screening, equipping, sending, supporting, strategizing, and shepherding, on or off the field” (Taylor 2000, 348). He recommends that ‘wiser churches’ develop strategic partnership with PCs for their roles in equipping Christians for missions. In contrast to the view of Christine Mutua that the PC is ‘independent of any local church or denominational structures’, it is rather assumed that para-church agencies relate in various ways to national denominations and local churches in fulfilling their roles in missions (Mutua 2000, 5).

In the providence of God, many of these ministries have established themselves in such a way as to provide leadership for the church in areas where the church was either weak or where it lacked the incentive to undertake such bold initiatives in reaching out beyond the

parameters of the local church. Nonetheless, a biblically based Christian would still want the question ‘*Where do you find para-church organizations in the Bible, tell me?*’ to be discussed so as to help in making commitment decision for service in such PCs.

The Biblical Basis of the Para-Church Movements

God raising the prophetic movement in the Old Testament alongside the Leviticus priesthood is analogous to the para-church movements. The prophetic movements appeared in Israel and performed a specific function when the cult needed revival. The question here is not which one is superior. Rather, it is this: Did the prophetic movement have a role to play and did God authorize it? Both existed simultaneously and the prophets claimed a direct touch with God. God was concerned with the need of the times and met those needs (Swamidoss 2001).

Along with the apostolic activity of Peter (Acts 10, 11:1–18) there was a simultaneous preaching activity by non-apostles, a sort of voluntary missionary movement. The activity of Philip in chapter 8 and of the scattered Hellenists in chapter 11:19ff. is clearly a proto-type for the para-church movements since these efforts were not from ‘within’ the official circles of the Jerusalem church.

When it comes to the structure of the church Paul himself acted as though he were the proto-type of a para-church structure. He can drop people at his will; add people to his company; go to places of his own choice; send emissaries to other churches; write letters; and take decisions on his own—all this not under the directive of Antioch. Act 15:41 reports that Paul took Silas and went through Syria and Cilicia strengthening the churches. If the universal

church is one having two valid structures any member can take part in both structures. Paul was involved in both structures (Swamidoss 2001).

According to Ephesians 4:11-13, the specialist ministries of apostles, prophets, evangelists together with the pastor-teachers are for the equipping of the saints for the work of service to the building up of the body of Christ. Their services (ministries and missions) continue ‘*until* we all attain to the unity of faith and of the knowledge of the Son of God, to a mature manhood, to the measure of the stature of the fullness of Christ’. Two tasks of the Church exist: ‘One is to reach the unreached with the gospel through evangelistic outreach and the other is to help perfect the saints for the work of ministry in order to build up the body of Christ’ (Griffiths 1975,147).

The book of Ephesians (Chapter 4) speaks of the role of pastor-teachers equipping the saints for the work of service. In addition, there are itinerant apostles of the churches (2 Cor. 8:23) and prophets in terms of those whose work it is to edify the church (1 Cor. 14:1ff, 29ff, 39; see also Acts 15:32). The services of these ministers are not usually limited to one local congregation. For example, the apostolic ministry of Paul, evangelistic ministry of the gospel writers and prophetic ministry of John cut across the local congregations of their world.

While para-church groups cannot be regarded as ‘local churches’ they are still part of the universal church. The New Testament recognizes the existence of groups of two and three which are not meetings of the local church (Matt. 18: 15-20) and Christians are called not ‘to give up meeting together’ but to exhort one another ‘daily’ (Heb.10: 25; 3:13). These passages suggest that Christian small-group activity was a feature of first-century church life also. It seems unlikely that the whole congregation could meet as a local church in plenary

session every day. Factory, office and college CUs would seem to fall within this scriptural category (Griffiths 1989, 172).

In the New Testament there is no dichotomy of the church as local church and para-church. Any body of believers is addressed as church. In form and function the local church and para-church differ. But in their nature or status both are the same. Both are local expressions of the Universal Church (Swamidoss 2001).

There is a popular saying that the para-church is an arm of the church. This is a cliché. The para-church is an arm of the universal church and not of the local church.

Brief Historical Development of Para-church Groups

Griffiths cites the view of Missiologist Ralph Winter who points out a distinction between stationary institutions (modalities) and mobile agencies (sodalities) that began in biblical times. A church is a *modality* – it has no limitations of age or sex, you do retire from it at a certain age, you belong to only one church at a time, and it contains whole families. A para-church group is a *sodality* – defined as ‘a religious guild or brotherhood established for purposes of devotion or mutual help or action’. They are voluntary and usually rather loose associations, which exist for a precise and limited purpose. They may be limited just to men, or women, to students, or to business people. It may be a Bible college, a missionary society to evangelize China, to translate the Bible, to evangelize students, or to mobilize Christian women. People may belong to more than one such group. Para-church sodalities have always been a better way of getting things done. Even a monolithic church with a hierarchical structure like the Roman Catholic Church found that orders like the Franciscans or the

Jesuits were able to get action much more quickly than the church as a whole (Griffiths 1989, 169).

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In the next few centuries, the church became more institutionalized, heretical sects sprang up, and the church began to splinter into factions, sometimes resembling the denominations of the present century. Herein, come the role of the para-churches to unite churches or their members for a common evangelistic cause. The history is traced with reference to Paul's "apostolic band" in Acts 13. It is also traced with reference to the historic monastic order in the Roman Catholic Church.

The early monastic movement and the subsequent orders equivalent of the Roman Church indicated a useful paradigm for both spiritual formations as well as specialized ministry commitments working within a denomination. When these kinds of groups were formed, they were often made up of the laity "carrying on a personal ministry outside the direct authority and control of the church" (Moreau 2000, 722). The Reformation signaled a way in which a committed churchman like Martin Luther wanted to change the church from within. Some trace the beginning of the para-churches to the founding of the Society for the Propagation of the Gospel in Foreign Parts, in Great Britain in 1701.

Ideally, the para-church comes into being in order that the outreach and the effectiveness of the local church service may be enhanced. The para-church strives side by side with the local church, and can find justification for its existence only in the mission of the church. Its reward will be the same as that of the local church, when the Lord of the church will say to them both, "well done, good and faithful, servant; enter into the joy of your master" (Matt. 25:21 NIV).

Contributions of Para-church Agencies in Missions

Para-church organizations relate to missions by providing training and momentum for local churches and denominations. Some of the most creative initiatives in world missions have come from within these organizations. They often are working side by side with local churches or denominations.

Recently, unique openings for the gospel have come from the almost universal screening of the life of Jesus from the gospel according to Luke using the so-called JESUS FILM by the Great Commission Movement. Literally thousands of churches have been planted as a result of the follow-up and discipling of new believers.

The ministry of Bible translation has also resulted in openings for the gospel in very remote areas of the globe. For example, this is the kind of a ministry undertaken by Wycliffe Bible Translators, an international mission agency devoted to working in cultures with languages that had been without structured analysis and written materials.

Currently, special emphasis is being given to reaching national and religious groups, which traditionally presented great challenges to missionaries. The spread of communicable diseases, famine, earthquakes, floods and national and international military conflicts have spurred the church into action. Often, Para church agencies (e.g., World Vision and World Relief) have been formed to relieve the immediate suffering and provide rescue operations. In addition, in many cases they have remained to provide supplies and aid in rebuilding the infrastructure destroyed in the struggle for peace and stability.

Para church organizations have also pioneered strategic thinking in reaching unreached peoples, establishing cross-cultural training for both short term and career missionaries and exploring the potentially explosive Creative Access Countries through Tent Making Mission strategies.

The Lausanne covenant states that God's "appointed means of spreading the gospel" is church, yet the existence of Para-church agencies is valid. These do not (or should not) work in competition with churches, but rather being mostly interdenominational in personnel and specialist in function, enable the church to diversify its outreach. Among the important activities through which they seek to extend the to church are: evangelism and missions, theological education, church renewal, Bible translation and distribution, and the mass media (Odhiambo 2000, 22).

Theological Foundation for Mission

Bosch says, "An inadequate foundation for mission and ambiguous missionary motives and aims are bound to lead to an unsatisfactory missionary practice." (Bosch 1991, 5) Thus, it will be necessary to subject every definition and every manifestation of the Christian mission to vigorous analysis and appraisal. The meaning of the word mission is almost as varied as the range of Churches and agencies that exist.

Ultimately missions remain indefinable; it should never be incarcerated in the narrow confines of our own predilections. The most we can hope for is to formulate some approximations of what mission is all about (Bosch 1991, 9).

A theological synopsis of "mission" paraphrased the meaning as: (a) propagation of the faith, (b) expansion of the reign of God, and (c) the founding of new churches. In practice the term "mission" presupposes a sender, a person or person sent by the sender, those to whom one is sent, and as assignment.

The meaning of the word evangelism in the Church practice of faith closely relates to missions. Therefore, to clarify, missions include evangelism as one of its essential dimensions. Bosch defines evangelism as the proclamation of salvation in Christ to those who do not believe in him, calling them to repentance and conversion, announcing forgiveness of sin, and inviting them to become living members of Christ's earthly community and to begin a life of service to others in the power of the Holy Spirit.

Evangelization is mission, but mission is not merely evangelization. Mission denotes the total task God has set the church for salvation of the world, but always related to a specific context of evil, despair, and oppression (as Jesus defined his "mission" according to Luke 4:18f). It "embraces all activities that serve to liberate man from his slavery in the presence of the coming God, slavery which extends from economic necessity to God forsakenness." Mission is the church sent into the world, to love, to serve, to preach, to teach, to heal, to liberate.

Mission embodies the total impact of the church on the world: its influence, its involvement with the social, political and moral life of the community and nation where it is placed, its succor of bleeding humanity in every way possible (Green 1990, 9). Therefore, mission is 'any endeavor aimed toward the goal of reaching beyond the needs of the local congregation for the purpose of fulfilling the Great Commission – by proclaiming the gospel of Jesus Christ, making disciples and relating to the whole need of mankind, both spiritual and physical' (Advancing Churches in Missions Commitment APMC 1992).

The Role of Equipping the Local Churches for Mission

Nicholls quoting Norbert V. Becker aptly put it, “An army of soldiers is powerless without weapons. So also an army of laymen cannot be effective unless they are properly equipped for their priesthood and ministry.” Our churches suffer from a lack of trained workers. Many churches are seriously handicapped by a lack of trained workers. It is estimated that most churches are run by 10 percent of their membership (Nicholls 2001).

In mission, it is not enough to bring people to faith in Christ and build them up in the faith. A fulfilled mission must equip disciples to go out themselves and make disciples. When this final goal is reached, the church reproduces itself. “And the things you have heard me say in the presence of many witnesses entrust to reliable men who will also be qualified to teach others” (2Tim. 2:2 NIV). Failure to perpetuate the process produces seriously ineffective Christians and a massive shortage of qualified workers throughout the Church ministries (Thigpen 2000, 28).

Local churches especially in Africa seem to focus on the quantitative growth of their congregations. Statistical population records put the percentage of Christians in Kenya to be over eighty percent. The paradox is that there are so many nominal Christians yet very few Christian workers and fewer laborers for missions. There is much effort in ‘bringing in’ the souls into the Church but less effort in ‘sending’ out of laborers. The African Church, and the Kenyan Church in particular, needs to focus and emphasize qualitative growth of the members of their congregations. If any aspect of mission needs to be addressed, it is most important to focus on the concern of the Lord Jesus for more, laborers for “the harvest is plentiful” (Matt. 10:35NIV). From Jesus’ concern, the problem is not with getting the harvest, but rather the possible wasting of the harvest because of the lack of laborers.

In light of the above observation concerning the deficiency of the local churches in manpower development, 'body related' para-church organizations like Scripture Union may relevantly fill the missing aspect of the Church's qualitative growth. It is the equipping of churches that brings about qualitative growth and produces ready Christian workers for Church ministries and missions. Equipping the churches is not just in activities but also more in manpower development. A total equipping ministry includes teaching the Word of God, developing and practicing godly living and emphasizing the principles of service.

Scripture Union sees itself as a specialist service agency, an integral part of the church, yet able to offer specialist skills to support the great commission of reaching out (in our case to unchurched young people) and to help people of all ages read God's word. 'We believe we can serve the churches better if we train them to do what we do best i.e. relational, contextual evangelism to disinterested, school-going youth' (Scripture Union South Africa 2001, 3.6).

Reflections on the Scripture Union of Kenya Missions

In the mission enterprise, the para church (PC) organizations like SU of Kenya have to identify the unique roles they could effectively play with their inherent potentials different from but in cooperation with those of the churches. Similar to Bible Societies, usually a PC like SU Kenya would have a role to play where some specialized work requires a certain minimum scale of operation on behalf of the churches.

Historical Survey of Scripture Union of Kenya

Scripture Union as an international movement began as a children's mission in Britain in 1867. Its original name was the Children's Special Service Mission. The Scripture Union as

such began in 1879 as a system of daily Bible reading to 'follow up' those who became Christians through the children's missions. The two names were used interchangeably until the 1960's when Scripture Union became the official name of the movement.

The Bible reading aspect of the movement quickly spread to other countries. Within 10 years from 1879, worldwide circulation of SU cards reached 470,000 in 28 languages. This was largely through missionaries from Britain who saw the value of the SU method of Bible reading in the new churches that God was bringing into being through their work.

A second surge in development of SU Ministry began in the 1950's. Currently, there is SU activity in more than 130 countries in all continents of the world, touching the lives of hundreds of thousands of people every year.

