

*NAIROBI EVANGELICAL GRADUATE
SCHOOL OF THEOLOGY*

*Contribution of Rwankuba Bible Institute Graduates to the
Extension of Grace Community Churches in Rwanda
Between 1992-2005*

*BY
JEAN RUDASUMBWA*

*A Thesis Submitted to the Graduate School in Partial
Fulfillment of the Requirements for the Degree of Master of
Arts in Christian Education*

JULY 2006

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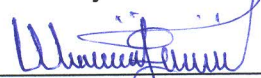
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July, 2006

Student's Declaration

CONTRIBUTION OF RWANKUBA BIBLE INSTITUTE GRADUATES TO THE EXTENSION OF GRACE COMMUNITY CHURCHES IN RWANDA BETWEEN 1992-2005

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

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

Signed

A handwritten signature in black ink, appearing to read "Jean Rudasumbwa" followed by a stylized monogram "RJY". The signature is written over a horizontal line.

Jean Rudasumbwa

July, 2006

Abstract

This study explored the contribution of “Institut Biblique de Rwankuba” (IBR) graduates to the extension of Grace Community Churches in Rwanda. Selected stakeholders were national leaders, regional leaders, and local church leaders of the towns of Kigali, Ruhengeri, and Gisenyi. Data were collected through open-ended questions and face-to-face interviews with twenty-one participants. Responses from the participants were noted down and read back to the participants for confirmation purposes. Observations were done during data collection period.

The findings revealed that the contribution of the IBR graduates to the extension of Grace Community Churches in Rwanda was wide and significant. The study revealed that Grace Community Churches grew and extended from one local church to twenty five local churches, from one geographical area to different geographical areas in Rwanda. This extension had happened due to the Rwankuba Bible Institute graduates’ involvement in the interrelated activities of evangelism, preaching, teaching, leadership development, discipleship and pastoring local churches.

A visual theory of the interrelated and interdependent Christian ministerial activities in the extension process of Grace Community Churches was advanced and explained. Recommendations to the IBR graduates and to Grace Community Churches in Rwanda were made for increasing IBR graduates’ contribution to the extension of Grace Community Churches in Rwanda in the context of post-war in Rwanda and in the region.

Dedication

This work is dedicated to:

My dear and beloved and loving wife Theresa N .Rudasumbwa

- Our parents: Tali Birikunzira and Elivera Kabuze
- The late Abraham Rudebeka; and Perusi N.

My dear daughters and sons, my son in-law and my grand children:

- Mrs. Experance Tumaini, her husband Gladstone Dusabimana and my grand-children Celina Isimbi and Tracy Dusabiman
- Mary Grace Baraka
- Jeannette Nyiramahoro
- Gady Migisho Rudasumbwa
- Jean de Dieu Munezero Rudasumbwa
- Janvier Nyiramashuri
- Emmanuel Kwizera Rudasumbwa
- Joel Ntihakuka Rudasumbwa

My brother and my sisters, and my brothers and sisters-in-law

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I am grateful to my children who have been supportive in enduring our race during my studies at NEGST. Finally, I am very grateful to my beloved wife Theresa N. Rudasumbwa for her love, support, patience, and hard work in school and in serving our home. May Lord Jesus grant her joy, peace, and all blessings in our future ministry.

List of the acronyms

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1. AIDS:	Acquired Immune-Deficiency Syndrome	48
2. CEBCE:	Communauté des Eglises Baptistes a l'Est du Congo	1
3. CBFMS:	Conservative Baptist Foreign Mission Society	1
4. CEGR:	Communauté des Eglises de Grace Au Rwanda	1
5. HIV:	Human Immune-Deficiency Virus	48
6. DRC:	Democratic Republic of Congo	1
7. DVCAA:	Deputy Vice Chancellor for Academic Affairs	21
8. IBR:	Institut Biblique de Rwankuba	1
9. MBSP:	Mobile Bible School Program	38
10. NCMPPTP:	New Creation Ministries Pastoral Training Program	38
11. NEGST:	Nairobi Evangelical Graduate School of Theology	21
12. RQ:	Research question	27
13. TEEP:	Theological Education by Extension Program.	38

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CHAPTER 1

INTRODUCTION

Institut Biblique de Rwankuba (IBR) is a Christian institution of the Communauté des Eglises Baptistes a l'Est du Congo (CEBCE) - the Community of Baptist Churches in Eastern Congo - Democratic Republic of Congo. This institution was founded in 1948, and upgraded from a Bible school offering certificate level training to a Bible institute offering a diploma in Biblical studies in 1978. The purpose of Institute Biblique de Rwankuba was to meet the need for qualified pastors and other ministers of the gospel in different ministerial areas of the church.

Institut Biblique de Rwankuba is a ministry that was started by WorldVenture formerly known as the Conservative Baptist Foreign Mission Society (CBFMS), in collaboration with CEBCE. In the same way, WorldVenture missionaries have been partners with group of pastors in planting Communauté des Eglises de Grace Au Rwanda (CEGR). Most of these pastors were IBR graduates.

Institute Biblique de Rwankuba is located in a strategic geographical area in relation to East Congolese churches, Ugandan churches, and Rwandan churches. IBR is situated at Rwankuba-Jomba, Rutshuru District in North-Kivu Democratic Republic of Congo (DRC). There are about 15 kilometers from Rwankuba to the Ugandan border, and about 30Kms from Rwankuba to the Rwandan border. In other words, IBR is located in the

junction of the three countries, and thus has been able not only to train church ministers from the Democratic Republic of Congo, but also those from Uganda and Rwanda Churches. Another key point is that IBR is located in the area where the main language and cultural life is Kinyabwisha (Congolese language that is related to Kinyarwanda language), and Gifumbira (Ugandan language related to Kinyarwanda too). In other words, it is easier for the students from the above geographical areas to communicate with IBR's socio-cultural environment. For these reasons IBR is in a position to produce graduates who are able to go for CEGR church ministries, such as the CEGR extension.

Problem Statement

The CEGR grew from one to twenty five local congregations, including local churches and sub-local churches spread from one geographical area to different geographical areas during the period of 1992-2005 (Nemyeyimana 7 October 2005). The causes of this relatively rapid growth were unclear. Specifically, the precise role of IBR graduates in this church expansion was unknown. A better understanding of the participation of IBR graduates was necessary to allow the researcher to gauge the importance of IBR graduates' contribution to CEGR extension.

Purpose of Study

The purpose of this grounded theory study was to understand stakeholders' perceptions of the efficacy of the participation and involvement of IBR graduates to the extension of CEGR. This study was being conducted

with the assumption that IBR graduates have contributed to the extension of CEGR. As such, the researcher's concern was to find out the activities through which IBR graduates have contributed, and to what extent. Stakeholders were defined as local church pastors, church elders and denominational leaders.

Significance of the Study

This study was important because it would:

1. Motivate those who financially support IBR to go ahead in helping IBR to improve and to continue meeting current needs in terms of qualified ministers of the Church in the current context. This was upon realizing the kind of contribution IBR graduates have been making to the growth of the church, with CEGR as an example.
2. Highlight the church extension activities or church extension tools that seem to be effective for church extension, as exemplified by the example of CEGR.
3. Motivate further research on the contribution of IBR graduates to the extension of the Church in the Great Lakes Region.
4. Provide new insights to other theological bodies such as theological colleges, mission agencies and churches, who are involved in similar studies.

Research Questions

According to Best (1998, 242), "Questions may be theoretical ones ... focused on a particular population or class of individuals..." This study dealt

with IBR graduates' influence in CEGR extension. The study was looking into the areas of IBR graduates' influence through involvement in evangelism, preaching, teaching, training outreach, and discipleship. In order to know the opinions of the CEGR members in relation to the extent that these activities have contributed to CEGR extension, the researcher's attempt was to answer the following research questions:

1. What could be the contribution of IBR graduates, if any, to the extension of CEGR?
2. What area or areas of ministries have significantly influenced the extension of CEGR?
3. How can IBR graduates continue to cause the extension of CEGR in the condition of post-war in the region?

Limitations of the Study

Limitation has to do with "the potential weakness of the study" (Creswell 2003, 148). This study did not allow sufficient time to contact all CEGR's members for interviews. In addition, time did not allow the researcher to collect information about IBR programs and objectives that would influence IBR graduates' performance in contributing to church extension. Therefore this study was limited only to the CEGR leaders at the national level, regional level, and at the local church level of the towns of Gisenyi, Ruhengeri, and Kigali.

