

NAIROBI EVANGELICAL GRADUATE SCHOOL OF THEOLOGY

*Strategies for Mobilizing Churches in Africa for Missions:
A Case Study of Africa Gospel Church Missions Department*

BY
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*A Thesis Submitted to the Graduate School in Partial
Fulfillment of the Requirements for the Degree of Master
of Arts in Missions Studies*

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JULY 2005

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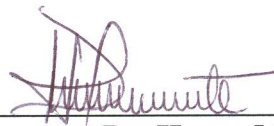
**STRATEGIES FOR MOBILIZING CHURCHES IN AFRICA FOR
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MISSIONS DEPARTMENT**

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Master of Arts in Missions Studies**

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July, 2005

Student's Declaration

**STRATEGIES FOR MOBILIZING CHURCHES IN AFRICA FOR
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MISSIONS DEPARTMENT**

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) 
David Kiplangat Maritim

July 9, 2005

ABSTRACT

The purpose of this study was to investigate the strategies for mobilizing churches in Africa for missions used by Africa Gospel Church missions department. As a case study, Africa Gospel Church missions department presented good strategies, which can be adapted by all mission minded leaders, pastors and missionaries of all denominations, churches and organization ministries, to mobilize churches for missions work here in Africa.

Interviews were carried out from fifteen participants – five leaders, five missionaries and five mission council members of the Africa Gospel Church missions department at Kericho.

Among the major findings in this study are the following strategies, which are effective in mobilizing churches for missions in the Africa Gospel Church: First, visitation strategy. Secondly, prayer strategy. Thirdly, stirring up a missions vision strategy. Fourthly, personnel development strategy. Fifthly, mass media strategy. Sixthly, missions department strategy.

It was therefore recommended that other mission-minded leaders, pastors and missionaries of other denominations, churches and organization ministries can read this relevant document and use the strategies herein to mobilize churches in Africa for missions.

TO

- All the missionaries of the Africa Gospel Church and other denominations, churches and organization ministries laboring for the Lord in the mission fields in Kenya, Africa and beyond.
- My beloved and dear wife, Gladys Cheptoo Maritim.
- My children, Faith Cherono and Ebenezer Kipng'eno Langat.
- My parents, Joseph Maritim Sang and Leah Chepkurui Sang.
- My mother-in-law, Margaret C. Chepkwony.
- My brothers, Eng. Reuben Kipyegon Maritim and Geoffrey Kibet Maritim.
- My sisters, Ruth, Naomi, Rachel, Lily, Nancy, Emmy and Caroline; their husbands and children.
- My sisters-in-law, Monicah N. Maritim, Betty C. Maritim and their children.

ACKNOWLEDGEMENTS

My special thanks go to our heavenly Father, who continued faithfully to be my main source of encouragement and support at all times in the course of this study. He encouraged me to keep looking and trusting Him in everything. He also brought people who have been a source of encouragement and material help across my pathway at the right time.

I extend my special gratitude to leaders, members of missions department and missionaries of the Africa Gospel Church who participated in this study.

Appreciation and thanks goes to my beloved and dear wife, Gladys Cheptoo Maritim for her continued encouragement and support while undertaking the study.

I do acknowledge with great respect the efforts of my supervisor Dr. Henry Mutua and the second reader, Dr. Stephen Sesi, who is the head of missions department, for all the assistance and encouragement they accorded me at the course of this study.

I do recognize Rev. Dr. Joseph Rono, AGC Bishop; Rev. Paul Leleito, AGC Assistant Bishop; Rev. Stephen Ngeno, AGC Administrative secretary, Rev. Terry Duncan, World Gospel Mission Field Director and Rev. David Mutai, AGC Missions Department Director for their input and encouragement during the study.

I do thank the following who supported me financially during my studies in NEGST: AGC, Kapkisiara DCC; AGC, Ngoina DCC; AIC Roret DCC; AGC, Good Samaritan Church – Langata; AGC, Ngoron Mission field (East Pokot); The NEGST Scholarship Committee; Africa Gospel Church – Central office and World Gospel Mission through Rev. Terry Duncan. I also express my deep appreciation and thanks

to the following individual friends and relatives who supported me financially or in one way or the other: Rev. Patrick Murunga, Rev. Samuel Kikwai, Mr. Kent Lovelace, Rev. David Mutai, Brent Duncan, Stanley Koskei, Jedidah Njuguna, Pr. John Kimetto, Eng. Reuben Maritm, and Geoffrey Maritim.

I do also thank my Master of Arts in Missions Studies classmates of 2005: Rev. Abiola Crown from Nigeria, Eddy Tokpa from Liberia, Emmanuel Msambya from Tanzania and James Ouma from Uganda for their encouragement and support during this study.

I thank very much my parents and extended family members for their love, concern, prayers, and encouragement and support they gave me while studying at NEGST.

May God Almighty richly bless you all.

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LIST OF ABBREVIATIONS

AGC	AFRICA GOSPEL CHURCH
AIC	AFRICA INLAND CHURCH
AIM	AFRICA INLAND MISSION
DCC	DISTRICT CHURCH COUNCIL
KHBC	KENYA HIGHLANDS BIBLE COLLEGE
LIM	LUMBWA INDUSTRIAL MISSION
NEGST	NAIROBI EVANGELICAL GRADUATE SCHOOL OF THEOLOGY
VIU	VISION INTERNATIONAL UNIVERSITY
WGM	WORLD GOSPEL MISSION

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CHAPTER 1

INTRODUCTION

Even though Christianity is coming back to its roots in Africa (Jenkins 2002, 3), there are many communities in Africa that have not been reached with the gospel (Fuller 1988, 116). There is yet a lot of work to be done in Africa in terms of reaching those who are lost in sin in different parts of the continent.

The work done by western missionaries in Africa since the time they came to this continent is very much commendable. Africans are now responsible for taking the gospel to unreached communities in their land. However, most of the Christians and churches in Africa have not owned this vision or identified the urgency which missions deserves because they have not been fully mobilized for missions. Up until now, many Christians and churches are still depending on external resources, and they still hold to the view that “missions is the white man’s business and responsibility” (Obed 2001, 32). On the other hand, those churches which are self supporting and could be active in missions have put their own needs as their first priority, for instance, church buildings, maintenance, development projects and the like. Mission work is not in their plan.

Therefore, there is a great need in missions planning in Africa that involves developing strategies for mobilizing churches for missions and working towards its implementation by the church of Christ (Coggins 1975, 33). By doing this, the church in Africa will be able to accomplish the great commission of our Lord and Saviour Jesus Christ effectively as indicated in the Word of God.

Africa Gospel Church missions department, the focus of this study, served as a case study. Some of the roles of this department are to oversee Africa Gospel Church missions work in Kenya and beyond, recruit and send local missionaries to cross cultural settings and more so to mobilize churches in the entire denomination so as to be involved in and actively support mission work (Africa Gospel Church n.d, 21).

Problem Statement

This study was to investigate the strategies for mobilizing churches in Africa for missions used by Africa Gospel Church missions department.

Purpose of Study

The purpose of this study was to investigate the strategies for mobilizing churches for missions used by Africa Gospel Church missions department with a view to recommending the same to missionaries, pastors, and missions minded leaders of all denominations, churches and ministry organizations to use them in mobilizing churches in Africa for missions today and in future.

Research Questions

1. What are the strategies used by Africa Gospel Church missions department to mobilize churches for missions?
2. Which of these strategies have worked well in mobilizing churches for missions?

Significance of Study

This study is a relevant reference document to be used by future missionaries, pastors, and leaders of Africa Gospel Church missions department to mobilize

churches for missions. This study also will greatly benefit mission-minded leaders, pastors and missionaries of all denominations, churches and ministry organizations in mobilizing churches for missions. The study also is a contribution to missiology in theological institutions and Para-church organizations. This study was also helpful to the researcher since he is mission minded, having been in the mission field as a missionary for ten years and is interested in mobilizing churches in Africa for mission work.

Definition of Terms

Mission refers primarily to God's mission, that is, God's self revelation as the one who loves the world, God's involvement in and with the world, the nature and activity of God, which embraces both the church and the world and in which the church is privileged to participate (Bosch 1991, 10).

Missions (the missionary ventures of the church), refers to particular forms, related to specific times, places, or needs, of participation in God's mission (Ibid).

Mission mobilization refers to raising awareness among church leaders, pastors and believers concerning the importance of missions for purposes of raising support for mission work.

Limitations and Delimitation

Africa Gospel Church missions department is a link between local churches and mission fields. So, in the real sense, it covers a wide area with several people involved, missionaries at the mission fields are included. The researcher, therefore, was not able to travel to all these places to gather information. However, for the purpose of this case study, the researcher interviewed five mission council members of

the Africa Gospel church missions department, five missionaries, and also five leaders of the Africa Gospel church at Kericho headquarters.

CHAPTER 2

LITERATURE REVIEW

In this chapter, the researcher interacted with the literature that provides foundation and framework for the study. The following themes are covered: The Great Commission, the role of the church, mission mobilization, strategy and missions involvement.

The Great Commission

One of the privileges that every believer and the church of Christ have is to be involved in the Great Commission plan for the world. It is a plan that God has had from the beginning with the aim of reconciling mankind back to Himself after the fall of man in the Garden of Eden (Genesis 3). The Lord Jesus Christ, while He was here on earth, gave His disciples the following command:

...All authority in heaven and on earth has been given to me. Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age (Matthew 28: 18-20, NIV).

According to Max Warren, Jesus Himself is the Great Commission. He is the man who is send. He Himself is the message. In His life and through His teachings and actions, in his dying and in His death and by His resurrection, He is the proclamation of His message. He is its herald (Warren 1976, 13). The researcher feels that this fundamental affirmation is the theme of the Bible, which should be carried forward by all believers. Surely, from this we can affirm that God is a missionary God, who sends

Jesus Christ as a gift to the whole world to save mankind from sin. When God loved, He loved a world. When He gave His son, He gave His Son for a world. When Christ died, He died for a world. Indeed, God's vision is a world vision (Smith 1959, 17).

Meeting with His disciples on the day of His resurrection, after giving them His peace, Jesus says, "As the Father has sent me, I am sending you" (John 20: 21, New International Version). Just as He was sent by the Father to carry out God's purposes – a work now accomplished – so those who believe on Him receive apostleship and are sent forth in His name (Coleman 1977, 16). Since we are also His disciples, and as His body – the church, we are to take part and be parcel of this mission work with zeal and passion today. According to McQuilkin, the heart, the attitude, the driving force which moved God to send His Son is that which Christ Jesus intended to move His disciples and even us and the church in a similar obedience is to be actively involved in missions today (McQuilkin 1984, 19).

According to David J. Bosch, missions is the missionary venture of the church, which refer to particular forms, related to specific times, places, or needs, of participation in the *missio Dei*. Missions include evangelism as one of its essential dimensions. Evangelism is the proclamation of salvation in Christ to those who do not believe in Him, calling 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 (Bosch 1991, 10). This is the vision God wants the church to have so that many in the world may know Jesus Christ and have intimate relationship with Him.