The Scripture Union was first introduced to Kenya in the early 1930s. This happened when a young schoolmaster, Fred Crittenden, near Nairobi on furlough in London was sent back to Kenya by Children Special Service Mission (C.S.S.M) as missionary for East Africa. Fred Crittenden was appointed children's missionary in 1936. He traveled widely in Kenya and Uganda, speaking to African and European children alike (Pollock 1959, 125ff).

The organization of Scripture Union Kenya began with the appointment and posting of Harry Cotter by SU England as SU staff worker to Kenya in 1960. He combined his SU work with the responsibilities of working as traveling secretary for Kenya Students Christian Fellowship. In the 1960's, the leadership composition was a majority expatriate. Then, the main SU ministry was Bible reading promotion. Scripture Union Kenya was registered to operate officially by the government in the same 1960s. The nationals took over the

leadership of SU Kenya in the 1970s. Then, there was limited literature distribution in addition to Bible reading cards in about half a dozen Kenya languages, and Bible reading notes. There was also the production of local Bible reading material - (Kikuyu and Kalenjin) in the 1970s.

The Kenya Churches' Handbook reported as follows: In 1971: about 8,000 users of SU Daily Bible Reading notes (English and Swahili); 6,000 users of SU card (in five Kenya languages); 2,000 children taught with SU Sunday school materials.

In the 1980's SU Kenya launched the Bible reading ministry for children (*God and Me*) and registered the first SU bookshop. There was diversification of the ministry to include children's ministry. This led in turn to the establishment of the ministry to the teachers. The geographical spread started moving outside Nairobi in this period. There was also the launching and abrupt stoppage of Kikamba Bible reading materials.

In the 1990's SU Kenya started the AID for AIDS Ministry. There was the formation of administrative regions within Kenya. The first three regional offices were in Mombasa, Eldoret and Kitui. The National Council was constituted in the same 1990s. Scripture Union Kenya attained autonomy as a national movement in the year 1998.

In the 1990s, there was an increase in the local funding of the SU Kenya ministry. The ministry opened a second bookshop in Eldoret. Furthermore, SU Kenya began the construction of the present office in Hurlingham in collaboration with SU Africa. Then the ministry recorded the highest growth in literature ministries in terms of profitability and material production.

There was also the eventual relocation of AID for AIDS Ministry office from Nairobi to Eldoret. There were the constitutional structure and operations of SU (K) National Councils, Regional and Area Committees and Special Projects Committees. SU Kenya launched Luo Bible reading notes in this period of 1990s.

In 2000, SU Kenya completed and relocated to the new office in Hurlingham and opened the third bookshop there. Presently, Scripture Union Kenya is divided into seven administrative regions namely: Greater Nakuru, Greater Nairobi, Coast, Mt. Kenya, Eastern, Northern Kenya and Western. From the leaflet 'Introducing Scripture Union Kenya', SU Kenya claims to be serving the Church in the country in the following areas:

- producing, promoting and distributing Bible reading notes,
- facilitating children's ministry in the primary schools and churches,
- training of Sunday school teachers, Christian teachers in primary schools and Church lay workers,
- supplying helpful Christian literatures,
- promoting wholesome family relationship through her family ministry, and
- addressing social issues such as 'AID FOR AIDS.'

Biblical Basis of Scripture Union Missions

The information bulletin of Scripture Union International has the mission awareness slogan that states:

The twin elements of Scripture Union's aim belong together and constantly interact with each other. Her Bible focus leads to mission and evangelism. Her mission energy arises from the Bible and is supported by Biblical nurture.

For Scripture Union Kenya to understand her role in missions, it is appropriate to reflect on her Mission Statement in light of the biblical teachings and in the context of her ministry involvement.

Children's Missions

Children have always played an important role in the plan of God. Jesus spent part of His ministry reaching out and focusing on children - Mk. 5: 22-43, Matt. 15: 21-28, Matt. 18:1-14. In addition to Scripture Union's historical legacy, there is a clear biblical basis of mission to children as we look at the following passages: - Proverbs.22: 15, Matt.18: 14 show that children sin and can be damned. Proverbs 22: 6, Matt. 28: 19 and Acts 2:38-39 instruct that God commands that we train children and they are included in disciple making. Deuteronomy 4:9; 6:7; 11: 18-21; 31: 12-13 instructs every household to give children constant teaching of the Word of God. 2 Timothy 3: 14-15 affirms that children can know the Holy Scriptures. God used children in the Old Testament and the New Testament to accomplish His purpose.

Implication: Great potentials are in the children - Psalm 127: 4. African churches in collaboration with Scripture Union should invest more resources - time, laborers, and money in children missions.

Youth Missions

The proportion of children and youth (under 15 years old) in most two-thirds world countries is fifty percent or even more. The future of any nation and the Church depends on the youth. From a Biblical understanding, Youth missions are: reaping a ripe harvest for God (Joel 3: 13,14), harnessing future leaders' potentials (Genesis 37 - 41, 1Tim. 4: 12), feeding the

lambs of the Lord (John 21: 15), and extending the fruitfulness of a ministry to the next generation with vision. (Acts 2:17-18)

Implication: - Fuller cites Borthwick as “a youth-minded missions pastor” and author of books on youth ministries who strongly believes that ministry to youth should be plugged into churches, not done independently. “Doing it separately from the church may seem the faster way to get things done,” Borthwick says; “but in the end, Para church agencies face the need to disciple youth and form churches. They would be better off working through churches in the first place—and many are doing so.” Borthwick believes that the local church is God’s instrument to fulfill the Great Commission—and that includes reaching youth (Fuller, 1996).

The para church groups in Africa should intensify on leadership training of the youths. Students’ ministries and youth organizations need to see themselves as service arms to the Church by providing manpower for missions.

Camping Missions

Scripture Union camps create a temporary residential community of Christians and others who are to share things in common as depicted in Acts 2: 44-47; 4: 31-37. It is a means of building relationship, making disciples, and mentoring leaders for service. Scripture Union has a good claim to have been the originator of this form of ministry. The Biblical basis for this type of missions is the following passages:

Mark 3:13-15 - Jesus chose disciples ‘that they might be with him and that he might send them out to preach and to have authority to drive out demons.’ Mark 8: 1-9 - Jesus’ camps involved the social service of feeding the hungry.

Implications: - Camping is a dynamic possibility of helping families to see good models of Christian family. Camps are forums to renew and revive community ties. African churches

can use this mission to bridge the gap between the rich and the poor, extend help to the disadvantaged people. Camping missions will be helpful to reach the street children and a sure way to train disadvantaged people (in squatters, slums) to be skilled and be missionaries. The Church in Africa should invest more on building camps and rehabilitation centers.

Family Ministry

The Scripture Union vision for the family ministry project is to spread a passion for the supremacy of God in family and relationship. Young people and children are members of families and cannot be reached in isolation. The ministry aims to strengthen family life in Africa. Furthermore, it aims to reduce the incidence of HIV/AIDS among young people in Africa by providing life skills and sex education to children and young people. The following are some Biblical basis for this ministry:

- 1) The family is the primary institution established by God (Gen. 2: 23).
- 2) God promised to bless “all the families of the earth” (Gen. 12: 1-3) through Abraham.
- 3) The welfare of the family is the welfare of a city. God is the ultimate source of strength to homebuilders and city planners (Psalm 127) Family ministry is a call to a long - term primary work of the Church (Psalm 128, Eph. 5:21-6:4).
- 4) Justice in the family is the bedrock of justice in society (Malachi 2:13-17).

Implication: - African churches can promote positive parenting by integrating a designed family curriculum in the pastorate. As David and Janet Cunningham, Africa Coordinators of SU Family Ministry say “HIV/AIDS prevention strategies must take into account the significant link between high risk behavior among young people and their family background.”

Bible Use Missions

Scripture Union prepares systematic Bible-reading programs and materials for children, young people and adults, appropriate to their age, situation and environment. Scripture texts are interpreted in a way that enables people, in their contemporary situations, to hear for themselves the message of the Bible from its original context. Bible reading promotion is that activity of encouraging and instructing others in the consistent reading of the Bible in such a way so as to earn and challenge allegiance to the Lord Jesus Christ.

The Scripture Union motto is Psalm 119: 105 ‘Your word is a lamp to my feet and a light to my path.’ (See also Psalm 119: 9, 11 NIV). Moreover, God’s tool for converting souls and equipping men for service is the Bible (Psalm 19: 7; 2Tim. 3: 15-17). John R. Dean, retired International Training Secretary of Scripture Union, in his writing on ‘Biblical Training of voluntary workers’ says,

If the Christian is to be equipped to serve His Master, he/she needs to be exposed to and thus moulded by the scriptures. Essentially this is a matter of personal study but it needs to be “sparked off” and continually encouraged and enriched by group activity, direct formal teaching and exposition of a high quality (Dean 1972, 33).

He further remarks, “Man is looking for better methods, God is looking for better men. Men will be that as they expose themselves, and then obey God’s truth” (Acts 20:32). This is where the essential role of Scripture Union of publishing and promoting Christian literatures becomes relevant to the local churches.

Implication: - Church history indicates a significant role for ‘Bible use’ in its interpretations, translations, publications and distributions. Bible use missions will continue to play significant roles in Church growth, expansion and consolidation. The African Church needs prolific writers like Martin Luther and other Protestant reformers. It would do well to invest more on the publication and promotion of devotionals working in collaboration with such

PCs as Scripture Union of Kenya. And God commends such company of those who publish the good news (Psalm 68: 11).

Scripture Union's Possible Roles in the Churches

During the Scripture Union international Conference of 1992 in De Bron, the outgoing International Secretary, Mr. Nigel Sylvester presented a paper on 'Our vision for Church and Society'. He points at the early church in Acts 2 as a model of the sort of the church to work toward especially in each of the countries where there is a SU movement. He highlights six features of the early church as follows (Sylvester 1992, 83):

1. A Biblical Church devoted to the Apostles' teaching (v. 42)
2. A loving Church that 'devoted themselves to . . . fellowship'
3. An Evangelistic Church
4. An Expectant Church
5. A Well-Led Church
6. A Worshiping Church

Sylvester discussed what roles SU could play for the renewal of contemporary churches with respect to her ministry activities. He reported that Scripture Union notes are being used for morning devotions in thousands of churches all over Africa and in many other parts of the world. He further remarked, "It is hard to imagine anything that would do more to help young churches to grow into maturity and to prepare older tired churches for renewal by the power of the Spirit. It is a significant contribution we can make as a movement to the fulfillment of our vision for a renewed church."

SU can contribute to the aspect of renewal of church life through SU emphasis on building relationships in her evangelism and in small groups. In SU camps and holiday missions, in

SU school meetings and Bible study groups, young people experience a depth of fellowship and love that they find very precious. Sometimes, quite often perhaps, they feel they have never experienced fellowship of that quality before. When this is so SU must help them to take back the experience into their churches and share it there. There are opportunities that SU gave to people to build relationship and to support one another across barriers of race, language, color and of denomination. This prospect of relational living experiences helps to equip Christians for ministries beyond the walls of local churches.

The early church had a passionate concern to share with others the Good News they had discovered and 'the Lord added to their number daily those who were being saved.' (v.4 NIV). This is another area where SU has a major contribution to make to church renewal. SU's special calling as a movement is to share the Good News with children and young people. SU does this directly through school groups, camps and holiday missions that reach out to young people right outside church influence. But SU also does it indirectly by showing church members what can be done, and providing training and materials to help them to do it.

In the report, Sylvester noted in 1992, "Ten years ago church camps had grown to such an extent that it looked as if they could even put SU Camps out of business. SU has had to pioneer new forms of camps to continue to have an effective ministry." SU has a significant contribution in training the right sort of leaders who can impact the local churches with zeal and commitment for evangelistic outreaches. SU is in touch with the future leaders of the churches and of the nations as SU works with children and young people. The training aspect of SU ministry and the SU policy of encouraging young people to help as volunteers

in her activities have, over the years, been extraordinarily fruitful in helping Christian leaders to develop.

In the report, Sylvester remarked, “In the 125 years of our history there have been many thousands of people who have gone on a lifetime of Christian service who took their first faltering steps along that path when asked to help at a camp, a beach mission or some other SU activity.”

In the 1967 International Conference of SU, John M. F. Butler presented a paper titled ‘Relations with the Churches and other Christian Bodies’ and discussed the following findings about SU movements role in ‘working with Churches’ and others: “Scripture Union is involved not only in providing what Christian people need, but often in reminding Christian people what they need in the first place” (Butler 1967, 108).

Where a denomination is generally evangelical in emphasis, Scripture Union has an increasing share in “aiding the church by specialized services.” For example, the Baptist Union of Scotland reports that last year 25 churches were using Scripture Union material in their Sunday school; this year it is 48 (*that was 1967*). In New South Wales, the Baptist Union regards the “Scripture Union as the best Bible Reading organization, and refers to it in all its publications.”

The International Conference of 1985 in Harare reaffirmed that Scripture Union is deeply committed to the Biblical principle that the Church is the agency of God for the fulfillment of His redemptive purposes in every generation.

It believes that group Bible study and discussion; conferences and workshops for church members to establish their confidence in the Bible and teach them to apply it in their daily lives would immeasurably strengthen the life of many churches.

It recognizes that new patterns and forms of church life are emerging even as older institutional structures appear to be less relevant to modern society. The movement's contribution should be to help them to full spiritual maturity and enable them to fulfill their purpose within the whole Body of Christ.

