

ASTUDY INTO THE FACTOR INHIBITING SENDING OUT
MISSIONARIES AMONG ALEBTONG CHURCHES

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NAIROBI EVANGELICAL GRADUATE SCHOOL OF THEOLOGY

**A STUDY INTO THE
FACTORS INHIBITING SENDING OUT MISSIONARIES
AMONG ALEBTONG CHURCHES**

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

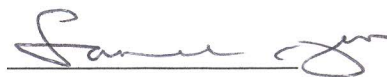
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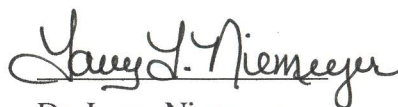
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ABSTRACT

This is a study into the factors inhibiting the sending out of missionaries among Alebtong Churches in the Anglican Province of the Church of Uganda. The purpose of the study is to identify such factors and how they can be rectified.

Literature related to the following subjects are reviewed in the study;

- (i) The needs in the mission fields.
- (ii) World missions and the local church.
- (iii) Financing missions.
- (iv) Leadership needs and Human Resource requirements.
- (v) Other ways of being involved in world missions.

The population of the study consisted of all the sixty leaders of the twelve churches that make Alebtong churches and fifty church members from three of the twelve churches selected by a stratified random sampling method. The members of the population of the study were subjected to two questionnaires and an oral interview all of which were managed in a face to face situation.

The results of the findings which were directly answering the research questions are recorded in Tables in Chapter Four.

The findings of this study would surprise the leaders of the churches as it has surprised the researcher. The researcher went into the study with a presupposition that the factor inhibiting the sending out of missionaries among Alebtong churches is financial. This was also confirmed by the opinion of the leaders. But critical analyses of the findings reveal that the major factor inhibiting the sending out of missionaries among the churches is lack of visionary leadership.

Recommendations for what can be done and for other areas of studies that can throw more light on the problem is made in Chapter Five.

Dedicated to my wife Deborah, our children

Joyce, Solomon, Yubu, Dan Grassford, Esther

and

Deborah's Parents; Joyce and Yosum Agollei

and

My Parents; Mikayo and Joyce Twoni

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As this is the capstone of my theological education at this level, I acknowledge that all members of the teaching and non-teaching staff, all the students I interacted with helped in my spiritual growth that resulted in this work. Particularly Dr. and Mrs. R.F. Gaskin, Dr. and Mrs. Sim, Mrs. Cole, Mrs. E. Ngewa, Dr. and Mrs. Habtu, Dr. and Mrs. Dyrness, Dr. and Mrs. Wood and Mrs. Langat. Dr. Samson Obwa for sponsoring me and other N.E.G.S.T. students to a field ministry to Uganda during which I had the opportunity to gather the data I needed for this work. Also Mr. and Mrs. Kungu, Mr. and Mrs. Piper, Mr. and Mrs. Clyne, Miss Emily Choge, Tony Otim, Cpt. William Ongeng, Joseph Attepo and Manase Lomole for the contributions towards the same mission.

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Student's Declaration

**A STUDY INTO THE FACTORS INHIBITING SENDING OUT
MISSIONARIES AMONG ALEBTONG CHURCHES:**

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

(Signed) AKO Okodi

Rev. Alfred Acur-Okodi

Date May 27th, 1996.

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CHAPTER ONE

INTRODUCTION

(i) Introduction:

Within the last three decades, there has been a growing awareness that by the year 2000 there would be more Christians in Africa than in the whole of North America, and more in Latin America than in Europe. Europe and North America which for long were centres of theological influence are becoming new peripheries. The new centres of vitality and importance in theological construction are becoming Asia, Africa and Latin America, the area generally referred to as the Two-Thirds world. This fact is evident in the emergence of such factors as African Christian Theology, Liberation Theology, African Traditional Religious Studies, and many writings which emphasise the role of doing theology in the contexts of Africa, Asia and Latin America.

The implication of this for world missions is that the church in the Two-thirds world should now be taking over from the church in Europe and North America the responsibility of a bigger contribution towards world missions, such as sending out missionaries.

In general there is an indication of growth towards that direction although a close look at some churches may not show it. Larry D. Pate in his handbook with directory says that;

... the non-Western Missions Movement increased by an estimated 32,919 missions from 1980 to 1990, reflecting an average annual growth of 13.3 percent or an increase of 248 percent per decade. By comparison, in approximately the same period (1979-1988), the Western Missionary Movement grew at an annual rate of 4.0 percent, or 48 per cent per decade. In other words, in the last decade the Two-Thirds World Missions Movement has grown more than five times as fast as the Western Missions movement (Pate 1991,59).

As already implied above, despite the fact that there is considerable growth in the Two-Thirds World Missions Movement, many churches in Africa are not yet sending out

missionaries. Alebtong Parish in Lango Diocese of the Anglican Church of Uganda in particular is not sending missionaries to even the immediate neighbourhood in Lango and to the most needy neighbouring Karamoja. The churches in this Parish are neither involved, nor seem to be getting involved in the near future in world missions.

The Anglican Diocese of Karamoja has invited the Anglican Diocese of Lango to carry out mission work in one of their Parishes, Kiro Parish. Kiro Parish in Karamoja is therefore a possible mission field for Alebtong churches. Karamoja is one of the most needy areas in East Africa for missionaries. Karamoja can easily be regarded as unreached. The people of Alebtong are Langi. In Karamoja, the Langi could be much more easily accepted as missionaries than other Ugandan ethnic groups because of historical ties and some understanding of Karamojong cultural ways of life.

The fact that the churches in Alebtong Parish are not sending out missionaries, and do not even seem to be getting involved in the near future is an issue of real concern. There is need to understand the factors that hinder the churches in the part of the Two-Thirds World which is becoming dominant in Christian faith from participating in sending out missionaries. In Chapter Four of this document, the factors inhibiting Alebtong churches from sending out missionaries as found out from studies conducted for that purpose are reported.

The study focuses on local churches in Alebtong Anglican Parish partly because a local church is the true expression of the church. It is in the local church that the identity of the church is revealed. In the Anglican Church structure, however an understanding of a local church is not possible without an understanding of the Parish. The Parish is the primary administrative and ecclesiastical organ of the Anglican Church. It is also answerable to the Diocese. Through the co-ordination of the Diocesan Bishop and Diocesan staff, the Parishes in a Diocese can be in fellowship and share in Christian ministries.

The task of sending missionaries can therefore be implemented by a local church since all Christians including missionaries are expected to be members of local churches. Any missionaries going out from an Anglican church would go through a Parish so a Parish church has a direct responsibility to world missions. It is therefore the hope of this researcher that the findings from this study would make it possible for adequate solution to be found towards theological or socio-economic problems inhibiting the sending out of missionaries among the Alebtong churches.

(ii) Problem Statement:

This is a study into the factors inhibiting the sending out of missionaries among Alebtong churches and their implications for world missions.

(iii) Research Questions:

The following questions guided the focus of this study:

1. What is the understanding of the Christians, and their leaders, in this Parish towards missions?
2. What has been the practice in this Parish regarding missions?
3. Are the Christians in the Parish aware of the need in the mission fields?
4. Which are the factors (theological, economic social, etc.) inhibiting the sending out of missionaries among Alebtong churches?
5. Do the Christians in this Parish need to be "re-evangelized"?
6. What realistic solutions would be suggested for overcoming the factors inhibiting the sending out of missionaries by the churches?

(iv) The Significance of this Study:

The purpose of this study is that it exposes the factors inhibiting the sending out of missionaries among the churches in Alebtong, and it also gives recommendations which when implemented could help the churches to begin sending out missionaries.

Another importance of this study is that it will guide other churches not yet sending missionaries in discovering factors inhibiting them from doing so and what they can do to begin sending out missionaries.

The contribution of this study in the missiological field is that the study of factors inhibiting the sending out of missionaries will most likely be found out to be an important missiological method for getting the churches not yet involved in sending out missionaries to begin doing so.

It is more important to first understand factors that have hindered a local church from sending missionaries in the past before any effort can be made towards sending missionaries by the local church. It is the opinion of the researcher that there has been a great amount of concern and challenge for churches not sending out missionaries to begin doing so, but there has not been adequate corresponding effort to attempt to understand and combat the factors that are hindering such churches from sending out missionaries. This study is a contribution towards that desired effort.

(vi) Definitions:

- a) Alebtong Churches in this study means the local churches which make up the Alebtong parish in Lango Diocese of the Anglican church of Uganda.
- b) Parish: In Uganda is the smallest unit of administration with a government chief. It is a subdivision of a sub-county. Alebtong Parish which is a government administrative sub-division of Aloi sub-county should not be confused with Alebtong Parish of the Anglican Church of Uganda. In this study, the reference to Alebtong Parish shall mean the latter except when specified to mean the former.
- c) Parish Church: In this study means a body of worshipers within a parish under the pastoral care of one pastor (clergy man) It is made up of one or more local churches.
- d) A local church: is a group of worshipers who meet in one congregational service.
- e) Kanica Atino: In this study means the twelve local churches in Alebtong among which this study was originally intended and later on conducted. The following are

the twelve churches: St. Philip's Church - Alebtong; St. Thomas Apado; St. Paul Kakira; St. Andrew Nakabela; Aliwok; Obangakura; Omio, Amuria, Oloo, Ojala, Iyama and Abedober.

Before this study came to completion two more churches were planted: Awiny and Ipale. This now makes a total of fourteen Kanica Atino in Alebtong Parish.

- f) Kanica Atidi: Each of the original twelve and now fourteen local churches or sub-parish churches is singularly known as Kanica Atidi.
- g) Apwony Kanica: Church teacher, or village pastor who is usually a trained lay worker in charge of each of the sub-parish churches or Lay Reader.
- h) Opwonye Kanica: Plural of Apwony Kanica.
- i) The Foreign terms in (e-h) and the local names of people and places that shall occur in this study, except when specified, are Ugandan terms in a Luo dialect called Leb-Lango.
- j) Leb-Lango: Is the language of the Langi, a people among whom this study was conducted.
- k) Alebtong Parish: Is one of the ten parishes which make up Aloi Arch-Deconary. It is made up of the originally twelve and now fourteen churches referred to as Alebtong Churches earlier on.
- l) Aloi Archdeaconary: of which Alebtong Parish is part, is one of the eight Archdeaconaries which make up the Anglican Diocese of Lango.
- m) The Diocese of Lango: which is under the leadership and pastoral care of an Anglican Bishop is one of the 22 Dioceses of the Province of the Anglican Church of Uganda.
- n) The Province of the Church of Uganda: Covers the National Boundaries of the Republic of Uganda. It is under the leadership and pastoral care of an Anglican Arch-Bishop.

- o) Parish Council: Policy making organ of the Parish made up of representatives from subparishes of parish which has more than one local church.
- p) Diocesan Synod: Policy making organ of the Dioceses made up of representatives from the Parishes within the Diocese.
- q) Provincial Synod: Policy making body of the province made up of representatives from the Dioceses within the province.
- r) Unreached people: In this study, the term shall be used to mean people who do not yet have an indigenous church "with adequate numbers and resources to evangelize this people group without requiring outside (cross cultural) assistance' (Yamamori 1993, 27-28).
- s) A 'people group'. "Grouping of individuals who perceive themselves as having a common affinity for one another" and who are distinct from other groups by their languages, culture and their ethnicity (Yamamori 1993, 27-28). A 'People group' is therefore a significantly large group of individuals who perceive themselves to have a common affinity for one another because of their shared language, religion, ethnicity, residence, occupation, class, situation or a combination of these.

(vii) **Limitation and Delimitation:**

The researcher anticipated financial limitations for this research and reporting of it and he worked ways of overcoming this by mobilizing local support.

Another anticipated limitation was the low level of education of many respondents. This did limit the use of a "self-administered mail questionnaire" which could have cut travel costs and saved time for the researcher. To minimize error from respondents, the researcher made provisions for the personal assistance and the personnel (research assistants) who had to ensure that the respondents understood the questions as they responded. And to ensure that their intended response was the one recorded for every question.

For better focus, the study was proposed to be delimited to what is going on in three Anglican Local Churches within the Parish: St. Philips Church - Alebtong, Olo Church of

Uganda - Alebtong and Abedober Church of Uganda - Alebtong. These Churches are representative of the homogenous sub-sets among the twelve churches that were in the parish at the start of the study. In Chapter Three, explanation is given regarding the methods used for sampling of churches and subjects for study was done.

All the village pastors, youth leaders, women leaders, mission leaders and lay leaders of the twelve churches make the population of the study. Note is taken of what is going on in the Roman Catholic Church, Elim Pentecostal Church, Church of God and other denominations within the Parish, but because nothing of significant difference is going on in them in the area of sending missionaries, and for the purpose of management, the study was delimited to the churches and among the church leaders named in Chapter Three.