The Role of the Church

The church exists for worship, for community, and for mission (Cotterell 1981, 34). Indeed, one of the solemn roles of the church of Christ today is to be actively involved in missions in one way or the other. The church exists primarily for the purpose of preaching the gospel of Jesus Christ to the unreached people of the world. The unreached people group is “a people group among which there is no indigenous community of believing Christians with adequate numbers and resources to evangelize these people group without cross-cultural assistance” (Conn, 1984, 61). There are many individuals and unreached people groups in Africa, Kenya included, that have not been reached with the gospel of our Lord and savior Jesus Christ. Therefore, the supreme task of every believer and the church of Christ is to reach these people and the way forward is to be actively involved in missions. If local churches are to be truly missionary churches, Hesselgrave pointed out that denominational leaders, local pastors and elders must furnish the required information, inspiration and example regarding mission work to the believers (Hesselgrave 1975, 135).

The other role of the church involvement in missions is to serve as senders. Those who go and those who serve as senders are like two units on the same cross-cultural outreach team. Both are equally important, dynamically integrated, moving toward the same goal of the fulfillment of the Great Commission and are assured success; and for those in God’s work on the winning team.

According to Neal Pirolo, the church can serve as senders in any one or more of the following six areas of support:

- Moral support – just ‘being there’
- Logistics support – all the bits and pieces
- Financial Support – money, money, money
- Prayer support – spiritual welfare at its best
- Communication support – letters, tapes, and more

Re-entry support – more than applauding the safe coming back home (Pirolo 1991, 21).

Indeed, each area has its unique responsibilities and each is best served by specific gifts within the body of Christ. However, many believers and churches in Africa today seems to be ignorant about all these issues. There is, therefore, a need to mobilize the church in Africa for missions so that many throughout the continent and beyond will be able to know Jesus Christ as their Savior and Lord.

Missions Mobilization

The radical project, which is the UK-based mission organization, was started in 1999 under the leadership of David Botelho with the mandate of mobilizing, recruiting, training, financially supporting and sending missionaries from Brazil, Venezuela, Paraguay and Guyana and sends them to the 10/40 window to serve as missionaries (Decker and Keating 2003, 1). Acur-Okodi, quoting Bush (1990) said, “at the 1989 Lausanne II conference in Manila, most of the unreached people groups live in the belt that extends from the West Africa across Asia, between ten degrees north to forty degrees north of the equator which he called, the 10/40 window which includes the Muslim block of North Africa, Saudi Arabia and the Middle East and the Hindu and Buddhist block of Asia. The 10/40 window is where the majority of the people of the world live. Ninety seven percent of the three billion people who live in the fifty-five most unevangelized countries live in this region (Acur-Okodi, 1996, 12).

Indeed, 10/40 regions are in a very great need because many of the unevangelized people live there, the majority of the people of the world live there, and even the poorest of the people of the world live in these regions. Therefore, it deserves much attention by taking the gospel of our Lord and Savior Jesus Christ not only by the church of Christ in the west, but also the church of Christ in Africa. In order for

those actively involved in missions to reach the ultimate goal of reaching many in these 10/40 window regions and beyond, the researcher feels that those to be sent are not only to be mobilized, but also the whole church of Christ in Africa must be mobilized adequately for this noble task.

If we are to mobilize young people for this important task also, the researcher agrees totally with Borthwick, who says, “if young people are going to be mobilized, it will mean learning their language, worldview, culture and the way they make decisions. Borthwick calls it “doing mobilization missiologically” (Borthwick 2003, 3). In other words, it is going into the world of another to understand so we can be understood, and present our challenge or invitation to Christ in a culturally relevant contextualized way. In helping us to understand what contextualization actually means, Parshall, quoting Taber said, “contextualization is the effort to understand and take seriously the specific context of each human group and person on its own terms and all its dimensions and to discern what the gospel says to people in that context ” (Parshall 1980, 32). In other words, contextualization tries to discover in the scriptures what God is saying to the people or community being targeted for Christ.

In order for the church to be successful in contextualization, Parshall, quoting Erickson lists three basic criteria of such contextualization, which are: truth, by which everything must be evaluated; meaning, which helps to deliver right meaning in action or cultural participation; and finally good communication. These three criteria according to Parshall, forms the basis for the evaluation of a contextualized gospel. Surely, these three criteria honor the Word of God, respect culture and emphasize the goal of our risen Lord and Savior Jesus Christ (Parshall 1980, 38).

Darrell L. Whiteman, in the article, “Contextualization: Mission in the Balance”, highlighted three functions of contextualization in missions today.

According to him, contextualization not only attempts to communicate the gospel in word and deed and to establish the church in ways that make sense to people within their local cultural context, presenting Christianity in such a way that it meets people's deepest needs and penetrates their worldview, thus allowing them to follow Christ and remain within their own culture, but also good contextualization offends – but only for the right reasons, not the wrong ones. This happens when people understand the Word of God and start using it as a mirror to expose their sins and as soon as this happens they confess to the Lord Jesus Christ. Contextualization, also to him, develops contextualized expressions of the Gospel so that the Gospel itself will be understood in ways the universal church has neither experienced nor understood before, thus expanding our understanding of the kingdom of God (Whiteman 1997, 2).

Therefore, with this knowledge at hand, a basic principle for the church and the missionaries is to start where people being targeted for Christ in Africa are in their orientation of life as Jesus and Paul did during their ministry here on earth. Indeed, if the church of Christ in Africa will do this, then many will be able to come to Jesus Christ, who will in turn meet their felt needs.

Since the church in Africa today seems not to be aware of all these issues, the researcher feels that there is an urgent need to look for strategies for mobilizing churches in the continent of Africa for missions so that she becomes effective in mission work.

Strategy

Because there is need to mobilize the church in Africa for missions, we need relevant written reference strategies to use in mobilizing her for missions. According to McGavran, the fundamental purpose for missions remains the same throughout

generations, but changes in strategy should be done frequently (McGavran 1984, 152). The researcher strongly affirms this view since the modern era of missions needs relevant carefully written strategies as the way forward to ensure that the church in Africa is very active in missions involvement. Wagner defines strategy as, “a mutually-agreed means to achieve the ends which have been determined by a particular group. Good strategy will be concerned with broad principles as well as specific tactics, but it will not lose sight of the determined goal” (Wagner 1971, 16). A strategy is an overall approach, plan, or way of describing how we will go about reaching our goal or solving our problem. Strategy looks for a range of possible “means and methods” and various “operations” that will best accomplish an objective. It is a way to reach at an objective. It looks for a time and place when things will be different from what they are now (Dayton and Fraser 1990, 13).

The apostle Paul had a strategy. When we read the book of Acts 17:2, it is written that on the Sabbath, Paul went into the synagogue, as was his custom. Paul’s strategy was to arrive at a major city, visit the synagogue if there was one, and proclaim the gospel. And then he let events to take their course. Paul’s ultimate goal was to preach Jesus Christ throughout the world. Indeed, this should be our passion and zeal too. In order for the church of Christ in Africa to be actively involved in mission, the researcher feels that the church in Africa should be well mobilized for missions. Therefore, there is need for relevant carefully written strategies for mobilizing churches in Africa for missions.

Missions Involvement

Africa Gospel Church, one of the mainline denominations in Kenya, was born in 1932 by mission organization called Lumbwa Industrial Mission (LIM) under the

leadership of Rev. Dr. Willis R. Hotchkiss from United States of America. Currently, it is called World Gospel Mission (WGM). The conception of World Gospel Mission (WGM) in the United States dates back to 1867, although other names were used until September 18th, 1945 when the title was changed to World Gospel Mission (WGM). According to Fish and Fish, a group of Christians interested in truths of scriptural holiness as interpreted by John Wesley united together in an interdenominational effort to spread the message worldwide in 1867 at Vineland, New Jersey. They called their fellowship National Camp Meeting Association. A few years later the name was changed to the National Association for the promotion of Holiness; it became more commonly known as the National Holiness Association and was also later on changed to Christian Holiness Association. In four year's time after the organization was formed, there was a chain of interdenominational camp meetings across the United States of America (Fish and Fish 1990, 5).

Although Africa Gospel Church was initially started in 1932, it was registered by the government of Kenya on August 29th, 1961 as a society by the Assistant Registrar of Societies under section 5 (2) of the societies ordinance of Kenya. Leadership of the church was handed over to nationals, the first Bishop being Rev. Dickson Arap Kitembe (Fish and Fish 1990, 184). From the time of registration to the present, Africa Gospel Church is aggressively engaging herself with mission work where local men and women have been sent out to pioneer missionary work in cross-cultural setting. The first Africa Gospel Church missionary to be sent out to mission field in 1963 is Rev. Daniel Arap Salat from Bomet district.

High momentum in missionary work was realized in 1990, when the Africa Gospel Church missions department was inaugurated with the leadership of a local director. The department is, therefore, involved in overseeing mission work, recruiting

and sending missionaries to mission fields and more so mobilizing churches so as to be involved in and actively support mission work. This study, therefore, seeks to investigate the strategies they are using to mobilize churches with the view to recommending the same to pastors, missionaries and mission minded leaders of other denominations, churches and ministry organizations to mobilize churches in Africa for missions. The researcher is of the opinion that if the church in Africa is well mobilized for missions work, many in the continent and beyond will know Jesus Christ in a personal intimate way.

Therefore, since there is need for all churches in Africa to be involved in missions, relevant carefully written strategies are urgently needed, which will be used in mobilizing churches for missions today. The church is God's chosen generation, royal priesthood, and holy nation and purchased people. The purpose of this higher calling, therefore, according to the researcher, is to show forth to the world the virtues of Him who called the church out of darkness in His marvelous light – the Lord Jesus Christ. The church was created on the day of Pentecost to serve as “the embodiment of the Holy Spirit for the accomplishment of the purpose of God in this world” (Peters 1972, 199).

Indeed, missions is not an imposition upon the church, for it belongs to her nature and should be natural to her as grapes are natural branches that abide in the vine. The researcher feels, therefore, that missions should flow from the inner constitution, character, calling, and design of the church in the whole continent of Africa.

CHAPTER 3

METHODS AND PROCEDURES

This study employed a qualitative research paradigm to investigate the strategies for mobilizing churches in Africa for missions. The Africa Gospel Church missions department served as a case study. Therefore, this section seeks to access the various research methods and procedures, which was used in research by the researcher.

Rationale for Choice of a Research Paradigm

Creswell identified three research paradigms: quantitative, qualitative and mixed methods. The first has been available to the social and human scientist for years, the second has emerged primarily during the last three or four decades, and the last is new and still developing in form and substance (Creswell 2003, 3).

In the quantitative paradigm, the researcher primarily uses postpositivist claims for developing knowledge, employs strategies of inquiry such as experiments and surveys, and collects data on predetermined instruments that yield statistical data. The qualitative paradigm is one in which the inquirer often makes knowledge claims based primarily on constructivist perspective or advocacy/participatory perspectives. The mixed methods approach is one in which the researcher tends to base knowledge claims on pragmatic grounds. It employs strategies of inquiry that involve collecting data either simultaneously or sequentially to best understand research problems (Creswell 2003, 18).

For the purpose of this study, the researcher used qualitative research paradigm because “it permits research to go beyond the statistical results usually reported in quantitative research” (Mugenda and Mugenda 1999, 155). On the other hand, unlike the quantitative paradigm, the qualitative paradigm recognizes that anybody is capable of constructing knowledge (Mugenda and Mugenda 1999, 201).