In order to maintain and pursue good relations with the churches the 1985 Conference recommended 1) That its full-time and honorary workers should be those who are acceptable and active in their local churches and so able to represent Scripture Union faithfully to their pastors and church leaders, 2) That it should be the responsibility of the movement to keep the churches informed of its activities, 3) That the Movement should be concerned that young people, converted through its ministry, be challenged to Christian service, including, where appropriate, the ordained ministry (Scripture Union London 1985, 102).

The Conference acknowledged with gratitude the help, which the movement has received from missionary societies and welcomed the many and growing opportunities for fellowship and cooperation with them. As missionary societies are made aware of the Scripture Union ministry, greater cooperation can be sought in various ways, for example, in the secondment of their staff to Scripture Union in developing countries. There could also be the intentional recruitment by missionary societies of people with vision and skills learned through SU, such as children's evangelism.

The Conference received with thanksgiving reports of fruitful cooperation and joint activity with Bible Societies in many areas. It may be helpful in this context to regard the Bible reading programme of the Scripture Union as complementary to the work of the Bible Societies.

Colin Matthews, who after a number of years' experience, as a Church of England minister became Bible Use Secretary for SU England and Wales in 1978, made a strong remark that "If we don't actively work to help the churches to own us and our work, then we are lost. I fear a future where we move away from the churches, and the churches move away from us." He further recommended, "We are called Para-church. But what if we seek to become more intra-church? To serve, to lead, not only from outside, not just alongside, but even from inside?" In some of the SU national movements the pastors say, 'the best people in our church are Scripture Union people'.

Colin Matthews further says "I understand, as another example, that the recent Schools consultation has suggested that movements should deliberately work to see ten percent of those they are in contact with go on to full time Christian ministries. Here then is Scripture Union deliberately seeking to provide future church leadership so that the churches cannot only say, 'all our best people are Scripture Union people' but also, 'all our best leaders are Scripture Union people' (Matthews 1985, 94f).

Methodological Literature Review

Ghosh citing P.V. Young says "Case study is a method of exploring and analyzing the life of a social unit, be it that of a person, a family, an institution, cultural group or even entire community" (Ghosh 1992, 224).

This work is a case study research. It is a descriptive research of collecting data, organizing, analyzing, and then describing the ministry of Scripture Union of Kenya focusing on her role in equipping the Church of Kenya for missions.

A case and field method of research will 'study intensively the background, current status, and environmental interactions of a given social unit: an individual, group, institution, or community' (Isaac and Michael 1979, 20). In this case, we are studying Scripture Union of Kenya 'working with the Churches' in Kenya in order to fulfill the great commission of the Lord Jesus.

Case studies are particularly useful as background information for planning major investigation in the social sciences. Because they are intensive, they bring to light the important variables, processes and interactions that deserve attention that are more extensive. They pioneer new ground and often are the source of a fruitful hypothesis for further study. In addition, case study data provide useful anecdotes or examples to illustrate more generalized statistical findings.

The case study has also been called a historical-genetic type of investigation (Hillway 1964, 239). Therefore, the researcher gathered information about the historical development of Scripture Union of Kenya since its introduction to Kenya up to the present time of writing. The researcher sought to put together a fairly and a continuous picture of the SU Kenya's experiences in working with the churches' and to make an interpretation of these experience and related thoughts.

In a case study, data might be gathered by a number of ways. Best and Kahn cites four as follows: observation, interview, questionnaires, and recorded data (Best and Kahn 1989, 249). The researcher gathered data and information from the primary sources and actors in SU Kenya history, a majority of whom are still available in Kenya. The researcher has already collected some of the names and contacts of these resource persons. The researcher examined the available documents in the archives at SU Kenya and SU Africa offices at Nairobi.

The researcher adopted triangulation in collecting the case study data. Triangulation is the process of using multiple data-collection methods, data sources, analysts, or theories to check the validity of case study findings. Triangulation helps to eliminate biases that might result from relying exclusively on any one data-collection method, source, analyst, or theory (Borg and Gall 1989, 574). Use of multiple methods to collect data about a phenomenon can enhance the validity of case study findings. In addition, it is possible to combine qualitative and quantitative methods of data collection.

The researcher combined the following methods to collect data for the case study of Scripture Union of Kenya: historical records, extracts from archives – minutes of Executive and Council committees meetings, opinion survey – both closed and open ended, publications, and personal interviews.

The researcher used more of the informal interview techniques and open-ended questionnaire to encourage ‘free flow of talk’ and maximize opportunities to gather all the relevant information. The researcher is a staff member of the same SU movement and

though of another country, he has the prospect of establishing good rapport and getting cooperation with all the required informants for this study.

The research analyzed very carefully all the data that can possibly have a bearing upon the present status of SU Kenya in 'working with churches'. This case study would give knowledge and wisdom on improving or correcting the role of SU Kenya in 'working with the churches' to fulfill the great commission. The research drew inferences and established general principles of the proper functions of the para-church groups in working with the churches to do the great commission.

Three types approaches that have been used to analyze case study data can be classified as follows: interpretational analysis, structural analysis, and reflective analysis. Interpretational analysis that the researcher adopts is the process of examining case study data closely in order to find constructs, themes, and patterns that can be used to describe and explain the phenomenon being studied (Borg and Gall 1989, 562).

CHAPTER 3

METHODOLOGY

Research Design

This chapter deals with the methodology that the researcher used to collect relevant and helpful information. It is a case study and field-based research using a descriptive method of study to investigate the role of Scripture Union Kenya in equipping the local churches for missions.

This chapter covers the entry procedure, area of study, population, sampling, data collection technique, instrumentation, validation of the instrument, pilot testing and method of analysis of the findings.

Entry Procedure

The researcher is a staff member of Scripture Union of Nigeria. The employee rules of conduct, Scripture Union, Nigeria, governing further studies of staff give one aspect of the specific guidelines for training in a foreign country as follows: 'The Union staff in training outside his own country undertakes to be available to participate in the Union programmes in the host country, and especially in holiday activities.' Accordingly, the researcher has been involved in the Scripture Union of Kenya ministry activities since the year 2000. The researcher was co-opted to be a member of Nairobi Area Committee.

In 2001, the researcher discussed the issue of his final year project/thesis with the General Secretary of Scripture Union of Kenya. Subsequent discussions gave the idea of the

researchable topics and the final topic with the choice of Scripture Union of Kenya as the case study. The General Secretary indicated interest and assured the researcher of cooperation towards the project.

The researcher visited the national office of SU (K) at Hurlingham, off Argwings Khodek Nairobi regularly and got acquainted with the staff and their functions. In addition, he had access to the publications and archives of both Scripture Union of Kenya and the coordinating African Region office in the same location.

At the stage of collecting data, on request the General Secretary circulated a formal letter introducing the researcher to all the officers, staff and voluntary workers that contributed and responded to inquiries about this study.

Area of Study

Scripture Union of Kenya is divided into the following seven operative and administrative regions with their constituents as indicated in brackets:

1. Coast Region (Coast Province).
2. Western Region (Eldoret, Western, Nyanza and part of the North Rift including Kericho and Trans Nzoia Districts).
3. Mt. Kenya Region (Murang'a, Nyeri Maragua, Kirinyaga, Meru and Embu).
4. Greater Nairobi (Thika, Nairobi, Kiambu, Kajiado).
5. Eastern Region (Machakos, Makueni, Kitui, Mwingi).
6. Northern Kenya Region (North Eastern provinces, Marsabit, Turkana, Mandera).
7. Greater Nakuru Region (Nakuru, Laikipia, Nyahururu, Baringo, Narok).

As at the time of this research, only four of these regions were officially launched and had regional committees constituted. These are the Coast, Western, Eastern and Greater Nairobi regions. These are the regions the researcher chose as the area of study.

Population

The population of study was the staff and voluntary workers of the Scripture Union of Kenya. The list of staff of SU Kenya indicated twenty-six (26) persons. From among the voluntary workers, officers hold leadership positions.

The officers comprised the National Executive Committee members, Greater Nairobi Region Committee members, Western Region Committee members, Kitui Committee members, Taita Taveta Area Committee officers, Kwale Area Committee officers that indicated 57 persons in all. Thus the total target number of persons was 83. After all, 54 persons responded to the questionnaires circulated, which was 65 percent of the total.

There was no sampling of the members of the target population because the identified population size was small and accessible.

Data Collection Technique

The researcher began data collection with the historical background and development of Scripture Union of Kenya. He got information of the earlier introduction of the movement to Kenya and about the pioneer missionaries from the Scripture Union publications as listed in the references. In addition, the researcher interviewed the following key role players about the up-to-date historical development, namely: Mr. and Mrs. Harry Olive Cotter who were pioneer expatriate missionaries, Ms. Wendy Strachan a missionary who worked in Mombasa

and environ and Rev. David Gicgung'wa who is the General Secretary as at the time of writing this study.

The population investigated is relatively dispersed geographically so a mail questionnaire was used. The researcher distributed the questionnaires to the target population through the assistance of the headquarters of SU (K). The Secretary to the General Secretary served as the chief informant in the headquarters of SU (K). The members got the questionnaire as they frequented the headquarters for either committee meetings or assignments. The chief informant delegated other staff and voluntary workers to assist in circulating the questionnaires to others in other regions outside of Nairobi. In addition, the chief informant used speed posts to send and to retrieve some questionnaires. To secure an acceptable response rate, the chief informant and the researcher followed up the returns of the questionnaires by personal contacts and through telephone – both landlines and mobile.

The face-to-face interviews were conducted to triangulate with the data collected through the mail questionnaires. The researcher made prior appointments with the choice of three key role players in the ministry of Scripture Union of Kenya, namely: Rev. David Gicgung'wa, Mr. Harry Cotter and Mr. John Mwangi who is the national Training Secretary.

Questionnaires as an Instrument

The researcher adopted questionnaires as an instrument to facilitate the collection of data. This was carefully designed for collecting data in accordance with the specifications of the research questions and hypothesis. The question items were a mixture of both closed-ended and open-ended questions (see Appendix A).

Part A of the questionnaire attempts to gain information about the status and roles of the respondents in the Scripture Union of Kenya and in the local churches of Kenya.

Part B of the questionnaire attempts to get the opinions of the respondent on the role of Scripture Union of Kenya in equipping the local churches of Kenya for missions. The review of related literatures and the researcher's emic perspective guide the formulation of the research questions, hypotheses and subsequent question items. Similarly, the hypotheses guided in the formulation of the face-to-face question items.

Document as an Instrument

The researcher spent time in the national headquarter of Scripture Union of Kenya at Nairobi to go through the minutes of the Executive Committee and National Council meetings dated from 23 November 1993 until 25 July 2001. He extracted information relevant to the topic of the research. He read about the quarterly reports of SU (K) ministry activities as depicted in the Prayer Bulletin and Partners Link publications of the Union.

Validation of the Instrument

Validity is simply the appropriateness of an instrument in measuring what is intended to measure. The question items with the research questions and the hypotheses were made available to three other validators in addition to the input of the first and the second readers of the thesis.

The three other validators who contributed to the content validity of the instrument were:

Mr. Harry Cotter, the General Secretary of SU Kenya, Rev. David Gichungwa, and the SU

International Children Coordinator, Ms. Wendy Stratchan. These validators constituted experts in research and experienced persons in relation to the topic of the research.

The validators were asked to check whether the instrument contained all the aspects of the subject that should be included in the questionnaire.

Pilot Testing

The researcher did pilot testing among eight SU staff at the headquarters in Nairobi. The researcher pilot tested the questionnaire to test the clarity as well as the validity of the question items.

On administering the questionnaire, the researcher personally explained the aim of the pilot testing. The researcher stood by each respondent as they filled the questionnaires. The respondents were encouraged to freely express and write other questions and comments to clarify the content of the questionnaire.

The comments and questions of these respondents to pilot testing contributed to the final draft of the questionnaire that was sent out to others.

Method of Analysis of the Findings

As the data collection was in progress, with the researcher's emic perspective he was informally analyzing the data. The informal analysis led the researcher to further enquiries and exploration of the archives at the headquarters of Scripture Union of Kenya.

A raw data of the findings were word processed by collating all the responses to the same question item together in the case of open-ended questions. Likewise, the researcher word-processed the closed-ended question items by counting the responses to each categories.

In the cases of open-ended questions, the researcher produced a summary form of the findings by attaching themes or aspects to the opinions of the respondents. These themes are discussed in light of the research questions raised in Chapter One. Moreover, the findings in the questionnaire as a measuring instrument are triangulated with the findings in documents as measuring instrument and face-to-face interviews.

The researcher used decision rule with Likert-Type Scale to obtain a dichotomy of opinion or decision on whether to accept or reject an issue raised in the closed-ended question items categories. The researcher decided that the five levels of Likert scale be reduced to four, deleting undecided, not aware or no opinion completely. In this case, the mean for decision rule would be:

$$\text{Mean} = \frac{4+3+2+1}{4} = \frac{10}{4} = 2.5$$

This means that any issue or factor with 2.5 or above as mean should be positive while those less than 2.5 should be regarded as negative. In question item 8 that was not strictly Likert-type scale five levels, nonetheless the researcher followed a similar rule to decide the mean in determining whether the respondents' opinions were positive or negative on the issue examined.