CHAPTER TWO

LITERATURE REVIEW

Substantive and Methodological

Introduction

The researcher's interest to carry out a study into the factors inhibiting the sending out missionaries among Alebtong Churches was stimulated by a great amount of writings on the subject of sending out missionaries and theologies of mission that affect world missions. To some scholars, churches not sending missionaries are questionable. David M. Howard quotes Bishop Lesslie Newbigin on the subject and says, "Missions are not an extra: they are the acid test of whether or not the church believes the gospel" (Howard 1970,47-48).

The researcher strongly believes that it is only in understanding the context of Alebtong Churches and the factors that inhibit the churches from sending out missionaries that we can judge whether they are not sending out missionaries because of a wrong theology or because they are faced with other problems that might need the attention of the whole body of Christ.

In this chapter, the researcher will therefore interact with the literature that provides foundation and framework for the study. The following themes are covered: The needs in the mission fields and their implications for the church in Africa; world missions and the local church; financing missions; leadership needs and human resources requirements. The substantive and methodological literature provides the theoretical framework on which the study is based.

The assumption on which the researcher is working is that, except when specified, reference to the church in Africa and in the Two-Thirds world include Alebtong Churches.

From the review of related literature, the researcher has found out that there is a great amount of substantive literature on the subject of this study but a very small amount of methodological literature on the subject. No research has so far been done to find out factors inhibiting sending out missionaries among Alebtong Churches.

THE NEEDS IN THE MISSION FIELDS

From the available literature, the researcher reports in this chapter the enormous needs in the mission fields. Much has been written about the unreached regions of the world but there are also mission fields in neighbouring Karamoja land that are a direct challenge to Alebtong Churches.

The needs in the mission fields can be distinguished as felt needs and perceived needs. The felt needs are the needs that are expressed by the people in the mission fields while the perceived needs are those needs of the people in the mission fields which are recognized by the missionaries or the cross-cultural workers - (Odoi, 1993:154). The people in the mission fields are not usually aware of these perceived needs because they are not aware of the better alternatives for Christ and physical well being.

Unfortunately, missionaries often get engaged in trying to meet the needs they perceive but have little appreciation for the people they are working for. The researcher participated in a short term youth mission to Karamoja during the month of December 1976 and observed that the missionaries and the government had built beautiful schools in Karamoja and furnished them better than schools in most parts of Uganda. This is because these agencies had perceived that Karamoja people needed education to catch up with other people of Uganda. But, to the disappointment of the missionaries and government, people

refused to send their children to schools and the metal parts of schools chairs, beds and boreholes were used for making guns, "amatida" as they called it.

Starting Point

The starting point for a mission outreach to be effective is to make a contribution towards meeting the felt needs of the people in the mission field. It is only then that the missionary outreach would win the confidence of the people and thereafter help them to recognize their other needs such as the need for receiving Jesus Christ as Lord and Saviour.

The Anglican Church in Karamoja has already expressed the need to be helped by the neighbouring Diocese of Lango. The Diocese of Lango responded by accepting the responsibility of paying the salaries of the Pastor of Kiru Parish in Karamoja Diocese. This already existing initial point of contact with Karamoja provides opportunity for Alebtong Parish and other Parishes in Aloi Arch Deaconary which shares borders with Karamoja to start mission work in Karamoja, and the Kiru Parish in Karamoja could be a suitable mission base for missionary work from Lango.

Denis Odoi has noted that, although the people of Karamoja are generally, non-responsive to the gospel, those of them bordering Acholi, Lango and Teso are more responsive. Making reference to the argument advanced by Hesselgrave and McGavran, Odoi rightly asserts that such people of Karamoja bordering Lango, Acholi and Teso should be identified by missionaries and the gospel to be communicated to them in a way that will promote continued receptivity (Odoi 1993, 154).

Strategy for Mission to Karamoja

A good strategy is indispensable for mission work and such a strategy comes from knowing the needs in the mission field. One reason why parishes in Karamoja such as Kiru Parish cannot pay for the salaries of their pastors is that they were opened on the request of the people who expected the possibility of a school, a dispensary or some other facilities that could come with the opening of the Parish. Some other expressed needs by the Karamojong include: need for food, water, clothings. Schools and dispensaries in Karamoja are not fully staffed because not many people would like to work in Karamoja. The researcher's recent survey has discovered that there are about five hundred trained teachers teaching within Lango or in other parts of Uganda and beyond. Some of them are born again Christians and their home churches are among the Alebtong churches. Such teachers are potential missionaries to Karamoja where teachers are badly needed. They would go to meet a felt need. Their salaries would be paid by the government and government would even house them but the home church would support them and help them to do missionary work in Karamoja. In chapter five more explanations will be offered as to how this can work.

As pointed out earlier, Karamoja region is also badly in need of food. Alebtong areas on the other hand are very rich with food. Business and church men could network to meet the need for food in Karamoja while at the same time sharing the gospel of our Lord Jesus Christ. Karamoja region is a good example of a mission field with felt needs for man power to help a few existing churches there with medical personnel, teachers, veterinary officers, food and clothing. They are however not aware of their need for the gospel, a strategy for evangelism that seeks to meet these needs as a means to reach them with the

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gospel is a challenge to the church in Africa and the universal Church especially with churches in the neighbourhood like Alebtong prepared as spring boards.

The 10/40 Window

At the 1989 Lausanne II Conference in Manila, Luis Bush, the international president of Partners International stated during the plenary session that most of the unreached people groups live in the belt that extends from West Africa across Asia, between ten degrees North to forty degrees North of the Equator which he called, the 10/40 Window. This includes the Muslim block of North Africa, Saudi-Arabia and the Middle East and the Hindu and Buddhist blocks of Asia. "The 10/40 Window is where the majority of the people of the world live. 97% of three billion people who live in the 55 most unevangelized countries live in this region" (Bush 1990, 4-5).

The 10/40 region is in very great need for a number of reasons: firstly, as already identified, the majority of the unevangelized people of the world live there; secondly, the majority of the people of the world live in this region, so it deserves much attention from the universal church; thirdly, the poorest people of the world also live in this region, and they need the gospel demonstrated to them in word and deed. Tetsuano Yamamori observes that the 10/40 window contains 82 per cent of the world's poor, as well as eighteen of the world's forty least developed countries (Yamamori 1993, 34).

The implication of this according to Yamamori is that both the gospel and provision for the physical needs are the needs of the people in the 10/40 window. The researcher hopes that, when the needs of the people in other unreached areas become clearer to Alebtong Churches and other churches not yet involved in sending out missionaries, then they would realise a challenge to make their contributions to the work of the gospel. This

hope is based on the assumption that one reason why Alebtong churches have not been sending out missionaries is that they are not aware of the needs in the mission fields and their ability to meet some of these needs. So the researcher hopes that, that awareness could cause these churches to start getting involved in sending out missionaries.

Evangelism and Mission

Alebtong Churches have manpower and resource potentials for sending out missionaries to needy regions of the world. This study seeks to find out why such potential manpower has not yet been employed for that purpose.

It is however important to take note of the fact that available literature makes it clear that the need for the gospel is not restricted to the 10/40 regions of the world, and the other areas referred to as the 'unreached region', but the need for the gospel also extends to the other countries which are usually referred to as "Christian" or "Christianized" countries.

John R. Stott sums up this idea as follows:

....Firstly that the world has 570 million Bible believing Christians who are the potential work force in missions. 1,300 million other Christians who need to be "renewed or re-evangelised" in order for them to help in missions. 1,660 million non-Christians already within the reach of Christian people - these are within "reached groups" thus needing ordinary evangelism, not missions 2,170 million non Christians outside the reach of Christians of their own people - these live within "unreached groups" e.g. there is no viable, indigenous evangelising church movement within their "nation", people, tribe or "tongue". They need the special kind of evangelism called "missions" (Stott 1995, 11).

The need in the mission fields require that the potential work force in missions from among the 570 million Bible-believing Christians needs to be challenged into missions activities. The researcher set out to find out if Alebtong Churches have such a potential work force in mission and how that work force could be realized. The findings from the study will be reported in Chapter Four and the recommendations in Chapter Five.

Christians who themselves need to be re-newed may make a lot of contributions to the life of the church by way of financial support. If the selection board for choosing missionaries to go out is not careful, many can go out as missionaries but share other things apart from the gospel. An important factor that inhibits a church from sending missionaries is when the Church is full of Christians who themselves need to be re-newed. Could the Christians in the Alebtong Churches be among the 1,300 million Christians who need to be "re-evangelized?" Could this be a factor inhibiting these churches from sending out missionaries or could it be that the Christians in Alebtong Parish are concentrating on evangelism to non-Christians in their midst so that they do not have extra man-power and resources to send out missionaries? The quote above shows that it is possible for a local church to be engaged in evangelism and not missions.

Mission as a Whole Life Involvement

Awareness of the need in the mission field is therefore a very crucial factor for a church to be able to send out missionaries. Quite often, practical skills are not highly regarded for mission work yet the kind of men and women who make successful missionary careers are men and women who minister to the needs of the whole man. Local churches who are aware of the needs in the mission fields and their many blessings would be motivated to participate in world missions with great eagerness.

Alebtong churches were born out of the missionary pioneer work of such practical missionaries like Alexander Mackay. Mackay was one day drawing designs of great engines, wondering how he could ever go to the heart of Africa like David Livingstone the explorer, doctor and missionary. He had been inspired by Stanley's book: 'How I found Livingstone'. Then he saw a newspaper, the Edinburgh Daily Review and in that paper

was a letter in which there was a call from King Mutesa of Uganda written through Stanley who wrote a letter for the newspaper with some of these words:

King M'tesa (sic) of Uganda has been asking me about the white man's God ... oh that some practical missionary would come here. M'tesa would give him anything that he desired .. houses, land, cattle, ivory. It is the practical christian who can ... cure their diseases, build dwellings, teach farming, and turn his hand to anything, like a sailor - that is the man who is wanted. Such a one, if he can be found, would become the saviour of Africa (Matthews 1941, 7).

Those were the words of Stanley more than a century ago. But even today the mission field still needs Christians in our churches of all trades. All our skills and professions can be put to mission work as Mackay later put his engineering skills in the mission work in Uganda. The church today should be in a better position because there are now schools and colleges training cross-cultural communicators of the gospel.

The mission work force needs men and women who are trained to penetrate people groups that are highly resistant to the gospel and where the quality of life is exceptionally low. If not much care is taken human resources as well as other resources that could be put in mission work would be wasted while the souls of men and women are perishing.

The Need for Networking and Partnership

The implication of the complex needs in the mission field for the church is that every local church which intends to get involved in world missions needs domestic as well as international networking, the collecting of information about mission opportunities, in partnership for the purpose of strengthening the local church as the base for world mission. The five hundred men and women at the 1989 Lausanne congress in Manila devoted

themselves to worship, fellowship and study, then strategised to reach their nations for Christ. It became clear to the participants that the Church is capable of completing the Great Commission (Kraacevik and Dotsey 1992, Xiii). It is therefore necessary that for a local Church to be able to send out missionaries, it needs to be co-ordinated with international networks, and be in partnership with other churches from other parts of the world. In partnership, all local churches including Alebtong churches would have something to contribute towards world missions as they would be strengthened by fellowship with one another.

In support of this view Padilla strongly argues that the need in the mission field offers the challenge of partnership and unity to the whole body of Christ:

A universal gospel calls for a universal church in which all Christians are effectively involved in the world mission as equal members in the body of Christ. Partnership in mission is not merely a question of practical convenience but the necessary consequence of God's purpose for the Church and for the whole of humanity in Jesus Christ (Padilla 1985, 136).

With these words, Padilla correctly argues that when Christians fail to work as partners in mission, they also fail to manifest concretely the new reality that they proclaim the gospel because there is one world, one church, and one gospel, the christian mission cannot be anything other than mission in partnership. Being in partnership, Alebtong churches would therefore have no reason for not sending out missionaries, because their weaknesses would be compensated for by the strengths of those other churches with which they are in partnership.

In other words, the need for the participation of the whole body of Christ in the ever increasing need of world missions requires that we make use of every opportunity available within the body of Christ to turn out churches such as Alebtong Churches which are not yet sending out missionaries to begin doing so.

Moreover, there has never been such opportunity as is in front of the Church of our generation. With the collapse of the Soviet Union, the vast majority of the population of that once hostile region to the gospel now realise the need for missionaries. The growth of the church in China and South Korea has been remarkable. But the challenge that goes with that growth is that the church in South Korea and the church in China need expert missionaries to join them in the training and equipping of evangelists and missionaries from South Korea and China who would be most suitable to reach North Korea and other parts of China not yet reached for Christ. Infact, the whole world has become more and more of a global village so that much more than before every local church can relevantly claim the whole world as its "Parish".