The Qualitative Research Paradigm

The qualitative research paradigm presents at least five strategies, namely: narratives, phenomenologies, grounded theory, ethnographies and case studies. Narrative research focuses on inquiry in which the researcher studies the lives of individuals and asks one or more individuals to provide stories about their lives. Phenomenological research focuses on understanding a concept or phenomenon, as described by the participants in a study. Grounded theory focuses on the researcher’s attempts to derive a general, abstract theory of a process, action, or interaction grounded in the views of participants in a study. Ethnographies describe and interpret a cultural or people group or system. Case studies explore in depth a program, an event, an activity, a process, or one or more individuals. The case(s) are bounded by time and activity, and researchers collect detailed information using a variety of data collection procedures over a sustained period of time (Creswell 2003, 15).

Case Study

Of the five strategies discussed by Creswell, the researcher employed a case study strategy. A case study is an in-depth investigation of an individual, group, institution or phenomenon (Mugenda and Mugenda 1999, 173). According to Creswell, a case study is an exploration of a bounded system or a case over time through

detailed, in-depth data collections involving multiple sources of informations rich in context (Creswell 1998, 61). Time and space bind this bounded system. And as Mugenda and Mugenda puts it, “the primary purpose of case study is to determine factors and relationships among the factors that have resulted in the behaviour under study” (Mugenda and Mugenda 1999, 173).

The researcher, therefore, in looking for the strategies for mobilizing churches in Africa for missions, used Africa Gospel Church missions department as a case study. The researcher chose to do a case study because there are no written materials addressing the subject in the Africa Gospel Church missions department and yet they are mobilizing churches for missions.

The Population of Study

Population refers to an entire group of individuals having a common observable characteristic. In other words, population is the aggregate of all that conforms to a given specification (Mugenda and Mugenda 1999, 9). Therefore, the population of this study included council members of the Africa Gospel Church missions department, missionaries and leaders of the Africa Gospel Church at Kericho headquarters. The list of all council members, leaders and missionaries of Africa Gospel Church missions department indicated forty two (42) persons.

Sampling Procedure

Sampling is the process of selecting a number of individuals for a study in such a way that the individuals selected represent the large group from which they were selected (Mugenda and Mugenda 1999, 10). Due to distance and economic reasons it was difficult for the researcher to reach all the forty two (42) persons since some of

them are out in the mission fields labouring for the Lord. The researcher, therefore, chose a representative sample of 36 percent, that is, 15 individuals (participants). They are five mission council members, five leaders and five missionaries of the Africa Gospel Church to find out the strategies they are using in mobilizing churches for missions.

Data Collection Strategy and Procedures

Since the researcher conducted a case study of the Africa Gospel Church missions department, it is necessary to give the specific data collection strategy and methodical procedures that the researcher followed in investigating the strategies for mobilizing churches in Africa for missions used by Africa Gospel Church.

In qualitative research, the methods used to collect data include direct observation, participant observation and interviews (Creswell 2003, 185). In investigating and understanding the subject in focus, the researcher who was the leading instrument for collecting data primarily used interviews to collect data from five mission council members, five missionaries and five leaders of the Africa Gospel Church at Kericho headquarters. Data was collected between October 2004 and April 2005.

Entry

The researcher, who was aided by a letter from Nairobi Evangelical Graduate School of Theology, requested for permission from the leaders of Africa Gospel Church and missions department to carry out the study. Having served as one of the Africa Gospel Church missionaries from 1993 to 2003, the researcher still maintained contact with the leaders of the church, as well as those in missions department. The

researcher, therefore, was given willing co-operation and assistance by them when undertaking the research.

Data Analysis Strategies

According to Mugenda and Mugenda, data analysis is the process of bringing order, structure and meaning to the mass of information collected and it seeks to make general statements on how categories or themes of data are related (Mugenda and Mugenda 1999, 203). The collection of data and analysis are done simultaneously in qualitative research. Qualitative data analysis refers to non-empirical analysis (Mugenda and Mugenda 1999, 117).

Creswell, quoting Stake (1995), pointed out that there are four forms of data analysis and interpretation in case study research, namely: categorical aggregation, direct interpretation, pattern and naturalistic generalisation (Creswell 1998, 153-4).

For the purpose of this study, the researcher employed direct interpretation since it is dealing with analysing data in a way people can learn from the case either for themselves or for applying it to a population of cases.

The researcher began the detailed analysis with a coding process, which involved transcribing interviews. Quoting Rossman & Rallis, Creswell said, "Coding is the process of organizing the material into 'chunks' before bringing meaning to those 'chunks' (Creswell 2003, 192). The researcher then went ahead to use the coding process to generate information as well as categories or themes for analysis from the participants of Africa Gospel Church missions department. "A final step in data analysis undertaken by the researcher was to make an interpretation or meaning of the data collected." (Creswell, 2003, 194)

Validation and Verification Strategies

Validity and verifications are very essential in determining whether the findings are accurate from the standpoint of the researcher, the participants, or the readers of an account (Creswell 2003, 195).

The researcher, therefore, in this study used member checking to determine the accuracy of the qualitative findings by taking the final work back to Rev. David Mutai, Africa Gospel Church missions department director and Pastor Walter Ruto, who is one of the Africa Gospel Church missionaries to determine whether they feel that the work is accurate. After going through the findings, both participants confirmed to the researcher that the findings are accurate and excellent.

CHAPTER 4

FINDINGS AND LITERATURE INTEGRATION

This chapter deals with data analysis, findings, interpretation of findings from the participants of Africa Gospel Church missions department and literature integration in response to the following two research questions:

1. What are the strategies used by Africa Gospel Church missions department to mobilize churches for missions?
2. Which of these strategies have worked well in mobilizing churches for missions?

Table 1. Number of participants interviewed

Total participants targeted	Number of participants interviewed	Percentage
15	15	100%

As indicated above all the fifteen participants targeted by the researcher were interviewed and recorded information obtained as deemed necessary in answering the research questions. The researcher used an interview guide that consisted of four questions. The first question in the interview guide was meant to investigate the strategies which the 15 participants of Africa Gospel Church missions department are using to mobilize churches for missions. The second question was intended to help the researcher to know how effective these strategies are in mobilizing churches for missions. The third question was to help the researcher to understand which of these

strategies have worked well in mobilizing churches for missions. The fourth one was to help the researcher to know if leaders, pastors and missionaries of other denominations, churches and ministry organizations can adapt these strategies to mobilize churches in Africa for missions.

Table 2. Interview guide questions and its purpose

Interview Guide Questions	Purpose of the questions
1. What strategies are you using to mobilize churches for missions?	To investigate the strategies which the 15 participants of Africa Gospel Church missions department are using to mobilize churches for missions.
2. How effective are these strategies in mobilizing churches for missions?	To help the researcher to know how effective these strategies are in mobilizing churches for missions.
3. Which strategies have worked well in mobilizing churches for missions?	To help the researcher to understand which of these strategies have worked well in mobilizing churches for missions with a view to recommending the same to all leaders, pastors and missionaries.
4. Do you think leaders, pastors and missionaries of other denominations, churches and ministry organizations can adapt them to mobilize churches in Africa for missions? If yes, why? If not, explain.	To help the researcher to understand if leaders, pastors and missionaries of other denominations, churches and ministry organizations can adapt these strategies to mobilize churches in Africa for missions.

Direct interpretation analysis approach was used to report the findings of the study. This means that the researcher took a single research question, organized into chunks, analyzed and interpreted the participants various responses before reporting findings that emerged from them.

Strategies for mobilizing churches in Africa for missions

Research question 1: What are the strategies used by Africa Gospel Church missions department to mobilize churches for missions?

As all the fifteen participants of Africa Gospel Church missions department shared the strategies they are using to mobilize churches for missions to the researcher, the following six categories of strategies emerged: prayer, personnel development, missions department, stirring up a missions vision, visitation and mass media.

Prayer Strategy

Eleven out of fifteen participants of the Africa Gospel Church missions department, which is 73%, pointed out to the researcher that they are using prayer as a vital tool in mobilizing churches for missions.

Prayer is one of the most important strategies all leaders, pastors and missionaries can use in mobilizing churches for missions and in supporting mission work in Africa. Prayer connects the individuals and even the church to God, the Supreme Ruler of the universe, and allows the believers to know His will about missions. Their own efforts are worthless without God's blessing. In this regard, prayer for missions, missionaries and churches to be involved in missions should be a natural and frequent part of every Christian's daily routine. Goldsmith pointed out that mission work and missionaries are not so naturally advanced that they do not need the prayers of ordinary Christians (Goldsmith 1976, 116). They need to be prayed for at all times. Therefore, prayer needs nurturing and encouraging if pastors, leaders and believers are to spend quality time with God regularly pertaining to mission work, and for missionaries and churches to be involved fully in mission work. Church leaders, elders and pastors have a central key role for ensuring that "missions are a principal passion of their congregations" (Griffiths 1972, 34). They should at all time develop the

capacity of the believers to pray for missions and missionaries. This may be in an unstructured way, as long as unstructured doesn't mean non-existent. Just as adding some structure to our prayer times can bring a benefit to an individual, so too can the development of the prayer strategy of believers in their churches can bring forth missions work to a success in Africa.

Prayer strategy is typically a short document, possibly only with a few bullet points that outline how a church plans to develop its prayer life for missions, missionaries and ensure that prayer needs for mission work and missionaries are adequately covered. A church council, leadership or believers team best forms it. Like any strategy, prayer strategy will need to have people identified who will be responsible for ensuring that required action for mission work happens. Rev. Mutai who is the Africa Gospel Church missions department director pointed out to the researcher that it is important for leaders, pastors and believers in their churches to become prayer missionaries. He observed that:

A prayer missionary is someone who takes on (or adopts) a country, a geographical area, a specific unreached people group or a missionary and his family who are out in the missions field and starts praying on a daily and systematic basis. A prayer missionary does not physically go to the missions field (except if he or she goes on a prayer journey), but instead performs the work of prayer from his or her home or place of work. In this way, the prayer missionary can prepare the harvest field so that the seed sown by missionaries will fall on good soil. A prayer missionary is part of God's fighting team in the struggle against the kingdom of darkness. He is a co-worker with missionaries, because without those who pray, mission work and missionaries cannot be effective. The advantage of being a prayer missionary is that one manages to get into places and countries where the preaching of the gospel is prohibited. No one can prevent the prayers of the prayer missionary from having an effect across the borders of countries or over large distances (Mutai 2005).

Rev. Mutai went on to give several guidelines which can help anyone everywhere who wishes to become a prayer missionary. He pointed out that:

A prayer missionary may be any believer who sees his way open to do the work of prayer as commissioned by the Lord. Just as a missionary commits to one term or a lifetime of service, you will need to make a commitment to pray – one year, three years or as long as it takes for your nation or people group to be reached for Christ. Ask God to show you which country He would like you to do your mission work in. Pray for different countries each day until you gradually develop affection for one or more nation and/or its people. Perhaps God will lay it upon your heart to pray for Muslims, or for one particular people group within a country, etc. Begin to do research on your country or people group, watching the paper, news, magazines, etc. Find out the leaders of the nation and what religion(s) are practiced there. Begin keeping a file of information that will help you pray in an informed, specific way. Pray for the leaders of that nation – for their conversion and that they will govern wisely and with mercy. Pray for missionaries, pastors and church leaders in that nation, and for the firm establishment and growth of Christ's Church in their midst. Pray for the unsaved, as well as for the believers and new converts. Pray for revival in the church in that nation. Pray for unity in the body of Christ. Pray for open doors so that the Word of God may be spread rapidly and thoroughly (Mutai 2005).