Delimitation

In this study, delimitation refers to the areas the researcher did not seek to cover. Indeed, the IBR graduates have been involved in various capacities of CEGR's ministries such as funds development, church building, and so forth. Because of limited time and finances, the researcher did not seek to look into many areas in which the IBR graduates have been involved. This would have cost much time and finances which the researcher did not have. Therefore this study was concerned only with the areas of IBR graduates' involvement in terms of evangelism, preaching, training church leadership, outreach, teaching and discipleship.

Definition of Terms

In order to avoid misunderstanding of the focus of this study the following terms are defined: church, strategies, church extension, congregations, evangelism, outreach ministry, preaching, training and discipleship.

National leaders: This term refers to Legal Representative, Executive Secretary, and all the head of the departments at national level.

Regional leaders: The Regional leaders are overseers of churches that are in a certain administrative region within Rwanda.

Local church leaders: These are pastors and elders in local congregations.

Church: The Church is the gathering of baptized believers; an ordered structured, body of believers; a united body of believers; a brotherhood of believers; a witnessing fellowship of believers; a proclaiming and serving fellowship of believers; or a worshiping fellowship of believers (Shin 1989, 66).

Strategies: This refers to various Christian ministry activities that are done in order to reach the lost with the gospel, to organize them in a congregation (believers' regular meeting for fellowship).

Church extension: In this study, church extension refers to church planting in different geographical areas. This term is used interchangeably with church multiplication.

Congregations: This term refers to gatherings and structured bodies of believers, or a local church in a certain geographical area.

Evangelism: In this study evangelism is understood as "...proclaiming the good news of salvation to men and women with a view to their conversion to Christ and incorporation in his church" (Peters 1981.99).

Outreach ministry: In the context of this study, outreach ministry means different activities that are done to give birth to a new local church.

Preaching: Preaching refers to the activity of communicating God's word to persons with a view that they would respond positively to the message being

preached, and thus would join God's congregation for spiritual growth and Christian life commitment.

Training: This has to do with equipping believers with spiritual means, scriptural knowledge, and practical skills for Christian living and service.

Teaching: Teaching refers to the activity of explaining of the content of Biblical teachings and to the application of the teachings to daily life.

Discipleship: This refers to helping converts grow up in the Christian faith, life and commitment to Christian mission in the world.

National leaders: National leaders refer to Legal Representative, Executive Secretary, Church Growth Department Coordinator, Women Department Coordinator, Youth Department Coordinator, and Management Coordinator.

Regional leaders: This term refers to superintendents or overseers of local churches within on geographical region. Every geographical region has one superintendent/overseer of many local church leaders.

Local church leaders: A local leader has to do with pastors or elders of local congregations.

Youth ministries: In this study, youth ministry refers to youth involvement in concerts, chorals, visitations, personal evangelism, and manual activities in church extension process.

Women ministries: In the context of this study, women ministries include visitation activities, prayer groups, diaconal activities, and personal evangelism.

CHAPTER 2

LITERATURE REVIEW

Uzoagulu (1998, 49) described the importance of literature review as to help the researcher “discover the extent of the work already done in the problem area” In this study the researcher looked at the strategies for church extension as discussed in the literature consulted. The purpose was to get informed on how these strategies work in actual practice (e.g. what evangelism entails) and hence establish their effectiveness. This information (understanding) helped the researcher in formulating the questionnaire for this study and, later, in interpreting the data that this study gathered. As in any other churches, CEGR church extension could only take place if there were prepared ministers behind the extension process. The ministers indeed are prepared in Bible schools.

Contribution of Bible Schools to Church Extension

The ministry of Bible Schools is needed in church extension. The literature that was reviewed in this section focused on the ministry of Bible schools in equipping students intellectually, spiritually, emotionally, socially, and skilfully for different church ministries. The emphasis was on the Bible Schools contribution to church extension by preparing students for evangelism, preaching, outreach, teaching, discipleship, and leadership

training. The IBR graduates have been equipped for such activities in order to have an influence in CEGR extension. Let us start with the need of training.

Need for Bible School Training

The ministry of equipping Bible School graduates for church ministerial activities is vital for the following reasons.

1. Biblical pattern

Equipping ministers for the ministry is a Biblical pattern from the Old Testament to the New Testament. In her description of the basis of the ministerial training from the Old Testament to the present time Mbogo implies that training for the ministry was necessary from the time of Moses to the present time (Mbogo 2002, 1). Examples are many but this study provides only four of them. The first example has to do with Joshua being trained by Moses (Exodus 17:8-13; Joshua 1:1-5). The second is that of prophets in training by Elisha (2 Kings 2:7-18). The next example is that of Jesus calling and training his disciples (Luke 5:13; Mathew 10; 26 19-20). The last example is the apostle Paul training Timothy (2 Timothy 2:2).

2. Complexity of biblical text

The Bible is full of different cultures, historical context, traditions, and literature forms. Biblical studies are done so that the student may “have the ability to interpret the word correctly” (Byrne 1977, 235). In the area of knowledge, for example in the West, Bible Schools offer courses majoring in Bible but also “students are taught to grasp the whole of the Scriptures and encouraged to preach and teach the Bible” (Woodberry, Engen and Elliston 1996, 49). Therefore, graduates from Bible Schools apply this knowledge in

different areas of church ministries including church extension. Indeed, “education prepares one academically, culturally, psychologically, and spiritually for the task” (Yamamori 1975, 189)

3. Equipment of church members

Different authors agree that church members should be equipped for Christian service. This is the position of Kinsler, Cole and Adams about equipping congregations for the service. Kinsler argues that “the effectiveness of all programmes of training must be evaluated in terms of the graduates’ ability to motivate and equip their congregations for witness and service” (1982, 18). With this understanding Cole observed that the Church “needs qualified ministers who are able [to] educate other members of the community of faith in different ministerial aspects of the church” (Cole 2001, 229). Therefore, training is meant to enable church leaders to challenge and equip the whole congregation for the ministry (Adams 1976, 23).

In fact, the community of believers needs practical skills in different areas of Christian church ministries so that the church is able to extend its message to the rest of the world. Effective practical skills in ministerial areas are taught in Bible schools and then applied in church ministries. Woodberry, Engen and Elliston observe that traditional training in the Bible college touches not only on academic programs, but also strong emphasis is put on practical training and skill development in church services, leadership and evangelism (1996, 49).

4. Leadership in the church.

As the church gets extended, new churches (structured body of believers) are formed. Therefore, church leadership training is needed in

order to enable leaders to handle church business in new churches. Commenting on theological education, Kohl, Waldemar, and Sanamayake imply that theological schools have a role in preparing leaders to give direction to the church. According to them, “theological school determines the direction of the church” (2002, 29).

5. Missiological commitment.

The extension of any church needs Great Commission commitment from its members. The outcome of Rugambage’s interviews observed that the purpose of training is to bring people to maturity for “missiological commitment to the proclamation of the gospel” (Rugambage 1994,13). Quoting Clare’s words, Kumu-Malengo asserts that, “the Church needs sufficient numbers of committed and trained leaders who could turn the world upside down for Christ” (Kumu-Malengo 2002, 13). The end of training committed people in Bible schools is therefore vital for church extension (Gerber and Vergil 1980, 137).

6. Spiritual formation.

Spiritual formation is vital to church extension in that the Bible school graduates should be involved in redressing human nature by preaching the gospel of Jesus Christ. In other words, Bible school graduates can only be effective in dealing with spiritual formation in the church when they have gone through the same formation.

According to Buconyori, human beings are born with a sinful nature. There is a sense of distortion in the spiritual aspect of every human being that needs to be redressed. Spiritual formation therefore is a way of assisting

people to deal with their spiritual life (NEGST Faculty 1993, 53). To that end, spiritual formation is done “in the form of the cultivation of personal piety” (ibid.).

7. Establish churches in bible doctrine

The Bible is very clear on the issue of establishing believers in Biblical truth. As it has been said earlier on, both Jesus and his disciples taught their disciples in the truth so that they could be able to face challenges from the different waves of contradicting teachings. In Ephesians 4:13, Paul described the importance of this work of establishing believers in the truth as to prepare God’s people for works of services, to build up believers for unity in the faith, in the full knowledge of the Son of God, to bring maturity in the congregations, so that God’s people might no longer be tossed back and forth; and thus be deceived by false teachers (Woodberry, Engen and Ellison 1996, 209). With such understanding, this study supports the role of Bible schools in terms of preparation of its graduates to respond to the need of building up believers in the process of church extension.