The researcher interpreted the findings, drew inferences, established general principles, and made recommendations of what the roles of para-church groups like Scripture Union of Kenya could be in equipping the local churches for missions. In light of the findings in this research, the hypotheses in Chapter 1 are re-stated as empirical testable hypotheses for further research.

CHAPTER 4

FINDINGS

In this chapter, data for this study were analyzed and presented based on the research questions and hypotheses that guided the study. The researcher followed interpretational analysis of the findings as in a case study. According to Gall and Borg, this implies closely examining the data in order to find constructs, themes, and patterns that can be used to describe and explain the phenomenon being studied (Borg and Gall 1989,562).

Table 1. Role of Respondents in Scripture Union of Kenya

Role	No of Respondents	Percentage
Staff	25	46.3
Voluntary Workers	29	53.7
Total	54	100.0

The role of the respondents was either as staff or voluntary workers. Table 1 shows that the greater percentage of the respondents were voluntary workers. One of the working principles of Scripture Union is to work with a relatively small number of staff who recruit, motivate, train, equip and support a larger number of volunteers with whom they work in partnership (Scripture Union London 1992, 7).

Table 2. Regional Distributions of Respondents

Regions	No of Respondents	Percentage
Coast	8	16
Western	6	12
Eastern	4	8
Greater Nairobi	32	64
Total	50	100

Table 2 shows that the greater percentage of the respondents was from Greater Nairobi Region. A majority of the 25 staff indicated in table 1 were working at the headquarters based in Greater Nairobi Region.

Table 3. Church Group Affiliations of Respondents

Church Category	Number of Respondents	Percentage
Roman Catholic	0	0
Episcopal	18	35.3
Congregational	7	13.7
Pentecostal	14	27.5
Presbyterian	8	15.7
African Initiative	4	7.8
Total	51	100

Table 3 shows that with the exception of Roman Catholic all other categories of Churches were represented in the population studied.

Responses to the fourth question item in Part A of the questionnaire shows that most of the respondents were active in their local churches and held leadership positions. Specifically, 45 respondents indicated that they played significant roles in local churches. Such roles included the following: Youth Leader, Deacon, Pastor, Youth Patron, Link Leader, Lay Leader, Elder, Church Council Secretary, Sunday School Teacher, Ladies Fellowship Chairman, Women Leader, Lay Reader, Choir Master, Youth and Sunday School Teacher, Youth Pastor, Youth/children Pastor, Sunday School Teacher, Sunday School Teacher,

Treasurer, Sunday School Chairman, Secretary, Praise & Worship Leader, Women Vice Secretary, Choirmaster, and Evangelist.

Research Question 1: In what ways has Scripture Union in Kenya contributed to the equipping of the Churches in Kenya for missions?

Hypothesis One: Scripture Union Kenya ministry activities are not relevant for equipping the local Churches of Kenya for missions.

The open-ended question items 5 and 6 in the questionnaire (Appendix A) were used to address research question 1 and null hypothesis 1 (Ho: 1). The opinions of the respondents are presented in Tables 4 and 5 below:

Question item 5: What have been some of SU in Kenya contributions to the spread of Christianity in the past?

Table 4. Salient Points from Question Item 5

S/N	Salient Points	Themes/Aspects	Frequency
1.	Through Bible clubs for children in schools, children's home and churches.	Children's Missions	23
2.	Organizing camps and rallies for children	Camping Ministry	14
3.	Provided missions opportunities for Christians	Volunteers Missions	1
4.	Bible reading resources and promotions	Bible Use Missions	21
5.	Training of Children workers, teachers in schools, and Sunday school teachers	Training	9
6.	Provide literatures for Christians' growth, Sunday school materials	Literature Evangelism/ Discipling	11
7.	Training leaders in different capacities	Leadership development	2

Table 4 shows that many of the respondents were of the opinion that Scripture Union was contributing to the equipping of the churches in Kenya for missions through children's missions, camping ministry, Bible use missions, training, literature evangelism/discipling.

Only one person mentioned Scripture Union of Kenya providing mission opportunities for Christians as a means for equipping the churches for missions.

Question item 6: In your own opinion, how is SU contributing to the spread of the Gospel now?

Table 5. Salient Points from Question Item 6

S/N	Salient Points	Themes/Aspects	Frequency
1.	Through Bible clubs for children in schools, children's home and churches.	Children's Missions	26
2.	Organizing camps and rallies for children	Camping Ministry	6
3.	Provided missions opportunities for Christians	Volunteers Missions	0
4.	Bible reading resources and promotions	Bible Use Missions	28
5.	Training of children workers, teachers in schools, and Sunday school teachers	Training	11
6.	Provide literatures for Christians' growth, Sunday school materials	Literature Evangelism/ Discipling	15
7.	Training leaders in different capacities	Leadership development	0
8.	Youth ministry	Youth Evangelism/Mission	4
9.	Family ministry/Aid for AIDS ministry	Family Ministry	7

Table 5 indicates the same trend in the contributions of Scripture Union of Kenya in equipping the local churches for missions as in the past so it was as at the time of this research. The two additional aspects of her contribution were youth ministry and family/aid for AIDS ministry.

Research Question 2: Which local Churches has Scripture Union of Kenya served with her resources?

Question items 8, 9 and 10 as in the questionnaire (Appendix A) were used to find the opinions of the respondents to answer research question 2. Likert-type scale as shown in Table 6 below was used as the decision rule.

Table 6. Church Groups Benefiting from the Services of Scripture Union of Kenya

Church Categories	5	4	3	2	1	N	μ	Remarks
Roman Catholic	25	16	36	36	2	41	2.8	Reject
Episcopal	180	40	27	0	0	55	4.5	Accept
Congregational	135	64	24	0	0	51	4.4	Accept
Pentecostals	125	76	27	0	0	53	4.3	Accept
Presbyterian	125	56	27	2	0	49	4.3	Accept
African Initiative Churches	75	64	36	0	0	43	4.1	Accept

Table 6 shows that Scripture Union of Kenya has served the following categories of churches, namely: Episcopal, Congregational, Pentecostal, and African Initiative Churches. Only the Roman Catholic Church has not benefited from the services of Scripture Union of Kenya.

Responses to the open-ended question item 9 gave reasons for the findings in Table 6. Para church groups are autonomous; therefore, local churches should have no say in determining their roles in missions. While other Churches were open to the services Scripture Union offered, 'the Catholics were rather closed.' In response to the closed-ended part of question item 10, 20 respondents indicated 'Yes' and 23 indicated 'No' to the question 'Are there local churches exceptionally out of SU Kenya's interest?' Therefore, a

majority of the respondents were of the opinion that Scripture Union of Kenya was willing and would be ready to serve and work with all local churches.

Research Question 3: What are the resources available in Scripture Union of Kenya that are useful in equipping the local churches for missions?

Hypothesis Two: Local Churches can be self-sufficient without the need of external resources from para-church groups like Scripture Union Kenya.

Question items 11, 12 and 13 as in the questionnaire (Appendix A) was framed to find answers to research question 3 and clues to null hypothesis 2 (Ho: 2).

Table 7. Scripture Union of Kenya Ministry Activities Useful to Local Churches Evangelistic Missions

Ministry Activities	4	3	2	1	N	μ	Remarks
Bible Reading Promotion	164	48	0	0	57	3.7	Accept
Children's Ministry	192	27	0	0	57	3.8	Accept
Training of Sunday School Teachers	156	48	6	0	58	3.6	Accept
Camping Ministry	128	76	10	0	56	3.8	Accept
Training of Volunteers	96	60	14	0	51	3.3	Accept
Family Ministry	108	66	2	1	51	3.5	Accept
AID for AIDS	104	54	4	1	47	3.5	Accept

The mean for the above Likert-type scale is 2.5. This means that opinions with 2.5 or above as mean are regarded as positive. Table 7 shows the respondents opinions that the ministry activities of Scripture Union were contributing substantially to the evangelistic missions of the churches in Kenya.

Figure 5 in Appendix B shows how many of the respondents' local churches were doing the ministry activities in which Scripture Union of Kenya focuses and specializes. Figure 6 in

Appendix B shows in which of these ministry activities the local churches of the respondents needed outside resources that Scripture Union of Kenya could offer.

Research Question 4: What are the working principles in Scripture Union of Kenya that guide her role as a para-church group?

Hypothesis Five: Para-church groups are autonomous; therefore, local churches would have no say in determining their roles in missions.

Question items 15 – 19 in the questionnaire (Appendix A) were framed to answer research question 4 and clue to null hypothesis 5 (Ho: 5). Likert-type scale was used for the closed-ended questions to make decision on the opinions of the respondents.

Table 8. Scripture Union of Kenya Working Relationship with Local Churches in Kenya

S/N	Opinions	N	μ	Remarks
1.	SU Kenya operates without consulting the local Churches in Kenya.	44	2.2	Reject
2.	SU Kenya practiced 'working with Churches' in Kenya	51	3.1	Accept

Table 8 was generated based on question items 15 and 18. It shows the opinion that Scripture Union of Kenya operated without consulting the local churches in Kenya was not true. It also shows that Scripture Union of Kenya put into practices the Scripture Union international principle of 'working with the churches'.

Table 9. Missiological Emphasis of Scripture Union of Kenya

S/N	Emphasis	4	3	2	1	N	μ	Remarks
1.	Evangelism	25	23	4	1	53	3.4	Accept
2.	Discipleship	25	19	3	0	47	3.5	Accept
3.	Bible Emphasis	44	10	0	0	54	3.8	Accept
4.	Services to the Churches	16	29	5	0	50	3.2	Accept
5.	Leadership Development	17	26	4	2	49	3.2	Accept

Table 9 was generated based on question item 16. It shows the missiological perception of the respondents about Scripture Union of Kenya. It shows that the missiological emphases of Scripture of Kenya are evangelism, discipleship, Bible reading, and services to the churches and leadership development.

Interpretation and Discussion of the Findings

Scripture Union of Kenya's approach to the great commission emphasizes teaching of the Word of God and discipling through ministry activities. In the face-to-face discussion and interview, the General Secretary says:

We believe we have to teach before asking for the commitments of individuals. Evangelism is not just excitement or terrifying people with hell. Rather, it is explaining the gospel to people as to bring them to the level of understanding where they can make decisions about the person of Christ (Gichung'wa 2002).

Harry Cotter further explained the role of Scripture Union as: 'teaching evangelism on one hand and discipling for growth on the other hand. On discipling, it is the Bible reading program' (Cotter 2002). He said Scripture Union of Kenya is providing opportunities for churches in mission especially the volunteers in camps and children clubs. Moreover, SU provides opportunity for the training of these volunteers non-formally and gives on-the-job mentoring.

The growth of the local churches in Kenya is apparently nominal. The Bible reading emphasis of Scripture Union in Kenya is a mission that benefits all the churches so that their members would be rooted in the Word and ‘be thoroughly equipped for every good work’ (2 Timothy 3:16 NIV).

The researcher discussed the question: ‘What are missions to the local churches in Kenya?’ in the face-to-face interview. Mr. Harry Cotter said:

There is no sign of outward missions vision. The Churches are preoccupied with maintenance syndrome more than missions. The Church is busy ministering to the demands of the people (*in their congregations*). The Church has inadequate concept of missions. Mission is simply not on the agenda. Evangelism is by open-air meeting, which are the beginning and the end (Cotter 2002).

John Mwangi expressed a similar view about local churches’ perception of missions. He said ‘only few look at missions as disciple-oriented. Such few target Christians by holding seminars, conferences for Pastors and church leaders (Mwangi 2002). As reflected in the findings above, Scripture Union of Kenya ministry activities are means and resource to equipping the local churches for holistic missions. There is the challenge for SU to work more with the churches in the area of follow up and disciple-making in complementing the crusade efforts.

The researcher as a participant observer and from the findings affirms that Scripture Union of Kenya trains the missionaries, supports the missionaries, and equips the missionaries who are volunteers from various local churches. By missionaries, we meant Youth Leaders, Youth Teachers, Youth Pastors, Children Workers and other Volunteer Workers who fulfill the great commission through involvement in Scripture Union ministry activities.

In recruiting the missionaries, Scripture Union of Kenya challenges Christian teachers and college students to be involved in children's work. In training, Scripture Union of Kenya develops packages for Sunday school teachers who reach the children directly and packages for Christian teachers and Sunday school teachers who run Bible clubs. In addition, Scripture Union motivates missionaries by arranging conferences, seminars and visitations.

Scripture Union of Kenya provides Life Skill Course materials such as *Adventure Unlimited*, *Choose Freedom*, Engagement literatures, Positive Parenting and *Enjoy your Marriage*. In equipping others, the Bible reading ministry of Scripture Union has been rated its strength to make people to grow in Christian maturity and render services in local churches and in the society.

The findings in this study affirm and explain hypothesis 4 that there were no conflicting roles of the para church groups and the local churches in mission enterprises. David Girchung'wa explained that instead 'there was overlap but not necessarily duplication.' The ministry activities that SU (K) and local churches were doing that were similar were in different contexts. Most churches reflected their denominational emphasis in their outreaches but SU operated on the interdenominational platform that only emphasized essentials of the gospel.

The findings in this study show that Scripture Union of Kenya involved members of local churches as volunteers and leading officers in its committees. This working principle makes the Churches in Kenya have influence on its role as a para church group. The minutes of Scripture Union of Kenya committees' meetings show feedback from her members about local churches awareness of her missions. In addition, Scripture Union of Kenya informs the

churches of its role through Prayer Bulletins and newsletters tagged 'Partners Link' that are published and circulated periodically (see Appendix C).