Thirteen participants of Africa Gospel Church missions department, which is 87%, express the need for churches to form prayer groups, which can be spearheading mission work in their churches by praying and collecting support for mission work.

Rev. Leleito, assistant Bishop of Africa Gospel Church shared the following to the researcher:

When believers of the African churches who are already aware of mission work come together and forms prayer groups, mission work will tremendously go ahead. These groups whenever they meet they pray, plan to visit and even look for ways of supporting mission work and missionaries by all means. They will at the end of the day attract and mobilize others who are less vigilant in the work of missions. And they will also in turn encourage many others to support missions in the entire continent of Africa (Leleito 2005).

In this regard, there is urgent need of all African churches to be prayer missionaries and even form prayer groups, which can be praying, collecting support, sending and supporting missionaries and mission fields' ministries. By doing this, the work of Christ will go ahead without any much difficulty in the continent of Africa.

Personnel Development Strategy

Eight out of fifteen, which is 53%, of the participants of the Africa Gospel Church missions department, supported the fact that training of missionaries is very vital if churches in Africa are to be mobilized for missions. Rev. Terry Duncan, who is the World Gospel Mission (WGM) field director, shared the following to the researcher:

You must have true LEADERS to get the job done. People who are self starters are so important. The task will not get done if there is no one to step out and lead the way. The church must be willing to give her best people to accomplish this great task. We need people who are willing to try new things, take risks, and learn from past mistakes. When you go into an area, identify potential leaders and begin immediately training them. They will be the ones who will later serve their communities as leaders (Duncan 2005).

Mrs. Alice Vanderhoof, a lecturer at Kenya Highlands Bible College (KHBC) and also mission council member of Africa Gospel Church missions department shared the following to the researcher:

I do not get involved very much myself in mobilizing churches here in Africa; instead I mobilize by training men and women here at Kenya Highlands Bible College (KHBC) to be missionaries, pastors and leaders of the church of Christ here in Africa. These faithful servants of God after graduation in turn mobilize churches for missions and I am proud of them (Vanderhoof 2005).

Rev. Korir, retired assistant Bishop of the Africa Gospel Church, shared to the researcher that there should be proper personnel and therefore this calls for training many men and women to accomplish the Great Commission (Korir, 2005). The Great Commission makes it very clear that every believer has been called to make disciples of all nations. The missionary calling is the concern of the whole church. “It is not just a few super saints who have been called” (Griffiths 1980, 28), but rather everyone who has been discipled and baptized in the name of the Father, the Son and the Holy Spirit,

is to be taught to obey everything that Christ commanded us: and among these commands, the one which comes to us with greatest force is the final one delivered in this very context, namely, "...to go and make disciples of all nations" (Matthew 28: 18-20, New International Version).

Therefore, if churches in Africa are to be mobilized well for missions, there is need to focus much attention on helping those who are called and have the passion and zeal to go to mission fields as missionaries by training, equipping and sharpening them with the necessary tools for work. In this essence, there is need for training of missionaries in the African churches. In all the Christian theological universities, colleges, institutes and schools sponsored by different denominations in this continent there should be variety of missions courses offered. Certificates, diplomas, bachelors and even graduate degrees pertaining to mission work should be given to those who qualify. This will help them to mobilize churches for missions and even reach people of all cultures in their context without much difficulty just as Paul did.

In 1 Corinthians 9:19-23, Paul pointed out that he made himself one with those whom he was reaching. In other words, he adapted to their culture and did not change them to suit his own culture. Kraft defines culture as:

A society's complex, integrated coping mechanism, consisting of learned, patterned concepts and behavior, plus their underlying perspectives (worldview) and resulting artifacts (material culture) (Kraft 1996, 38).

Therefore, for churches to be mobilized for missions in Africa, men and women who are sure of their calling and have a passion and zeal for missions and missionary task should undergo training to receive specialized courses for this purpose. We should be happy to note that our Master, our Lord and Savior Jesus Christ, ran the first missionary training programme. A critical look at how He selected

His candidates, His methods and goals in training and the result of His training will give us the best model for our work (Adekoya 2001, 17). The principles of Jesus' training could be traced back to the gospel of Mark 3: 13- 15.

The selection of the right candidates cannot be overlooked in missions training. It is a top priority. If we do not select the right candidates to be trained, our efforts will be in vain. Jesus only trained those He called according to His own discretion. The lord Himself reserves the right to choose and call the laborers. Jesus training method is worthy of emulation. He modeled ministry to them and took them as apprentices to be trained within the context of His ongoing ministry. Their classroom was the field. It was a contextualized and practical training, which focused on intimacy with the trainer, Jesus Christ. These disciples were able to hear and observe His teachings. His purpose for the trainees was that they would be sent out to preach the gospel, heal the sick and set loose those that were oppressed. There was no ambiguity in this from the onset. Their goal of training was always "missions".

Therefore, there is need for all denominations, churches and ministry organizations in Africa to train men and women who will mobilize churches in Africa for missions and others to go out to unreached areas in this continent to serve the Almighty King by bringing His precious people to know and accept Him as Lord and Savior of their lives. Others can serve as mobilizers in churches facilitating believers to pray, send and support missionaries and mission work by all means in the mission fields in Africa.

Missions Department Strategy

Five out of fifteen, which is 33%, participants of the Africa Gospel church missions department pointed out that having missions department is one way they are

using in mobilizing churches for missions. For instance, Rev. Dr. Rono, Bishop of Africa Gospel Church shared that:

Another strategy, which to me as a leader of the church I think is effective in mobilizing churches for missions, is to have a missions department. When missions department was started in 1990 under the leadership of a local director, mission work grew tremendously and many churches mobilized for missions. All denominations, churches and ministry organizations in Africa should include missions department in their denominational structure. Missions department acts as a coordinating body in the headquarters, regions (Areas), districts (DCC) and local churches whose main purpose is to mobilize churches and run the affairs of mission work. This missionary board will become a link between mission fields and the whole church (denomination, churches or ministry organization).

In this regard, Africa Gospel Church has missions department headed by missions director. The mandate of this department is to oversee mission work and mobilize churches for missions. Our responsibilities as leaders at the head office is to dispatch the information regularly from mission fields to churches and remind them often to pray and support mission work. We receive information every day of how missionaries are fairing on, victories, prayer requests, needs, praises etc through radio calls since we have them nearly in all our mission fields. Therefore, if all these are done then churches will support mission work fully and many will know our Lord and Savior Jesus Christ in Africa and beyond (Rono 2005).

Missions council members and missionaries of Africa Gospel Church are able to go out to mobilize churches for missions because there is a governing body – missions department, which helps in overseeing the work and the need to mobilize churches for missions. In this regard, there is need in all denominations, churches and ministry organizations to form and include a missions department in their structure, which should have a missions council to oversee, support mission work, and missionaries. Foremost, the personnel in this department should mobilize churches and individual believers for missions in their churches.

Stirring up a Missions Vision Strategy

It also emerged from the sharing of ten participants, which is 67% that one way of mobilizing churches in Africa for missions is through stirring up a missions vision.

Rev. Terry Duncan, World Gospel Mission (WGM) field director shared the following to the researcher:

For the church to be involved in mission outreach... there first must be a VISION for mission work. This vision must be inspired by God, and that comes from a church that is on its knees before Him. I like this leadership principle that says, "Leaders must inspire a shared vision". The vision must be owned by all who you want to be involved in missions. The vision must be kept in front of the people constantly to keep it growing and expanding. A well planned vision for missions will encourage others to join you in reaching a common vision for missions. To know the where, the why, the who, and the how are very important in reaching out (Duncan 2005).

All ten participants shared the following ways, which they are using in stirring up a missions vision in the Africa Gospel Church:

Teaching Believers

Educating believers in their churches, missions seminars and conferences for missions is surely very important if many are to be mobilized for missions in the continent of Africa. Rev. Dr. Rono, Bishop of the Africa Gospel Church, shared to the researcher the following:

I try with the help of God to teach believers when I visit churches in the entire Africa Gospel Church to value the salvation they have by letting them to know that they received it freely from God Almighty in Jesus Christ our Lord. Faithful foreign missionaries who came to our land some years back brought this valuable message to us. I therefore teach the church to be aware that they are indebted to pass on this valuable message freely to others in this continent of Africa. Because if we fail to do it, we have to know that we have a debt and are responsible and accountable for it. Therefore, in teaching about mission work, churches especially those in rural areas should be taught thoroughly even if it means in their mother tongue so that they understand very well what God

requires from them to do pertaining to mission work in Africa (Rono 2005).

In agreement to this point, Alice Mutai, a member of Africa Gospel Church missions council, said:

Some believers may not even understand what “missions” or “missionary” means. Others may think that missions is white man’s work and a missionary is only a white man. Therefore, there is need to teach believers in their churches in Africa about mission work in the language that they are well conversant to if they are to be well mobilized for missions (Mutai 2005).

Indeed, in educating the believers about mission work, we should also not forget at all the young children and the youths because they are future members, leaders, pastors, missionaries and even mission supporters. They should be told about missions and who a missionary is even when they are still young. The word missionary comes from the Latin word *mitto*, which means “to send.” It is the equivalent of the Greek work *apotello*, which also means “to send.” The root meaning of the two is identical (Kane 1975, 13). Therefore, children should be told at their early age the meaning of missions, who a missionary is, and stories about missionaries and mission work in the Sunday school because when they are adults they will not forget and might even desire to become missionaries, and others may become supporters of mission work in the continent of Africa and even beyond. Rev. Ngeno, the administrative secretary of the Africa Gospel Church, shared the following to the researcher:

Because I really value mission work very much in my heart, one of the strategies I use in my family and in churches is to teach and encourage Sunday school teachers to teach and tell stories about missions to young children. I do this because to me, I feel if children know and understand mission work right from childhood, then they will never forget even when they are old. Some of these children will become missionaries and others will become supporters of missions work in their churches in future (Ngeno 2005).

Therefore, there is need in all denominations, churches and ministry organizations for leaders, pastors and even parents to teach all believers (children and youths included) in their churches and at home about mission work. Hence, they will be mobilized for missions in their early age.

Missions Seminars

The leaders of the African churches ought to be aware of the vast need for mission work in the diverse human settlement areas in this continent. This awareness will cause them not to sit back and be contented with the impact with which the gospel has had where they are so far. The words of our Lord and Savior Jesus Christ in Matthew 9: 37 that “the harvest is plentiful but the laborers are few” should stir believers, pastors and leaders in all churches to know that they are to reach the unreached in Africa and even beyond.

