AFRICA INTERNATIONAL UNIVERSITY

DESCRIPTION AND EVALUATION OF MISSIONS ACTIVITIES
BY VARIOUS LEADERS OF AFRICA INLAND CHURCH
TANZANIA PWANI DIOCESE (AICTPD)

BY

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of the requirements for the degree of Master of
Arts in Mission Studies

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Student's Declaration

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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 either necessarily those of the Africa International
University, the Examiners or AICTPD

(Signed)_____
Alfred Mang'ere Ndaro

July, 2011

ABSTRACT

This study was intended to investigate the understanding of missions among various leaders of Africa Inland Church Tanzania Pwani Diocese (AICTPD). So it is a descriptive research in which 62 leaders from AICTPD churches were consulted. These leaders include the bishop, the assistant bishop, general sectary, pastors and missionaries with their wives, one evangelist, two church elders and AICTPD partners in the diocese. These partners are AIM Regional leader, TIMO leader and BFC leader. Among these leaders, 7 of them were interviewed in Arusha, the other seven were both interviewed and asked to fill the research questionnaire in Morogoro, and the 48 filled the research questionnaire. A questionnaire and interview were the two combined methods used to collect data.

The research discovered that the predominant missions activities include training in theology, improving existing churches, sending work reports, reaching out to unreached, encouraging pastors and missionaries and training in missions. The main challenges among others are inadequate support to missionaries, inadequate missions training, extreme size of geographical area of the diocese, lack of strategic planning priority, vision and creativity. All this provide the grounds for the recommendation that is given below. The data also revealed that the church achieved some successes which are the establishment of IBM, evangelism and discipleship, reaching out to Muslim communities and initiating strategic planning. In order to maintain these successes, the leaders suggested that they will involve the entire church in missions, reduce the size of the diocese, hold annual conferences and allocate resources into the diocese. Other areas will include providing missionaries with opportunities to share their testimonies with churches, develop positive attitude towards missions, cultivate more partners and improve training in the IBM.

Based on these research findings, the diocese had never been able to develop a master strategic planning until the year 2010, when they put one in place. AICTPD, therefore, has survived without concrete, measurable and tangible goals and objectives. The diocese needs to develop missions strategic planning that could be integrated into the master plan of the diocese. MAPANA (Missions Awareness Program for African Nations Abandoned) strategic planning has been recommended, which if well supervised and coordinated will bring efficiency into the entire church structure. Missions training and involvement from individual believers, local church to top leadership of the diocese, needs to be given priority as other church ministries.

TO

This project is the peak of my two year training in missiology at Africa International University (AIU). Standing at this peak, above me, I see the Triune God, who kept pulling me up to the peak. Behind me, I see my fellow climbers, my wife Happiness and our lovely six children, Nyamisi, Juliana, Daniel, Esther, Leah and Anna. They pushed me from behind to the peak. They also tolerated my inability to respond whole heartedly to their individual and family needs due to my study commitments. So together, we have arrived at the desired destination. Praise be to the Lord. Thus I dedicate this material, first, to my Lord and Savior God to use it in a way that would bring glory to his name in the church. Second, to my wife and children to develop in them the spirit of missions and become mission minded Christians who always would respond to God's invitation to take part in his mission.

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TABLE OF CONTENTS

LIST OF TABLES

LIST OF ABBREVIATION

AICT   Africa Inland Church Tanzania

AICTPD   Africa Inland Church Tanzania Pwani Diocese

AIM   Africa Inland Mission

BFC   Bible Fellowship Church

CMS   Church Mission Society

EEK   Ekkelesia Evangeli ya Kristo

IBM   Institute of Bible and Ministry

MAPANA   Missions Awareness Program for African Nations Abandoned

MCLC   Missions College for Every Local Church

MOU   Memorandums of Understanding

TIMO   Training in Mission Outreach

CHAPTER ONE

INTRODUCTION

The church of God in the world believes in a missionary God, who calls individual Christians and groups to take part in his supreme plan for the world. Therefore, it is imperative that whatever, the church may be involved in; it should be related to the mission of God. In his mission, first, God restores individual persons to himself and establishes intimate relationship with them through the saving faith in Jesus' death. Second, he invites these saved ones to participate in his plan to reach out to the rest of the world.