Strategies for Church Extension

Strategies refer to activities that were done in order to promote church extension. In this study these activities include evangelism, preaching, outreach, teaching, discipleship, and leadership training. These strategies are employed to reach people with the Gospel of Jesus. This involves bringing them to Christian faith, teaching them Biblical truth, enabling them to follow Christ and witness for Christ, and empowering them to exercise leadership for taking care of the churches being multiplied. As vital factors in church

ministries, IBR graduates should have knowledge in these strategies and be able to use them in church extension.

Evangelism

The term evangelism has been understood differently by various authors. However, all of them make reference to the message being proclaimed in order to invite people to Jesus Christ for salvation. For example, Pawson understands evangelism as an activity of bringing “Christ to people and people to Christ” (1968, 26). Augsburgers perceives evangelism as proclamation of the gospel with an aim to invite the hearers to “enter into fellowship with Christ” (1964, 33).

Evangelism may take different forms: mass evangelism, personal evangelism, direct confrontation evangelism, evangelistic preaching, evangelistic visits, evangelistic meals, and so forth (Peters 1981, 145.). Whatever evangelism might mean, or whatever form it might take, evangelism should include a full presentation of the gospel (Adams 1976, 153) challenging the hearers to come to faith in Jesus Christ, repentance, and discipleship (Glasser et al 1976, 101, 102). Once evangelism is done, it may produce church extension, indeed.

In addition to the above definition, Lausanne Committee for World Evangelisation (1982, 13) adds the idea that evangelism refers to the spread of the good news of the ministry of Jesus Christ (his death, resurrection and the availability of forgiveness to those who repent) so that people come to him and be involved in the discipleship process. “The results of evangelism include obedience to Christ and, incorporation into his Church, and participate

responsibly to service in the word” (13). As the Lausanne Committee put it, social responsibility has direct relationship with evangelism in three domains: social activity as a consequence of evangelism manifests itself through love to others (service to and of others); social responsibility serves as a bridge to evangelism by breaking down barriers and thus open closed doors for evangelism. Dayton and Fraser (1990, 46.) call this “Tentmakers method” or “servant evangelism”. Indeed, “servant evangelism” refers simply to the “idea of using acts of generosity and kindness to bring people towards Christ” (Berkley 1994, 45). Lastly social responsibility serves as a partner of evangelism (21-23). “Evangelism is central because all the other activities of the church derive from it” (Dayton and Fraser, 46).

Outreach ministry

In the context of this study, outreach ministry refers to different activities that are done in order to give birth to a new local congregation and to enable the church to get roots in its community. Some examples of outreach activities include home Bible study groups, fellowship groups, training activities, small evangelistic group activities, and Bible clubs (Redford 1978, 149, 150). Hamilton recognizes that the spiritual and intellectual qualifications of the carrier of the gospel for outreach are highly significant (1962, 90).

Teaching

According to Peters, teaching has to do with method and content with purpose to impact the teacher’s life on the disciples; “teaching is most

effective in discipleship making” (1981, 189). Teaching ministry is well described in Acts 2:42 as a strategy for church establishment and edification of believers in the content of the Christian faith. Teaching ministry is described as a vital activity in church extension era (Acts 19:9-10).

Preaching

Involvement in preaching ministry plays an important role in church extension. Indeed, what gives value to preaching activities is that they make available God’s word to people (Hall and Heflin 1985, 1). Preaching ministry not only provides opportunity for teachings the Scripture, but also persuades people to apply the preached message to daily life (98, 97). Redford affirmed that “pulpit ministry sets the image of the new congregation.” According to him, preaching should serve to transform new Christians and to help them grow in matters of doctrine and Christian ministries (1978, 141). Therefore as the IBR graduates were involved in preaching ministry, they were providing good health in the process of church extension.

Leadership Training

As the Church grows and establishes new churches, the need for training church leaders is vital if that extension (growth) is to be sustained. This view is supported by various persons who have studied church extension in different geographical areas of the world. Two of them are McGavran and who observed, that “One secret of New Testament Church growth was that leaders were trained” (1972, 79). Two different views on training oppose each other. The first view does not see training as a necessity (Gangel 1970, 336). The second view refers to Jesus’ and Paul’s approach whereby they trained

and commanded their disciples to teach the word of God to others, thus extending the ministry (Matthew 28, 16-20; 2 Tim 2, 2). The second view is the one relevant and vital to this study.

The values of training are multiple so that they cannot be exhausted here. The following are some of the values of training. Training helps leaders to avoid failures (Weld 1971, 14-22) and facilitates propagation of Christian faith from one generation to the next. Training brings unity of purpose in Great Commission of Jesus Christ commitment. Training empowers the church members to go out for witnessing and extend church boundaries. (Martin 1986, 110-112). According to Martin, training programmes meet needs of the established new churches and help to explore new visions and eventually create new churches (19). The purpose of training should be for both caring for members and for mobilizing for multiplication of new churches. (Cosgrover 1980, 59).

Discipleship

Discipleship should be one of the IBR graduates activities as they participate in church extension. Discipleship involves both building up believers in the faith, training them in various areas of Christian life, and initiating them in Christian ministries. There are many activities involved in the process of discipleship. These activities include visitation, preaching, Bible teaching, evangelism, outreach programs and training, among others. (Pawson 1968, 137).

Eims gives three aspects in the process of disciple-making that are relevant to this study. These aspects are: “strengthening souls, encouraging

spirits, and teaching the truth about the cost of discipleship” (1981, 180). The next aspect should be the appointment of responsible leaders who are able to take care of the congregations (Cosgrover 1980, 57). Discipleship therefore involves helping the convert to commit themselves to Bible teaching, Christian life and “commitment to Christian mission in the world” (57).

In summary, in this section the researcher has reviewed some of the strategies involved in Church extension. These strategies include evangelism, preaching, teaching, outreach, discipleship, and training leadership. All these strategies are activities which enhance church extension, and in which IBR graduates have been involved as they have been contributing to CEGR extension.

CHAPTER 3

METHODS AND PROCEDURES

In social science research two approaches are used. These approaches are quantitative and qualitative. Quantitative research method provides results that are statistically based. Unlike quantitative research methods, qualitative research refers to an inquiry process of understanding a social or human problem, based on building a complex, holistic, picture formed with words, reporting detailed views of respondents and conducted in a natural setting (Creswell 1998,1, 2). Qualitative research utilizes various approaches, namely ethnographies, grounded theory, case studies, phenomenological research and narrative research. In this work the researcher employed grounded theory methods. This method was used to explore and to provide sound insights on the matter under investigation (Corbin and Strauss 1998, 10-11). Therefore, the data collection and analysis were based on observations and on open-ended interviews (Starcher 2003, 59).

In this chapter the researcher addressed the relevance of qualitative research methods to this study. Research design, data collection, data analysis and presentation of the findings were equally addressed. The selection of informants was explained.

Grounded Theory

The grounded theory approach refers to a research in “which the researcher attempts to derive a general, abstract theory of a process, action, or interaction grounded in the views of participants in a study” (Creswell 2003, 14; Strauss and Corbin 1990, 24; Creswell 1998, 12). Some researchers favour this approach because it focuses on a systematic set of procedures to develop a desired theory related to a given phenomenon. Hence, the researcher chose to do a grounded theory study in order to explain the contribution of IBR graduates to the extension of CEGR.

Rationale for Choice of Qualitative Research Method

Mugenda and Mugenda (1999, 197-203) provide a list of factors that are responsible for the selection of qualitative research method.

1. Qualitative method was useful for exploration of a topic. “By using the qualitative method, researchers are able to collect data and explain phenomena more deeply and exhaustively” (197-203).
2. By using qualitative method the researcher was able to study tangible realities, raise questions, and be able to interpret these.
3. The qualitative method was used because of the need to emphasize the researcher’s role as an active learner who seriously considers the view of the respondents. “Qualitative researchers...believe that studying social systems and problems should include giving voice to those who are being studied as a way of empowering them” (197-203) to freely communicate their ideas.

4. The qualitative method was used in order to give respondents a chance to state their problems the way they understand them and participate in seeking solutions to those problems and affecting such solutions.

Entry

A letter of introduction from the Deputy Vice Chancellor for Academic Affairs (DVCAA) at Nairobi Evangelical Graduate School of Theology (NEGST) was issued to introduce the researcher to the local authorities and to facilitate the smooth running of the study. The fact that the researcher is one of the leaders of the Church allowed him easy contact and the explanation of the purpose and the goals of the study as well as the criteria for the selection of informants for interview purposes.