Indeed, if churches in Africa are to be well mobilized, the first people who should be targeted are the leaders and the pastors, who will in turn mobilize their churches for missions and the way forward is through holding missions seminars for them. Ruto, one of the missionaries of the Africa Gospel Church shared the following to the researcher:

When I am on leave, I train local churches leadership on missions during leader's camp meetings and specific missions seminars called for missions awareness. I also try my best to stress not only missions vision, but also economic empowerment to believers by teaching them to work hard to earn a living. I believe that poverty does not reflect the glory of God. Empowering believers to have their own income generating projects will be a substitute to those who got saved from unscriptural ways of earning a living i.e. selling of local brews, prostitution and the general poor masses of Christians in the church who comes to the house of the lord on Sundays empty handed and expecting only white missionaries to propagate the gospel to penetrate hills and valleys throughout Africa. The church in Africa will be in a position of being self supporting as well as self propagating due to a higher tithes and

offerings available in their hands when they have some work to do (Ruto 2005).

Therefore, there is need for leaders, pastors and missionaries of all denominations, churches and ministry organizations in Africa to hold missions seminars in their churches to mobilize believers for missions.

Missions Conferences

Ten participants, which is 67%, of Africa Gospel Church missions department pointed out that missions conferences should be organized whereby all the members of the African churches are invited to attend at a centralized place in the regions (Areas), districts (DCC) or even local churches. Rev. David Mutai, Africa Gospel Church missions department director, shared the following to the researcher:

I use several strategies in mobilizing churches for missions. For instance ...I plan mission seminars in churches and national mission conferences and invite all believers of all denominations to attend. During these meetings we get a very good opportunity to mobilize them for mission work (Mutai 2005).

In this case, all missionaries who are in the fields are asked to come and challenge believers about mission work. They tell them how many are lost in sin in the mission fields and the entire continent of Africa, and what they are going through prayer needs, requests, and praises. They also tell believers the possible new outreach ministries so they can pray for breakthrough and for them to plan to support.

All sermons and lessons in these conferences are always pertaining to mission work. When external speakers are invited, always they are very conversant with mission work.

Missions Day, Week or Month

Another way of mobilizing the African churches for mission work, which emerged in the category of stirring up a missions vision strategy, is for leaders and pastors to organize missions day, week or month in their churches. This will enable believers to be taught the need to pray, plan to visit mission fields and to pull up their resources for the purpose of supporting mission work. Rev. Dr. Kilel, a pastor and member of Africa Gospel Church missions council pointed out the following to the researcher:

I organize and set apart missions day, week and month in my local church whereby we pray and raise funds to support mission work and missionaries. In fact, every Sunday we raise money for mission work since we have mission box to insert donations. As a church we have also opened a missions account so that when there is need in the mission field we withdraw the money and send it to the missions field where there is need (Kilel 2005).

In this regard, there is need for all leaders and pastors in Africa to organize missions day, week or month, where believers will be challenged and encouraged to pray, to visit mission fields, invite missionaries, and more so to support mission work by all means. If leaders and pastors of all denominations, churches and ministry organizations will do this, then mission work will go on very well and many will be reached for Jesus Christ in the continent of Africa.

Visitation Strategy

Another strategy, which emerged, which was highlighted by twelve participants, 80% of Africa Gospel Church missions department is that of visitation. They pointed out that the following are to do visitation:

Missionaries to visit Churches

The best way to bring mission work awareness to churches is for the missionaries who are in the mission fields to visit churches. It is essential for the missionaries to pay visits to various churches to bring this awareness so that churches may be able to pray and support mission work by all means. It will be good for believers to listen to their testimonies, know who they are and how they are progressing in the mission fields, their prayer praises, needs, difficulties, and requests. They should tell believers what they ought to do to support mission work. Foremost, to tell churches how many are lost in sin in the mission fields and the entire continent of Africa. Hence, they will have a burden for the lost souls. Chepkwony, one of the missionaries of the Africa Gospel Church shared to the researcher the following:

Visiting churches is one of the ways of mobilizing churches for missions and it has really worked very well for my station and me as a missionary. When I visit churches to share my work experience, prayer needs, praises and what the church can do for missions in terms of projects, believers respond positively. I also take Christians, for instance, women, youths and men from mission field to share their testimonies in churches and conferences and many people respond very well to support and pray for missionaries and mission work (Chepkwony 2005).

In this regard, there is need for all missionaries of all denomination, churches and ministry organizations in the continent of Africa to ensure that they regularly visit churches in Africa to mobilize them for missions.

Pastors and Believers to Visit Mission fields

Upon getting the information from leaders and missionaries about the needs of missionaries and mission work in Africa, the church should plan and organize to visit existing mission fields and even unreached areas to see for themselves what is happening in the fields and how many are lost in sins. If not all of them will be able to

go, then at least some few individuals especially elders, pastors and leaders should visit some of the unreached areas or mission fields where missionaries are already there. This will open their eyes to be able to see for themselves the mission fields' needs, and how many are lost in sin in this continent of Africa. This will also help them to see the tremendous work that awaits them to do. When they go back their way of thinking about mission work will no longer be the same and therefore, they will send and support missionaries and mission work as much as they could. Rev. Dr. Kilel, who is a pastor and member of Africa Gospel Church missions council, shared the following to the researcher:

I have also organized my local church to visit some mission fields and when believers come back they are no longer the same. They are motivated to give and support mission work and missionaries by all means. In fact, we are now planning to go and do a project in one of the mission fields and I am proud of this as a pastor. When we visited another mission field, I was really challenged by the lives of our missionaries and the lifestyles of the locals and therefore I am now mobilizing the church to buy a motorcycle for the missionaries who are serving there (Kilel 2005).

Mission Field's Converts to Visit Churches

Another way of mobilizing churches, which emerged in the visitation strategy, is for mission field's converts to visit sending churches. Most participants of Africa Gospel Church missions department pointed out that this strategy has worked well. For instance, Chebet, one of the missionaries of the Africa Gospel Church shared the following:

I plan for believers from missions field to visit churches in Kericho to enable them to know them and what they need. When we visit churches, believers from missions field share their testimonies and present their needs, concerns, praises and what churches should be praying for. We also encourage the churches to always pray and support some of the priority projects in our station. And so far, we thank God because these visits has yielded fruit because when we visited, for instance, one church in Kericho, they also visited us and

they have supported us in building the church sanctuary and the pastor's house (Chebet 2004).

Mass Media Strategy

Seven out of fifteen, which is 47%, participants of the Africa Gospel Church missions department pointed out that they use mass media strategy to mobilize churches for missions. The following are the ways, they are using in the mass media strategy category:

Prayer Letters/Reports

Letters are one of the good ways of communication. Missionaries who are already in the mission fields should be planning to write prayer letters to different churches and even individual friends. All the missionaries indicated that they write prayer letters and reports on monthly basis. Chepkorir, one of the missionaries of the Africa Gospel Church pointed out to the researcher the following:

I write prayer letters and reports on monthly basis and I have seen their effectiveness in mobilizing churches for missions in my home region (Area). In this prayer letters, I write to inform all churches of how the work is going on. I also tell them how I am carrying on with the work, experiences, prayer needs, prayer praises, prayer requests and what they can do to help the mission work and us as missionaries (Chepkorir 2004).

Missions Magazines

Another method, which emerged in the mass media strategy as participants of Africa Gospel Church missions department were sharing the strategies they are using for mobilizing churches in Africa for missions, is missions magazines. Chepkorir, one of the missionaries, highlighted that she write articles concerning mission work to be among the many articles in the Africa Gospel Church magazine called *The Trumpet*. By doing this, many believers throughout Africa Gospel Church read them. Hence,

mobilize them to be involved, pray, plan to visit and support missionaries and mission work (Chepkorir 2004).

Missions Calendars

Missions calendars also emerged in mass media strategy as one of the ways of mobilizing churches for missions. Rev. Terry Duncan, World Gospel Mission field director said, “Another strategy we use to mobilize churches for missions is missions calendars in the call to prayer magazine. Indeed, this has proved to be very effective in mobilizing churches for missions” (Duncan 2005).

In missions calendars, prayer needs, names of mission fields, countries or missionaries are indicated on a specific date to be prayed for. Therefore, people in different places will pray for that particular need and God will hear their prayers and answer them. Hence, this method has helped many to be aware of what is happening in the mission fields.

Pictures, Slides and Videos

Another way, which can also be used in mobilizing churches for missions in mass media strategy, which also emerged as participants of Africa Gospel Church missions department were sharing to the researcher the strategies they are using to mobilize churches for missions is that of using pictures, slides and videos from mission fields in churches, camp meetings, missions seminars and conferences.

Rev. Fredrick Makibior, the second missionary to be sent to missions field in 1967 by Africa Gospel Church, and who is also one of the missions council members, pointed out to the researcher that he uses several strategies to mobilize churches for missions. One of them is the use of pictures, slides, and videos from mission fields to

mobilize churches for mission work. To him, when believers see in these instruments the activities in the mission fields, people and projects, which need to be done in the mission fields, then they are motivated to pray, visit and even support mission work by all means (Makibior 2005).

Summary of the Findings of Research Question 1

The participants of the Africa Gospel Church missions department agreed that they are using the following six strategies in mobilizing churches for missions:

1. Prayer strategy.
2. Personnel development strategy
3. Mission department strategy.
4. Stirring up a missions vision strategy.
5. Visitation strategy.
6. Mass media strategy

Strategies, which have worked well in mobilizing churches for missions

Research question 2: Which of these strategies have worked well in mobilizing churches for missions.

Twelve out of fifteen participants of the Africa Gospel Church missions department, which is 80%, told the researcher that the leading strategy that has worked very well in mobilizing churches for missions is visitation strategy. For instance, Pastor Joel Chepkwony, missionary of the Africa Gospel Church, shared the following to the researcher:

All the strategies I have mentioned are very effective, however, inviting churches to visit us and also we visiting churches are the ones, which have really worked very well for my station and me as a missionary in mobilizing churches for mission work (Chepkwony 2005).

Mrs. Emmy Rotich, another missionary shared the following too to the researcher:

Visiting churches to educate and sensitize them for missions have really worked very well for me in mobilizing different churches for missions (Rotich 2005).

Rev. Leleito, assistant Bishop, shared the following also to the researcher:

Deputations of our missionaries have worked very well because they go and present themselves physically and emotionally in churches. When they visit churches to express their needs, people support and start praying for them. However, we do not encourage missionaries to go and portray negative feelings about mission work, instead we encourage them to always present mission work in a positive attitude and when they do this, believers are always motivated to pray, give and support mission work and missionaries very well (Leleito 2005).

Therefore, this calls for all missionaries to visit churches. Pastors and believers should visit mission fields, and mission fields' converts should visit churches, if churches in Africa are to be mobilized for missions.

Table 3. Summary: Strategies which have worked well in mobilizing churches for missions as used by the Africa Gospel Church missions department.

Strategy	Participants using	Percentage
1. Visitation strategy	12	80%
2. Prayer strategy	11	73%
3. Stirring up missions vision strategy	10	67%
4. Personnel development strategy	8	53%
5. Mass media strategy	7	47%
6. Mission department strategy	5	33%

CHAPTER 5

CONCLUSION

The purpose of the study was to investigate the strategies that are used by Africa Gospel Church missions department in mobilizing churches for missions.