Implications for the Church in Africa

The unfortunate thing is that the word missionary is still associated with a white face, both among the whites and black brethren. This is why the following words of Bruce Nichos need to be emphasised, "Christianity is no longer a white man's religion! This means that the feet of all those missionaries marching out with the message of Jesus Christ are changing colour (Nichol 1985, 14).

It can be noted from Chapter One of this report that Africa is becoming prominent in world christianity and swopping with the Church in the Western World which is to becoming the new peripheries. The church in Africa faces the challenge to take over the task of sending missionaries. What makes this particularly a big challenge for the church in Africa is the fact that the church in Africa has not yet realised all her Economic and spiritual potentials. The need in the mission field has been identified as spiritual, (the need for the gospel) and physical, (the need for provision to the poor people of the world). The Church

in Africa is herself characterised by poverty. How could those from Africa go out with the message if they do not have the means to go? And if they went empty handed to those starving to death how can they demonstrate the love and providence of God?

Do people like Ralph C. Owens with their theories, that relief and development work is not part of the Great Commission take into account these realities? Rather, theories of people like Howard Searle that community development is a more effective means of both sharing the gospel of Christ and relieving suffering and fits in the Great Commission and strengthens the local church (Ewert, 1987, 13-17) need to be emphasised in the context of the church in Africa.

In order for the church in Africa to send and support missionaries and missionary work in the mission fields, capacity building of the local churches in Africa is of paramount importance. This means that community development, man power development, leadership development, theological education and missionary training will require the special attention of the church in Africa more sources would strengthen this segment of literature.

WORLD MISSIONS AND THE LOCAL CHURCH

In what way is the local church connected with world missions? Should a local church send out people for missions even before everybody at home has become a christian? Had everyone in Palestine become a christian when the Apostle Paul left Palestine for Europe?

Had everyone in Scotland and in Europe become a christian when David Livingstone left Scotland for Africa?

Had everyone in England and in Europe become a christian when William Carey left England for India? Had everyone in America become a christian when Hudson Taylor left America for Burma?

Ministry at home is no excuse for abandoning our responsibility for world missions. A local church has to carry out home ministry with world missions simultaneously. It is with this persuasion that the researcher agrees with Dr. Yamamori's assertion that, "All churches should therefore be asking God and themselves what they should be doing both to reach their own areas and to send missionaries to other parts of the world" (Yamamori 1993, 181).

The local church has been defined as "the People of God called out of the world, placed in the world and sent to the world" (Howard, 1995:47). This definition allows for the argument that, if the church is not reaching into the world, it is failing in the very purpose for which God Himself declares is basic to the existence of the church.

Moreover as, Keith Parks writes:

The church is local only in the sense that it meets physically and interacts locally. Its function, purpose, scope and mission are humanity-wide. Every local congregation carries an awesome responsibility. It should inform, inspire, equip, and lead its members to be involved in a worldwide mission (Parks 1987, 17).

There is therefore no doubt that world missions is the responsibility of every local church. Every local church that is neither involved, nor seeking to be involved is diseased and the illness deserves a diagnosis and immediate treatment so that the whole body of Christ may be healthy.

The early church from which the church today can learn many things serves as a good model for what the church needs to be like in order to send out missionaries. The characteristics of the early church which made it possible for her to send missionaries include: obedience to God, sensitivity to the Holy Spirit's prompting, prayer, dependence on God and Unity (Acts 2: 4- 11; 8; 9; 11).

The strategy of the early church was the witness of all believers. The early church sought to involve every christian in constant responsible service and witness in every situation of secular and religious life. Every local church today should also, therefore, realise that she needs the participation of everyone of her members to make the task of sending missionaries for mission a reality. The expansion of any movement, including the church is in direct proportion to its success in mobilizing its total membership in continuous propagation of its beliefs.

The participation of a local church in world mission and evangelism in its surroundings is therefore of paramount importance to the life of the church itself and to the life of the universal church. We therefore need to take special note of these two facts regarding the local church and world missions: Firstly, mission is the responsibility of every member of the whole people of God (Bosch 1991, 467). Every local church should therefore inform, inspire, equip and lead every member of that church to participate by praying, or giving, or going out as a missionary. It must never remain a responsibility of some office holders. Secondly the need for the involvement of every local church should be emphasised. Missions must not be a specialty of the church in any part of the world. Even as Howard cites D.T. Niles of Ceylon. "Missions must cease to be a specialty, and be seen instead as an integral part of church obedience" (Howard 1970, 47).

The view that the local church has direct responsibility to world missions is shared by many. In support of his argument that missions need to be considered on a world wide scale, Millot Rene cites *Rerum Ecclesiae Pius XI* as follows;

The primary reason for the existence of the church is not the number of its recent members, but all mankind.... for the church has no other reason for existence, than by enlarging the Kingdom of Christ throughout the world, to make all men participate in his saving redemption (Millot 1961, 8).

If God is a missionary God, then His institution, the Church in all parts of the world, will be a missionary institution. And if Christ, the great divine missionary to the

world, is Head of the Church, then the Church as his body will be a missionary body. The Church does not simply have missions, but is missions. "This sense of the essential missionary character of the church, if it can be generalized and if we act on it, can re-orient most of our Parish activity on behalf of organised missions" (Seamands 1973, 12).

It therefore becomes an issue of real concern when a local church is neither involved, nor getting ready to participate in world missions. This is the reason why the researcher is carrying out of this study into the factors inhibiting the sending out missionaries among the local churches of Alebtong Parish in Lango Diocese of the Anglican Church of Uganda.

Western scholars has been giving very simplistic answers based on the assumption that all local churches are able to support missions work financially if they choose to do so. They go on to assume that the local churches not supporting mission work are not doing so because their spiritual life is not alright so they can not give financial support for mission work. The following are quotations from the context of giving for supporting missions work when spiritual life is fine.

"Let the church be the church" (Seamands; 1973: 13).

"The supreme task of the church is the evangelisation of the world" (Widdecome 1959, 17).

"A Sunday School raised \$211,000 to support mission work" (Smith; 1959:17).

The contents within which these quotations are taken give the view that where giving to support mission work is poor, spiritual life is also poor. Whereas the assertions may have been correct in the contexts where such observations were made, situations where Christians themselves may need to be given relief aid before they could begin to give were not taken into consideration.

At this point we would conclude that every local church should be involved in world missions by either sending and supporting missionaries financially and spiritually or by contributing directly towards the other sister churches which are sending out missionaries. It is also the responsibility of every local church to inform, inspire, equip and lead every member in it to participate in mission. Every local church is born out of mission and it ought to produce other local churches out of her missions. Every local church not sending out missionaries for world missions is being inhibited by factors which need to be studied and dealt with. One such factor that may inhibit a church from sending out missionaries is financial so the financing of missions deserves attention as well.

FINANCING MISSIONS

If Alebtong Parish were to be found capable of raising financial requirements for sending missionaries for world missions and they are not doing it, what would that tell us about the churches in the parish?

Could the motivation for sending missionaries promote the Christians of Alebtong Parish to give enough to support the task financially? If we were to find out that the financial resources within the Parish is inadequate for mission work, would we attribute this poverty to spiritual bankruptcy or to leadership failure or even to socio-political or geographical factors? It would be best not to answer these questions until after Chapter Four of this report.

But the researcher would like to caution that the usual tendency to associate poverty with socio-political and geographical factors alone may not be correct. Spiritual factors could be the root cause, or a major cause of poverty. It would therefore not be appropriate

to excuse Alebtong Parish for not sending missionaries to world missions because of poverty. Even the cause of that poverty needs to be investigated because poverty as a hindrance to mission work must be dealt with.

As we have already noted above, Seamands suggests that world-wide missions is of such great importance that every local church would find means of participating in it. This implies that a desire to participate in world missions would enable a local church to generate financial requirements for it. "... it is my deepest conviction that the world wide mission of the church is the paramount reason for the church's existence The strength of the church lies not so much in what we have as in what we give" (Seamands 1964, 10).

Although economic power was employed by Europeans and American missionaries to Africa, not much has been done by these missionaries to help the churches in the missionary fields to develop economic power. Moreover they had divided opinion and they left behind them divided opinion regarding development work in their missionary fields. This of course is not to ignore the schools and missionary hospitals that the missionaries built. But a lot more could have been done in the area of teaching the African churches how to transform their abundant natural resources into economic power that would have enabled these churches to also be giving financial support to world missions.

It is unrealistic to talk of the local churches in many parts of Africa to send out missionaries when their own pastors are not being paid well and they are not even able to finance their own church functions. The church in this part of the world needs to get engaged in serious community development programmes and the per capital income of the church members need to be increased so that their giving may also increase in order for them to support mission beyond themselves where great need also exists.

The researcher agrees completely with Yamamori's observation that: "evangelism integrated with relief and development work is so effective in mission fields where both

physical as well as spiritual hungers exist" (Yamamori, 1993:105-127). Development is part of the very necessary process in dealing holistically with the poor non-Christians of the world. Dealing with them simply from the perspective of spiritual need while ignoring their physical suffering will not help solve problems they believe are primary.

Evangelical churches and councillor churches have been involved in a global battle on the subject: evangelism versus social action in the church's mission. This debate that is sometimes called "The Great Debate in Mission" would not be necessary if the importance of blending evangelism, i.e the communication of the gospel with social action or meeting people's physical needs was realised by all involved in missions. The writer of this document himself was involved in a ministry that integrated improving community water supplies and sanitation with evangelism in Uganda. The ministry was called a symbiotic ministry meaning the interdependence of the desire for meeting physical needs as well as desire for winning souls to Christ. The approach was very effective.

This means that a local church sending out missionaries must ensure that those missionaries are equipped to meet the felt needs realized or perceived needs; and the actual needs. This requires heavy financial commitment and churches ought to raise such money from their own members. If they do not, how would they transport the missionaries to the mission fields? And if they transport them there, how would they be maintained there? If the missionaries are to meet the whole person's needs, how will their activities be financed?

The effect of secularization, western science, medicine and technology implies that missionaries in the modern era should be meeting the financial needs brought about by modern and post-modern minds. This implies that the church requires much money to train and equip missionaries so that they can relevantly minister within context. This also means that the churches that are not yet involved in world missions like Alebtong churches would need to evaluate their potential critically as they prepare to participate in world mission.

LEADERSHIP NEEDS AND HUMAN RESOURCE REQUIREMENT

"Church growth arises in Theology and Biblical faithfulness. It draws heavily on the social sciences because it always occurs in societies.... The long range goal of church growth is discipling of Panta ta ethne (all peoples)" (McGavran, 1990:xv).

This means that for a local Church to be effective in missions, it must develop a mission programme which develops personnel for mission work. Such personnel are those men and women to whom the Great Commission is relevant. They are those to whom the voice of our Lord Jesus Christ is clear, ".... go and make disciples of all nations,...." (Matt. 28:19).

This study was not only seeking to find out if such a programme does exist among Alebtong churches, but also to find out what type of personnel it produces.

A criteria for evaluation training programmes among churches is recommended by William David Taylor in his Missions Programme for the Local Church. It is a kind of training programme that springs from the nature of a healthy local church, such a church, says Taylor, is "a church that encourages the development of new leadership It must be a church that evaluates gifted individuals, gives them territory and time to exercise their gifts,...." (Taylor 1991, 5).

He suggests that the local church can only achieve this goal of developing missionaries if it has a biblical atmosphere of "praise and worship; sensitive yet pro-active servant leadership; serious instruction of applied biblical truth; ongoing equipping of the Body of Christ; modelling by leadership of the christian life style they desire the believers to demonstrate..." (Taylor, 1991:5).

The importance of this literature to the study is that it guides the researcher in finding out contributions of groups or associations the churches are having towards the spiritual life

of church members. Their Bible studies and church life were observed during the study by participating in worship services.

The kind of missionaries who can go and make disciples of other nations are men and women who have themselves been discipled. The biblical example of St. Paul should be emulated. When Paul had fully developed Timothy into the kind of person he believed God had wanted Timothy to be, he went on to instruct Timothy as follows:

"What you heard from me, keep as the pattern of sound teaching..." (2 Tim.1:13a).
 "And the things you heard me say in the presence of many witnesses entrust to reliable men who will also be qualified to teach others" (2Tim.2:2).

In chapter 9 of his book, The Making of a Leader, Dr. J. Robert Clinton makes recommendations which are helpful for establishing the principle of leadership development and the selection and training of missionaries. Adopting the recommendations we can say,

1. There is a real serious and urgent need for more and better leadership in the church in Africa for the entire life of the church including: worship, proclamation of the word and mobilization for mission.
2. A major function of all leadership is that of the selection and development of rising leadership since no leader is immortal.
3. Leaders must develop a ministry philosophy that simultaneously honours biblical leadership values as well as allowing the ministry of their unique gifts.