Population

Mugenda and Mugenda (1999, 9) define a population as “the aggregate of all that conforms to a given specification.” The population of this study included leaders of the CEGR at all levels of their ministerial involvement.

Sampling

Quantitative sampling differs from qualitative sampling. In qualitative study, the informants are selected not on the basis of their number but on their ability to contribute to the theory and the concepts involved. In qualitative study, a few cases can determine a general conceptual category (Starcher 2003, 65). Occupying in strategic positions, the denominational, the regional

and the local church leaders who have the information the researcher was looking for, were interviewed. A sample of about twenty-one participants was drawn. This concurs with Creswell's sampling theory suggesting that upon reaching the saturational level, the interviewing may stop (Strauss and Corbin 1998, 158). The sample, in this research, was split into three main categories for analysis purposes: church leaders at the national level, church leaders at the regional level and church leaders at the local church level in the towns of Gisenyi, Ruhengeri, and Kigali.

Data Collection

The research made use of an interview guide in the appendix and focused on unstructured interviews, face-to-face, open-ended interviews in particular, with about twenty-one participants. The participants were selected not on the basis of their number but on the basis of their positions and ability to provide accurate and credible information. Each interview was conducted and lasted about fifteen to twenty minutes. The researcher was taking notes which were being read to the individual participant at the end of the exercise for confirmation purposes. Participants were selected based on their ability to contribute to the conceptual understanding of issues at stake. These included twenty-one leaders, twelve church leaders drawn from the towns of Gisenyi, Ruhengeri, and Kigali; six national leaders, and three regional ones. The researcher used an interview guide of six open-ended questions intending to elicit views and opinions from the participants.

Qualitative Interview

In this work, the researcher used open-ended questions and face-to-face interviews to grasp in-depth information. A Qualitative interview includes a face-to-face due to its effectiveness in developing information (Weiss 1992, 3). Open-ended questions are normally used in order to grasp in-depth information related to human behaviour that could otherwise not be captured by conventional statistical methods that govern the quantitative research methods (Mugenda and Mugenda 1999, 156).

Observations

Observations were significantly enriched by long experience of the researcher in leadership positions within the church that was under study. His relationship within the system and extensive knowledge of the ground provided him with an impetus to make important observations and even to channel the observations of the selected church leaders towards the objectives of this undertaking. During the interactions with the informants, the researcher took the opportunity to record or write down the information according to its occurrence, to capture new phenomenon, and to investigate any aspects that might have caused the participants to show some signs of uneasiness during the discussion.

Data Analysis Procedure

The researcher obtained detailed information about this study and established “patterns, trends and relationships from the information gathered”. Mugenda and Mugenda (1999, 117); Strauss and Corbin (1990, 169) point out

the fact that the process should be related to structure. This included the alignment of interactions, occurrences of changes from one stage to another, variations within a phase, and how the outcomes of one set of interactions feed back into the context to become part of the conditions influencing the next set of interactions. Data analysis focused on three basic types of coding, namely: open, axial and selective (Starcher 2003, 66-68).

1. Open coding: This step included the definition and categorization of data that were collected. The researcher broke down, examined, compared, conceptualized and categorized data referring to open or initial coding. This process was characterized by analysis of interviews as they occurred, line by line, sentences, and paragraphs coding. Identification of concepts and the development of these concepts were based on their properties (2003, 66-68).
2. Axial coding: Axial coding was an important part of open coding. Axial coding was an important part of open coding. Its analysis focused around the axis of one category at a time with the expectation that the result would reflect a cumulative knowledge about the relationships between a particular category and other categories and subcategories (66-68).
3. Selective coding: Selective coding was used not only to ensure that all categories are unified around a central category, but also to ensure that categories that need further explanation and description were provided with descriptive details. The main objective was to develop a theory which has sufficient explanation of the data that were collected (2003, 66-68).
4. Memo writing: Note taking during data collection included analysis, thoughts, interpretations, questions and directions for further data collection which constituted the researcher's memo. Integration process occurred before

the data were developed into a theory and after data analysis. It was built on the first bit of analysis and continues until the final writing. Integration process was an interface between the data and the analysis (Corbin and Strauss 1998, 144).

Validation



Researchers acknowledge that any work done by man is imperfect; thus, it has to be subject to further elaboration and verification. Creswell (1998, 202-203) has provided standard forms of validation in qualitative inquiry as follows:

1. Prolongation and persistent observation: This involves building trust with informants, cultural learning processes, and checking process in order to avoid misinformation.
2. Triangulation: Helps the researcher to make use of various sources, methods, investigations and theories in order to provide correlating evidence pertaining to a theme or perspective.
3. Peer review or briefing: The peer review demonstrates a certain degree of honesty of the researcher and his methods, questions, and interpretations, as the researcher keeps written accounts of the peer debriefing sessions.
4. Define working hypotheses: Define working hypotheses is done as the inquiry advances based on negative or disconfirming evidence.
5. Clarifying researcher bias: This is done in order to ensure that the reader comprehends the researcher's position.

6. Member checks: This method helps the researcher to seek the views of the informants on the credibility of the findings and interpretations. It involves taking back data analysis, interpretations, and conclusions so that their accuracy and credibility can be judged.
7. Rich, thick description: This implies transferability of the information to other situations based on their shared characteristics.
8. External audits: The external audit allows critical assessment of the process and the product, the findings, interpretations, and conclusion; thus; asserting that the data are accurate.

In this study triangulation method has been used to serve as a means of validation of information gathered from participants. This method was used in comparing and contrasting different views held by the informants. Information was repeated to the participants who in turn verified if the researcher's understanding was a true representation of their views. The researcher used the triangulation method because of its popularity and its cost effective procedures (ibid, 203).

CHAPTER 4

FINDINGS AND INTERPRETATION

In this chapter the researcher has separately presented and interpreted the findings. Below is the researcher's theory. Diagram 1 page 62 in the appendix C illustrates the theory of these interrelated and interdependent activities in the process of CEGR extension. Each activity was reinforcing each other. Diagram 2 in the appendix D page 63 illustrates how a normal discipleship strategy should be in church extension. Three research questions extended in the interview guide in the appendix B page 61 were used to collect data. The first question in the interview was meant to investigate the extension of CEGR, if any, since its inception in 1992. The second question was intended to get an answer to RQ 1. The third question was intended to get a response to RQ 3. The fourth question was intended to help the researcher to get any comments on how effective and efficient these activities in the extension of CEGR have been. The fifth question was intended to help the researcher to draw recommendations from the suggestions of the participants. All the twenty-one targeted participants have been interviewed. The basic research questions were:

1. What could be the contribution of IBR graduates, if any, to the extension of CEGR?
2. What area or areas of ministries have significantly influenced the extension of CEGR?

3. How can IBR graduates continue to cause the extension of CEGR in the condition of post-war in the region.

The Theory

Church extension is a function of consistency in evangelism, preaching, teaching, discipleship, leadership training, and pastoring as exemplified in CEGR and as illustrated in the diagram 1 in the appendix A page 52. The interrelated and interdependent activities in this figure had been consistently observed in CEGR extension process. Evangelism had been the first activity in church extension. This diagram agrees with Dayton and Fraser (1990, 46) who stated that "Evangelism is central because all the other activities of the church derive from it". Indeed this has become observed as theory in CEGR extension.

Findings

Bellow are the stakeholders' perceptions regarding CEGR extension since its inception in 1992, and the role the IBR graduates played in that extension. The following is how the participants view CEGR extension since its inception.

CEGR Extension

All of the participants, including the national leaders, regional leaders, and the local church leaders, asserted that CEGR grew significantly. For example, the CEGR Church Growth National Coordinator said that CEGR grew from one local church in 1992 to twenty-five other local churches in

2005. In addition all the participants indicated that CEGR local churches are spread in four provinces out of five province of Rwanda and the town of Kigali.

Contribution of IBR Graduates

Responding to the question on the contribution of IBR graduates, all stakeholders affirmed that the IBR graduates have played the most significant role in CEGR extension. Below are two examples of what the participants said about the contribution of IBR graduates to CEGR extension.

According to the National CEGR Church Growth Coordinator, IBR graduates have directly planted local churches while their trainees have planted most of the rest of CEGR local churches. One of the national leaders said: “There is not any CEGR local church that has no link with IBR graduates.” On the same, one of the regional leaders said, “the IBR graduates have planted churches, edified existing local churches, and have initiated group meetings in Kigali.”