The significance of the study is fourfold:

- It is a relevant reference document to be used by future missionaries, pastors and leaders of Africa Gospel Church missions department to mobilize churches for missions.
- It will greatly benefit mission-minded leaders, pastors and missionaries of all denominations, churches and ministry organizations in mobilizing churches for missions.
- It also will be a contribution to missiology in theological institutions and Para-church organizations.
- Finally, it has been very helpful to the researcher since he is mission minded, having been in the mission field as a missionary for ten years, and is interested in mobilizing churches in Africa for mission work.

The researcher collected data using interviews. The sample consisted of 15 participants of Africa Gospel Church missions department. Data was analyzed using qualitative techniques.

Africa Gospel Church missions department are using important strategies to mobilize churches for missions. Leaders, mission council members, and missionaries

presented the following strategies, which they are using in mobilizing churches for missions:

First, visitation strategy whereby the following are encouraged to do visitation: missionaries to visit churches to mobilize them for mission work. Pastors and believers are to visit mission fields so that they can see for themselves what is happening in the mission fields, lost souls, and what they should do to be able to support mission work. By doing this, they will be mobilized for missions and hence, mobilize others as soon as they go back to their respective churches. Mission fields' converts are also to visit churches to share their testimonies and express their prayer needs, concerns and praises to different churches as a way of mobilizing believers in sending churches for missions.

Secondly, prayer strategy, whereby leaders, pastors and believers are encouraged and challenged to pray for missionaries and mission work. They are also encouraged to form prayer groups in their churches so that they can be praying, collecting and sending support to mission fields. Foremost, to mobilize those who are least vigilant in mission work.

Third, stirring up a missions vision, by teaching believers, pastors and leaders in their churches about mission work. Missions seminars, missions conferences and starting missions day, week or month are among the best ways of mobilizing churches for missions.

Fourth, personnel development strategy, whereby missionaries are to be trained if churches in Africa are to be mobilized for missions, and for many to be send out to make disciples in the continent of Africa.

Fifth, Mass media strategy is also used by the participants of Africa Gospel Church missions department. They are using the following methods in mobilizing

churches for missions: prayer letters/reports, mission magazines, mission calendars and pictures, slides and videos.

Sixth, missions department strategy – Africa Gospel Church included missions department in the denomination structure. Hence, it is able to mobilize churches for missions.

RECOMMENDATIONS

Based on the findings of the strategies, which the 15 participants of Africa Gospel Church missions department are using in mobilizing churches for missions, the researcher recommends to all mission minded leaders, pastors and missionaries of all denominations, churches and ministry organizations who can access this document, to read and use the strategies herein in mobilizing churches in Africa for missions. There is an urgent and a great need in the continent of Africa for many to know and accept our Lord and Savior Jesus Christ as their personal savior so that all of us will be able to inherit the Kingdom of God and be with Him for ever and ever.

The researcher also recommends to all missionaries of all denominations, churches and ministry organizations that it is necessary to visit churches to mobilize them for missions. Church leaders, pastors and the laity should also visit mission fields as a way of mobilizing them for mission work. Mission fields' converts should also be invited to share their testimonies, prayer requests, praises and concerns in the sending churches as a way of mobilizing believers for missions.

The researcher also recommends to all missions minded leaders and pastors of all denominations, churches and ministry organizations, to organize missions prayer meetings at all levels in their church (denominational) structure as a way of mobilizing all believers to pray and support mission work fully.

The researcher also recommends to all church leaders and pastors of all denominations, churches and ministry organizations to foster a strong vision for both local and global missions, and communicate the vision with the churches.

Finally, the researcher also recommends to all church leaders and pastors of all denominations, churches and ministry organizations to train men and women so that they can be mobilizers as well as missionaries in mission fields in the continent of Africa and beyond.

SUGGESTIONS FOR FURTHER RESEARCH

The following area, which is related to the current study, is suggested for further research, to shade more light on the current findings and lead to other findings, which could not be captured by this research:

- A similar research to be done, but with a case study of another denomination's missions department.
- An examination of how African Independent Churches are involved in missions.

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APPENDIX 1

LETTER OF ENTRY



NAIROBI EVANGELICAL GRADUATE SCHOOL OF THEOLOGY

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1st March 2005.

TO WHOM IT MAY CONCERN

Dear Sir/Madam,

RE: RESEARCH WORK

The bearer of this letter, David Kiplangat Maritim, is a student at Nairobi Evangelical Graduate School of Theology (NEGST) and is doing research towards the completion of Master of Arts in Missions. The research is on **“Strategies for Mobilizing Churches in Africa for Missions: A Case Study of Africa Gospel Church Missions Department.”**

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

Sincerely,

George L. Huttar, Ph.D
Ag. Deputy Vice-chancellor for Academic Affairs

APPENDIX 2

INTERVIEW QUESTIONS GUIDE

1. What strategies are you using to mobilize churches for missions?
2. How effective are these strategies in mobilizing churches for missions?
3. Which strategies have worked well in mobilizing churches for missions?
4. Do you think leaders, pastors and missionaries of other denominations, churches and ministry organizations can adapt these strategies to mobilize churches in Africa for missions? If yes, Why? If not, explain the reason.

APPENDIX 3

INFORMED CONSENT FORM

Study Title: Strategies for mobilizing churches in Africa for missions: A case study of Africa Gospel Church missions department.

Study Focus: This study seeks to investigate the strategies for mobilizing churches, which Africa Gospel Church missions department is using for mobilizing churches for missions. The researcher is pursuing Master of Arts in Missions Studies at Nairobi Evangelical Graduate School of Theology.

Procedures: The researcher will interview five council members of Africa Gospel Church missions department, five Africa Gospel Church missionaries and five Africa Gospel church leaders at Kericho headquarters to investigate the strategies they are using for mobilizing churches for missions. The interview will take between 45 minutes and 1 hour per participant.

Significance of Study: This study will be a relevant written reference document to be used by future workers and leaders of Africa Gospel Church missions department. This study will greatly benefit mission-minded leaders, pastors and missionaries of other denominations, churches and ministry organizations in mobilizing churches for missions.

This research study also will be a contribution to the **whole field of missiology** in theological schools and Para-church organizations.

This study will also be helpful to the researcher in **mobilizing churches in Africa for missions** since he is mission minded, having been in the **mission field as a missionary** for ten years and is interested in mobilizing churches in **Africa for missions**.

Confidentiality: Only the researcher will use the transcript and recorded information of the interviews. The material will only be used for **research work**.

Appreciation: Thank you, for participating in this study. **Should you have more** details or questions about the study, please feel free to **contact the researcher on the** following telephone number: 0733-960192 or e-mail address:

maritim.david@negst.edu or kiplangatmd@yahoo.com

David Kiplangat Maritim, the researcher, Nairobi **Evangelical Graduate School of** Theology, P.O. BOX 24686, Karen 00502, Nairobi, Kenya

Or

Africa Gospel Church,

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APPENDIX 4

ORAL INTERVIEWS

Interview 1

Researcher: Christine, as one of the missionaries of Africa Gospel Church, are you involved in mobilizing churches for missions work?

Christine: Yes

Researcher: What strategies do you often use in mobilizing churches for missions?

Christine: I plan for believers from mission field to visit churches to enable them to know them and what they need. When we visit churches believers from mission field share their testimonies and present their needs, concerns, praises and what churches should be praying for. We also encourage the churches to always pray and support some of the priority projects in our stations. And so far, we thank God because these visits has yielded fruit because when we visited, for instance, one church in Kericho, they also visited us and supported us in building the church sanctuary and the pastors' house. During such visit, I use that opportunity to educate churches about mission work.

Researcher: How effective are these strategies in mobilizing churches for missions?

Christine: Very effective

Researcher: Do you think other leaders, pastors and missionaries can adapt these strategies to mobilize churches in Africa for missions?

Christine: Of course, because if they use them, then many churches in Africa will know more about mission work and will be ready to support.

Interview 2

Researcher: Joel, as one of the Africa Gospel Church missionaries, are you involved in mobilizing churches for missions work?

Chepkwony: Yes, I am involved very much.

Researcher: What strategies do you often use in mobilizing churches for missions?

Chepkwony: I visit churches to share my work experience, prayer needs, praises and what churches can do for the missions in terms of projects. I also take Christians, for instance, women, youths and men from mission field to share their testimonies in

churches and conferences. I also invite churches to come and see for themselves what is happening in the mission field and what they can help us, and people response positively. I also write prayer letters to different churches. In these prayer letters, I indicate the far we have gone in reaching the lost for Christ, prayer needs, praises and requests. I also encourage them to write, pray and support us in our mission station. I also take pictures in the mission field to churches so that the believers can see what is happening in the mission field.

Researcher: How effective are these strategies in mobilizing churches for missions?

Chepkwony: All the strategies I have mentioned are very effective, however, inviting churches to visit us and also we visiting churches are the ones, which have really worked very well for me in mobilizing churches for mission work.

Researcher: Do you think other leaders, pastors and missionaries can adapt these strategies to mobilize churches in Africa for missions?

Chepkwony: Yes, because they are very excellent methods. When leaders and churches visit stations they see life (real) situations. I have learnt that some want to see to believe and therefore I invite them. When churches pray or support, I recognize them by writing to them *thank you letters* and indeed they are encourage to do more.

Interview 3

Researcher: From your opinion, what strategies do you think can be used to mobilize churches in Africa for mission work?

Rev. Duncan: Church growth does not just happen and especially growing churches in unreached areas, which we call mission outreach. It only comes from hard work among responsive people. I think good methods work in all cultures and there is little difference between America and Kenya as I see it.

For the church to be involved in mission outreach... there first must be a VISION. This vision must be inspired by God, and that comes from a church that is on its knees before Him. I like this leadership principle that says, "Leaders must inspire a shared vision". The vision must be owned by all who you want to be involved. The vision must be keep in front of the people constantly to keep it growing and expanding. A well planned vision will encourage others to join you in reaching a common vision of the church. To know the where, the why, the who, and the how are very important in reaching out.

You must have true LEADERS to get the job done. People who are self starters are so important. The task will not get done if there are not ones to step out and lead the way. The church must be willing to give it best people to accomplish this great task. We need people who are willing to try new things, take risks, and learn from past mistakes. When you go into an area, identify potential leaders and begin immediately training them. These will be the ones who will later serve their communities as leaders

In many outreaches of the church it takes a TEAM approach. After talking and serving the communities to be reached, the church needs to evaluate the needs of the people. All needs cannot be solved soon, so the priorities need to be looked at along with the capacity of the church. From this a team can be gathered together and empowered. Selection of the team is so important, in that you put together people who

have gifts and abilities that match the needs of the community. As a church we need to celebrate the accomplishments of the team on a regularly basis.

A HOLISTIC approach to ministry is vital in today's world. In most undeveloped ministry outreach the needs are great and many. Before you begin to plant a church or organize a body of believers, the church must earn credibility among the local community. Being able to service the needs of the people to make a difference in their lives will give you a greater listening ear. We need to look at the whole man and what we can do for him/her. Ministry through education, primary health care, community health techniques, water, famine supplies, and other development types of outreach will give you in-roads to the hearts of the people.

Researcher: How effective are the strategies you have mentioned above in mobilizing churches for missions?