Scripture Union of Kenya invited nominations from churches to its Bible reading devotional writers' workshop and involved nominees in the actual writings. Through this Bible reading ministry, nominees were trained in the interpretation and exposition of the Word of God. Devotional notes were written in Kenya's major languages namely: Kiswahili, Kikuyu, Luo, and Kalenjin (see Appendix C). The Bible reading ministry and its promotion made Scripture Union of Kenya cross-cultural in her missions. The researcher was involved in this ministry through the local church he attended and other churches he has gone for missions. Major findings in this study were as follows: Scripture Union of Kenya was contributing to the equipping of churches in Kenya for missions through children missions, camping ministry, Bible use missions, training, literature evangelism/discipling, youth ministry and family/aid for AIDS ministry.

Scripture Union of Kenya has served the following church groups with her ministry activities, namely: Episcopal, Congregational, Pentecostal, and African Initiative Churches. The Roman Catholic Church has not benefited from the services of Scripture Union because 'the Catholics were rather closed.' Thus SU (K) put into practices the Scripture Union international principle of 'working with the Churches.'

The missiological emphases of SU (K) were evangelism, discipleship, Bible reading, services to the Churches and leadership development.

These findings lead to the re-statement of the hypotheses empirically as follows:

1. Scripture Union of Kenya ministry is a resource for equipping the local churches of Kenya for missions.
2. Local churches in Kenya need external resources and the complementary role of para church groups like Scripture Union Kenya.
3. Scripture Union of Kenya's working principles as a model to other para-church groups indicates that she pays attention to the needs of local churches.
4. There are no conflicting roles of the para-church groups and the local Churches in mission enterprises.
5. Para-church groups like Scripture Union of Kenya are autonomous; however, local churches could be influencing their roles in missions.

CHAPTER 5

SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

This chapter presents the summary of the procedures used in the study, the implication of the study, conclusions and recommendations. There are suggestions for further possible research of the topic.

Summary

God has allowed the mutual co-existence of the local churches and para-churches for the manifestations of the Spirit for the building of His Kingdom. The Scripture says, “There are different kinds of gifts, but the same Spirit. There are different kinds of service, but the same Lord. There are different kinds of working, but the same God works all of them in all men” (1Cor. 12:4-6 NIV).

The role of para-church groups is to provide resources and be means whereby Christians can fulfill their Spirit’s callings and gifts. Moreover, for a Christian to be committed in such a para-church a convincing investigative research as this would be helpful and necessary.

The case study of Scripture Union of Kenya serves the purpose of revealing to Christians opportunities for services. The purpose is also to inform and educate the local churches of the useful role of para-church groups like Scripture Union of Kenya to their evangelistic mission endeavors. To achieve this purpose, this case study finds answers to the four research questions stated in chapter 1.

Procedure Used in the Study

The design of this case study combined both qualitative and quantitative research procedures. Collection of data is by the researcher as participant observer and through field information. The instruments used to collect the data were documents from the archives, mail questionnaire and face-to-face interviews.

As in quantitative research reports, tables and figures were effectively used to present the results of this case study analysis. The analytic reporting style used covered the introduction, review of literature, methodology, results and discussion.

The Implications of the Study

The result of this study has some implications for para-church groups like Scripture Union of Kenya. One of the findings is as follows: 'Scripture Union of Kenya ministry is a resource for equipping the local churches of Kenya for missions.' That is, a para-church establishment is not an end but a means to an end, in this case, the building of local churches. Figuratively, local church planting is the foundation upon which para-church groups are building. A foundation determines and guides the pattern of a building. Therefore, para-church groups are to 'be careful how they build' and follow God's revealed pattern in contributing to the building of local churches. This implies that para-church groups need correct and adequate theology of local churches in addition to 'ecclesiology' – doctrine of the Church.

Another finding was that 'local churches in Kenya need external resources and the complementary role of para-church groups like Scripture Union Kenya. These resources might include people, skills, programs, materials, and finance. Available and needful resources vary from country to country, community to community, culture to culture,

organization to organization, and local church to local church and even from time to time. The implication of this is that para-church groups need anthropological research of the local churches they intend to serve. In the face-to-face interview of this study, Harry Cotter remarked and recommended, “Churches need the services of SU. But until the Churches know they need SU service they will not go for it. There could be some good biblical research on the part of SU to let the Church know their state and their needs” (Cotter 2002). Furthermore, para-church groups need to be informing the local churches of the resources available in their organizations. These steps will fulfill the other finding that ‘Scripture Union of Kenya working principles’ as a model to other Para church groups indicates that she pays attention to the needs of local churches.

Another finding that indicates ‘there are no conflicting roles of the para church groups and the local churches in mission enterprises.’ Then, one wonders why the conflicts and lack of cooperation among leaders of para-church groups and local churches. Phil Butler an advocate of ‘Partnership for World Evangelization’ recommends ‘Strategic Evangelism Partnerships’ in missions. Partnership in missions reduces duplication and waste of limited resources (Butler 1995, 6). The implication of this is that leaders of para-church groups have to be ‘Partnership Facilitators’. Partnership facilitators as servant-leaders are to be good communicators. This implies that para-church groups, as a responsible ‘arm of the Church’ essentially need to get feedback of the local churches about their roles in missions. In addition, as para-church groups often times draw resources from local churches, they ought to accountably give such local churches reports of their stewardship in missions. These steps will affirm the finding that ‘Para-church groups like Scripture Union of Kenya are autonomous; however, local churches could be influencing their roles in missions.’

Conclusions and Recommendations

Evident from this study are the following conclusions: Para-church groups like Scripture Union of Kenya have a significant role to play in the great commission of the Lord Jesus Christ. Scripture Union of Kenya has contributed to the equipping of the local churches for missions. The outstanding aspects of her contributions are in the Bible reading ministry and Children's ministry. In addition, Scripture Union of Kenya has contributed trained and experienced lay workers to the churches and perhaps other Christian organizations.

Scripture Union of Kenya is committed to holistic evangelism – teaching evangelism for growth and development and training for service. She is committed to contextualization of the gospel as shown in her Bible reading ministry.

Scripture Union of Kenya practiced the international movement's aim of 'working with Churches'. The primary evidence and means of doing this is by her working principle to 'recruit, motivate, train, equip, and support a larger number of volunteers' drawn from local churches.

The following recommendations have been made based on the findings and conclusions made in this study: -

1. The staff of para-church groups like Scripture Union of Kenya ought to have theological training as part of their career development program. Most para-church groups recruit staff with their basic qualification in secular studies. This study reflects obvious training in theology and missiology to effectively serve the local churches.

2. As a participant observer, the researcher recommends that para-church groups include the doctrine of the Church and local churches in their staff orientation course and training conferences of their volunteers.
3. Para church groups like Scripture Union of Kenya ought to be doing regular and up-to-date social anthropological research of the local churches in their fields of operations. There could be a Research and Communication department/unit that would handle this recommendation. If it costs to set up such unit, an ad-hoc committee of experts can handle the recommendation.
4. Para-church groups like Scripture Union of Kenya should be doing regular research evaluation of her ministry activities with respect to the local churches they serve. A research committee or department could send out questionnaire forms along with the Prayer Bulletins, enclosed in the devotion publications, and included in the newsletters such the Partners Link of Scripture Union of Kenya.

Suggestions for Further Studies

The following topics have been suggested for investigation in order to carry further studies on the role of a Para church organization in equipping churches for missions:

1. An Examination of the Role of a Para-church Organization in Equipping Churches for Missions: A Case Study of another Para-Church group(s).
2. An investigation of the perception of local churches of the role of para-church organizations in evangelistic missions.
3. An evaluation of the impact of the Bible reading ministry in Scripture Union on the growth of local churches.

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APPENDIX A

NAIROBI EVANGELICAL GRADUATE SCHOOL OF THEOLOGY QUESTIONNAIRE

Dear Sir/Madam,

I would humbly like to request you to fill this questionnaire. The aim of this study is to investigate the role of Para church organizations like Scripture Union in Kenya in equipping the local Churches for missions.

It is hoped that the findings will be helpful to Scripture Union in Kenya and other similar Para church groups to discover and emphasize their unique roles in equipping the local Churches for missions.

In this regard, you are kindly requested to fill this questionnaire as completely as possible, to the best of your knowledge. Use a check mark (✓) or supply the needed information or opinion as the case may be. All data will be treated with confidentiality.

Part A

Personal data of the respondents:

Role in SU in Kenya: _____

Location of your role in SU in Kenya: _____

Sex: _____ Marital Status: _____

Church Affiliation: _____

Service or Office in the local Church (if any): _____

When and how were you first aware of Scripture Union (or involved in Scripture Union)?

Part B

- Which of the following categories would you place SU?
Mission Agency (Missionary sending organization) ()
Para church Organization ()
Non-governmental Organization ()
- Is SU denominational, interdenominational or nondenominational? _____
- Is it possible for SU to give service to a particular denomination without losing its interdenominational stand? Please state how and to what extent. _____

- Would you consider that if SU give help to a specific denominational group to fulfill a denominational task (for example helping a church plant a new branch, etc) this would lie within the Aim of SU? _____
- What have been some of SU in Kenya contributions to the spread of Christianity in the past? _____

6. In your own opinion, how is SU contributing to the spread of the Gospel now? _____

7. In what way are SU Bible-reading resources relevant as tools for discipleship in Kenya?

Very Relevant	Relevant	No opinion	Not Relevant	Very irrelevant

8. In your association with SU, how do you think each of these categories of churches are benefiting from the services of SU Kenya?

	Very much benefit	Much benefit	Benefit	Not aware of any benefit	Not much benefit	No benefit at all
Roman Catholic						
Episcopal e.g. Anglican						
Congregational e.g. Baptist						
Pentecostals e.g. Nairobi Pentecostal, Deliverance Churches						
Presbyterian e.g. P.C.E.A.						
African Initiative Churches e.g. Redeem Gospel						

9. Can you briefly state the reason for your indication (s) above? _____

10. Are there local churches exceptionally out of SU Kenya's interest? Yes () No ()
 If yes, can you mention example(s)? _____

11. How much are the following activities of SU Kenya contributing substantially to the evangelistic missions of the churches in Kenya?

	Very much	Much	Not aware	Not much	Not at all
Bible Reading Promotion					
Children's Ministry					
Training of Sunday School Teachers					
Camping Ministry					
Training of Volunteers					
Family Ministry					
AID for AIDS					

12. Which of the following activities is the local Church you attend doing (Whether connected with SU or not)?

- Bible Reading Promotion ()
 Children's Ministry ()
 Training of Sunday School Teachers ()
 Camping Ministry ()
 Voluntary Workers fellowship ()
 Family Ministry/ AID for AIDS ()

13. In which of these ministry activities do you think that your local church needs some help from outside resources?

- Bible Reading Promotion ()
 Children's Ministry ()
 Training of Sunday School Teachers ()
 Camping Ministry ()
 Voluntary Workers fellowship ()
 Family Ministry ()
 AID for AIDS ()

Mention others _____

14. How would you respond to the suggestion that SU Kenya should have more Pastors in the staff teams and committees? _____

15. How true will it be to say that SU Kenya operates without consulting the local Churches in Kenya?

Very True	True	No opinion	Not so true	Not true at all

16. How will you best describe SU Kenya’s contributions in each of the following categories?

	Very significant	Significant	Not aware	Not significant	Very insignificant
Evangelism					
Discipleship					
Bible Emphasis					
Service to the Churches					
Leadership development					

17. Suggest how SU Kenya can make her role more useful to the local Churches in Kenya _____

18. Is the SU’s stated aim of ‘working with the Churches’ practiced in Kenya?

Very much practiced	Practiced	No opinion	Not much practiced	Not practiced

19. Please, support your answer to (18) above briefly _____

20. You may put your name if you so wish, otherwise you are free to leave out writing your name _____

PERSONAL INTERVIEW QUESTIONNAIRE

- 1) Personal Profile of ministry in Scripture Union of Kenya and local Churches in Kenya:
- 2) How would you explain the role of Scripture Union of Kenya in obeying the Great Commission of the Lord Jesus?
- 3) What are missions to the local Churches in Kenya?
- 4) How does SU of Kenya understand the missions of the local Churches in Kenya?
- 5) In what ways is the SU of Kenya “working with the Churches”? (Ho: 3)
- 6) Which of SU of Kenya ministry do you think would be helpful to equip local Churches for missions? (Ho: 1)
- 7) Are there indication(s) that local Churches in Kenya need the services of Para Church organizations like SU of Kenya? (Ho: 2) Please explain with illustrations.
- 8) Are there duplication of roles in doing missions between SU of Kenya and local Churches in Kenya? If there are, are they necessary or avoidable? (Ho: 4)
- 9) How do the local Churches in Kenya understand and have say in the role of SU of Kenya in their missions? (Ho: 5)
- 10) How is SU of Kenya equipping the local Churches of Kenya for missions?