Jesus selected twelve disciples. He taught them as much as they needed to be taught for the ministry which was to follow. He remained with eleven to whom he eventually gave the Great Commission (Matthew 28:16-20). Jesus had invested much more in Peter, James and John. More still, he had entrusted the whole work into the hands of Peter. Every

Christian leader should develop a younger leader to a point where he can confidently hand over to him at some time.

Jesus not only teaches us the importance of good leadership for success in mission, but he also teaches us a principle of leadership development which ensures continuity. This principle is often lacking in church work. The Anglican churches of Alebtong were born out of the missionary work that was first started by the Church Missionary Society (CMS). And the CMS left behind a record of great sacrifice on which the entire church of Uganda was built. But it is sad to note that no missionary society, diocese nor any parish they left behind has continued in the work of world missions in a remarkable manner.

Within the first quarter of this century, Glover wrote that the church in Uganda would take a leading role in world missions because of its historical background:

Every phase of national life is influenced by christian life mainly because of the work of the Church Missionary Society and the record of sacrifice left by the Martyrs a record of sacrifice and success that has seldom been equated and never surpassed (Glover 1924, 329).

How do we explain the fact that the church in Uganda generally and Alebtong churches failed to live up to this expectation? Could this failure be attributed to a failure in leadership development?

THEOLOGY OF MISSIONS

One possible reason the Alebtong Parish has not been participating in world missions could be due to a theology of missions that this church adheres to. This study did try to find out the theology of missions the parish is holding to, if any, and what effect that theology is having on the church's sending of missionaries.

There has been a serious debate between Donald McGavran and World Council of Churches men such as Hockerdijk, Potter, Linnenbrink, Davis, Hayward, Orlando Costas regarding missiological theories. McGavran holds the view that "... the long range goal of church growth is the discipling of panta-ta-enthne (all people)" (McGavran 1990, xv). To

him, this means that missions is helping people to come to a saving knowledge of Christ and have a church of their own. This is distinct from a kind of mission that advocates for the social gospel and universalism. In his book Involvement: The Christian and Social Responsibilities, Rev. John Stott strongly advocates a kind of mission that works for the conversion of the people being reached for Christ as well as meeting the physical needs and welfare. McGavran's conviction of the appropriateness of his theology of missions is expressed in Church Growth Handbook in the following words: "Every missionary and pastor ought to put this book into practice. Without it, the wide enterprise will often forget its long range goal, get lost in many good deeds, come empty handed out of ripe field, and leave in bondage many who can be liberated...." (Waymore and Wagner 1994, 1).

Orlando E. Costas, in a strong critique of McGavran's theology of missions argues that McGavran's missiological theology is limited. To him the purpose of preaching the gospel must not be seen only as seeking a decision for Christ, but also as a means of bringing peace in the world by demanding a righteous life and love. Costas, therefore argues that although McGavran and Tippett claim the wholeness of humankind, yet by their missiological theory they seek to compartmentalize humankind. The kind of preaching for which he advocates in mission is that which not only aims at bringing a decision for Christ, but also that which seeks to lead men and women to experience basic ethical changes, incorporating them into the Church (Costas 1974, 142).

From the above debates, one realises that mission practice is bound to be influenced by the kind of theology a local church or missionary organization adheres to. One therefore needs to know what kind of theology is affecting the mission practice of a local church. The researcher would like to find out if one inhibiting factor to sending out missionaries by Alebtong churches is the kind of theology of missions the churches adhere to.

The significance of literature reviewed here is that it guides the study in finding out if, the churches need to develop a theology of missions suitable in their situation. Could it be that in their situation, they can participate in world missions effectively without necessarily sending out and supporting long term missionaries? Is there a more convenient way than sending out and supporting missionaries or does their theology of Missions need to be corrected?

OTHER HELPFUL STUDIES

As already mentioned, there is hardly any literature in the study of factors inhibiting the sending out of missionaries. A research in a related field by Ephraim N. Tumusiime entitled "A Survey and a Directory of Mission Agencies in Uganda" presented to the Department of Christian Ministries of Daystar University College and Wheaton College for the MA in Christian Ministries in 1994 was helpful. The rationale for this study is built on Dr. Lawrence Key's assertion that "Missionary focus is beginning to turn toward the non-western world not to supplement western activity but to complement the present outreach world wide" (Tumusiime 1994, 2 citing Keys).

Dr. Keys is a missiological researcher and President of Overseas Crusade International (U.S.A.) who has been documenting "a new movement" in missions. Tumusiime's work contributed to this research by helping the researcher in:

- (a) identifying missionary agencies working in Uganda, and
- (b) identifying financial problem as a major factor inhibiting the sending out of missionaries,
- (c) realizing that the failures of Tumusiime's research method was that of posting letters to government officers in Uganda who rejected their requests. Face to face contacts would seem to be better and the mailing of letters to government officers should be avoided as much as possible.

Strategies for studying missionary agencies as used by missiological researchers like Pate, Keys, and Yamamori also help the researcher to recommend to Alebtong churches some of the missionary agencies they can co-ordinate with as listed in the appendices.

CHAPTER THREE

METHODOLOGY

Introduction

A study into the factors inhibiting the sending out of missionaries among Alebtong churches required gathering and interpreting information about the churches and the socio-economic situation in which the churches are found. Such a study required openness to find out if the inhibiting factors are of a theological, sociological, economical or spiritual nature. The researcher therefore opted for an interdisciplinary study. Information from the churches was gathered with the help of appropriate questionnaires and interview questions that were carefully constructed from the research questions which, in turn, sprang from the research problem. Data regarding the socio-economic situation was obtained from government officers such as the Parish chief of Alebtong, the sub-country chief of Aloi and the county chief of Moroto. Maps were also collected to help illustrate areas being talked about. Some other data regarding the church policy on mission was looked for from the diocesan mission office in Lira and also from the Provincial Mission office in Kampala.

This chapter indicates the various steps and activities the researcher undertook to carry out the study. Detailed information on population, instruments, pre-testing, the research approach and procedure for data collection are included.

Population

Two types of population were considered:

- (a) Church Leadership: This included all members of the Parish Church leadership which comprised of the twelve Lay Readers or Village Pastors (Opwonye Kanica); Women (Mother's Union) Leaders; Youth Leaders; Mission Leaders and Lay Leaders from each of the twelve churches. A total of 60 people.

(b) The second type of population was a sample of 50 church members from local churches obtained through a stratified random sampling design. This was to cut the cost in terms of time and resources. The following procedure was followed:

A preliminary survey and interviews were done in the Parish during the Middle of October, 1995. During that survey and with the help of the Parish pastor, the researcher was able to categorize the twelve churches in the Parish into three categories regarding the economic and social situations of their settings as follows:

One category of churches (group A) had the following characteristics:

- (i) The oldest churches in the Parish.
- (ii) The only churches in the Parish that have completed the process of having their church lands and buildings consecrated.
- (iii) Situated within the most heavily populated areas of the Parish.
- (iv) Better income earners.
- (v) They are all easily accessible from the Parish centre.

The following were churches grouped in Group A:

1. St. Philips Alebtong Church of Uganda,
2. St. Thomas Apado Church of Uganda,
3. St. Paul Kakira Church of Uganda,
4. St. Andrew Nabela Church of Uganda.

Another category was of churches (Group B) these had the following characteristics:

- (i) Heavy population but fewer church goers than in Group A

- (ii) Areas where the lowest income earners may be found
- (iii) Most rural areas of the Parish and most inaccessible.

The following churches were categorised in Group B:

1. Oloo Church of Uganda,
2. Otala Church of Uganda,
3. Omio Church of Uganda,
4. Amuria Church of Uganda.

The third category were churches in (Group C) which had the following characteristics:

- (i) Smaller population of the Anglican Church of Uganda members.
- (ii) Within areas of religious pluralism. Many denominations are active in the areas where these churches are found.
- (iii) Areas with larger number of people working and studying in other parts of the world and therefore more exposed to the outer world.

The following churches were categorised in this group:

1. Abedober Church of Uganda
2. Obangakura Church of Uganda
3. Iyama Church of Uganda
4. Aliwok Church of Uganda

The researcher had proposed to carry out the study among the following churches: St. Philips Church of Alebtong as a representative of churches in Group A; Olo Church of Uganda as a representative of churches in Group B; and, Abedober Church of Uganda as a representative of churches in Group C. The rationale behind the choice of these three churches is that they would be the most accessible of the churches in the homogeneous subsets they represent.

The rationale for selecting subjects in regards to age, gender and educational level was determined at the various sites.

Of these three churches proposed for study only Olo Church of Uganda representing Group B was actually studied. St. Thomas Apado was substituted for St. Philips Alebtong for Group A and Obangakura was substituted for Abedober for Group C as they were easier to fit into the study programmes during the month of December 1995 and the first week of January 1996.

This flexibility was possible because the stratified random sampling design meant that any of the four churches could represent the three categories they would be selected to represent.

Another advantage of this design was that it achieved proportional representation of the twelve churches, because all three homogenous subsets were represented and every local church of the twelve churches had an equal chance of being selected and every church member of the twelve churches had equal right of being selected and they were selected by chance as shown above.

The total Population of church members for the study was fifty. Twenty had to come from Group A, eighteen from Group B and twelve from Group C. These population sizes were determined by averaging Sunday attendances of the churches they represented.

The study of the three different churches was done on Sundays so that the members of the samples were met and responded to the questionnaires while they were within their natural settings.

The Research Approach

The researcher received a letter of introduction from Nairobi Evangelical Graduate School of Theology. A copy of this letter may be found in Appendix vi. The purpose of this letter was for introduction and clarification of purpose to any officer in the following offices who might need assurance whether the researcher was officially valued and based at the graduate school: The Office of the Archbishop, Church of Uganda; The Office of the

Bishop Diocese of Lango; District Administrator Lira; The District Executive Secretary, Lira; and the Chairman, Lira District Resistance Council. However during the time of data collection, there did not arise any need for use of the letter.

The researcher planned a successful leadership training session for the 60 leaders of Alebtong Churches between Dec.11th - 17th 1995. Besides the researcher, three other N.E.G.S.T. students participated in facilitating the leadership training and the evangelistic outreach which continued in Alebtong for the rest of December and the first week of January, 1996. The gathering of the church leaders provided opportunity for collecting data and interviewing the church leaders.

The researcher trained four research assistants who helped in the management of the research questionnaires. The four research Assistants were a student from Makerere University and other three other students from the secondary schools in the region who were also in attendance at the leadership training. With the help of the assistants, all the leaders were put in a group and the questions in the questionnaires were read and explained and the leaders filled in the questionnaires with explanations being provided whenever the respondents asked for them.

The twelve Lay Readers (Opwonye Kanica) who are directly involved in the pastoral care of the twelve local congregations were also interviewed to find their opinion on the problem being researched.

The ratio representation of the population subjects from the three churches were determined at site. Age, gender, educational level and faithfulness of the respondents to the activities of the churches were regarded. The researcher intended to include in the samples only committed christians and members of the Anglican church in the area that was being researched. The first type of members were those who are regular church attendants and

most likely saved. The second are those who are members merely by baptism and have themselves to first be "re-evangelized" before they can be considered for involvements for missions. This is particularly necessary, as these people who were baptised as infants or to meet sociological requirements and they have sins abandoned the faith.

Instruments

Information from the church leaders and church members were gathered with the help of questionnaires and interview questions samples of which may be found in Appendix iii.

Although 'self-administered mail questionnaires' would have been cheaper as it would have avoided the travel expenses the researcher incurred, many respondents would not be able to fill in the questionnaires without guidance. In some cases the questionnaire had to be translated into the local language and a face-to-face interview was preferred.

The questions in the questionnaire were asked for the purpose of finding out the realities among Alebtong churches which inhibit the sending out missionaries. The respondents from samples selected and the 60 leaders are the people amongst whom missionary candidates would be expected. From among the same respondents support for the missionaries could also be expected and mobilization of others to go as missionaries or give support would be expected.

Great care was taken to construct questions that would not effect opinions but questions that would bring out the actual situations when answers were scientifically analyzed. The researcher made use of books that give guidance for research methods to help construct such questions. Dr. Stanley Mutunga who provided supervision at the earlier

stage of this research played a very important role in guiding the researcher to come out only with the questions that would bring out what the research was set to find out.

Pre-Testing

During the month of September, 1995 the researcher carried out a pilot testing of the instruments at St. Matthews Church Langata Parish Church. Both St. Matthews Church and Alebtong Parish churches are Anglican churches and neither of them are sending missionaries. Although the socio-economic situations of the churches are different, the common factor is that both of them are not sending out missionaries.

Some people who received the questionnaire forms did not return them and some were not seen again by the researcher who insisted that questionnaire forms not be given out and left to be received later on. In this way no data was missing by the end of the data collection exercise. Responses to the questionnaires demonstrated that the questions appropriately brought out what the researcher intended to learn from the research.