This work describes and evaluates missions work in Africa Inland Church Tanzania Pwani Diocese (AICTPD). It attempted to discover how various leaders in AICTPD describe and evaluate missions activities. It is believed that the way various leaders understand and evaluate missions activities in the church, affects their approaches, involvement and even how they face challenges. It is very important for the church, therefore, to develop a correct definition, philosophy and strategy of missions so that it could be focused. Also it is inevitable that the church needs to set methods of evaluating their missions activities so as to maintain strong areas and in the meanwhile deal with weak areas and challenges. Furthermore, the church may have developed well biblically based description and evaluation methods of missions activities yet lack appropriate approaches and motivation.

The project sought to study all that is mentioned above by consulting related materials to the research problem and by conducting field work that would produce data to answer the four research questions below. In conclusion, the researcher will

give a summary of the study before he gives his recommendation to the church under study.

Motivation for the Study

The researcher is a missionary by call and experience. He worked with Africa Inland Church (AICT) as a missionary for fourteen years before he left to further his studies. For two years he taught at Majahida Bible Training School then for twelve years he worked with the Sandawe people in Kondoa district, Dodoma. In this study, he was motivated by the following. First, he was motivated by his plans for his future ministry. His dream after training is to join back his church, Africa Inland Church Tanzania (AICT) and mobilize the church for missions. Therefore, this work provides him with other leaders the understanding of missions activities practiced in AICTPD and how they evaluate challenges and success in missions.

Second, the researcher was motivated by the fact that there are people in AICTPD who have a burden for the unreached people, but they do not know how to go about it. The findings of this work could help people like these in AICPD to grow in their passion and obedience to their Lord. By working closely with these Christians, missions in AICTPD could be a model in AICT at large and beyond.

Third, the researcher is motivated by the hope that, the church will see the need to develop a missions strategic planning for future missions activities in the diocese. Fourth, he is motivated by what AICTPD has accomplished in missions and its desire to improve missions. He would like the church to keep that good work and move forward to greater work that would bring greater efficiency. Fifth, he became curious to study this topic after he read a centennial report of AICT that was celebrated in1909.

This report indicates that, the whole of AICT could only give a number of twelve national missionaries who either work or had worked in missions environments (*Historia ya Miaka* 100 AICT 2009, 56). Finally and perhaps the greatest motivation came as he read the words of AICT former Bishop, late Jeremiah Kisula, *"Lakini shauri langu ni kuwa, kila mwana AICT asikalie kusikitika, kusisimuliwa wala kujivunia yaliyokwisha kupita. Bali neno kuu liwe: tangu sasa nifanyie nini kanisa langu"* (My counsel is that, it is not enough for a member of AICT to just be pity, be enthusiastic or boast of what happened, rather, the important thing should be: from now on what can I do for my church) (Magesa 1977, iv).

Problem Statement

This project examines how various leaders in AICTPD describe and evaluate missions activities, challenges, success and future plans in their diocese.

Research Questions

1. What activities do various AICTPD leaders consider as missions?

2. What challenges do AICTPD leaders encounter in doing missions?

3. What success do AICTPD leaders see in doing missions?

4. What do various leaders in AICTPD suggest for future missions in the diocese?

Purpose of the Study

Due to the fact that people view missions activities from different perspectives related to their native context, it is necessary for indigenous churches like AICTPD to develop its own definition and philosophy of missions that is based on the scripture. This is very crucial because while the leadership in AICTPD is involved in missions, it could be true that most of its members consider missions as 'a white man's job'. Generally speaking many Christians in Africa have not captured the fact that missions

comes next to worship. The purpose of this project, therefore, is to promote missions in AICTPD beginning from what various leaders know about missions. The project articulates description of missions activities and how the leaders evaluate them.

Furthermore, the study will assist the church to reexamine its approaches to missions and do some necessary adjustments. This study can also lead to discovery of methods that could enhence efficiency in providing solutions to challenges. The researcher believes that AICTPD has a potential for greater missionary work if only what it is doing now could be clearly defined and evaluated. In this attempt, however, the researcher has put into consideration AICTPD's sound history and the good work that the Lord has accomplished through it.

Significance of the Study

The significance of this study is to provide biblically based missions activities at a local church level, to test and transform missions assumptions held by various church leaders and their followers. For a century, missions in AICT has been operated from the headquarters of the church, local churches have not been fully involved directly into missions. So, this study seeks to encourage missions based in the local church. As a result, the church will equip local congregations to embrace their fundamental responsibility toward missions. Each individual local congregation and Christian in the diocese will be equipped in missions and motivated to involve themselves practically in missions according to the grace given to each one of them.