If IBR graduates have contributed to CEGR extension, what were the factors or areas of ministry that were involved? Let us look at the stakeholders’ views on the strategies used intensively by IBR graduates in the process of CEGR extension

Significant Contributing factors used by IBR Graduates in the Extension of CEGR

The contributor factors are discussed separately in respect to how they have influenced CEGR extension. However, all these factors are interrelated

and interdependent in that no one activity could have caused CEGR extension without the other.

Evangelism and CEGR Extension

The interviews done with the CEGR participants have revealed that evangelism has been almost the first step to be taken in reaching-out and planting new local churches. According to the participants, evangelism has been done in different ways such as: face-to-face evangelism or personal evangelism, open-air crusades, concerts, Jesus Film crusades, door-to-door evangelism; and prayer-cells evangelism. These are some of the respondents' expressions on how evangelism was a factor in CEGR extension and how evangelism had been done: One participant in the Northern region said.

By the strategy of evangelism CEGR got extended. Evangelism was being done through personal contacts, mass evangelism, through Jesus Film and prayers-cells. These strategies have been used in Gatonde, Nanga, Bicumbi, and Kibuye. Prayers-cells have and are being used greatly here in the town of Ruhengeri where people come to seek for trauma healing; as a result they get saved.

Here are two examples on how evangelism was used in the extension of CEGR

1. Jesus film in evangelism

One of the Gacuriro local church leaders asserted that Jesus Film strategy played a major role to bring about CEGR extension to Gacuriro local church in August 1993. She said:

The first CEGR believing members from that area had decided to start a new local church in Gacuriro (town of Kigali), they looked for Jesus-Film opportunity in order to reach other people for Jesus. After two evenings of Jesus Film presentation, many souls came to the Lord, and Gacuriro local church started right there.

Further explanation assented that when the Jesus film or other methods as listed above were used, two results were always possible. One was that the converts joined the nearest existing local church, or if there wasn't they were likely to form a new local church.

2. Prayer-cells in evangelism

This method of evangelism was used extensively in Korea by Dr. David Yong Cho's Church as a means of winning souls to Christ (Berkley 1994, 50).

How prayer-cells was understood and used in CEGR case? One of the informants said:

In CEGR, prayer-cells have been initiated in the local church compounds or in the surrounding areas of local churches with purpose to strengthen believers, to share the word of God, to facilitate Christian communion among church members. Some prayer-cells are called "*amazuo yoo gusangiriramo*", translated as "houses of fellowship" or "houses of communion".

Another said:

Prayer-cells have attracted many people to our church. Many of them come seeking healing from trauma and spiritual problems. Some times our prayer room become small, to the point whereby we are forced to go to the Sunday service facility...

Prayer-cells as one of evangelistic methods were more practiced in the northern region than in any other region as religious barrier-broker. The leader of one local church said:

We have a weekly program of prayer-cells open for all people. These prayer-cells have broken denominational barriers to the point that even [members of other denominations] come to seek for spiritual encouragements. We take this opportunity to minister to all who otherwise could not be reached in their respective places due to religious barriers.

Therefore, the above understanding revealed that prayer-cells were pointed out as an aspect of evangelism in CEGR.

Preaching and CEGR Extension

All participants in this study revealed that most of IBR graduates were involved in local church pastoring. Through preaching opportunities they shared vision mission, training, and in challenging some church members to go for further Biblical studies. IBR graduates have done this to give their disciples the opportunity to be more equipped in Bible understanding, musicological commitment; and for more spiritual formation. Through that process some of church members have been and are involved in church extension. For example, one of the respondents declared:

Me, I am a pastor trained by IBR graduates. I am extending CEGR to other geographical areas, and I am training others. IBR graduates have sent people to different levels of biblical trainings. IBR graduates have been used very much by God. They deserve congratulations.

The respondents said that preaching activities were and are done mainly through Sunday services pulpit, or through mass open-air meetings. Some of new CEGR local churches have been started as a result of preaching activities. For example, one of the interviewees in a local church in the town of Kigali said:

The IBR graduates were involved so much in preaching activities. The fact is that when some people come from far away to hear the messages, some used to go back to their respective areas and start small groups which later on used to become small local churches. Church multiplication used to take place in that process.

This truth is exemplified by the event of Acts chapter two whereby people from different countries and tribes heard the message and went back with the message. In fact, Keener (1993:412) and Moo (1996:4) suggested that one of the views claims that the Church of Rome was started by people from Pentecostal preaching.

Outreach and CEGR Extension

In the context of this study, outreach ministry refers to different activities that are done in order to give birth to a new local congregation and to enable the church to get roots in its community. Some examples of outreach activities include home Bible study groups, fellowship groups, training activities, small evangelistic group activities, and Bible clubs (Redford 1978, 149, 150).

In CEGR case, the respondents affirmed that outreach strategy has not been effectively and efficiently used. Reasons provided by the participants were mainly two. One of the national leaders said that “the outreach strategy was not employed because of involvement in many activities (lack of time). Other participants said that the outreach strategy requires people who are more skilled in how to reach particular groups, especially where social changes are taking place, Rwanda being an example. Suggestion was that CEGR church and ministers should be introduced to specific skills for outreach strategies. However, though outreach ministry has not been used as such, some of the regional and local church leaders affirmed that two areas in that category of ministry were somehow used in the extension of CEGR, namely youth ministry and women ministry activities.

1. Youth ministries in outreach

Youth ministries have been considered as youth involvement in different activities which enhanced efforts to establish new local churches. These activities included concerts, visitations and witnessing for Christ to their peers, manual activities to put in place church building facilities, and so on. As asserted earlier on, some of such activities carry discipleship meaning in

themselves (Redford, (1978, 137-138) and Pawson (1968, 137). The national leaders of Youth Department recognized that such youth activities have played a role in CEGR extension. However, he said: “youth roles in CEGR extension need to be more promoted and organized.”

2. Women ministries in outreach

Similar to the youth ministry aspect, women’s ministries played a role in CEGR extension. Local church leaders have indicated that women’s activities included prayers; visitations, witnessing, chorals activities and so forth. Participants in this study recognized that these women’s activities have enhanced establishing local churches.

Although women have been involved in CEGR extension through the above activities, two participants expressed their concerns regarding ladies’ freedom in their full involvement in preaching activities. They said that if they were allowed to do more than the so-called basic Christian ministry, they could make more impact on CEGR extension. They illustrated their claim by comparing CEGR women with women of some other denominations that allow women to preach, and teach.

For the same, the interviews done with the local church leaders revealed those CEGR women’s ministries should be extended to more than those traditional activities. For them, females are facing more challenges. In many cases females can help their peers where male ministers cannot.

For example, one of the local church leaders said:

Widows struggle with emotional feelings and some taboos factors facing widows. Only females are able to provide appropriate help to their peers. When women are empowered with counselling skills they can provide appropriate solutions to many widows in local churches. In other words, women are more close to other women in their challenges. Otherwise in many cases females do not disclose their feelings to males (ministers).

Another local church leader said:

In Rwanda, the female population is more than the male, especially in the after-war period. Therefore, males should not continue to think that they can meet the needs of the congregation without full participation of females. Females must be empowered in different church ministerial skills so that they may serve the majority of CEGR church members.

Teaching and CEGR Extension

From different settings of interviews, the participants at all levels revealed that the IBR graduates involvement in teaching ministry was so valid and wide. According to the participants, teaching ministry was being done through Sunday pulpit services, Sunday school programs, Theological Education by Extension. Following are some examples of what some leaders had to say about IBR graduates teaching in CEGR extension. One of the national leaders said:

IBR graduates have planned, organized and still plan and held various seminars for different categories of CEGR leaders and members. These seminars mainly aimed to introduce believers to Christian doctrine and to church mission in the word. They had being organizing and hold seminars for one to three weeks for youth, couples, and for local church leaders.

Another in the same rank said:

In addition to different seminars, IBR graduates have planned and organized a Mobile Bible School, especially in Northern Region in order to train existing and local church leaders. Also the IBR graduates have planned and organized Theological Education by Extension Program for potential leaders in the churches. Through such programs, gifted and interested people have been recognized, selected and encouraged to venture into church ministries.

Indeed a teaching program was used by the apostle Paul as the central activity in earlier church extension period. Teaching strategy has been used by the apostle Paul in Ephesus to the extent that “all who dwelt in Asia hear the word of the Lord Jesus...” (Acts 19, 9-10).