Figure 1: Age groupings of the subjects

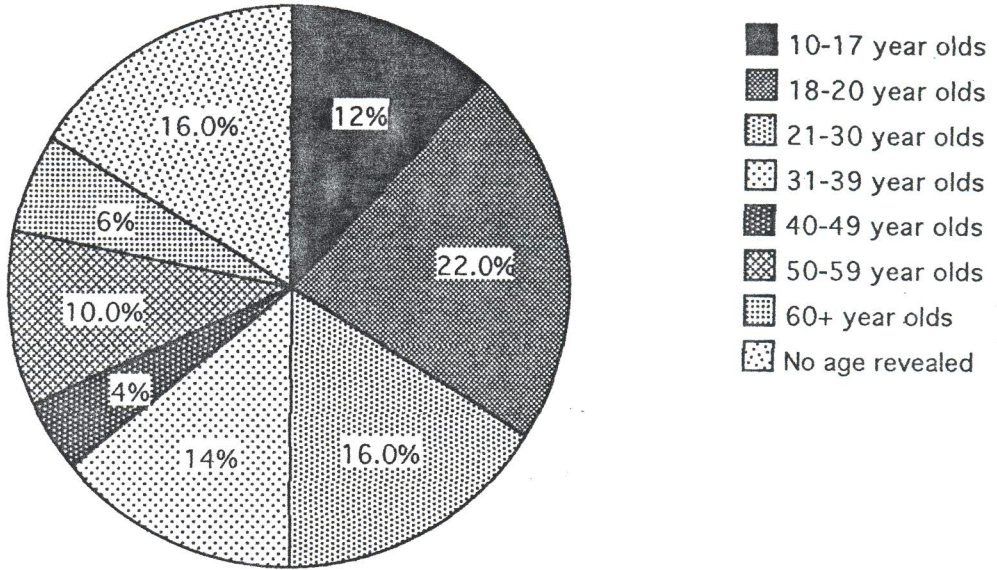
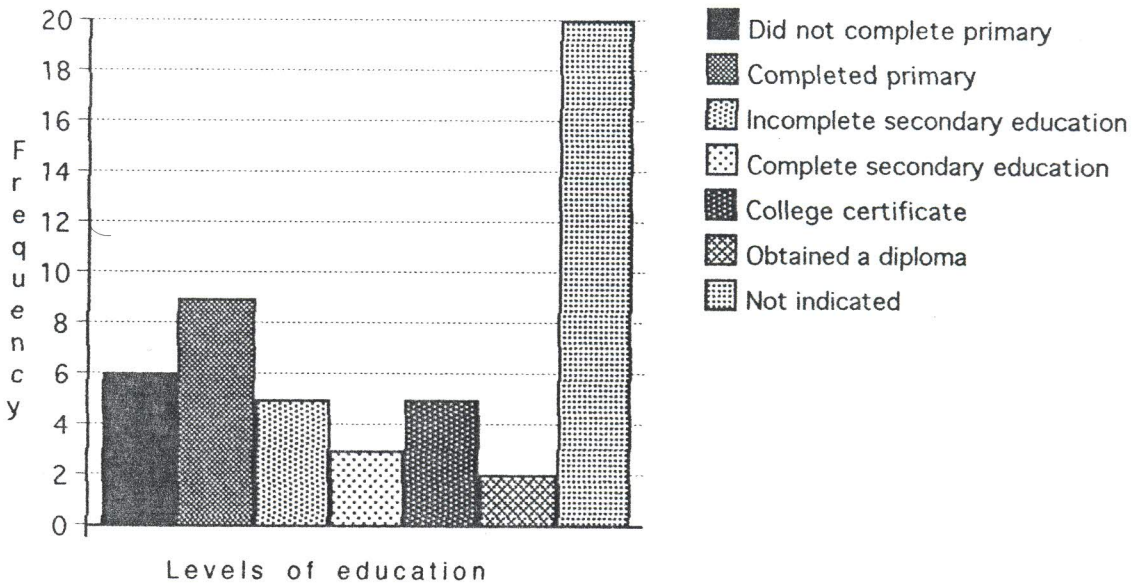


Figure 2: Educational levels of leaders



CHAPTER FOUR

DATA ANALYSIS AND FINDINGS

Introduction

This chapter gives a report of the findings regarding a study into the factors inhibiting the sending out of missionaries among Alebtong churches. Data that was gathered from the verbal interviews of twelve Lay Readers, responses to two questionnaires for 60 leaders and by the 50 selected church members from three churches, and a written record from the provincial missions office in Kampala are analysed in this chapter.

During the time for collecting data for this research; the researcher planned a training seminar for the leaders of the churches in the Parish and a mission outreach within Alebtong. One facilitator in the mission and training was a Nigerian and there was one from Uganda but he had never been in this region of Uganda before. The outcome of their interaction with the Christians and the community leaders made many of these people who have never been outside Uganda aware that their region is greatly blessed by the Lord in food supplies and has great potential to minister to the physical needs of the people in areas with shortage of food. In their letter to NEGST attached in the appendices it can be observed they are confident of making contributions to the needs in other parts of the world.

During the exercise of collecting data the researcher discovered great potential of musical performances and drama that could be taped for televisions and radios and missionary films. This is what the researcher wants to find out if it could substitute sending out missionaries.

The basic assumption with which the researcher went into the study was that the major factor inhibiting the sending out of missionaries among Alebtong churches was lack of financial resources. The result of verbal interviews conducted among the twelve Lay

Readers and other church workers also reveal that 100% of all the officers who were interviewed have the opinion that the financial factor is what inhibits the sending out of missionaries among these churches.

But it was only when a critical analysis based on the research questions was done that any conclusions could be made.

Questions in the questionnaires tried to answer five research questions,

Research Question 1: What is the understanding of the Christians and their leaders in this Parish towards missions?

The researcher sought to answer this question from the following sources:

- i) Answers to Question No. 15 in the questionnaire that was administered to the 60 leaders. The question was: "What do you think the Christians in your Parish understand about missions?" and,
- ii) Answers to question No. 4 in the questionnaire of which a sample has been given as Appendix ii that was administered to the 60 leaders and the 50 church members. The question was " is it right for our church to begin sending out missionaries?"

The findings

Answer to question No. 15 in the questionnaire for leaders indicate that the leaders realize they themselves and Christians in their churches have a responsibility to missions. But the answers of the leaders indicate the leaders think that the Christians have a vague idea of what their responsibility really requires. For examples some leaders answered that their church members think supporting mission work is simply giving moral encouragement to missionary candidates.

Answers to question No. 4 in the General Questionnaire can be found in the table below:

Table 4: Acceptance for Sending Out Missionaries:

	YES		NO	
	Frequency	Percentage	Frequency	Percentage
CHURCH FROM GROUP A	19	95	1	5
CHURCH FROM GROUP B	17	94	1	6
CHURCH FROM GROUP C	12	100	0	0
TOTAL	48	96	2	4

Table 5: Acceptance for Sending Out Missionaries among the 60 Leaders:

60 Leaders; 5 @ from the 12 Alebtong Churches	YES		NO	
	Frequency	Percentage	Frequency	Percentage
	58	97	2	3

Discussion of Findings

Ninety-five of the total population that represented the church that was representing group A indicated acceptance for their church to send missionaries. 94% and 100% of the total populations that represented the churches in groups B and C respectively indicated that it was right for their churches to send out missionaries.

In summary: 48 respondents of the total of 50 respondents that represented churches in groups: A, B, C; or 96% of the respondents indicated acceptance for their churches to send out missionaries.

Only 4% of the total population of all the church members indicated that it was not right for their churches to send out missionaries. Three percent of the total population for all the leadership indicated the same. The following reasons were given by these leaders and church members for rejecting that their churches should attempt to send out missionaries:

- (i) It is impossible because the churches cannot meet the financial requirements for sending out missionaries;
- (ii) The Christians in the Parish do not have adequate education to go out as missionaries
- (iii) Language limitation.

In view of these findings we would confidently assert that the understanding of the Christians and their leaders regarding missions is not a factor inhibiting sending out of missionaries. Although many Christians in this parish have a vague idea of what their responsibility towards missions is, they are nevertheless aware that they have a responsibility to it.

Research Question 2 What has been the practice in this Parish regarding missions?

Several questions in the questionnaire for leaders attempted to answer this question directly and indirectly.

Question No. 5 led respondents to indicate that the following groups or associations are active among the twelve churches in the parish:

- a) Sunday Schools
- b) Youth groups;
- c) Mother's union groups,
- d) Drama and choir groups
- e) Girl guides and scouts
- f) Farmers' Association
- g) Adult education and literacy groups
- h) Nursery school

Question No. 10 set to find out the mission of the church to the neighbourhood. The researcher hoped to find some relationship between answers to question 5 and 10.

Discussions of Findings

The result of findings to question No. 10 indicate that among the local churches where the church provided services like a nursery school and where groups and associations like girl guides and scouts worked on community water sources and roads there was often no evangelical outreach associated with the activities of such associations. The literacy and adult education groups do not have evangelism as an agenda and yet such groups meet in church buildings and many non-Christians who do not even attend church services come for such meetings. The choirs and drama groups have great potentials for evangelistic and mission outreaches and could be directed towards that purpose.

All twelve churches have departments of missions but they were not able to point out specifically what they do neither were they able to articulate any immediate plans they have regarding missions for the immediate future.

Mission has not been an on-going activity of the twelve churches. Occasionally a whole parish mission is organized. Sometimes a mission week is observed for the whole diocese and every parish is expected to organize its mission programme. By 1995 the Provincial Mission Co-ordinator reported that. "Every diocese has had evangelistic missions in the last five years alone." These occasional evangelistic missions should be as a climax for on-going missions, but in actual practice mission activities cease until such occasional programmes are organized. Even when such programmes are organized, sometimes some of the missionaries go out to the people with messages other than appeals for conversion.

The writer believes that the whole life of the church should be missioned to the world and that every service which Christians render to the world should demonstrate God's love to the world and express a desire to win them to Christ.

Research Question 3 Are the Christians in the parish aware of the need in the mission fields?

The findings from the research which answers this research questions are reported in the following tables:

TABLE 6: Response to the question whether the Gospel has now been accepted by every nation of the world.

	YES		NO		NOT AWARE		NO RESPO NSE	
	Frequency	%	NO.	%	NO.	%	F.	%
CHURCH FROM GROUP A	8	40	12	60	0	0	0	0
CHURCH FROM GROUP B	4	22	10	56	4	22	0	0
CHURCH FROM GROUP C	1	8	11	92	0	0	0	0
TOTAL	12	26	33	66	4	8	0	0

Table 7: Response by leaders to the question whether the Gospel has now been accepted by every Nation of the World.

Response from the 60 leaders to Alebtong churches	YES		NO		NOT AWARE		NO RESPONSE	
	Frequency	%	Frequency	%	Frequency	%	Frequency	%
	8	13	45	75	3	5	4	7

Discussions on Findings

Tables 6 and 7 show the awareness of the Christians and leaders in Alebtong Churches towards the need for others still to accept the gospel. In Table 6 we find that 40% of all the total population for Group A indicate that the gospel has already been accepted by every nation of the world. This shows that they are not aware of the need for the "unreached" peoples groups to hear the gospel and have their chance to receive or reject it. However 60% from all the total members of the same sample indicate awareness that the gospel has not yet been accepted by all the nations of the world. This population is aware of the need in the mission fields.

In the same way, we observe that 56% of the total population in Group B are aware of the need in the mission field while only 22% are not aware and they think all nations have already received the gospel. These letter respondents would not know anything at all regarding acceptance or not accepting the gospel among nations of the world.

Only 8% from Group C are not aware of the need in the mission fields and think that all the nations of the world have already received the gospel. The rest (92%) are aware that the gospel has not yet been accepted by all the nations of the world.

Of the total population of 50 members that made up the three samples, 66% are aware of the need in the mission fields while 75% of the leaders are aware of the need. We would therefore rule out lack of awareness as a major factor inhibiting the sending out of missionaries.

Tables 8 and 9 instead confirm that the majority of the populations interviewed and the majority of the leaders of the twelve churches are aware of the on-going work of missions around the world.

Table 8: Response to the question whether the Gospel is still being preached as observed among selected church members that represented groups A, B and C:

	YES		NO		NOT AWARE		NO RESPONSE	
	Frequen cy	%	Frequen cy	%	Frequen cy	%	Frequen cy	%
Church from Group A	18	90	1	5	1	5	0	0
Church from Group B	18	100	0	0	0	0	0	0
Church from Group C	10	84	0	0	1	8	1	8
TOTAL	46	92	1	2	2	4	1	2

Table 9: Response to the Question whether the Gospel is still being preached as observed among the leaders.

Response	YES		NO		NOT AWARE		NO RESPONSE	
	No.	%	No.	%	No.	%	No.	%
From the 60 Leaders	55	92	2	3	2	3	1	2

Ninety-two percent of all the members and 92% of all the leaders of the 12 churches are aware of the on-going work of world missions. In their responses to other questions in the questionnaires they have even correctly named many nations which are mission senders and have gone on to identify correctly nations of the world and people groups to which Alebtong churches could possibly send out missionaries as indicated in the following tables.