Rev. Duncan: Very effective

Researcher: Which strategies you mentioned above do you think have work well in mobilizing churches either in USA or in Africa for missions? _____

Rev. Duncan: The first must be a VISION. God must inspire this vision.

Researcher: Do you think other leaders, pastors and missionaries in Africa can adapt these strategies to mobilize churches in Africa for missions? If yes, why? If not, explain the reasons.

Rev. Duncan: Absolutely

Interview 4

Researcher: Sir, as a pastor, leader and member of mission council of Africa Gospel Church, are you involved in mobilizing churches for missions work?

Rev. Dr. Kilel: Yes, because mission work is in my heart and I love it very much.

Researcher: What strategies do you often use in mobilizing churches for missions?

Rev. Dr. Kilel: I organize mission day, week and month in my local church whereby we pray and raise funds to support mission work and missionaries. In fact, every Sunday we raise money for mission work since we have mission box to insert donations. As a church we have also opened a mission account so that when there is need in the mission field we withdraw the money and send it to the mission field where there is need. I have also organized my local church to visit some mission fields and when believers come back they are no longer the same. They are motivated to give and support mission work and missionaries by all means. In fact, we are now planning to go do a project in one of the mission fields and I am proud of this as a pastor. When we visited another mission field, I was really challenged by the lives of our missionaries and the lifestyles of the locals and therefore I am now mobilizing the church to buy motorcycle for the missionaries who are serving there.

Another strategy I am using is to mobilize the Youths in the church to go to mission fields since they are energetic and have time. To me, they are the right resource persons who can serve in the mission fields and so they should be encouraged by all means.

Researcher: Do you think other leaders, pastors, and missionaries can adapt these strategies to mobilize their churches for missions?

Rev. Dr. Kilel: Yes, if other leaders, pastors and missionaries can adapt these strategies then to me they will work well to mobilize churches in Africa for missions. I feel God will honor and bless the users of these strategies because He wants His church to be mobilized for missions.

Interview 5

Researcher: Ann, as Africa Gospel Church missionary are you involved in mobilizing churches for missions work?

Ann: Yes

Researcher: What strategies do you often use in mobilizing churches for missions?

Ann: I write prayer letters and monthly reports on monthly basis and I have seen their effectiveness in mobilizing churches for missions in my home region (Area). In this prayer letters, I write to inform all churches of how the work is going on and what they need to be praying for. I also tell them how I am carrying on the work, experiences, prayer needs, prayer praises, prayer requests and what they can do to help the mission work and us as a missionaries. I also write articles concerning mission work to be among the many articles in the Africa Gospel church magazine called *The Trumpet*.

Researcher: Do you think other leaders, pastors, and missionaries can adapt these strategies to mobilize their churches for missions?

Ann: Yes, prayer letters, monthly reports and articles are very effective and can be adapted by all leaders, pastors and missionaries of all churches to mobilize churches in Africa for mission work. Indeed, when people read what is happening in the field they are motivated to pray and support by all means.

Interview 6

Researcher: Sir, What strategies can be used to mobilize churches for missions?

Rev. Korir: Educating the church about mission work so that they understand what is going on in the mission field and what they should do to partner with missionaries who have been send by the church. Encouraging missionaries and believers in mission fields to visit sending churches. Like wise encouraging sending churches and pastors to visit mission fields to see for themselves what is happening and what they need to do to support the work and missionaries.

Long term planning about mission work is also very important. I also feel mission statements of all churches should reflect mission work. There should be proper personnel and therefore this calls for training many men and women for this noble task. There should also be proper guidelines from the sending body.

Researcher: Do you think other leaders, pastors, and missionaries can adapt these strategies to mobilize their churches for missions?

Rev. Korir: Yes, if other leaders, pastors and missionaries can adapt these strategies then to me they will work well to mobilize churches for missions.

Interview 7

Researcher: Sir, as assistant Bishop of Africa Gospel Church and one who supervises the work of mission director, from your opinion what strategies can be used to mobilize churches in Africa for missions?

Rev. Leleito: One way, which can be used to mobilize churches for missions are the missionaries themselves. When our missionaries who are in the field are on leave we assign them to different churches during camp meetings, mission seminars and conferences to mobilize the church for missions. This is what we call deputation. When people see and hear missionaries expressing their prayer requests, needs and praises emotionally, believers are motivated to not only to give, but also to pray and want to visit them in their mission fields.

Another strategy we also use is the organization structure of our church where we have Areas (Regions), districts (DCC) and local churches. We encourage our missionaries to speak in region (Area), districts (DCC) and local meetings. We can also send missionaries to go speak in urban churches, because if they are well mobilized they can support mission work very well since most of the members are stable financially and are willing to pray and support mission work. Therefore, I encourage the missionaries to concentrate more on urban churches since I think they are capable to support mission work. Another way is for individual missionaries to write to individuals or churches so that they can support them and as soon as they receive support from churches they are to write appreciation letters using properly the local language which believers can understand especially those from rural churches. It is also important to encourage churches to form prayer groups (cell groups) so as to be praying and collecting support for mission work. When believers of the African churches that are already aware of mission work come together and forms groups, they pray, plan to visit and support mission work by all means. They will at the end of the day attract and mobilize others who are less vigilant in the work of mission. This prayer groups will in turn challenge and encourage many to support mission work in Africa.

Researcher: How effective are these strategies in mobilizing churches for mission work?

Rev. Leleito: very effective, especially when missionaries visit churches to express their needs people will support. However, we do not encourage missionaries to go and portray negative feelings about mission work, instead we encourage them to always present mission work in a positive attitude, and when they do this believers are always motivated to pray, give and support mission work and missionaries very well.

Researcher: Which strategies have work well in mobilizing churches for missions?

Rev. Leleito: Prayer groups have worked well in mobilizing churches for missions in our regions (Areas). Deputations of our missionaries have also worked very well because they go and present themselves physically and emotionally in churches.

Researcher: Do you think other leaders, pastors, and missionaries can adapt these strategies to mobilize their churches for missions?

Rev. Leleito: Yes, if our brethren in Africa can adapt these strategies then to me they will work well to mobilize churches in Africa for missions.

Interview 8

Researcher: Rev. Makibior, as a missionary and member of mission council of Africa Gospel Church, are you involved in mobilizing churches for missions work?

Rev. Makibior: Yes, I started mobilize churches for mission work way back from 1967 when I became the second missionary to be send to mission field by Africa Gospel church.

Researcher: What strategies were you and are still using to mobilize churches for mission work?

Rev. Makibior: I have used several strategies, for instance, writing prayer letters, monthly reports, pictures, slides, and videos from mission field, visiting churches and inviting churches to mission field. When I visit churches, I speak about mission work based on the Great Commission as stated in Matthew 28: 18- 20 and other scripture passages speaking about missions. I also encourage churches in during camp meetings, missions seminars and conferences to pray and support mission work by all means.

Researcher: How effective are the strategies you have mentioned in mobilizing churches for missions?

Rev. Makibior: Very effective, I encourage all servants of God to use them in mobilizing churches for missions.

Researcher: Which strategies you mentioned do you think have work well in mobilizing churches for missions?

Rev. Makibior: All of them.

Interview 9

Researcher: Sister Alice, What strategies can be used in mobilizing churches for missions?

Alice Mutai: To me, I feel some believers may not even understand what missions or missionary means. In my deputation as one of the Africa Gospel Church missionaries, I have learnt that believers think that missions is white man's work and a missionary is

only a white man. Therefore, there is need to teach believers in their churches in Africa about mission work in their mother tongue if we are to mobilize them for missions in Africa. By doing this they will understand who is a missionary in their language and so they will support mission work since they know that the missionaries who are in the field are their children who have been sent to mission field to labor for the Lord.

When churches send support, there is need for leaders and missionaries to recognize them and send congratulatory and thank you messages for the work they have done in supporting mission work and these believers will be glad to do more in supporting and praying for mission work.

Researcher: Do you think other leaders, pastors, and missionaries can adapt these strategies to mobilize their churches for missions?

Alice Mutai: Yes, if other leaders, pastors and missionaries can adapt these strategies they will work well to mobilize churches in Africa for missions.

Interview 10

Researcher: Sir, as Africa Gospel Church mission director, are you involved in mobilizing churches for missions work?

Rev. Mutai: Yes, I am involved very much. I have done this work for the last 15 years. When I took over as Africa Gospel church director in 1990, I began mobilizing churches for missions and I have seen tremendous results. My prayer and aim is to see the whole church of Christ well mobilized for mission work in Africa and beyond.

Researcher: Therefore, what strategies do you often use in mobilizing churches for missions?

Rev. Mutai: David, I use several strategies. For instance, I encourage churches to form prayer groups to pray and support mission work. I also plan mission seminars in churches and national mission conferences and invite all believers of all denominations to attend. During these meetings we get a very good opportunity to mobilize them for mission work. We also distribute missions calendars which are also very effective in mobilizing churches for missions.

I also visit churches to talk about the needs of mission fields, missionaries and plans of reaching many unreached people groups in Africa since harvest is plentiful but laborers are few. I also urge churches to pray for our missionaries as they labor in the mission fields for the Lord.

David, I want to assure you that in many churches of the Africa Gospel church believers are doing an extraordinary task for Jesus Christ. Part of the secret is that they are bathed in faithful prayer for God's dear saints in the fields. It is important for believers in their churches to become prayer missionaries. A prayer missionary is someone who takes on (or adopts) a country, a geographical area, a specific unreached people group or a missionary and his family who are out in the mission field and starts praying on a daily and systematic basis. A prayer missionary does not physically go to the mission field (except if he or she goes on a prayer journey), but instead performs the work of prayer from his or her home or place of work. In this way the prayer missionary can prepare the harvest field so that the seed sown by missionaries will fall

on good soil. A prayer missionary is part of God's fighting team in the struggle against the kingdom of the darkness. He is a coworker with missionaries, because without those who pray, missionaries cannot be effective. A prayer missionary may be any believer who sees his way open to do the work of prayer as commissioned by the Lord. Just as a missionary commits to one term or a lifetime of service, you will need to make a commitment to pray – one year, three years or as long as it takes for your nation or people group to be reached for Christ. Ask God to show you which country he would like you to do your mission work in. Pray for different countries each day until you gradually develop affection for one or more nation and/or its people. Perhaps God will lay it upon your heart to pray for Muslims, or for one particular people group within a country, etc. Begin to do research on your country or people group, watching the paper, news, magazines, etc. Find out the leaders of the nation and what religion(s) are practiced there. Begin keeping a file of information that will help you pray in an informed, specific way. Pray for the leaders of that nation – for their conversion and that they will govern wisely and with mercy. Pray for missionaries, pastors and church leaders in that nation, and for the firm establishment and growth of Christ's Church in their midst. Pray for the unsaved, as well as for the believers and new converts. Pray for revival in the church in that nation. Pray for unity in the body of Christ. Pray for open doors so that the Word may be spread rapidly and thoroughly.