Discipleship and CEGR Extension

The participants to the interviews revealed that discipleship is not divorced from the teaching processes. In CEGR, discipleship activity aimed not only to make believers to become Christ-like disciples, but also to help believers to mature and to initiate them in the witnessing ministry in the world. With such understanding many of the participants in this study showed that discipleship had been one of the IBR graduates' activities. However, other participants expressed clearly that true discipleship process was and is not being practiced. Below are two examples of the two points of views: One participant from a local church in Kigali affirmed that discipleship was being done. Below are his words:

I was stagnant in my Christian maturity. I did not know whether to go to right hand nor to left hand. But discipleship activities in my local church opened my understanding of the scriptures and Christian ministry. I appreciate the IBR graduates program of discipleship in our churches.

From the same town, but in a different local church, one of the participants had an opposite view. He said:

Discipleship was not done properly. Discipleship should not only aim to share the word of God, but to produce disciple who are transformed and who go out to reproduce discipleship ministry in their surrounding environment. Due to the social changes in our society, CEGR must initiate special program for special discipleship strategies, e.g. discipleship in urban context, social crisis context, and so forth. Social changes that have taken and taking place in Rwanda requires that CEGR ministers go through more training for more skills that are relevant to the current situation. Otherwise discipleship that was being done was being done in traditional ways which was not targeting multiplication at all social levels of the Rwandese society.

This view was shared with local church leaders of Ruhengeri. Let us look how this last participant has figured out discipleship process that may promote church extension as illustrated in diagram 1, appendix C page 62. The diagram indicates normal discipleship process which may multiply itself from one cell of disciples into many congregations. For this participant, evangelism can start with a small group of believers. From this group other groups can be formed in different geographical areas and thus become local congregations. In this process church extension can take place.

This participant agrees with Gerber's (1980, 46) idea on the role of discipleship in church extension. Emphasizing the role of discipleship in church extension, Gerber recognized that through discipleship process the "Jerusalem church multiplied into hundreds of visible congregations throughout Asia, Europe, Africa, and the rest of the world" (46).

Leadership Development and CEGR Extension

Discipleship is life long while leadership development is based on immediate needs in the church. Martin (1986, 110-112) and Cosgrover (1980,

59) support this understanding whereby they acknowledged that training programmes are planned to meet needs of the established new local churches, to explore new visions and probably create new churches. (19). Indeed, the leadership training was the secret of the New Testament Church (McGavran and Win (1972, 79). The following is how the participants viewed IBR graduates' involvement in leadership development process in CEGR Extension.

All participants in this study revealed that since IBR graduates were few in number they weren't able to extend CEGR alone to the point where it is today. They therefore, developed others leaders by empowering them. The strategies IBR graduates used to develop these leaders were through Mobile Bible School Program (MBSP) especially in Ruhengeri; Theological Education by Extension Program (TEEP), and through various seminar programs and by facilitating some of them to go to the New Creation Ministries pastoral training program (NCMPTP) and to IBR for further training. One of the leaders said,

I am overseer of local churches in this area. I thank God because I was saved through an IBR graduate's preaching, disciplined by IBR graduates, and I was facilitated to do my biblical studies by IBR graduates.

To prove that the IBR graduates were involved in leadership development process, the National coordinator of CEGR Church Growth provided a list of CEGR local churches whereby eighteen local churches were planted by the IBR graduates' trainees. As it has been indicated earlier on, one of the participants declared:

I am a pastor trained by IBR graduates. I am extending CEGR to others geographical areas, and I am training others. IBR graduates have sent people to various trainings and Bible schools. IBR graduates have been used very much by God. They deserve congratulations.

The interviews revealed that different activities that were emphasized in the process of leadership development included casting vision, mission, initiating trainees in various strategies of Christian ministries, teaching Bible truth and spiritual disciplines. Other aspects included church management and administration, self-functioning of local churches, and the significance of partnership. However, three of the participants expressed that more efforts are needed in this aspect of partnership. For instance, CEGR should extend its partnership with “Alliance Evangelique Au Rwanda” (Alliance of Evangelicals in Rwanda).

On the other hand, the findings showed that every step in CEGR extension cost self-determination. IBR graduates have learned and passed on the sense of self-propagating, self-supporting; and self-governing to their disciples. With this understanding, all CEGR church members did and do support materially church extension within their limit of possessions. For example, one participant from town of Kigali said that the IBR graduates have passed on the philosophy of self-moving to CEGR leaders and members. This philosophy have had a positive impact on all levels of CEGR members in that they don't wait for people coming from outside to force them to extend CEGR from one area to the other. Indeed, all leaders take initiatives to promote church extension whether or not they are supported by the outsiders.

However, some of local church leaders indicated strongly that the concept of partnership with sister churches or sister organizations has characterized the IBR graduates behaviour throughout their ministries. Partnership in CEGR understanding has to do with having a leadership in terms of national representative matters, and by supporting one another in

terms of material and financial issues for church building facilities and so forth.

Three examples below are summary of what the leaders said.

1. The partnership between CEGR and WorldVenture Organization

Indeed, if CEGR could speak of IBR graduates, church building facilities and various training seminars, WorldVenture Organization was the main partner in supporting IBR graduates' studies and churches building facilities. For example, Betel-Ruhengeiri local church facility, Kiyovu local church facilities; and Gacuriro project in progress.

2. Partnership within CEGR local churches

Since the year 2005 all CEGR local church leaders have adopted the system of sponsoring one another to see church building facilities coming up wherever CEGR extension is taking place.

3. CEGR and SHALOM

All participants remarked that not only the IBR graduates have initiated relationships to see CEGR extending to the other geographical areas in Rwanda, but also have started the process to see CEGR extending to the whole Great-Lakes Region. In fact, in December 2006 CEGR and Shalom International Ministries have signed a declaration according to which these two denominations are merged to make GRACE-SHALOM CHURCH AND MINISTRIES. Grace-Shalom Church and Ministries is now established in Rwanda, Democratic Republic of Congo, and Uganda.

Pastoring Local Churches

Responses from all participants revealed that most of IBR graduates have been involved in pastoring churches. Pastoring ministry actually involves

not only feeding the congregation, but also casting vision for church mission in the world, thus challenging mature and gifted members to participate in direct activities that promote church extension. One of the IBR graduates' trainees declared:

"I am a pastor trained by IBR graduates. I am extending CEGR to others geographical areas, and I am training others. IBR graduates have sent people to trainings. IBR graduates have been used very much by God. They deserve congratulations.

In the interviews, the researcher went further to know the suggestions of the stakeholders on how the IBR graduates could increase their contribution to CEGR extension in the context of after-war situation. The participants' views concerning this aspect are provided as recommendations in chapter five of this study.

Summary

This far the findings have revealed that IBR graduates have contributed to CEGR extension since its inception in 1992 to the present. They have extended CEGR boundaries from one local church to twenty five local churches until 2005. Also, the findings have revealed that the IBR graduates contributed to CEGR extension through interrelated and interdependent activities related to evangelism, preaching, teaching, discipleship, leadership development, and pastoring. In fact, the literature review in this study has also revealed that these activities are essential for church extension. Thirdly, this study has revealed that social-economic and political changes in Rwanda and in the Great-Lakes Region need integrated and trained Christian ministers. Otherwise, IBR graduates may find themselves irrelevant to the context of the post-war in the region.

CHAPTER 5

CONCLUSION AND RECOMMENDATIONS

This chapter concludes the study and provides relevant recommendations pertaining to the improvement of IBR graduates contribution to CEGR extension in the context of the post-war situation in Great-Lakes Region "...and how to carry these suggestions out" (Uzoagulu 1998, 164). Three research questions extended in the interview guide in the appendix B page 61 were used to collect data.

Summary of Findings

The findings from this study have revealed that CEGR had been extended from one province to the others, including the Eastern region, the town of Kigali, the Northern region, and the Western region. In this study, the researcher sought to find out the causes of this relative growth, specifically the precise role of IBR graduates in this extension. The responses to the three researcher questions have revealed IBR graduates' role in CEGR Extension.

Researcher question 1. What could be the contribution of IBR graduates, if any, to the extension of CEGR

Responses from the participants revealed that IBR graduates played a major role in the extension of the CEGR. Participants asserted that twenty three CEGR local churches (92%) have been planted by IBR graduates and

their trainees. Further more; even the two remaining local churches (8%) have been planted in collaboration with the IBR graduates efforts. One of the participant said that “there is no CGER local church that has not link with IBR graduates.”

Researcher question 2. What area or areas of ministries have significantly influenced the extension of CEGR?

The interviews have revealed that the following interrelated seven activities have been used, at different degrees, by the IBR graduates to enhance CEGR extension. These activities are evangelism, preaching, outreach, leadership development, teaching, discipleship and pastoring. Table 1 below represents major areas of ministry used by IBR graduates in CEGR extension.