Table 10: Countries/Continents named for sending out missionaries

Countries, Continents, and Nations named	Indications among the 50 from 3 churches		Indications among the 60 leaders from the 12 churches.	
	No.	%	No.	%
Africa	2	2	10	8
America	20	20	30	25
Arabia	1	1	2	2
Britain	6	6	9	8
Canada	-	-	1	0.5
Egypt	1	1	1	0.5
England	8	8	9	8
Ethiopia	1	1	1	0.5
Europe	6	6	5	4
India	2	2	2	2
Italy	16	16	21	18
S. America	2	2	2	2
Kenya	7	7	4	3
Nigeria	5	5	4	3
Russia	1	1	3	3
Tanzania	-	-	4	3
Teso	2	2	2	3
Uganda	5	5	3	3
West	1	1	1	0.5
Germany	-	-	2	1
Zambia	14	14	4	3
Missing Indication				
TOTAL	100	100	120	100

Each subject in the samples indicated above had the chance of naming two countries, continents or nations. Odd names have been indicated in several places as can be seen

above, but a number of missionary sending countries have been correctly named confirming further the awareness of the Christians from the churches regarding missions. When asked to identify places where Alebtong could send out missionaries, the respondents indicated what can be observed in Table 11 below. The table is only a summary of specific details.

Table 11: Places identified for sending out missionaries from the Alebtong Churches

Places named for sending missionaries	Indication from the 50 representatives Frequency	Indication from Leaders Frequency
Rejected as impossible	2	2
Places within Uganda	10	17
Within neighbouring countries	11	16
Other African counties	8	7
Within America	4	7
Within Europe	7	11
Asia	10	16

Among the 50 respondents from the three samples, two did not name any place for sending missionaries. They considered the task impossible. Two respondents named at least two places and the rest identified at least a place. Among the 60 leaders, two rejected the idea as impossible, fourteen named two places each and the rest named one place each.

One of the places named among the church members and leaders within Uganda is Karamoja. Karamoja is an unreached region of the world and there are many missionaries from other places of the world working within Karamoja. As mentioned in the earlier part of this thesis, one Anglican Parish in the Diocese of Karamoja named Kiro Parish is allocated for support by Lango Diocese in which Alebtong Parish is situated. This is a practical starting point for sending out missionaries from Alebtong Churches.

Unawareness therefore does not seem to be a factor inhibiting the sending out of missionaries. Would it therefore be that there are no individuals willing to go as missionaries to those places named? A survey on willingness to go, for at least a short term mission shows overwhelming willingness to go on the part of the respondents as may be observed in the

Tables below, 92% of all the church members and 94% of the leaders were willing to go.

Table 12: Willingness to go as missionaries:

Category of people interviewed	No. of people willing to go.		No. of people not willing to go.		No indications	
	No.	%	No.	%	No.	%
People from church in Group A	17	85	2	10	1	5
People from church in Group B	17	94	0	0	1	6
People from church in Group C	12	100	0	0	0	0
TOTAL	46	92	2	4	2	4

Table 13: Willingness to go as missionaries as observed among the leaders

The 60 leaders from the 12 Alebtong Churches	No. of people willing to go		No. of people not willing to go		No indications	
	No.	%	No.	%	No.	%
	56	94	2	3	2	3

Research Question 4: "Which are the factors (theological, economic, social, etc) inhibiting the sending out of missionaries among Alebtong churches?"

The findings so far do not show a theological factor inhibiting the sending out of missionaries. The assumption with which the researcher went into the field for this study was that economic underdevelopment of this region and the financial hardships the people are facing is the major factor inhibiting the sending out of missionaries. As already pointed out in the introduction of this chapter, 100% of all the officials of the twelve Alebtong churches indicated that the major factor inhibiting the sending out of missionaries among Alebtong churches is the economic factor.

But the findings reported in Table 14 below suggest that the economic incapability of the churches may not be the major factor inhibiting the sending out of missionaries from Alebtong churches.

Table 14: Summary of indication of willingness to support missionaries who could go out from Alebtong Churches.

SUPPORT PROMISED	LEADERS	MEMBERS FROM GROUP A	MEMBERS FROM GROUP B	MEMBERS FROM GROUP C	TOTAL
Unspecified but indicated willingness to support as need be	32	11	3	10	56
600 to 200,000 Uganda shillings per year.	12	4	13	0	29
Food stuff	2	0	1		3
Pastoral (prayers, ideas, encouragements, visits)	16	5	2	3	26
Undecided	8	0	0	1	9
Unwillingness to give support	0	1	1		2

Some respondents indicated their promise for support in more than one way.

To ensure that respondents were serious about their promises to support missionaries that could go out from Alebtong Parishes, it was indicated to them that a record of their promises would be kept for actual implementation some day. Only nine indicated that they were not yet decided of giving support, two indicated they would not be willing as whatever they raised would be insignificant. But the rest of the 100 respondents, i.e., 91% of all the total respondents indicated willingness to support. An important finding to note here is that financial support can be raised from the churches if proper mobilization is done.

The question is, would adequate financial resources be raised?

The government officers were reserved about availing details of revenue that is collected from the areas where Alebtong churches are located. But indication from such officers point to a possibility of \$24,000 annually. This comes mainly from taxes and market developments. This suggests that there is a possibility of raising about \$12,000 annually if the churches mobilize the resources within this region for mission work.

Within the last ten years alone the people in the region where Alebtong churches are located have lost cattle worth at least \$60,000 to the Karamojong cattle raiders. The researcher himself lost twenty head of cattle in the same area within the last ten years.

If so much financial resources in the region could be recognized after their loss, we should not underestimate the economic potential that still exists. A financial factor does not seem to be the major factor inhibiting the sending out of missionaries.

We would not however like to oversimplify issues here. The fact that there is economic potential within the region does not automatically rule out the fact that economic factors may have a role in inhibiting the sending out of missionaries. With the economic potential, there is need for visionary, charismatic leadership for motivating the members of the communities to bring out whatever is in their possession for mission. The fact that raising local support is a great challenge can be observed from Rev. Stephen Mungomas' budget for the provincial mission budget for the Decade of Evangelism. He expected to raise only \$6,000 out of the total of the \$50,000 locally (Mungoma 1995, 5).

Certainly it is only when people are won for a cause that they can sacrifice their material possession for that cause. The church members know that the Bible commands them to ensure that the great commission is carried out (Matt 28: 19-20). But without leadership, no organized effort towards that can be realized. An understanding of leadership which comes from the reading of Clinton's book, The Making of a Leader, is that, "Christian leadership is a dynamic process in which a man or woman with God-given capacity and responsibility influences a specific group of God's people towards God's purpose for the group" (Clinton 1993, 8).

We have found that the people in Alebtong church realize that God has called them to be the instrument for the salvation of other people around them and those to the outermost parts of the earth. We would therefore strongly suspect that Alebtong Churches are in need of leadership that would influence them to put to use whatever resources God has provided within their reach for that purpose.

During this study, the researcher sought to find out whether clear leadership exists within Alebtong Churches. By asking who they would like to organize the mission work in

the parish, the researcher had expected to find out how leadership was functioning there.

The result of the findings are recorded in Table 15.

Table 15: Indication of who the respondents would like to lead/organize mission work in the Parish:

NAMES/PERSONS	CATEGORIES			TOTAL	LEADERS	OVER ALL
	GROUP A	GROUP B	GROUP C			
God	-	-	5	5	4	9
Lay reader (Obangakura)	-	-	1	1	-	1
Parish priest & lay readers	-	-	2	2	5	7
Rev. Alfred-Okodi-Acur	13	13	2	28	32	60
Charles Oello Ogal	1	-	-	1	2	3
George Odongo	2	-	-	2	-	2
Nakol Obira	-	1	-	1	-	1
Diocesan Bishop	3	3	-	6	4	10
Mother's Union	-	1	-	1	2	3
Bishop William Okodi	1	-	-	1	3	4
Mission leaders for the 12 churches	-	-	-	-	3	3
No response	-	-	2	2	5	7

The Finding:

Fifty-five of all leaders and church members selected in the study indicated the name of the researcher as someone they would like to organize the church for missions. The Diocesan Bishop and another Bishop who is himself a son of the area was named amongst those wanted to organize mission work in the parish. Only three in 110 times was the mission leader named; nine in 110 times God was named! No clear indication was made of a woman or a man from the parish.

Discussions of Findings

There is no clear leadership for mission work in the parish; if such a leadership existed, it would have been clearly indicated. Leadership does not only seem to be lacking for organizing mission work, but it is lacking in the entire life of the church as expressed in financial handicap and lack of vision. The answers from the 60 leaders to a question that sought out the plans the churches have for the immediate future indicated that there is generally a lack of vision and planning.

The question was "what plans does your church have for the immediate future" (Evangelistic or any other activities)? The answer from one of the four churches that have had their land and building already consecrated was to begin making bricks for a permanent church building. The answer from two of the other eight churches that have yet to have church land and building consecrated is to have them consecrated in the near future. All the other nine churches indicated that they have no plans for the immediate future. None of the twelve churches indicated only plans for evangelistic activities or any other programmes for human development. The leaders are providing more of administrative and managerial services and not much leadership service is manifested. There is no indication of any clear visionary leadership. Lack of leadership is therefore the main factor inhibiting the sending out of missionaries among Alebtong churches.

The study also found that there was no clear leadership development strategy nor adequate leadership training for the church leaders.

Table 16 below shows the educational level of the Christians in the parish as compared with that of their leaders. Leaders are split into two: Those who provide pastoral leadership, the twelve Lay Readers and the 48 consisting of; woman, youth, mission and lay leaders.

Table 16: Educational level of church members & their leaders

EDUCATION LEVEL	THE 50 SELECTED CHURCH LEADERS		12 LAY LEADERS FROM THE 12 CHURCHES		OTHER LEADERS 48	
	Frequency	%	Frequency	%	Frequency	%
Not indicated	20	40	0	0	10	21
Did not complete Primary Ed.	6	12	2	17	6	13
Completed Primary Ed.	9	18	1	8	25	52
Incomplete Secondary Ed.	5	10	2	17	2	4
Elementary Theol.Ed. stage 1	-	-	1	8	-	-
	-	-	2	17	-	-
	-	-	3	25	-	-
Completed Secondary Ed.	3	6	1	8	1	2
College or University Certificate	5	10	-	-	2	4
Dip. in Education	2	4	-	-	2	4
B.A, BD etc	-	-	-	-	-	-
MA, MD, Mth etc.	-	-	-	-	-	-
TOTAL	50	100	12	100	48	100

Although the pastoral leadership is important for church life, the findings from the study show that such leadership has an educational level below most of the Christians they are leading. This is certainly reflected in the poor leadership observed and an important factor inhibiting the sending out of missionaries among these churches.

We have so far found out that lack of leadership and vision is a major factor inhibiting the sending out of missionaries among Alebtong churches. We had also tried to find out if spiritual immaturity was an important factor inhibiting the sending out of missionaries. The research expected that Question No. 5 would help us discover the spiritual level to the churches.

Research Question No.5: "Do the Christians in this Parish need to be "re-evangelized"?"

The followings were some of our findings in answer to this research question.

- (i) There are prayer meetings for Christians who are born again held in some of the Alebtong churches.
- (ii) There is evidence of born again people in every one of the twelve churches.
- (iii) Some members of Alebtong churches go to town once a month to attend the fellowship for the East Africa Revival team of Lango Diocese: Re-awakened fellowship.
- (iv) There were once Bible studies organized in at least four of the churches although by the time of this study they had ceased.

Discussions on the Findings

We still need intensive evangelistic activities among a large percentage of the church members in Alebtong churches but there is no indication that the whole church needs to be re-evangelized. There is a good percentage of born again Christians who can go out as missionaries or can support mission work by prayer and giving if they were organized. We would therefore not say that the factor inhibiting the sending out of missionaries among Alebtong churches is that the Christians there still need to be re-evangelized before they can send out the missionary. What is most needed instead is leadership for the mission task.

CHAPTER FIVE

CONCLUSIONS AND RECOMMENDATIONS:

Introduction:

In this chapter a recapitulation of the earlier chapters and recommendations will be made. This will include a concise summary of the findings, conclusions and discussion of the implications for such findings and recommendations that will include suggestions for further research.

The problem with which this research is concerned is a study into the factors inhibiting the sending out of missionaries among Alebtong Churches and their implications for world missions. The purpose of this study is to expose the factors inhibiting the sending out of missionaries among churches in Alebtong Parish and to make recommendations for appropriate steps to be taken.