Biblically speaking, missions is organized from a local congregation (A group of believers in their local location be it in one's home or at a public meeting place) and spread to towns or families. "While they were worshipping the Lord and fasting, the Holy Spirit said, 'Set apart for me Barnabas and Saul for the work to which I have called them.' So after they had fasted and prayed, they placed their hands on them and

sent them" (Acts. 13:2-3 NIV). Benson comments that, "as the Holy Spirit directs the church to focus on the unreached, more and more churches are waking up to their responsibility to involve in God's world missions. Local churches have an important role in carrying out our Lord's command to make disciples of all nations" (Benson 1997, 5).

Definition of Key Terms

Africa Inland Church Tanzania Pwani Diocese (AICTPD)

This is one of the six dioceses of Africa Inland Church Tanzania which covers more than half of Tanzania, including the Zanzibar Islands.

Partners

These are churches and Christian organizations that work in cooperation with AICTPD in reaching out to the least evangelized societies in the diocese.

Audience

As a missionary student, who is preparing for future missionary work, this work is part of his training requirements. In the missions program, each student is required to write his thesis before he can qualify for graduation. This project will therefore, be examined by concerned internal and external professors in the missions department at Africa International University (AIU). Moreover, this work needs to be read by various leaders in AICTPD who have contributed significantly to the project. The researcher hopes that, this project could be discussed in AICTPD councils and approve its recommendation below as one of missions promotion manuals in the diocese.

Limitations

There were three possible limitations for this study. The first one was time. While the researcher was collecting data from his informants and library resources, time was a challenge. He was a fulltime student with regular course work, a husband and a parent of six children. The second limitation of this study was transport cost for him to meet with his informants. There was the need for him to reach various places of the diocese to meet with them. AICTPD spreads to more than half of Tanzania.

To limitations one and two, the researcher began to work on this project as early as he could. He started it during his one month practicum in Arusha. In Arusha he interviewed seven church leaders. When he talked to AICTPD leadership in the process of planning his visit with the office, he was informed that there was going to be a seminar in Morogoro that could bring all pastors and missionaries with their families together. So he went and met with them there. He spent two days with AICTPD leadership in Morogoro interviewing them and asking them to fill the completed research questionnaire. He met with fifty five church leaders, and in so doing he minimized both time and cost of travel.

Delimitation

The study is mostly focused on the nature of missions activities as described by various leaders in AICTPD. Also, the project investigated how these leaders evaluate challenges and success in missions activities and future plans for missions. The project does not ignore other works that had been done on the subject if any; rather it has contributed to these works and paved possible other ways for implementation of these works while suggesting further approaches.

This study was conducted within the AICTPD, beginning from the AICTPD headquarter office in Dar es Salaam. The researcher consulted diocesan office before

he moved on to other areas of the diocese to meet with other church leaders, pastors and missionaries in particular. He also conducted his research with ICTPD partners such as Africa Inland Mission (AIM), Training in Missions Outreach (TIMO) and Bible Fellowship Church (BFC). He did not go beyond AICTPD to avoid too much information that the size and time of this project could not contain.

CHAPTER TWO

REVIEW OF RELATED LITERATURE

Introduction

In this section the researcher will discuss the following themes: Historical background of Africa Inland Church Tanzania, mother church of AICTPD, Historical background of Africa Inland Church Tanzania Pwani Diocese (AICTP), the area under study, definition of mission and missions, biblical basis for missions activities, missions approaches, challenges and success of missions activities in the diocese.

Historical Background of Africa Inland Church
Tanzania Pwani Diocese (AICTPD)

AICT, Mother Church of AICTPD

Before we focus on AICTPD, the daughter church, we need to know the mother church, Africa Inland Church Tanzania (AICT). AICTPD is the result of growth of the AICT; therefore it is helpful to know how AICT came into existence before we know how AICTPD was born.

AICTPD is one of the six dioceses of Africa Inland Church Tanzania (AICT). AICT traces its origin from Church Missionary Society (CMS). Church Missionary Society started its ministry at Nassa, Mwanza in 1888 among the Sukuma people, the largest ethnic group in Tanzania. Founders of CMS ministry in Tanzania were Bishop Mackay and Pastor Hooper. Church Missionary Society handed over their ministry to Africa Inland Mission (AIM) on 7th January 1909 (Magesa 1977, 9-11).