Table 1: The areas of ministry that significantly influenced the extension of CEGR

Areas of Ministry	N. of Part.	Positive responses	percentage
Evangelism	21	21	100%
Preaching	21	21	100%
Outreach	21	11	52%
Teach	21	21	100%
Discipleship	21	20	95%
Leadership development ./training	21	20	95%
Pastoring	21	21	100%

This table indicates that all these factors were not consistently observed as contributing factors to CEGR extension to the same level. For example, outreach activity was the lesser practiced activity among the six other activities. This has happened because of lack of relevant knowledge and strategy in practicing this kind of Christian ministry. For instance, when

some widows face sexual challenges outreach ministry to them was likely to be very hard and poorly handled by male ministers. One of the participants had this to comment.

When women (widows) face sexual challenges, pastors may not know how to help such women. Either the client hides her feelings because of the taboos in relation to sexual matters, or some pastors would be victims of temptation for sexual relationship.

Researcher question 3. How can IBR graduates continue to cause the extension of CEGR in the condition of post-war in the region.

Responses from all the twenty-one stakeholders asserted that more integrated training is needed. Indeed, Rwanda has experienced and is experiencing changes in terms of intellectualism, urbanization, regional integration, and in socio- economical changes in Africa. Therefore, in order to be relevant to the current context, integrated training is no longer an option for men and women in the Christian ministry, but a must. Otherwise IBR graduates won't be able to respond effectively and efficiently to the current challenges in the process of CEGR extension and in the Great-Lakes Region.

Conclusion

The purpose of this study was to investigate the causes of CEGR extension, especially the role of IBR graduates. The researcher did so through major activities the IBR graduates were involved in to impact this extension. The significant of the study is fourfold. This study:

1. Motivates those who financially support IBR to go ahead in helping IBR to improve and to continue meeting current needs in terms of qualified ministers of the Church in the current context. This is upon realizing the

kind of contribution IBR graduates have been making in the growth of the church, with CEGR as an example.

2. Highlights the church extension activities or church extension tools that seem to be effective for church extension.
3. Motivates further research on the contribution of IBR graduates to the extension of the Church in the Great-Lakes Region.
4. Provides new insights to other theological bodies such as theological colleges, mission agencies and churches, who are involved in similar studies.

The researcher collected data using face-to-face interviews. Population for this study consisted of all CEGR leaders at all levels of leadership. The sample consisted of twenty-one stakeholders at national level of leadership, regional level, and local church level from towns of Kigali, Ruhengeri and Gisenyi. IBR graduates have used interrelated activities in their effort to contribute to CEGR extension. The stakeholders revealed that the following were some of the major areas of activity the IBR graduates used in impacting CEGR extension.

1. Evangelism: Evangelism was done through face-to-face contact, open air crusades, concerts, Jesus film, door to door, prayer-cells, and visitations.
2. Preaching: The IBR graduates have used preaching opportunities not only to strengthen the believers in Christian life, but also to challenge them to commit themselves to the mission of the church in the world.

3. Outreach: Outreach has not been used as much as other activities.

However, understood in terms of basic activities like youth and women ministries in the church, outreach has contributed to establish local churches in terms of buildings facilities, visitations, and chorals activities.

4. Teaching: IBR graduates were involved in wide range of teaching activities as central to ministry in CEGR extension. Teachings were done through Sunday services, TEEP, MBSP and through different seminars.

5. Discipleship: IBR graduates have been involved in discipleship activities that were being used not only as a means to get believers mature but also to initiate them in witnessing ministry. However, multiplication of new congregations is yet to be promoted through the process of discipleship.

6. Leadership development: In the process of CEGR extension, leadership development was essential for IBR graduates in order to meet the need for church leaders. Leaders were developed through TEEP, MBSP, Seminars, Bible Schools, and through NCM pastoral training programs.

7. Pastoring: Pastoring has been seen as one of the contributing factor in CEGR extension in term of caring for the believers, and challenging them to participate in church extension process.

Recommendations

In light with the stakeholders' perceptions a couple of points below would provide CEGR and IBR graduates some suggestions. These will help them to plan strategies for more effectiveness and efficiency in the CEGR extension during the after-war period. The stakeholders' perceptions pointed out the need for relevancy in CEGR extension. Otherwise the IBR graduate won't be relevant to the current situation in their ministries.

Socio-economic and politico-cultural changes offer opportunities for more integration. Interviews revealed that IBR graduates should look for ways of upgrading skills and understanding on how to cope with current social changes, thus to adopt relevant strategies as follows:

1. Upgrading of pastoral counselling skills

IBR graduates should be skilled in integrated counselling skills so that they may be able to serve better the traumatized society.

2. Reconciliation skills

Great-Lakes region context was and is challenged by all kinds of conflicts and wars. Many orphans, widows and widowers are all over in the region. Relationships among most people have been broken. Thus, integrated training skills in reconciliation should be provided to IBR graduates in the process of church extension in this region.

3. Continuous Social-Economic changes

Years back Rwandans, including most of IBR graduates, were depending mainly on field-work (growing food from field). Today, the opposite is true. Urbanization is taking place as never before. Therefore, integrated training in terms of tent-making skills is no longer a matter of choice.

4. Intellectualism, technological development and urbanism

Technological development and urban ministries, especially teaching, outreach and discipleship ministries require skills in modern communication and research for relevant materials. IBR graduate should be equipped in knowledge and skills in order to empower them to serve better in this context which has taken place in the region, especially in modern Rwanda.

5. Equipping and empowering women

Ladies have better positions to serve their traumatized peers. Empowering ladies in different Christian ministerial skills should be a better way of making them co-workers with their husbands. Indeed, female souls are the ones more affected. Hence, they need females who can touch their itching areas. Women's full involvement in local church ministries and the region should be emphasized. This should be emphasized because of different factors including the high number of female population, widows, widowers, and orphans who are victims of wars. One participant said:

Church ministry is dynamic. It requires joined efforts of laity and clergy who exercise different gifts and talents. For example, there is need to equip both men and women so that they may be able to overcome taboos and cultural barriers in counselling victims of war and people living with HIV/AIDS.

6. Inefficiency in outreach ministry

Reasons provided are mainly a lack of skills in such special ministries. Therefore, IBR graduates should be equipped in skills and understanding of special cases in the ministry. For example, IBR graduates should be equipped in initiating illiteracy program in CEGR as an outreach ministry.

7. Laity involvement in church ministry

The participants in this study expressed that lay people are left out of the church activities. There were not given enough opportunities to exercise their gifts as full time or part time church ministers. CEGR should empower them in ministerial skills, and then give them opportunity to serve as leaders in local churches. For example, lay people can be appointed as leaders of outreach ministries, or as leaders of local churches that do not have full-time ministers.

8. Spiritual Disciplines

One of the participants pointed out the fact that the IBR graduates should emphasize spiritual disciplines in their ministries. Spiritual disciplines would improve prayer-cells strategy in CEGR local churches' life.

9. Learning experiences

Trips for learning experiences should be planned and organized so that CEGR ministers may gain knowledge through exposure.

Recommendations for Further Study

Based on the findings and the needs on the ground, the researcher suggests that the following studies should be considered for educational and church ministry benefits:

1. A study on the contribution of IBR graduates to the extension of the Christian Church in the Great-Lakes Region.
2. A study on the relevancy of IBR programs in the African Current Realities.

2. A study on the impact of IBR graduates on other aspects of church growth in CEGR and in the region.

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APPENDIXES

Appendix A: Entry letter



NAIROBI EVANGELICAL GRADUATE SCHOOL OF THEOLOGY

P.O. Box 24686 - 00502 Karen, NAIROBI, KENYA

Tel: 254 (020) / 882104/5, 882038

Fax: 254 (020) 882906

Email: info@negst.edu

Website: www.negst.edu

31st January, 2006

TO WHOM IT MAY CONCERN

Dear Sir/Madam,

RE: RESEARCH WORK

The bearer of this letter, Mr. Jean Rudasumbwa is a student at Nairobi Evangelical Graduate School of Theology (NEGST) and is doing research towards the completion of the Master in Christian Education Degree. The research is on **“Contribution of Rwankuba Bible Institute Graduates to the Extension of Grace Community Churches in Rwanda Between 1992-2005.”**

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

Sincerely,


Dwight Jessup, PhD

Ag. Deputy Vice-Chancellor for Academic Affairs

Appendix B: Interview guide

Sex: _____

Address _____

Region _____

District _____

Parish/ Local /church _____

Position in CEGR _____

Period during which you have been serving in CEGR – From-----to-----

Q1: Can you please share your opinion about the extension of CEGR since its inception in 1992?