APPENDIX B

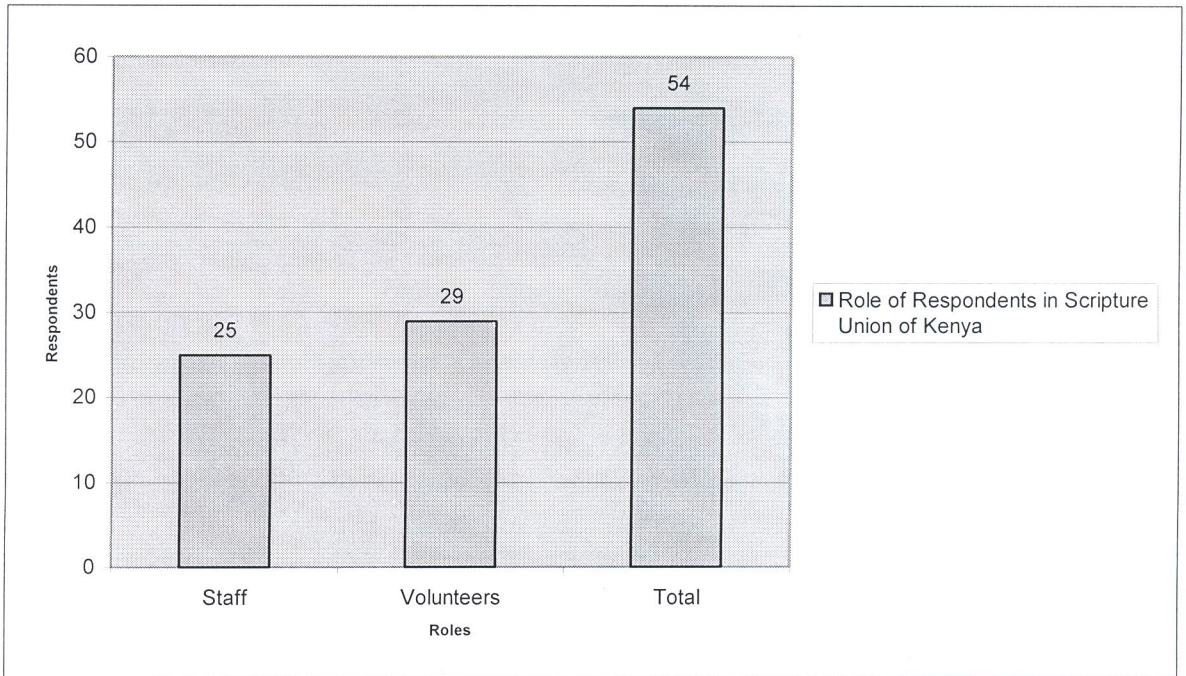


Figure 1 Role of Respondents in Scripture Union of Kenya

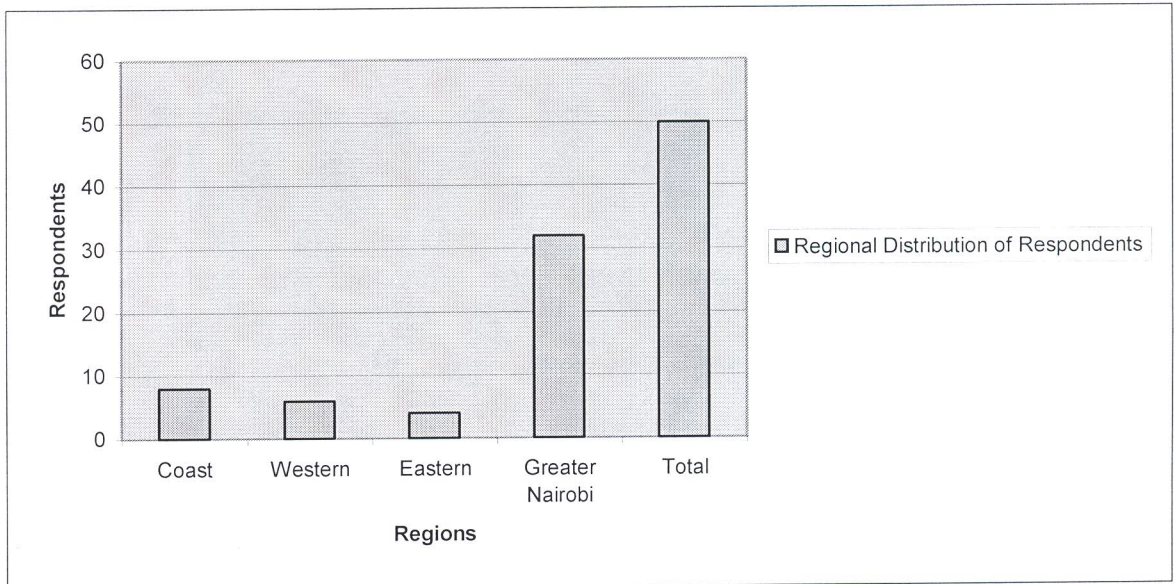


Figure 2 Regional Distributions of Respondents

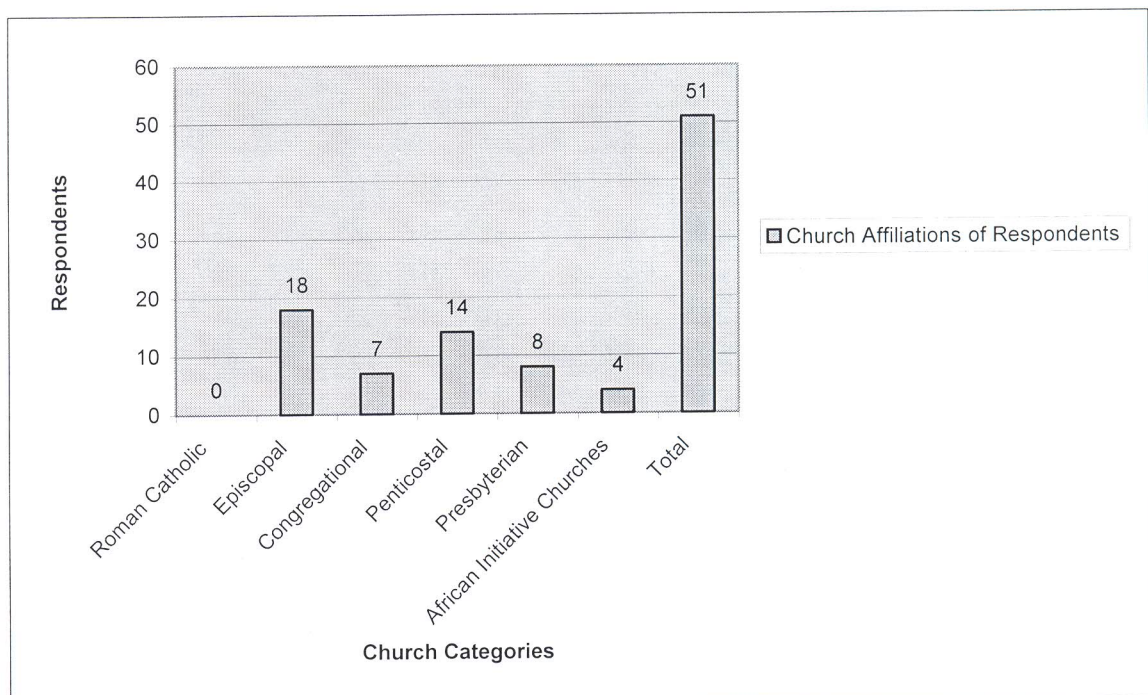


Figure 3 Church Affiliations of Respondents

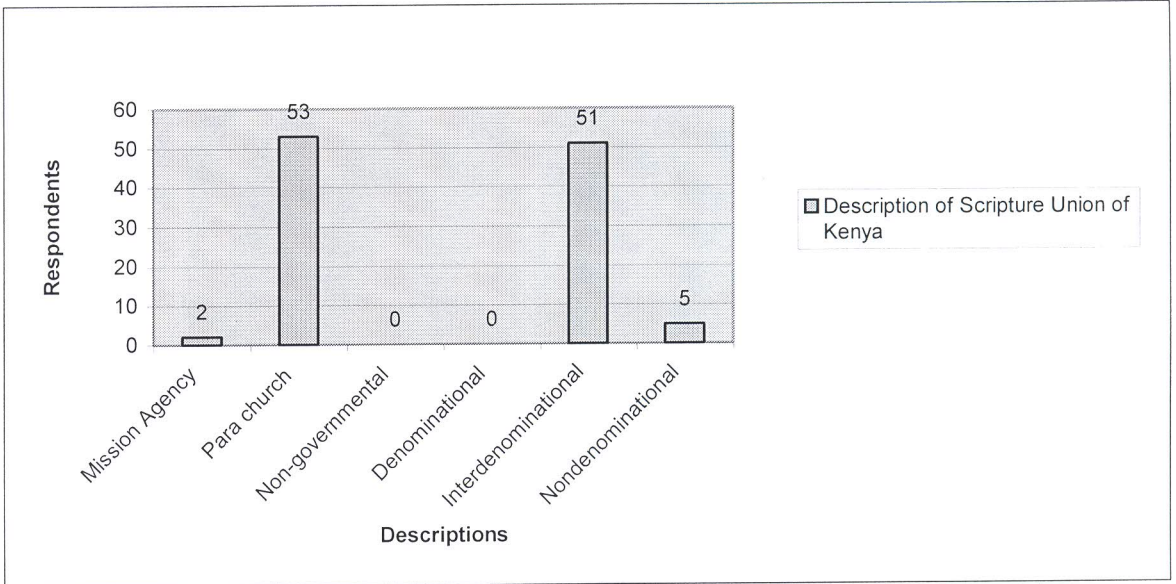


Figure 4 Description of Scripture Union of Kenya

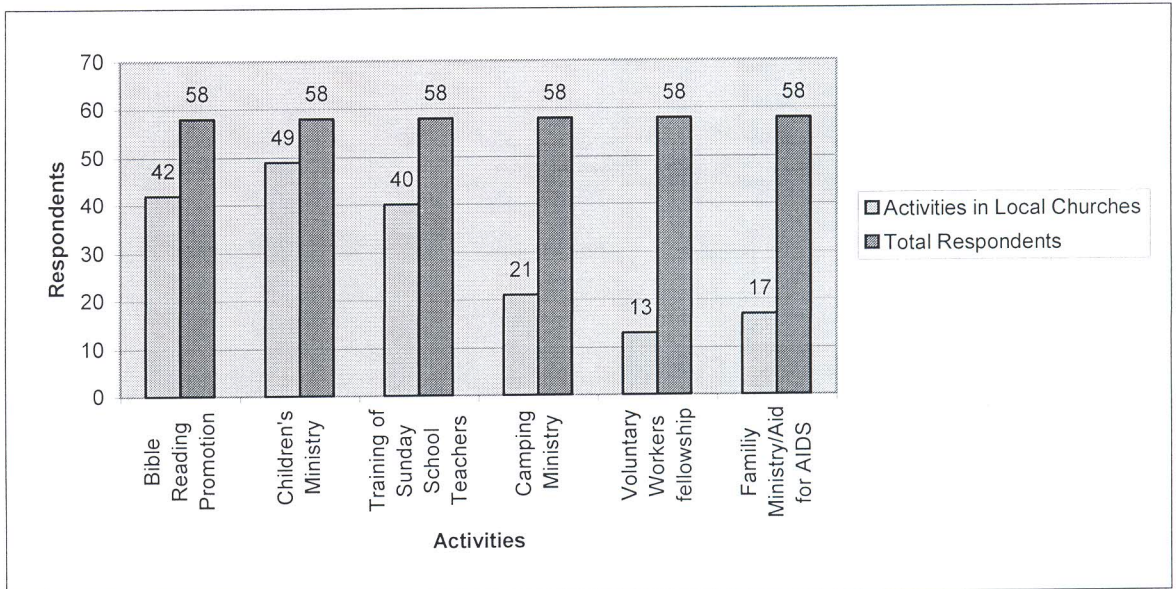


Figure 5 Ministry Activities in Local Churches of Respondents

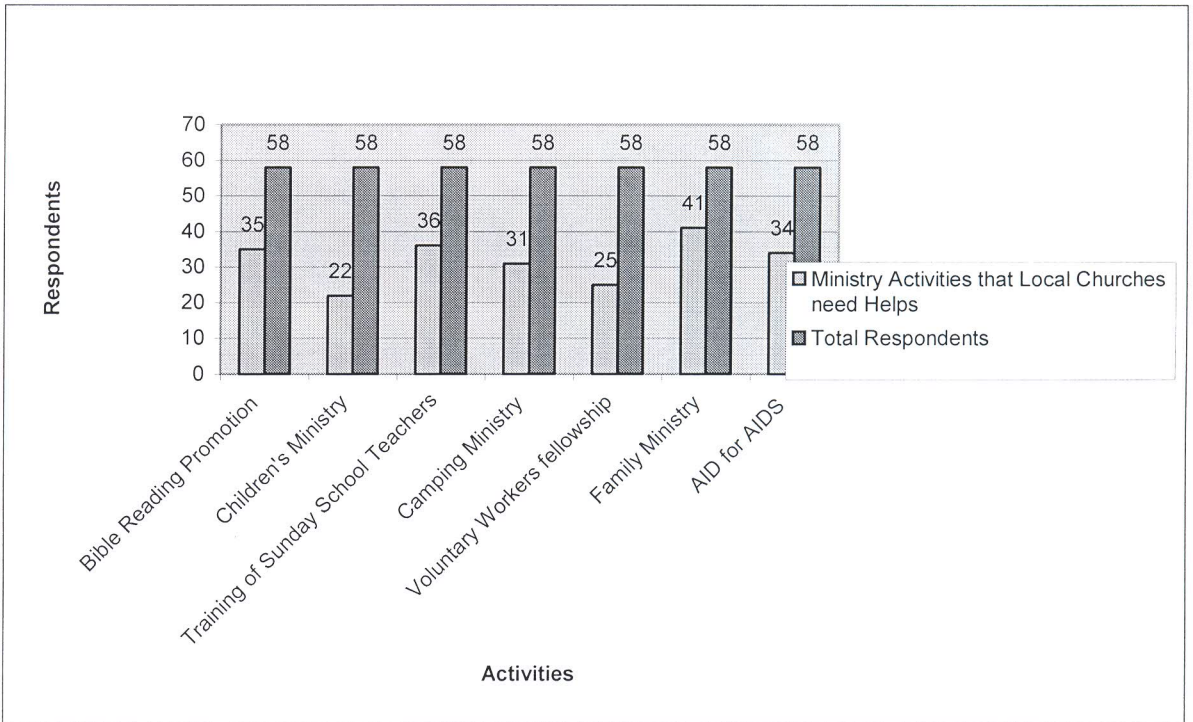


Figure 6 Ministry Activities Local Churches of Respondents need Resources

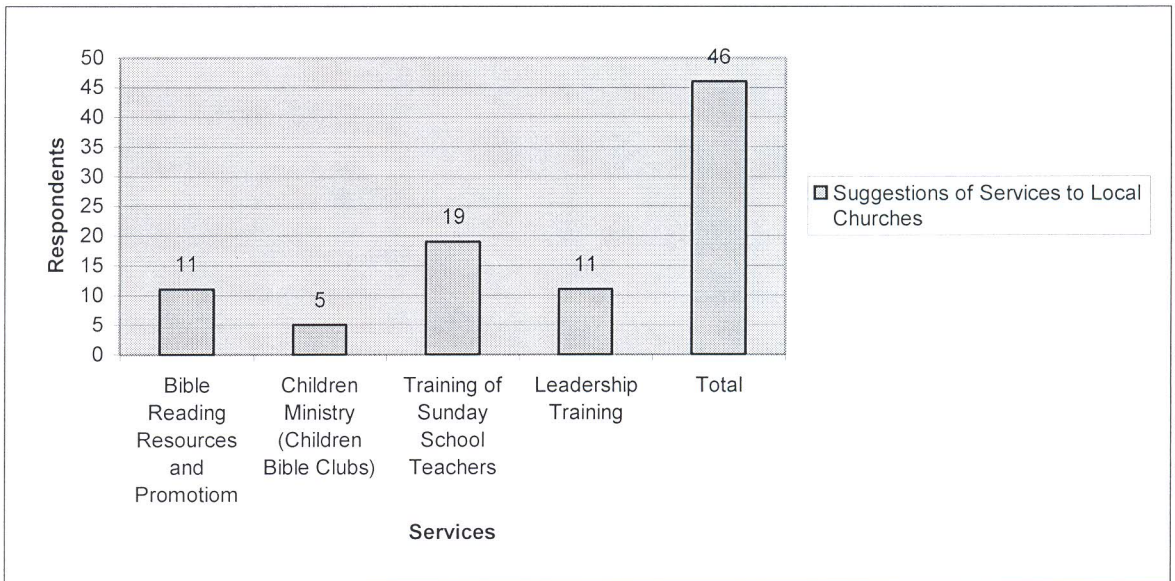


Figure 7 Suggestions of Services to Local Churches

APPENDIX C

PROJECT RELATED DOCUMENTS ATTACHMENTS

Partners Announcements

- Partners day of Prayer and fellowship on 13th July 2002 at Scripture Union Center Hurlingham from 9:00am to 3:00pm
- The long awaited Partners Conference will be held on 3rd to 7th December 2002 details will be communicated.

Pray and plan to come. We hope to see you there!

Children's Ministry this quarter.

The first quarter of this year has been full of plans, and training activities concerning the children's Ministry. It is with pleasure and thanksgiving that we testify of God's abundant grace and blessings.

Increase in Bible Clubs and rally.

Through God's grace and favor 47 primary schools have been visited this term. This has been our prayer and now we marvel at God's faithfulness to do exceedingly abundantly above what we could even imagine or ask. The visiting of these schools was achieved through three tireless, hardworking volunteers who daily gave of their time, money and talent, Lady Nyoroge, Adam Thairu and Lawrence Ndege are answers to last year's prayers for availability of volunteers.

"You shall know them by their fruit". The fruit of visiting these schools was evident during the rally, which was very well attended. Forty schools were represented at the March 23rd first term Bible club rally that was held at the arboretum. Approximately 1750 children ranging from standard one to standard eight attended the rally. A number of church Sunday schools and bible clubs brought their children.

The purpose of this rally was to show how the media influences us in our daily living and how as Christians, we should make the right responsible choices on what to watch, listen to and read. Scripture Union believes that evangelism to children should be holistic and not partial.

Trainings

2 Tim 2:2 "And the things you have heard me say in the presence of many witnesses entrust to reliable men who will also be qualified to teach others."

We thank God that Churches are beginning to understand the importance of children's Ministry. This part of the body of Christ has

been neglected for too long. Children are not the church of tomorrow but the church of today. With this realization, many churches have opened their doors to Scripture Union for training of their Sunday school teachers. For the teachers to be motivated and effective there is a need for training.

We thank God for Agape Fellowship Church which invited us to their Sunday school teachers seminar on 16th February. They had invited teachers from all their churches in Kenya. Although there was a low turn out, the training went on well. The teachers were both challenged and motivated.

On 9th March, ACK St. Lukes Kenya held their Sunday school teachers training. This was done through the help and support of Harry and Olive Colter. The training was attended by teachers from St. Lukes and its daughter church in Siyanga Kibera slums.

On 16th March there was training for Bible Club and Sunday school teachers at Githunguri Chiko Primary school. This training was well attended by Sunday school teachers from Church of Restoration Nairobi.

On 30th March, we were at it again this time the training was at Deliverance Church Nsong road. After the training, the teachers seemed to have a new lease of life.

We thank God for the success of all the trainings that took place in this quarter. We pray that all those who attended these trainings shall be doers and not just hearers.

Scripture Union Center
Hurlingham off Agwings
Road

Box 40717, Nairobi - Kenya
Phone 721675 / 727851
Fax 727851
E-mail sukkenya@su-kenya.org

PARTNERS LINK

Scripture Union of Kenya News Letter April - June 2002

Ps 119: 105 "Your word is a lamp to my feet and a light for my path".

Bible Reading Ministry

There is a variety of devotional materials that is being produced by different publishers. By far Scripture Union is a leading ministry, when it comes to engaging people in Bible use. Our desire is that the people who use our Bible reading notes may indeed meet with God daily through the bible and prayer.

Our devotional material do not major on story telling but on a systematic and thoughtful Bible reading that results in the Christian growth seriously needed in the church today. The following are some distinctives of the Scripture Union Bible reading notes: -

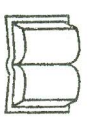
- * We expect that regular encounter with the Bible's message will lead you to change and to grow in maturity. To use our notes is to enlist for discipleship.
- * Our materials do not stand-alone. Usually we would expect our material to help to explore the Bible. You cannot enjoy reading them without the Bible.
- * We focus on the daily use of the Bible. We encourage people to listen to God each day. We hope that this will help you build the discipline of daily Bible reading.
- * We aim to expound the Scripture carefully, and contextually.
- * Our use of the Bible is systematic and not adhoc. In the long run, we hope that the method will help you have a better understanding of the word of God.
- * We teach people to respond to the Bible text in a thoughtful and meditative way.
- * We encourage our readers to come to the Bible humbly and prayerfully and to explore its message methodically and prayerfully.
- * We work to bring the message of scripture and the issues of the world together. Sometimes we begin with the scripture and

society, sometimes we begin with the questions raised in the word and go back to the scriptures to seek meaning and truth.

- * We try to take seriously the culture and context of our readers/users.
- * We are glad to use a large team of writers and teachers with their various backgrounds and perspectives and we attempt editorial consistency.