This agreement was reached by Bishop Tucker of CMS from Uganda and Pastor C.E. Hulbert the AIM director in Kenya, when they were traveling from Europe to East Africa. The reasons that contributed to this decision were three. First, geographically, Church Mission Society found it difficult to serve the church in Tanganyika from Uganda where they stationed. Rapid spread of the church in Tanganyika was the second reason why CMS decided to handover their work to Africa Inland Mission. The third reason was political. During this period, Tanganyika was under the German power while Uganda was under the British authority. So, it was hard for the church to operate between the two rivals. However, by the time CMS handed over the work to AIM, there were five new planted churches namely, Nassa, (which was the central station), Kabita, Mwamanyili, Butimba and Lwangwe (Magesa 1977, 9-11).

When Peter Cameron Scott, the founder of AIM arrived in Kenya in 1895; CMS had served seven years at Nassa. Reverend Emil Sywulka and his family were sent by AIM to Nassa, Tanganyika in June 1909 as their first missionaries. At Nassa, they found Pastor Wright and Leach who warmly welcomed them. Africa Inland Mission took over the missionary work from1909 to 1937 when they initiated an indigenous church by introducing *Eklezia Evangeli ya Kristo* (EEK) (Magesa 1977, 13).

The first constitution and indigenous leadership were put in place for EEK in 1938. Also during this period, the first seven indigenous leaders in EEK were appointed. These leaders were Daudi Ndaki, Isaka Nyalagu, Paulo Mang'alali, Thomas Mhela, Jonathan Malongo, Yohana Mamba and Petero Mashala. EEK continued from 1938 to 12th January 1956 when Africa Inland Church Tanzania was officially born. In 2009 AICT celebrated its one centennial of existence from when

AIM began working at Nassa. AICT, therefore, began among the Sukuma tribe and since then, it has been spreading to many other towns and villages all over the mainland Tanzania. It is working among more than twenty different ethnic groups out of 120 tribes in the country (Magesa 1977, 20; *Historia ya Miaka* 100 AICT 2009, v and 18).

Nature of spread of CMS ministry and then AIM shows that AICT was planted as a missionary minded indigenous church. There are four factors that can verify this claim. First, seven national Christians were chosen by AIM missionaries to be elders and overseers over their local churches. The installation of indigenous leaders into church ministry is very fundamental for making the church indigenous. "Paul and Barnabas appointed elders for them in each local church and, with prayer and fasting, committed them to the Lord, in whom they had put their trust" (Acts.14: 23 NIV).

Second, Salaries that were paid to indigenous servants by AIM missionaries were stopped. Magesa argues that between 1920 and 1930, indigenous evangelists were being paid by the AIM. The salary ranged between ten shillings to thirty shillings per month. But in September 1927 during AIM missionaries' normal business meeting, they decided to reduce the amount they paid to national workers. In 1930, AIM missionaries completely stopped paying indigenous ministers (Magesa 1977, 17).

The reason for this decision was to encourage self-reliance in the indigenous church so that it could pay for its own national workers. It was a very painful decision to the indigenous leaders any way. Some leaders got discouraged to the point of leaving the ministry. However, it was for the good of the future of AICT. AIM missionaries were discouraging dependency on foreign funds (Magesa 1977, 17).

Third, AIM introduced EEK in 1937. The major objective for EEK was to initiate an indigenous church that could be able to take full responsibility in the

church. It was during this period that the three 'selfs', self-governing, self-supporting and self-evangelizing were introduced to AICT. AIM missionaries introduced the indigenous church not by pressure from the national leaders. There was no a single national leader in the meeting. This step was therefore, AIM missionaries' initiative leading the church to democracy. This was the missionaries' intent, even though the implementation of this decision delayed until national leaders pushed them to do what they had decided (Magesa 1977, 21).

Fourth, from this period on, AIM through EEK continued to provide opportunities to national Christians to involve themselves into decision making. The mission spirit that was in the CMS and AIM missionaries was implanted and manifested in national leaders. In the following years, AICT under its indigenous leadership began to spread from Sukuma land to their neighbors. In 1933, Petro Sono was sent to Hamuyebe, Ukerewe as a cross- cultural church planter among the Kerewe people. In 1932, late Jeremiah Kisula, the first Bishop of AICT was sent to Kisorya and in the same year, Jonathan Malongo moved from Mwanza to Hamuyebe (Magesa 1977 25).