The significance of this study is that it exposes the factors inhibiting the sending out of missionaries among the churches in Alebtong and gives recommendations which when implemented would help the churches to begin sending out missionaries. Another importance of this study is that it will guide other churches not yet sending missionaries in discovering factors inhibiting them from doing so and what they can do to begin sending out missionaries.

It is the hope of the researcher that the contribution of this study in the missiological field is that the study into the factors inhibiting the sending out of missionaries among churches will be found out to be an important missiological method for getting the churches not yet involved in sending out missionaries to begin doing so.

It is the opinion of the researcher that there has been a great amount of concern and challenge for churches not sending out missionaries to begin doing so, but there has not

been adequate corresponding effort to attempt to understand and combat the factors that are hindering such churches from sending out missionaries. This study is a contribution towards that desired effort.

Before going into the field, five areas of literature were reviewed : (a) The needs in the mission fields; (b) world missions and the local church; (c) financing missions; (d) leadership needs and human resources requirements; (e) other ways of being involved in world missions. The literature reviewed clearly expresses that there is great need in the mission fields. The implication for such needs is that world missions is the responsibility of every local church and every individual christian yet such mission task demands great financial investments and leadership provision that most writers seem to take for granted. Many writers suggest that these resources are available in every local church. Other ways of being involves in missions other than evangelistic outreach such as a social services approach are also discussed.

The questions this study sought to answer were:

- (1) What is the understanding of the Christians and their leaders in this Parish towards missions?
- (2) What has been the practice in this Parish regarding missions?
- (3) Are the Christians in the Parish aware of the need in the mission fields?
- (4) Which are the factors (theological, economic, social, etc) inhibiting the sending out of missionaries among the Alebtong Churches? (5) Do the Christians in the Parish need to be "re-evangelized"? (6) what realistic solutions would be suggested for overcoming the factors inhibiting the sending out of missionaries by the churches?

The instruments which were administered to answer the research questions include a questionnaire which was administered to both the 60 leaders and another 50 subjects that were selected using a random sampling design and interview questions administered to the

local government authorities, Parish, Diocesan and Provincial church leaders; a written report for the provincial missions department was also used.

Summary Findings

In answering the research questions, it was found out that:

1. There was a general belief among all the leaders that the factor inhibiting the sending out of missionaries among Alebtong Churches is financial.
2. Leaders indicated that they themselves and the Christians in their Churches have a responsibility to missions. But the leaders generally think that the Christians have a vague idea of what that responsibility really requires.
3. Ninety-five percent of all the members from group A, 94% from group B, 100% from group C and 97% of all the leaders accept that it is right for Alebtong to begin sending out missionaries.
4. Only 4% of Christians and 3% of all the leaders who responded to the questioner indicated that it is not right for Alebtong Churches to begin sending out missionaries. They give the following reasons for their opinion:
 - a) The Churches cannot meet the financial requirements for sending out missionaries.
 - b) The Christians in the Parish do not have adequate education to go out as missionaries.
 - c) Language limitation inhibits going out as missionaries.
5. With the existence of groups and associations listed in Chapter Four in answer to research question No. 2, together with the dynamic body of born-again or "saved" people in the churches there is great potential for missions and evangelistic outreach but it is not being mobilized.
6. Tables No. 6 and 7 in Chapter Four show that the Christians in Alebtong Parish and their leaders are aware of the needs in the mission fields for preaching to continue.

7. Table 11 in Chapter Four only indicates a summary of places that have been identified for sending out missionaries. But details from which the summary is made indicate awareness of the respondents of the unreached peoples groups in Uganda, neighbouring countries and other countries of the world that could be reached by Christians from Alebtong churches.
8. It was found that the Christians and their leaders are to some reasonable extent aware of the on-going world missions. This finding is recorded in Tables 8, 9 and 10.
9. Ninety-two of all 50 people and 94% of all 60 leaders who answered the questionnaire were willing to go out for at least short term missions. This indicates that there is great potential of manpower for work force in missions.
10. It was also found out that there is great potential of economic and material support for mission work. Table 14 shows the willingness that was indicated for financial support of mission work. The opinion of the leaders and the assumption with which the researcher went to the field that the major factor inhibiting the sending out of missionaries among Alebtong Churches is financial was not confirmed.
11. The researcher also identified the musical and artistic potential of the people in these churches for mission work.
12. There were no indications of plans or visions for mission or evangelistic activities among the churches.
13. No prominent leaders and missions mobilizers were identified from among the membership of Alebtong Churches. Table 15 does not help us to identify such a leader as it would have if such a leader existed from among the respondents.
14. On leadership development or training:
 - a) No leadership development strategy was identified.
 - b) No leadership training for church life and missions was identified.

- c) The Lay Readers are less educated than the majority of the Christians they are leading.

15. It was found out that a biblical atmosphere of praise and worship exists in the church, groups and associations that could provide opportunity for developing personnel for missions, but no programme for equipping people in the local churches for missions was identified.

Conclusions and Suggestions for Implementations

1. The study has found out that the major factor inhibiting the sending out of missionaries among Alebtong Churches is the leadership inability to mobilize for missions.
2. There is a potential workforce for missions that could be realized with visionary leadership and human resource development through trainings, seminars & systematic Bible studies.
3. There is a potential for economic and financial resources that would support mission work if the churches paid some attention to community development.
4. The following recommendation would help Alebtong Churches to begin sending out missionaries if they are prayerfully implemented with the cooperation of: Aloi Archdeaconary, Lango Diocese, the Province of the Anglican Church of Uganda and the Universal Church, the total body of Christ:

Recommendations

1. Alebtong Churches should urgently embark on training the present leadership. The training should be designed to help them to provide better leadership for the entire life of the church including worship, proclamation of the gospel and mobilization for missions.

2. The Churches should disciple men and women and encourage them to use their gifts and talents within the body of Christ.
3. Alebtong Churches should identify two un-reached "people' groups" and adopt them. By adopting a people group I mean taking spiritual responsibility like praying for them etc. Here the researcher suggests the Karamojong' of Uganda because it is the nearest people group to them geographically and the Lango of Sudan because they speak nearly the same language and they are ethnically related although seperated from each other for centuries now. The Alebtong people are also Lango people but they do not know each other.

This would be implemented in the following ways:

- a) Systematically organized prayers for the adopted people
- b) The use of the already existing initial point of contact the Lango Diocese of Uganda has with Kiru Parish in Karamajong' Diocese as a starting mission base for Alebtong Churches in Karamoja.
- c) Identifying Christian teachers to be trained and sent to go and teach in the Kiru area of Karamajong' working as missionaries with the already existing Pastor in Karamajong'.
- d) Christian businessmen and women could identify trading opportunities with Karamoja where there is serious need for food items grown in Lango and as they trade with contact established through the missionaries, Karamoja could be effectively reached for Christ.
- e) Through Alebtong, the Diocese of Lango in Uganda should seek to establish contact with the Lango of Sudan.
- f) Alebtong churches could work towards identifying the felt needs of the people of Lango of Sudan.

- g) They could then work with the entire body of Christ to make contributions towards meeting the felt needs of the people and this could be a starting point for a mission outreach of Alebtong churches to Sudan.
4. A programme for community development, leadership training and development, theological education and missionary training ; General Education of man power development should be immediately developed.
 5. There is need to expose Alebtong Churches to writings and experiences of the churches about world missions. Publications sharing the experiences of the churches could also be made in some of the publications listed in Appendix (iv)
 6. Alebtong Churches should seek help from groups focusing on unreached people groups listed in Appendix (v). The help may include: information source advice, identification of partners in prayers and mission to the Lango people of Sudan.

Recommendations for Further Research

The research proposes new areas for further study that would help Alebtong Churches and the Church in Lango Diocese in general in sending out missionaries.

- 1) What is the strategy for reaching the Lango of Sudan through the church in Lango of Uganda?
- 2) A study into the leadership selection, training and development among the African rural churches.
- 3) How would the local church in the African rural setting be equipped for mission outreach that meets the physical as well as the spiritual needs to those in the mission field?

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APPENDIX 1: QUESTIONNAIRE FOR LEADERS

1. How long has your church existed? _____ (Years)
2. Estimated number of registered church members _____
3. Estimated number of regular attendants _____
4. Estimated percentage of active members _____
5. Which groups or Associations is your church currently having? Tick:
Sunday School {} Youth {} Prayer {} Women fellowship {} Men's fellowship {}
Drama {} Choir {} Girls Brigade {} Girls Brigade Scouts {} Mission {} Others ---
6. Number of church Workers? _____
7. If the number is not enough why?
(a) No training {} (b) Not interested {}
(c) Too busy with their own work (d) Poor or no pay
() etc -----
8. i) There is a bible study Yes {} No {}
ii) If there is : how many per week _____
iii) How many groups _____
9. i) How many attend your bible studies? _____
ii) Who usually lead it? _____
10. How do people around your church benefit from church? Do. You provide Health service? {} Nursery school {} any others? _____
11. Does your Church have a department of Missions? Yes {} No {}
12. If No Why? _____

13. If your Church has a department of Missions. What does it do?

14. What plans does your church have for the immediate future? NB: May be in Evangelistic or any other activities.

15. What do you think the Christians in your Parish understand about Missions ?_____

16. Do you regard their giving to be the best within their means?

17. If your Church income is for example 100 Shs. How do you break it up for your Church Ministries

AMOUNT

MINISTRIES

TOTAL 100 Shs.

18. What other sources of income does your Church have other than offertory?

19. What has been your training?_____

20. In what other areas do you think you would training?

APPENDIX II: GENERAL QUESTIONS FOR CHURCH LEADERS AND OTHER CHRISTIAN

Name (Optional) _____

Sex _____ Age _____ Educational level _____

Profession/Work _____ Role in the Church _____

Answer these Questions:

1. The Gospel has now accepted by every nation of the world Yes/No.
2. The Gospel is still being preached among some ethnic groups who have not yet received it. Yes/No
3. Name two countries or continents where missionaries come from _____ and _____
4. Is it right for our Church to begin sending Missionaries?
Yes/No.
5. If Yes? Where? _____
6. If No give reasons why we should not

7. Would you be willing to go as a Missionary? Yes/No
8. If No why? _____
9. What would you do or give to support a Missionary from our Church? _____
10. Who would you like to organize the Mission work in the Parish _____

APPENDIX III: GUIDE LINES FOR INTERVIEW QUESTIONS:

1. To the 12 lay leaders
 - (i) Develop a rapport
 - (ii) Find out from them what they think about missions
 - (iii) Find out from them what they think about the responsibility of the church towards sending out missionaries
 - (iv) Find out what they think is the major factor inhibiting their churches from sending out missionaries
2. To the Government Administrators/Chiefs
 - (i) Develop a rapport
 - (ii) Find out from them if the taxes are over burden tko the people so that they have financial difficulties
 - (iii) Find out if the people of Alebtong have financial potentials to support mission work.
3. Diocesan and provincial church leaders:
 - (i) Develop a rapport
 - (ii) Find out the plans they have for missions.
4. No writing except when allowed.

APPENDIX IV: PUBLICATIONS ON MISSION WORK:

Alebtong Churches needs to be in contact with the whole body of Christ by writing and publishing their experiences while also reading reports included in some of the following and other like them:

AD 2000 Global Monitor
P.O. Box 129
Rockville, VA 23146

Global Church Growth
P.O. Box 145
Corunna, IN 46730

Christianity Today
465 Gundersen Drive
Carol Stream, IL 60188

International Bulletin
of Missionary Research
490 Prospect Street
New Haven, CT 06511

Church Around the Work
P.O. Box 220
Wheaton, IL 60189

International Journal
of Frontier Missions
7665 Wenda Way
El Paso, TX 79915

Evangelical Missions Quarterly
Evangelical Missions Information
Service Inc.
25 W. 560 Geneva Road
P.O. Box 794
Wheaton, IL 6018

Missiology
616 Walnut Avenue
Scottsdale, PA 15683-1999

Stewardship Journal
745-C Mountain Wood Road
Charlottesville, VA 22903

World Christian
P.O. Box 3278
Ventura CA 93006

Mission Frontiers
Bulletin of the U.S Centre
For World Mission
1605 Elizabeth Street
Pasadena, CA 91104

APPENDIX V: SOME OF THE ORGANIZATIONS FOCUSING ON THE UNREACHED PEOPLES GROUPS

The followings are some of the organizations focusing on the unreached people groups.

Alebtong Churches could seek help from them towards reaching the Lango of Sudan.