These are some of the distinctive qualities of our reading notes that have helped many Christians in the past. We have no doubt that God will use them to take you to higher grounds as you continue to use the SU notes. We hope that as you benefit from these notes, you will also introduce them to others. We wish you God's blessing as you read His word.

*(David Chibung'wa (Rev)
General Secretary)*



Scripture Union Bible Reading notes include

- ❖ Daily Power
- ❖ Daily Guide
- ❖ God and Me
- ❖ Wasomaji wa Bibilia
- ❖ Uleitho Wa O multhenya
- ❖ Kony Mapile
- ❖ Nam ak Isoman Kotugul

Get your copy from any leading Christian Bookshop in your area!

Wonder Book a success

Thank the Lord with us for his glorious provision of resources for this ministry. This includes the Wonder Book. In our burden to see the children of this nation and beyond snatched from the devourer's paws, we have recruited, trained, and equipped both primary and Sunday school teachers, on how to use the Wonder book. This book which is in full colours is written in child friendly language and style, it addresses basic Christian truths. The teachings of which we believe will return sanity to our ailing society.

Attack on Garissa

This year God has favoured us greatly by opening doors to work among the Muslims in the eastern province of Kenya. The ministry of Education has allowed us to carefully and wisely visit the schools to fulfil our mission. In a historical meeting with the deputy Education officer for Garissa, he asked us in a serious mood "so when are you coming to attack? We are going there very soon and in style. We expect to start more than 20 Bible Clubs by the end of August.

God opens doors in Isiolo

When we shared the vision that we have for the children in the schools in Isiolo, the A.E.O central division commented "This will help curb the growth of Islam in this area." We are going there in the months of May and June to train, equip and motivate those who have already volunteered to implement the Bible club programs in the schools and churches around there.

SU Kenya in Mwanza Tanzania

We thank God for the safe journey to Mwanza after a mishap with the plane our staff were travelling in. Due to bad weather, they were forced to come back to Kenya and travel the next day.

We had the opportunity to train the Tanzania A.I.C Sunday school teachers in Mwanza on 15th to 17th January 2002.

Expansion in Thika

Thank the Lord for the volunteer workers from the University of Nairobi, Beatrice, Michael Chira, and Francis Wambugu. Who tirelessly and whole-

heartedly worked in Thika and Kiambu districts between February and March this year.

And by the grace of God, they were able to visit various churches and schools hence leading to a number of Bible reading promotions and starting of Bible clubs.

Favour in Kiambu

Out of five Education divisions in Kiambu district four have been visited.

The Division Education Officers have been supportive and are actively involved in the Scripture Union activities. They have been instrumental in helping the SU staff through organising and bringing together the Bible club teachers in their divisions to be trained.

On 25th March, SU was given an opportunity to meet and speak to fifty Head Teachers at a Primary School Head Teachers meeting by the Githunguri A.E.O. Each Teacher was given a copy of the Wonder Book and most of them agreed to send at least two Bible Club teachers to be trained on 23rd May 2002.

The Kiambaa division have also invited Scripture Union to meet 40 Head Teachers in their planning meeting so that they may fix a date for the Bible Club Teachers training. The Wonder Book shall be a main feature in this meeting.

SU is ready to go through the doors that are wide open and we are launching out the attack by throwing our fishing nets carefully, powerfully and prayerfully into the deep. As you rejoice with us over these reports, pray for us for wisdom, favour and support from the school heads and teachers.

Aid for aids in Nyanza

For the last four weeks Scripture Union staff have been in Nyanza training Primary School Head Teachers from Siaya District on Guidance and Counselling based on Adventure Unlimited.

More than 400 teachers have benefited from this program and have had the opportunity to hear the gospel from the talented SU staff who are facilitating these workshops. Consequently 66 Head teachers have come to know the Lord Jesus Christ as their Lord and Saviour and many others have been encouraged in their Christian faith.

This training targets some 968 Primary School Head Teachers and will continue up to the end of June 2002.

Nyanza province with a population of approximately 987,466 Primary school pupils has been highly recommended by the education managers for the Adventure Unlimited programs. This is because of the fact that youth problems begin at primary schools where little or no guidance and counselling is done. This was a felt need due to the many developments including HIV/AIDS facing the youth in Primary Schools.

The project aims include:

- ◆ Equip Primary school Teachers with Knowledge, skills, attitudes, and techniques on guidance and counselling of the youths in schools using the "Adventure Unlimited."
- ◆ Make guidance and counselling operational in primary schools.
- ◆ Strengthen Biblical counselling and give spiritual nourishment for positive character and behaviour formation. In other schools Bible clubs may be formed.
- ◆ Create awareness for support in all stakeholders in the community.
- ◆ Promote and strengthen peer education in primary schools in the area of relationships and leadership among prefects.

Our staffs are doing their best to achieve these aims with the help of the teachers leaving the results to God.

1 Corinthians 3:6 "I planted the seed, Apolllos watered it, but God made it grow".

We are tirelessly, prayerfully, faithfully, obediently and continuously planting trusting that the teachers will catch the vision and faithfully water the seed. We are confident that God will cause it to grow and bear much fruit.

Staff Matters

Tom and Hellen Malande moves



We would like to sincerely thank Tom Malande and his wife Hellen Lukakha for the good and valuable ministry they have had with Scripture Union for several years. At the end of January this year, they moved to join a new ministry. Family Impact.