In 1935, Zabron Mukama, a Kerewe by tribe was sent to Kazirankanda, Ukerewe. In 1938, Jeremiah Kisula moved from Kisorya to Kitengure still within Kewere people's territory. In 1944, Petro Masanagulilo was sent to Ukara Island to Kara people. Masanagulilo could be considered as the first pioneer missionary of AICT. The rest were sent to mission fields where AIM missionaries had pioneered. AIM missionaries were sent to Ukara in 1948, four years later after Masanagulilo (Magesa 1977, 25).

Other mission stations that were opened outside Sukuma land during this period included Kisangwa among Shashi people (where the reseracher served for three

years as an evangelist from November 1985 to September 1988) in 1950 and, Ukerewe

in 1957. By the time the three 'selfs' were actualized by the national church and AIM

agreed to work under the indigenous leadership of AICT in 1962, national Christians

had accomplished a wonderful ministry of evangelism mostly within Sukuma land

(Magesa 1977, 26).

AICTPD, Daughter Church of AICT

From that period, AICT expanded further to many other societies. As a result

of that mission spirit, the church has grown stronger. On 25th August 1992, AICT

central synod agreed to introduce multi-Diocese system. On 19th August 1993, the

first four Bishops in the new system were elected and installed into the four new

dioceses namely, Mwanza, Shinyanga, Geita and Mara and Ukerewe. Africa Inland

church Tanzania Pwani Diocese (AICTPD) was born on 27th November 1994. It was

the fifth diocese of AICT. Now AICT has six dioceses, including Tabora diocese that

was introduced in 2006. (*Historia ya Miaka* 100 AICT 2009, 34-53).

The first Bishop of AICTPD was the retired Methuselah Paulo Nyagwaswa,

who was installed into the office on 27th November 1994. Pwani diocese began with

only nine pastorates including Dar-es-Salaam, Dodoma, Morogoro, Chang'ombe,

Mbeya, Mkamba, Usandawe, Iringa and Arusha. By the time the former Bishop

retired, the diocese had grown from the nine pastorates to twenty two. The current

Bishop, Charles Salalah assumed the office on 20th July 1997 after Bishop Nyagwaswa

retired. (*Historia ya Miaka* 100 AICT 2009, 49-50).

AICTPD has 22 pastorates that spread throughout 14 provinces in Tanzania

mainland (AICTPD *Mpango Mkakati* 2010-15, 5, 12). Some of the communities that

AICTPD offers its services to are the Maasai people in Makao and Ngorongoro,

Muslims in Mtwara, Lindi and Pahi to the Rangi people. (*Historia ya Miaka* 100 AICT, 56).

AICTPD believes in partnership with other churches and Christian organizations that hold common goals. It has been working in partnership with different churches and organizations to reach unreached areas. Some of these organizations are Africa Inland Mission (AIM), Training in Missions Outreach (TIMO) and Bible Fellowship Church (BFC) and Alliance Mission (AICTPD *Mpango Mkakati* 2010-2015, 25).

Moreover, AICTPD is holistic in nature. Its holistic approach can be noticed by observing the nature of its partners. Some of these partners are humanitarian organizations that provide human services. AICTPD's view on the Great Commission is thus inclusive of physical, social and spiritual needs of man. In partnership with Bible Fellowship Church (BFC), AICTPD runs a dispensary in Magambua among the Sandawe in Dodoma region and also runs a health center among the Rangi people in Pahi Kondoa in partnership with TIMO. (AICTPD *Mpango Mkakati* 2010-2015, 9). However, among all services that AICTPD offers, disciple making is considered central to the fulfillment of the Great Commission (AICT Constitution 1999, 5).

As a daughter church of AICT, AICTPD imitates its mother church, AICT, which was planted a holistic church by AIM missionaries. Magesa concurs that, between 1962 and 1977, AIM established various departments that could provide holistic service to the community where they went. Services that were introduced during this period included Bible training schools, one technical school in Geita, secondary schools, Inland Press, medical and Christian educational services (Magesa 1977, 41-42, *Historia ya Miaka* 100, 2009, 58-60, AICT Constitution 1999, 54-71).