I have learnt as a servant of God that many people do not realize the extent of the battle Satan wages. My brother “we wrestle not against flesh and blood,” writes the Apostle Paul, “but against principalities, against the rulers of the darkness of this world, against spiritual wickedness in high places” (Ephesians 6: 12). This spiritual warfare must be fought with prayer. And because of the many demands on the missionaries’ work, time and the special need for prayer in their ministry, I feel it is the calling of the church of Christ to uphold them by their prayers, which is a vital intercessory ministry. Therefore I encourage churches to take seriously the responsibility of carrying this prayer burden. When missionaries triumph their victories are also ours to share.

David, another strategy I use is that I also arrange for churches in consultation with their pastors to visit mission fields. I also write prayer letters, monthly reports about the entire mission work of the Africa Gospel Church. During mission seminars and conferences we display pictures, use slides and videos from mission fields for believers to see. We also at this time invite missionaries and believers from mission fields to come and share their testimonies and needs. I also travel to many churches to sensitize them about mission work and what they ought to do to partner with missionaries. As a director of mission department, I also ensure that we train and recruit more personnel who will go to serve in the mission fields.

Last but not least, I spend most of my time especially at night to pray for missionaries in the field and also for churches to be involved in mission work and I feel God is answering my prayers.

Researcher: Thank you very much for what you have shared, from your opinion, do you think the strategies you have mentioned are effective in mobilizing churches for missions?

Rev. Mutai: Welcome, David, the strategies I have mentioned are very effective, I encourage all my colleagues of all churches to use them in mobilizing churches in Kenya and the whole continent of Africa for missions because to me they will yield good results as far as mission work is concerned.

Interview 11

Researcher: Sir, as administrative secretary of Africa Gospel Church, are you involved in mobilizing churches for missions work?

Rev. S. Ngeno: absolutely,

Researcher: What strategies do you often use in mobilizing churches for missions?

Rev. S. Ngeno: There are several strategies I always use in mobilizing churches missions.

Researcher: Would you please name them?

Rev. S. Ngeno: I use the following strategies in many occasions: I prepare and preach missions sermons in churches during mission days, seminars and camp meetings. I also encourage churches to pray and visit mission field so that they can see for themselves what is happening and what they can support. Because I really value mission work, another strategy I use in my family and in churches is to teach and encourage Sunday school teachers to teach and tell stories about missions to young children. I do this because to me I feel if children know and understand mission work right from childhood, then they will never forget even when they are old. Some of these children will become missionaries and others will become supporters of missions work in their churches in future.

Researcher: How effective are these strategies in mobilizing churches for mission work?

Rev. S. Ngeno: They are effective because, for instance, after preaching missions sermons in churches I always see positive response and willingness from believers to support missions work.

Researcher: Which of these strategies to you recommend to be used by leaders, pastors and missionaries of other denominations or churches to mobilize churches for missions work in Africa?

Rev. S. Ngeno: All of them. However, I suggest that they should put more emphasis on children and youths because when their time comes they will go and even support mission work in their churches. I therefore, suggest that they be helped and encouraged to know and understand about missions work when they are still young.

Interview 12

Researcher: Sir, are you involved in mobilizing churches in Africa Gospel church for missions work?

Rev. Dr. Rono: Yes, I am involved very much. I am always asking the church to support mission work in one way or the other.

Researcher: What strategies do you often use in mobilizing churches for missions?

Rev. Dr. Rono: I try with the help of God to make believers when I visit churches in the entire Africa Gospel Church to value the salvation they have by letting them to know that they received it freely from God Almighty in Jesus Christ our Lord. Faithful foreign missionaries who came to our land some years back brought this valuable message to us. I therefore teach the church to be aware that they are indebted to pass on this valuable message freely to others in this continent of Africa. Because if we fail to do it, we have to know that we have a debt and we are responsible and accountable for it. Therefore, in teaching about mission work, churches especially those in rural areas should be taught thoroughly even if it means in their mother tongue so as for them to understand well what God requires from them to do pertaining to mission work in Africa.

I also encourage the church to send, pray, support and visit regularly the missionaries in the fields. As a church, when we go out to new mission fields we see the need of people for instance building schools, dispensaries, and we also teach community development. So in this case we need prayers and financial support from the church.

I also ask the church to pray for us especially when we are going to a new outreach ministry. In fact, I have asked the church to pray for us as we venture into starting new mission stations in Bura, Sabaot in Mt. Elgon, and Ukambani. We are hoping also to start outreach ministries in Sudan very soon and also Zambia and Zaire in the near future. So in all these we need the church to pray and support us.

Researcher: Sir, thank you very much for that vision. Now, are you seeing positive results pertaining to mission work from churches of Africa Gospel Churches?

Rev. Dr. Rono: Yes, I know and have witness churches praying, supporting mission field's projects and missionaries and even visiting those stations.

Researcher: which strategies can leaders, pastors and missionaries of other denominations and churches use to mobilize churches for missions?

Rev. Dr. Rono: I would encourage leaders, pastors and missionaries of all denominations including Africa Gospel Church to ensure that they teach believers to value salvation they have and to let them know that they are indebted to pass on the same good news to those who have not known Christ as Lord and Savior of the lives. I would also encourage pastors and believers to visit mission fields, leaders to organize mission seminars and conferences where the church can be challenged to support mission work.

Another strategy, which to me as a leader of the church think is effective in mobilizing churches for missions, is to have missions department. When missions department was started in 1990 under the leadership of local director, mission work grew tremendously and many churches mobilized for missions. All denominations, churches and ministry organizations in Africa should include missions department in their denominational structure. Missions department acts as a coordinating body in headquarters, regions, and local churches whose main purpose is to mobilize churches and run the affairs of missions work. This is a coordinating body in the headquarters, regions (Areas), and local churches whose main purpose is to mobilize churches and run the affairs of mission work. This missionary board will become a link between mission fields and the whole church (denomination or organization ministry).

In this regard, Africa Gospel church has missions department headed by mission director. The mandate of this department is to oversee mission work and mobilize churches for missions. Our responsibilities as leaders at the head office is to dispatch the information regularly from mission fields to churches and remind them often to pray and support mission work. We receive information every day of how missionaries are fairing on, victories, prayer requests, needs, praises etc through radio calls since we have them nearly in all mission fields. Therefore, if all these are done then churches will support mission work fully and many will know Christ.

Researcher: Thank you very much, may God bless you, your ministry and the entire work of Africa Gospel Church.

Interview 13

Researcher: Emmy, What do you think are the best strategies, which can be used in mobilizing, churches for missions in Africa?

Mrs. E. Rotich: One of the ways of mobilizing churches in Africa is through visiting churches. When you visit churches you will realize that many are ignorant about mission work. Therefore, if these churches are taught and sensitized concerning mission work in Africa then they can be able to help and be fully involved in mission work. Leaders at the headquarters level, missionaries included are to organize mission seminars and conferences where pastors and believers could be asked to attend so as to sensitize them for mission work and I am sure they will be able to see the importance of mission work in Africa.

Pastors and believers in different churches should also be encouraged to visit mission fields to see the real picture of what is happening in the mission field.

Researcher: As a missionary, which strategies do you think have worked well in mobilizing churches in Africa for missions.

Mrs. E. Rotich: Visiting churches to educate and sensitized them for missions have really worked well for me in mobilizing different churches for missions.

Researcher: Do you think other leaders, pastors, and missionaries can adapt these strategies to mobilize their churches for missions?

Mrs. E. Rotich: Yes, if other leaders, pastors and missionaries can adapt these strategies then I feel they will work well to mobilize churches in Africa for missions

Interview 14

Researcher: As one of the missionaries of Africa Gospel Church based in Lokichar and one in charge of all Turkana ministries in northern Kenya, are you involved in mobilizing Africa Gospel Church sending churches for missions work?

Ruto: Yes

Researcher: Which strategies do you often use in mobilizing churches for missions?

Ruto: When I am on leave I train local churches leadership on missions during leader's camp meetings and specific seminars called for mission awareness.

I also try to have not only spiritual but also economic empowerment to our church members by teaching them to work hard to earn a living. I believe that poverty does not reflect the glory of God. Empowering members to have their own income generating projects will be a substitute to those who got saved from unscriptural ways of earning a living i.e. selling of local brews, prostitution and the general poor masses of Christians in the church who comes to the house of the lord on Sundays empty handed and expecting only white missionaries propagate the gospel to penetrate hills and valleys throughout Africa. The church in Africa will be in a position of being self supporting as well as self propagating due to a higher tithes and offerings available in their hands when they have some work to do.

I also train churches when I am given time to break the dependency syndrome. To me, too much and too long dependency of African churches on foreign Missions agencies has actually weaken and killed their sense of responsibility of propagating the gospel. A radical change has to be made and implemented by African Missions Agencies, which depend on African resources, and local churches support. In some African villages missionaries are just white people, which is actually an impediment to gospel propagation in Africa. African Christian worldview on missions needs to be addressed and emphasized by the heads of all existing evangelical churches in Africa. Such meetings should be funded by Christian NGOs and international agencies such as World Vision, World Gospel Mission (WGM), Africa Inland Mission (AIM) etc as they allow the spirit of God to awaken the sleeping giant of Africa to mobilize their members and resources for the remaining work.

Researcher: How effective are these strategies in mobilizing churches for missions?

Ruto: Very effective if used well, for instance I have seen that when we train leaders who in turn mobilize the church for missions is effective. I have personally seen good response in this.

Researcher: Do you think other leaders, pastors, and missionaries can adapt these strategies to mobilize their churches for missions?

Ruto: Of course, if they use these strategies the church will grow very fast in Africa.

Interview 15

Researcher: As a lecturer at Kenya Highlands Bible College and member of Africa Gospel Church mission council, are you involved in mobilizing churches for missions work?

Vanderhoof Alice: Yes, however, I do not get involved very much myself in mobilizing churches, instead I mobilize by training men and women here at Kenya Highlands Bible College (KHBC) to be missionaries, pastors and leaders of the church. These faithful servants of God in turn mobilize churches for missions and I am proud of them.

Researcher: So you think that one way of mobilizing churches for missions is to train men and women for mission work?

Vanderhoof Alice: absolutely

CURRICULUM VITAE

PERSONAL DATA

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Gender: Male
Marital Status: Married to Gladys Cheptoo Maritim on April 15th, 1995
Children: Faith Cherono Maritim (Born: September 25th, 1996)
Ebenezer Kipngeno Langat (Born: January 12th, 2001)

Denomination affiliation: Africa Gospel Church
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EDUCATIONAL BACKGROUND

Primary Schools:	Tebesonik	1976
	Kelunet	1977 – 1979
	Ngoina	Certificate of Primary Education (CPE) 1980 – 1983
Tebesonik High School:	Kenya Certificate of Education (KCE)	1984 – 1987
KHBC:	Advanced Diploma in Theology	1988 – 1992
VIU:	Bachelor of Arts in Theological Studies	2002–2003
NEGST:	Master of Arts in Missions Studies	2003–2005

PROFESSIONAL EXPERIENCE

Pastor/Evangelist	AGC, Ngoina DCC	1992
Missionary/Pastor	Ng'oron Mission field (East Pokot)	1993 – 2003
Partner Agent (World Food Program)	Baringo District-Kolola Division	2001 – 2002
Aids Control Member	East Pokot (Baringo) Constituency	2001
Senior Officer (1999 Census)	Baringo District- Kolola Division	1999
Grace Group Leader	NEGST	Sept.2004 – July 2005