They are:

A.D 2000 Beyond Movement
(Lvis Bush)
2860 South Circle Drive
Suite 2112
Colorado Springs, Co 80906

AD 2000 Unreached peoples
Network
(John D. Robb)
121 East Huntington Drive
Monrroia, (A 91016-3400

Adopt -A- People Clearing House
(Frank Kaleb Jansen)
P.O. Box 129
Colorado Springs, Co 80901-1795

Global Evangelization Movement
(Dr. David B. Barret)
P.O. Box 129
Rockville, VA 23146

WEC International
(Patrick Johnstone)
Bulstrode, Gerrards Cross
Bucks SL 857, England

Mission to Unreached Peoples
(Dr. Danny D. Martin)
P.O. Box 45880
Seattle, WA 98145-0880

The Peoples Information
Network (Pin)
(Dr. Ron Rowland)
7500 W. Camp wisdom Road
Dallas, TX 75236

The Sentinel Group
(George Otis Jr.)
P.O. Box 6334
Lynnwood, WA 98036

U.S. Centre for World Mission
(Mobilization Division)
1605 elizabeth Street
Pasadena, CA 91104



NAIROBI EVANGELICAL GRADUATE SCHOOL OF THEOLOGY

P.O. BOX 24686, NAIROBI, KENYA-Tel: 882104/5-882038 FAX: 254-882906

(A Project of the Association of Evangelicals of Africa and Madagascar)

29th Jan. 1996

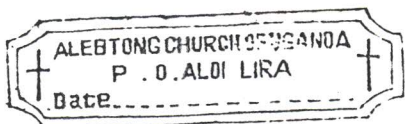
TO WHOM IT MAY CONCERN

The bearer of this letter, Mr Alfred Acur-Okodi, is a student at Nairobi Evangelical Graduate School of Theology and is doing research towards the completion of the Master of Arts in Missions programme. *The Research is on "Factors Inhibiting Sending Out Missionaries Among Alebtong Churches".*

The school will very much appreciate whatever assistance you can give to his research.

Sincerely,

Earle A. Bowen, Jr., PhD
Academic Dean



St. Philips Church of UGANDA
MUSONGI PARISH
P.O. BOX 434, LIRA
UGANDA.

To Rev Alfred Aced

25.12.1995.

The Rev. KENNETH BUTCHER.

On my behalf, and the entire Christians of Alebtong Parish do very much appreciate your visit and work amongst us. However you were not able to visit all our churches which are 14 under this Parish, but you were able to visit only 2.

From your visit to us with a team from N.E.A.S. comprising of Rev Kenneth Butcher, Pastor Francis Klamukota, Mrs Deborah Aced, and Rev Alfred Aced who led the team, we would like to make the following observations:

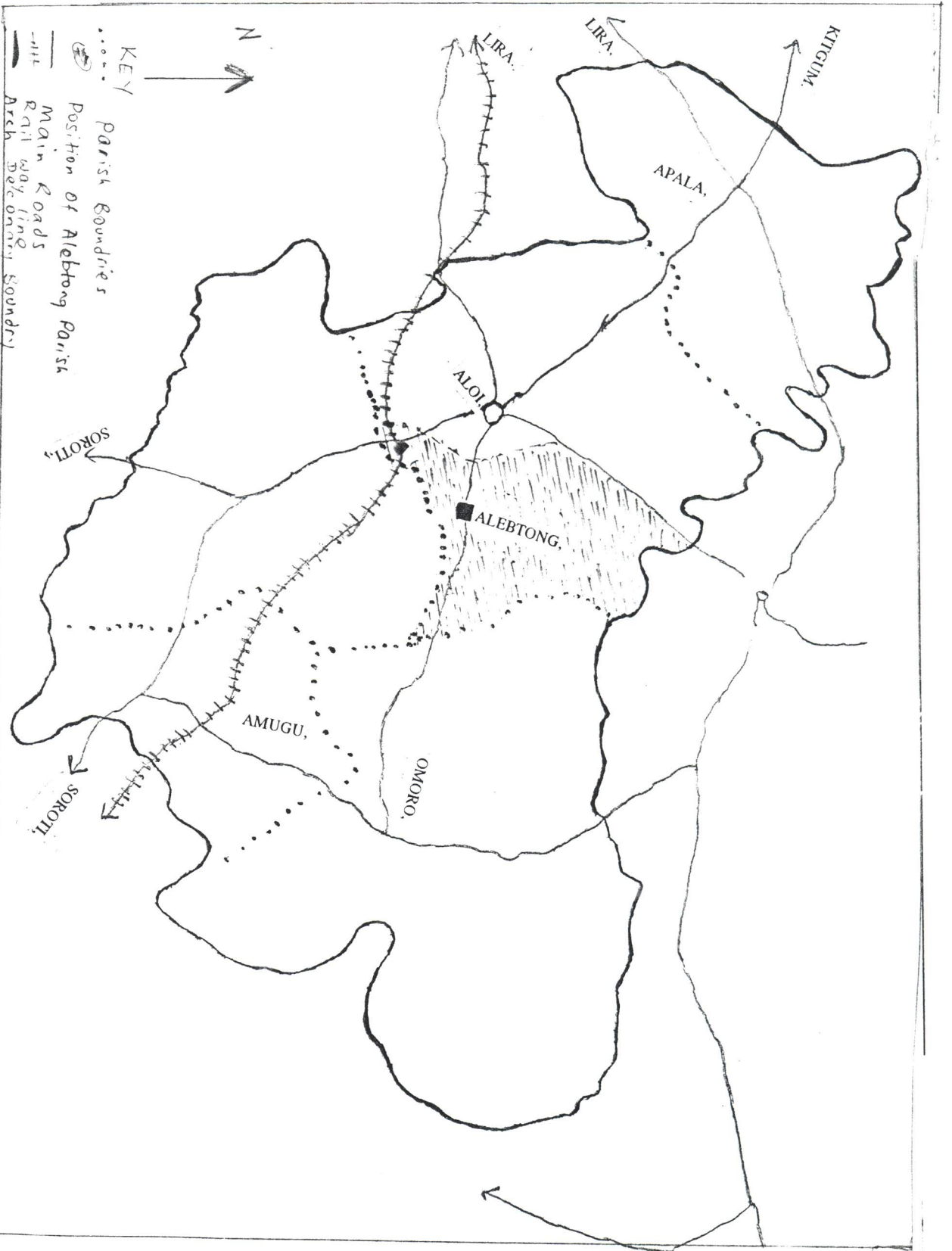
- (a) You became a member & part of us.
 - (b) We ~~trust~~ are looking forward to your fellowship for the visit.
 - (c) We trust when you go back home, our church and the School become partners.
- It is desirable that we can benefit so much from each other through your initiative and that of Rev. Alfred Aced, and it is a great privilege for the church in Africa to be in fellowship with each other.

We suggest you identify your needs which we could contribute towards and that you might have identified our needs that your church back home may contribute towards.

May GOD keep you with us and take you back home safely.

[Signature]
Tom Omeru-Dred,
CHAIRMAN

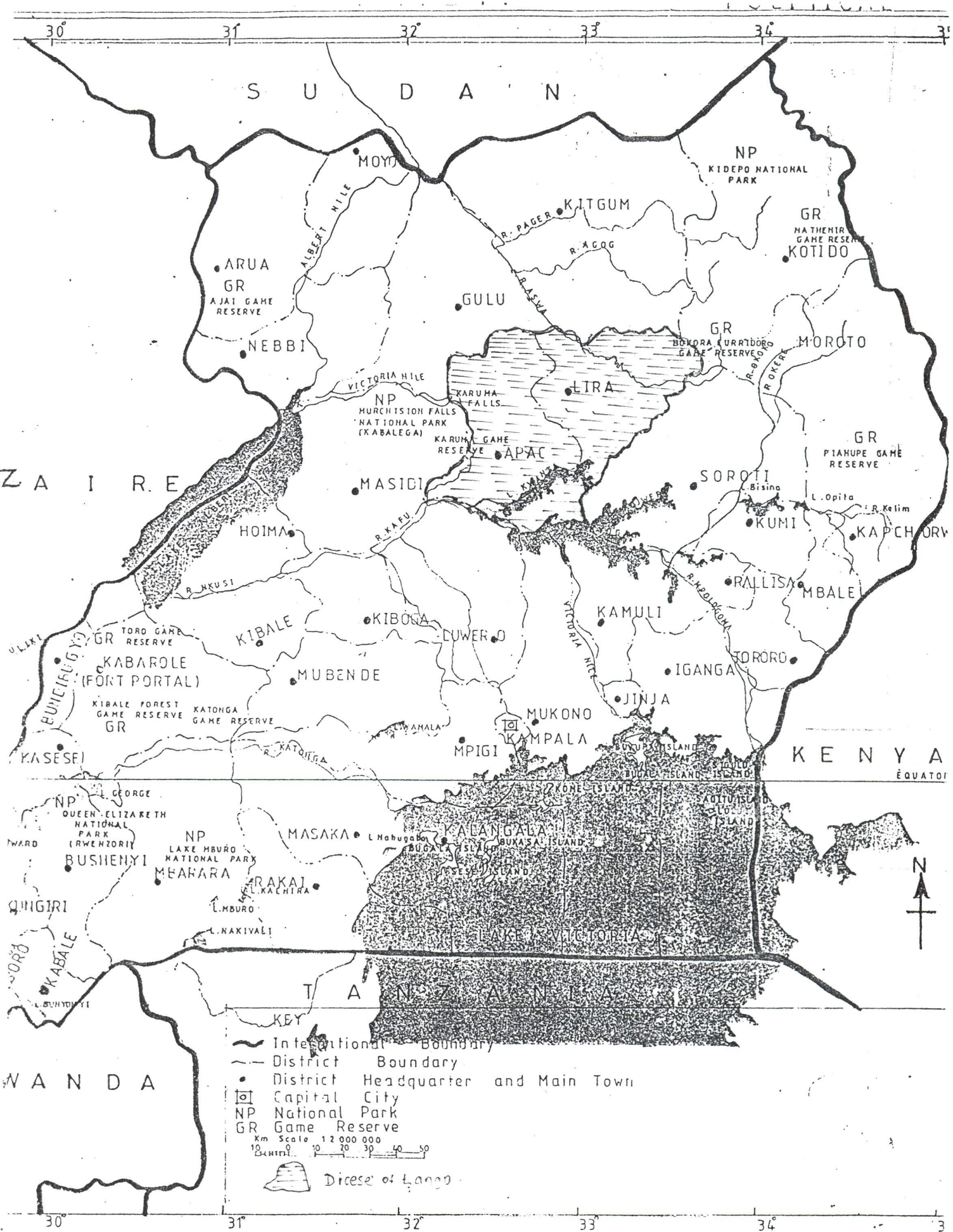
ALEBTONG PARISH IN ALOI ARCH DECONARY



KEY
..... Parish Boundaries
□ Position of Alebtong Parish
—— Main Roads
——+—— Rail way line
——>—— Arch Deconary Boundary

OF THE DIOCESE OF LANGO

IN UGANDA



KEY

- ~ In festational Boundary
- - District Boundary
- District Headquarter and Main Town
- ☐ Capital City
- NP National Park
- GR Game Reserve

Km Scale 12 000 000
 10 20 30 40 50
 Miles 10 20 30 40 50

Diocese of Lango

VITA

Rev. Alfred Okodi Acur was born on December, 25th 1954 in what was Lango but is now Lira district of Northern Uganda. His parents, Mikayo Twoni and Joyce Norah Acen were by then working with Lango district Administration. His father is now a pastor in Elim Pentecostal Church and his mother is a women's leader and a treasurer in the same church. He is the sixth born of his father, but first born of his mother. His brothers and sisters are pastors, school teachers and administrators and some are still in schools.

From 1971 to 1974, he attended Dr Obote College Boroboro, Lira and obtained the East African Certificate in Education. It was also there that he gave his life to Jesus Christ. Between 1975 and 1976, he attended Kitgum High School, Kitgum and obtained the East African Advanced Certificate in Education. He was head prefect and chairman of the Scripture Union at Kitgum High School. From 1977 to 1979 he attended the National Teachers College Kyambogo, Kampala and obtained Makerere University Diploma in Education. While there he served as chairman of the Christian Union. He got married to Deborah on Dec. 22nd, 1979 and they now have two daughters and three sons. Between 1979 to 1985 he taught at Lira Town College, served as Boarding Superintendent, Deputy Headmaster, and presented Lira Town College at the Uganda schools National Music Festivals from 1980. He was then appointed and served on National Curriculum Development Panel, secondary school's music section.

From 1985 to 1987, he was Headmaster at Ibuje Secondary school, Apac. He later attended Bishop Tucker Theological College Mukono, Kampala and obtained a Bachelor of Divinity degree. From 1991, he served as Chaplain at Dr. Obote College, Boroboro, taught at St Kathrine Girls Secondary School and at the National Teachers College Ngetta. From 1992 up to 1994 he worked for Food for the Hungry International as coordinator for Community Health Evangelism. He was ordained Deacon on Dec. 15th 1991 and made priest on Dec. 19th 1993 by Rt. Rev. Medi Otim Bishop of the Anglican Diocese of Lango, Church of Uganda. From 1994 to 1996 he attended N.E.G.S.T. and obtained Master of Arts degree in Missions.