Q2. What do you think could be the contribution of the IBR graduates to the extension of CEGR?

Q3. What area or areas of ministry such as evangelism, preaching, teaching, outreach, discipleship and leadership training do you think has (have) significantly contributed to the extension of CEGR?

Q4. Please make comments about your answer to Q3?

Q6. Could you please make some suggestions to increase the involvement of IBR

graduates for the extension of CEGR in the context of post-war situation in the region?

Appendix C

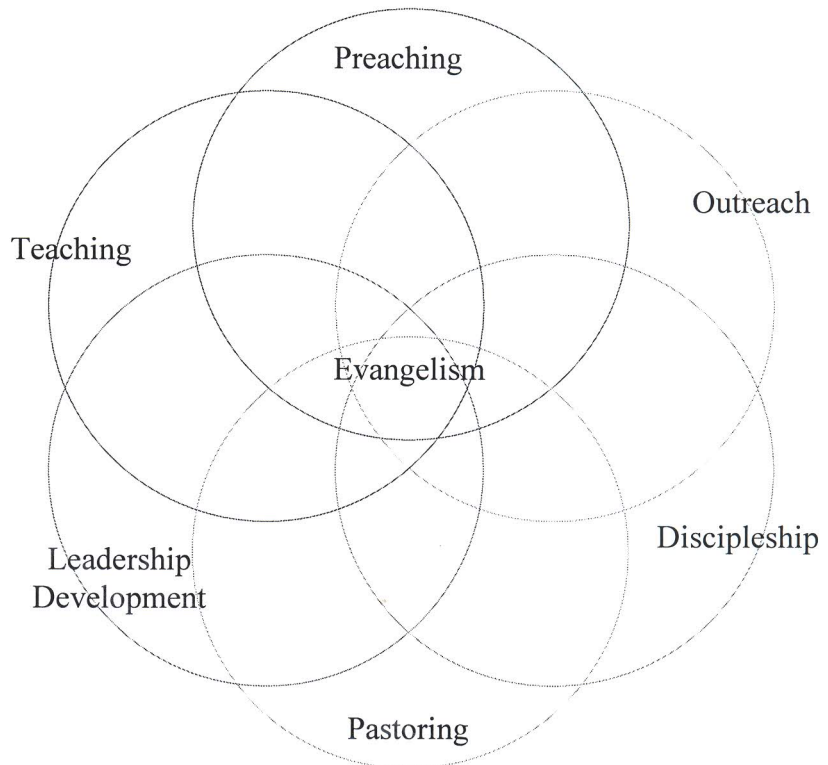


Diagram 1: A representation of interrelated and interdependent contributing factors in Church extension

Appendix D

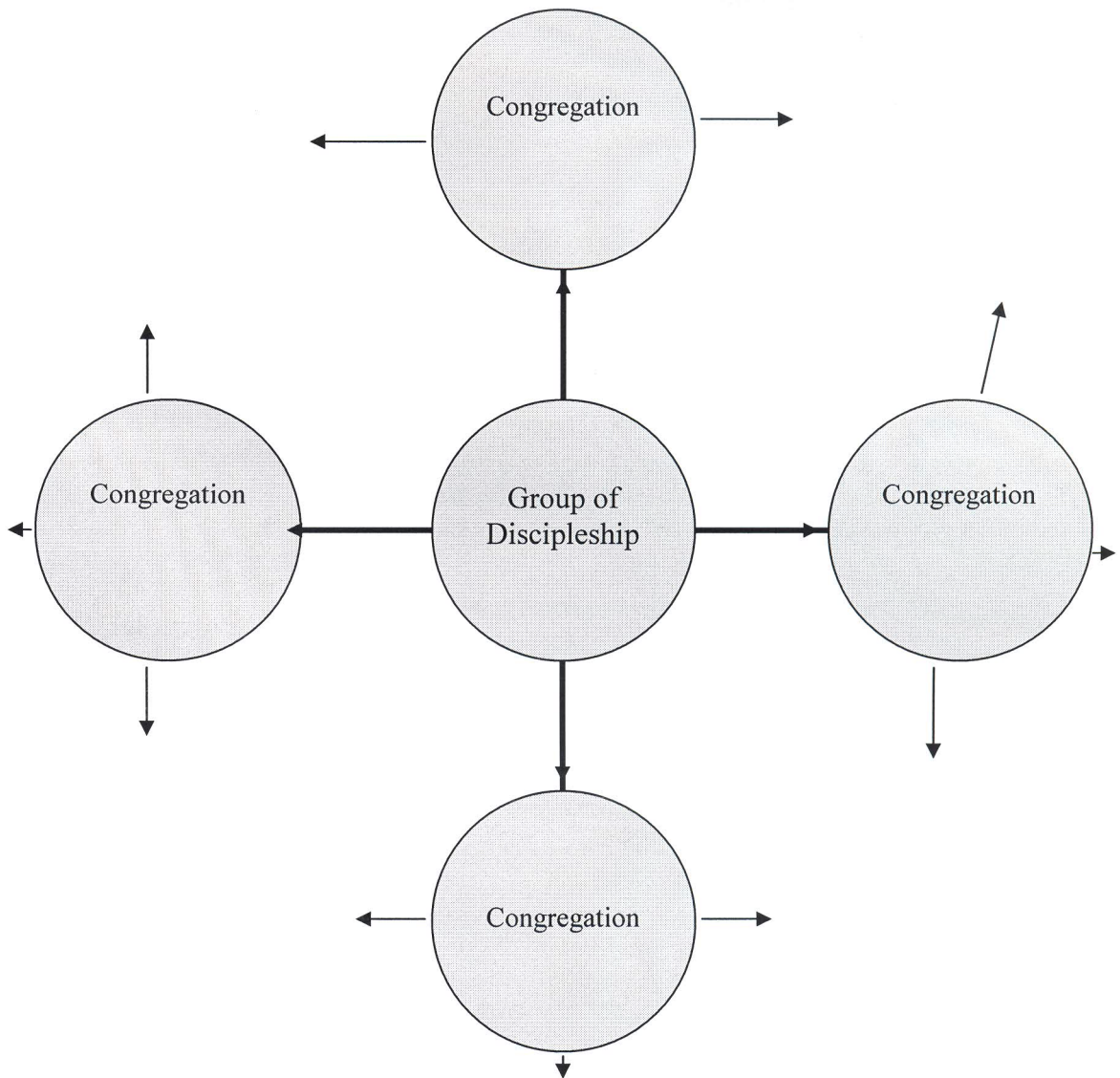


Diagram 2: This diagram indicates a discipleship process that might promote church extension

Vita

Personal data

Name: Jean Rudasumbwa
Address: P. O. Box 2587 Kigali, Rwanda
Date of Birth: June 14, 1956
Gender: Male
Marital Status: Married to Theresa N. Rudasumbwa with 8 Children
Nationality: Rwandese

Educational Background

NEGTS Master of Arts in C. E2004-2006
Pan Africa Christian University: B A in Bible & Theology.....2000-2004
Kinshasa (DRC) Great Commission Training Center: Certificate1989-1990
Rwankuba Bible Institute (DRC) Diploma (Baccalaureate).... 1978-1983
Cimbiri Bible School (Rwanda) Certificate.....1975-1977
Mapinduzi Secondary School (DRC).....1974-1975
Nganga-Burungu primary School (DRC).....1967-1972

Professional Experience

Pastor Gisenyi Baptist church.....1977-1978
Librarian and teacher women section Rwankuba Bible Institute1979-1983
Church planter, Founder & Director of a Bible School Baptist1983-1989
National Training Coordinator in Campus Crusade for Christ
Int'l Ministries in Rwanda.....1990-1993
President of New Creation Ministry in Rwanda.....1991-1996
National Director of Campus Crusade for Christ Int'l
Ministries in Rwanda.....1993-1996
Head of Material Dev. of Campus Crusade for Christ in Rwanda....1997-1999
Pastor of Grace Community Church –Gaculiro local church Kigali...1996-1999
Associate pastor of River Side Baptist Church (Nairobi-Kenya).....2001-2004
Member of Administration Board of Hope International School (NB) 2004
Teaching Practicum in High diploma (Extension Program) Nairobi
Evangelical Graduate School of Theology..... December 2005-March 2006
Currently Legal Representative/ President of Grace Community
Churches in RwandaDec. 2005
Attendance to different national and international conferences for training, and
work-shops in Christian ministries and leadership.