Tom started as a Travelling Secretary in 1989 at the national office. He travelled widely and ran several programs in different parts of the country. In 1996 he was asked to co-ordinate the Aid for aids project

and was joined by Hellen at the beginning of 1998. In the same year, they moved to Eldoret.

We wish them well as they move to other area of service. It is our prayer that they will experience the blessings of the Lord as they serve Him.

Ann Kabata for studies in USA



Ann was employed in April 1990 and has faithfully served Scripture Union as a receptionist and as a Secretary. She left for the USA in December last year where she is undertaking a course in counselling. We wish Ann God's blessings, a bright future, and God's leading even after her studies.

Paul Muoki weds in July



Wedding bells will be ringing on July 6th for Paul Muoki, the Travelling Secretary for the Nairobi Area, and Elishapha Wangachi, a long serving volunteer with Scripture Union.

Scripture Union Christian

Book centers

- Visit us for all your Christian literature, daily bible reading notes, Children materials, Family devotions, season greeting cards, gift items, house furnishings, church paraphernalia and favorite writers and titles including:
- ◆ God chasers - Tommy Tenney
 - ◆ Battle for Jerusalem - John Hagge.
 - ◆ Blessing or curses - Derrick Prince.
 - ◆ Tough times never last but tough people do - Robert Schuler.
 - ◆ God's plans for you - Andrew Murray.

To all our Nakuru members look out for our Book Center coming soon.

Psalm 9:10 "Those who know your name will trust in you. For you, LORD has never forsaken those who seek you".



29th August 2002

Rev. David Gichung'wa,
General Secretary,
Scripture Union of Kenya.
P.O. Box 40717
NAIROBI.

file

Many

1) Reply - acknowledge receipt

2) All quotations today - we want to commission the work tomorrow.

Mr. 30/8/02

Dear Rev. Gichung'wa,

Greetings to you in the Precious name of Lord and Saviour.

Thank you for the readings we received on 22/8/2001 for 2003. Let's pray that they will respond and be able to write well.

Enclosed are the manuscripts for Nam ak Isoman 2002, camera ready. For the cover, use the full colour cover with any of the vegetations but bright.

The following are the names of our 2002 writers:-

- (1) Mr. & Mrs. Enock Kiplagat - AIC Torongo P.O. Box 38 Eldama Ravine.
- (2) Rev. Moses Kigen - Koibatek Region - P.O. Box 9 Eldama Ravine.
- (3) Pr. Wilson Muttai - Literature Dept. P.O. Box 20 Kapsabet.
- (4) Pr. Simion Saina - Kapsabet Station P.O. Box 20 Kapsabet.
- (5) Pr. & Mrs William Koskey - AIC Literature Dept. P.O. Box 20 Kapsabet.
- (6) Pr. Joseph K. Koross - P.O. Box 137 Kaimosi.
- (7) Pr. Richard Chepkosiom - AGC Kericho, P.O. Box 458 Kericho
- (8) Mr. Eric Kogo - P.O. Box 163 Songhor
- (9) Rev. Samuel K. Tomui - AIC Kamung'ei Box 107 Sotik.
- (10) Pr. Edward Soi - AGC Kericho P.O. Box 458 Kericho.
- (11) Pr. Paul Ng'etich - AIC Kabiyet - P.O. Box 26 Kabiyet.
- (12) Pr. Joseph Katwa - P.O. Box 5532 Eldoret.

The other writers did not return their notes and others did not accept due to being busy. Let us pray for them that they will also continue to write for the 2003 notes.

Otherwise, may God bless you.

Yours in His Service

W. Koskey

Pastor William Koskey.
Director.

Encl.

2003 UTEITHIO WA O MUTHENYA

WRITERS LIST & ADDRESS

NOTES FOR UTEITHIO – 2003

Rt. Rev. Bishop Mahiaini	P. O. Box 532, Murang'a	16 portions
Mrs. Sarah Kariuki	P. O. Box 48459, Nairobi	16 "
Pastor Benson Mwangi Mugo	P. O. Box 61933, Nairobi	16 portions
Mrs. Naomi Muraguri ✓	P. O. Box 15120, Nairobi	16 "
Mrs. Edith Gitau	P. O. Box 46741, Nairobi	18 "
Mrs. Lois Mereka	P. O. Box 53025, Nairobi ✱	18 "
Rev. David N. Gichung'wa	P. O. Box 40717, Nairobi	16 "
Rev. Joseph Waweru	P. O. Box 119, Kalimoni	16 "
Mrs. Virginia N. Kinyanjui	P. O. Box 29034, Kabete	16 "
Mrs. Mary Wanjiku Chege ✓	P. O. Box 23378, Nairobi	16 "
Rev. Ephantus Mwaniki	P. O. Box 88, Runyenjes	17 "
Mrs. Susan Buku	P. O. Box 25641, Nairobi	17
Mrs. Lucy Macharia	P. O. Box 28446, Nairobi	16 "
Mrs. Milkah Kiragu	P. O. Box 292, Murang'a	17 "
Ishmael Gitogo ✓	P. O. Box 182, Kutus	17 "
Rev. J. N. Nguuni ✓	P. O. Box 96, Njoro	17 "
Rev. Simon Mwangi ✓	P. O. Box 53, Makumbi - Naivasha	17 "
Mrs. Margaret Kiraka	P. O. Box 43352, Nairobi	16 "
Mrs. Abyshag Mahiaini ✱	P. O. Box 532, Murang'a	16 "
Mrs. Isabellah Gitau ✓	P. O. Box 24145, Nairobi	15 "
Rev. Johnson N. Rubia	P. O. Box 72097, Nairobi	17 "
Mrs. Phoebe Kigira	P. O. Box 53665, Nairobi	18 "

Mrs. Lucy Macharia ✓

Days 16 x 10 = 160
 17 x 8 = 136
 18 x 3 = 54
 15 x 1 = 15

 365 days

NAIROBI EVANGELICAL GRADUATE SCHOOL OF THEOLOGY

QUESTIONNAIRE

Dear Sir/Madam,

I would humbly like to request you to fill this questionnaire. The aim of this study is to investigate the role of Para church organizations like Scripture Union in Kenya in equipping the local Churches for missions.

It is hoped that the findings will be helpful to Scripture Union in Kenya and other similar Para church groups to discover and emphasize their unique roles in equipping the local Churches for missions.

In this regard, you are kindly requested to fill this questionnaire as completely as possible, to the best of your knowledge. Use a check mark (✓) or supply the needed information or opinion as the case may be. All data will be treated with confidentiality.

I would be grateful to receive your response passed to me directly or through Scripture Union Kenya Office Hurlingham Behind Shell Petrol Station Nairobi Kenya by Thursday March 28 2002

Part A

Personal data of the respondents:

Role in SU in Kenya: _____

Location of your role in SU in Kenya: _____

Sex: _____ Marital Status: _____

Church Affiliation: _____

Service or Office in the local Church (if any): _____

When and how were you first aware of Scripture Union (or involved in Scripture Union)? _____

Part B

1. Which of the following categories would you place SU?

Mission Agency (Missionary sending organization) _____ ()

Para church Organization _____ ()

Non-governmental Organization _____ ()

2. Is SU denominational, interdenominational or nondenominational? _____

3. Is it possible for SU to give service to a particular denomination without losing its interdenominational stand? Please state how and to what extent. _____

4. Would you consider that if SU give help to a specific denominational group to fulfill a denominational task (for example helping a church plant a new branch, etc) this would lie within the Aim of SU? _____

5. What have been some of SU in Kenya contributions to the spread of Christianity in the past? _____

6. In your own opinion, how is SU contributing to the spread of the Gospel now? _____

7. In what way are SU Bible-reading resources relevant as tools for discipleship in Kenya?

Very Relevant	Relevant	No opinion	Not Relevant	Very irrelevant

8. In your association with SU, how do you think each of these categories of churches are benefiting from the services of SU Kenya?

	Very much benefit	Much benefit	Benefit	Not aware of any benefit	Not much benefit	No benefit at all
Roman Catholic						
Episcopal e.g. Anglican						
Congregational e.g. Baptist						
Pentecostals e.g. Nairobi Pentecostal Deliverance Church						
Presbyterian e.g. P.C.E.A.						
African Initiative Churches e.g. Redeem Gospel						

9. Can you briefly state the reason for your indication (s) above? _____

10. Are there local churches exceptionally out of SU Kenya's interest? Yes () No ()

If yes, can you mention example(s)? _____

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Non-governmental Organization ()

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6. In your own opinion, how is SU contributing to the spread of the Gospel now? _____

7. In what way are SU Bible-reading resources relevant as tools for discipleship in Kenya?

Very Relevant	Relevant	No opinion	Not Relevant	Very irrelevant

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	Very much benefit	Much benefit	Benefit	Not aware of any benefit	Not much benefit	No benefit at all
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African Initiative Churches e.g. Redeem Gospel						

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10. Are there local churches exceptionally out of SU Kenya's interest? Yes () No ()
If yes, can you mention example(s)? _____

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Very Relevant	Relevant	No opinion	Not Relevant	Very irrelevant

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	Very much benefit	Much benefit	Benefit	Not aware of any benefit	Not much benefit	No benefit at all
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Episcopal e.g. Anglican						
Congregational e.g. Baptist						
Pentecostals e.g. Nairobi Pentecostal Deliverance Church						
Presbyterian e.g. P.C.E.A.						
African Initiative Churches e.g. Redeem Gospel						

9. Can you briefly state the reason for your indication (s) above? _____

10. Are there local churches exceptionally out of SU Kenya's interest? Yes () No ()
If yes, can you mention example(s)? _____

11. How much are the following activities of SU Kenya contributing substantially to the evangelistic missions of the churches in Kenya?

	Very much	Much	Not aware	Not much	Not at all
Bible Reading Promotion					
Children's Ministry					
Training of Sunday School Teachers					
Camping Ministry					
Training of Volunteers					
Family Ministry					
AID for AIDS					

12. Which of the following activities is the local Church you attend doing (Whether connected with SU or not)?

- Bible Reading Promotion ()
 Children's Ministry ()
 Training of Sunday School Teachers ()
 Camping Ministry ()
 Voluntary Workers fellowship ()
 Family Ministry/ AID for AIDS ()

13. In which of these ministry activities do you think that your local church needs some help from outside resources?

- Bible Reading Promotion ()
 Children's Ministry ()
 Training of Sunday School Teachers ()
 Camping Ministry ()
 Voluntary Workers fellowship ()
 Family Ministry ()
 AID for AIDS ()

Mention others _____

14. How would you respond to the suggestion that SU Kenya should have more Pastors in the staff teams and committees? _____

15. How true will it be to say that SU Kenya operates without consulting the local Churches in Kenya?

Very True	True	No opinion	Not so true	Not true at all

16. How will you best describe SU Kenya's contributions in each of the following categories?

	Very significant	Significant	Not aware	Not significant	Very insignificant
Evangelism					
Discipleship					
Bible Emphasis					
Service to the Churches					
Leadership development					

17. Suggest how SU Kenya can make her role more useful to the local Churches in Kenya _____

18. Is the SU's stated aim of 'working with the Churches' practiced in Kenya?

Very much practiced	Practiced	No opinion	Not much practiced	Not practiced

19. Please, support your answer to (18) above briefly _____

20. You may put your name if you so wish, otherwise you are free to leave out writing your name _____

Scripture Union Phone 234-02-8100559
(Nigeria) Fax 234-02-8100559
National Headquarters E-mail
Oyo road, opposite old sunig@skannet.com
airport, Sango
P.O. Box 4011, U.I.
Post Office, Ibadan.
Oyo State. Nigeria.

Oriyomi Aderemi Oladoji

Education	1968 – 1972 Union Baptist Primary School, Osogbo, Osun State. 1973 – 1977 Osogbo Grammar School, Osogbo, Osun State. 1977 – 1978 Polytechnic of Ibadan, Oyo State 1978 – 1983 University of Ife, Ile-Ife. Osun State, Nigeria 1994 – 1995 Nigeria Evangelical Missionary Institute, Jos. Plateau State. 2000 – 2002 Nairobi Evangelical Graduate School of Theology, Nairobi, Kenya.
Summary of qualifications	<ul style="list-style-type: none">▪ West Africa School Certificate (1977)▪ Bachelor of Science in Mechanical Engineering (1983)▪ Project research work on Solar Distillation Plant.▪ Certificate of Missions▪ Master of Arts in Missions
Employment	1983 – 1984 Katsina Polytechnic, Katsina. Katsina State, Nigeria <ul style="list-style-type: none">▪ Assistant Lecturer. 1984 – 1986 Oyo State College of Education, Ilesa. Osun State, Nigeria. <ul style="list-style-type: none">▪ Lecturer. 1986 – 1993 Nigeria Machine Tools Limited, Osogbo. Osun State, Nigeria. <ul style="list-style-type: none">▪ Assistant Manager Production. 1994 – till date Scripture Union (Nigeria). Ibadan. Oyo State, Nigeria. <ul style="list-style-type: none">▪ Director of Bible Use and Missions.
Accreditations	Registered Engineer by the Council of Engineering in Nigeria <ul style="list-style-type: none">▪ Mechanical Engineer (R. 5492)
Professional memberships	Elected member of the Nigeria Society of Engineers <ul style="list-style-type: none">▪ Member (No. 05683)
Volunteer experience	1978 – 1993 Voluntary worker in Scripture Union of Nigeria.
Functional summary	A servant-leader through the Church of Christ to the world
Objective	To facilitate mission training, service and movement in the churches.