Something crucial in this holistic approach of AICTPD is that, evangelism is central to all missions' activities. Jesus gave his audience bread so that they could be open to his teaching and believe in him as the savior (John 6: 26-7). To this point, by explanation and implication, the researcher has discussed historical background of the mother church, AICT and the daughter church, AICTPD. AICTPD is the fruit of growth of Africa Inland Church Tanzania. In partnership with other churches and Christian organizations, the church is now able to think beyond AICT tradition.

<p style="text-align:center">Definition of Mission and Missions</p>

Bosch distinguishes between mission in a singular form and missions in a plural form. For him, the former refers to God's mission *(Missio Dei),* that is His self-disclosure to the world in which process, he seeks to restore humanity to himself. In the later, he refers to particular forms of ministries related to specific times, places and needs in which process the church participates in *Missio Dei* (Bosch 1998, 10).

Generally, the word mission or missions is an unbiblical term, it is derived from Latin culture, missionaries based on their understanding of the Latin use of the word, developed it to mean the involvement of God the Trinity into human salvation (Moreau, Corwin and McGee 2004,17).

So in mission, what God does is far important than what the church does. God can do every kind of ministry related to his eternal purpose without requiring us to assist. But as it pleased him to create man and the rest of creation by his love, he wills to give this privilege of missions to his church.

Wright makes a serious comment that,

> It will be immediately clear from my reminiscences above that I am dissatisfied with popular use of the word mission (or more commonly in the United States, missions) solely in relation to human endeavors of various kinds. I do not at all question the validity of Christian active engagement in mission, but I do want to argue throughout this book priority of God's mission.

> Fundamentally, our mission…means our committed participation as God's people, at God's invitation and command, in God's own mission within the history creation of God's world for the redemption of God's creation (Wright 2006, 22-3).

From the researcher's view, 'Missions' goes much deeper than just thinking to be God's co-workers in the process of restoring humanity. Missions makes sense only when God's desire to restore humanity to himself could be interpreted into day to day life of individual and the entire group of believers. Leaders and Christians should be encouraged to practice what they believe God is doing in the world. Missions takes place only when the church follows God's guide and procedures in reaching out to a people group in its own context. Missions is not imposing the missionary's culture on his target people, rather, it is sharing the gospel content which can save them. The researcher concurs with Peter who comments that the Bible is a missional document; it is full of missions activities (Peter 1972, 11). For this reason, the church must understand what the Bible says concerning God's mission before the church can truly do missions.

Understanding of the Scripture and how God restores humanity into his intimate relationship will help any church to grow in consideration of other societies beyond their people and their neighbors. Peter's definition of missions can show us what we would expect to see happening in AICTPD in terms of missions.

> Missions is a specialized term. By it, I mean the sending forth of authorized persons beyond the borders of the New Testament church and her immediate gospel influence to proclaim the gospel of Jesus Christ in gospel-destitute areas, to win converts from other faiths or non-faiths to Jesus Christ, and to establish functioning, multiplying, local congregations who will bear the fruit of Christianity in that community and to that country (Peter 1972, 11).

Missions activities therefore, demand Christians to read and understand the Bible as a missional document and imitate what God is doing. To do so, therefore, intensive discipleship program that can equip believers to this direction, personal

relationship with God and with one another is indispensable. Discipleship classes should be designed in a way that gives believers a wider picture of God's church in the world. Denominationalism should be avoided and promote unity and partnership.

Furthermore, various ways of understanding the world needs to be well introduced to both leaders and to individual Christians. Believers should be helped to agree with Jesus, "I have other sheep that are not of this pen. I must bring them also" (John 10:16 NIV). The training should be based on God' authority over all societies, resistant faiths and powers so that, the church can move forward to all nations trusting in God-given power (Acts 1:8 NIV).

Missions Approaches

Winter gives us three approaches to missions, 'Evangelism, Regular missions and Frontier missions. All of these are activities of the church in God's mission. Each approach begins with evangelism, sharing the gospel with the target people. Moreover, in Evangelism, there are two other levels, E-0 which deals with bringing salvation to unbelievers in a church congregation or in Sunday school classes. The advantage of this approach is that it does not involve extra expenses and planning because the target people are already part of the congregation. Also it encourages inward growth of the believers. Its disadvantages, include, a very limited growth in number and it tends to decline when transfer occurs to the congregation (Winter 2003, 68).

Evangelism E-1 seeks to convert unbelievers within the same culture. The advantages of this evangelism are to involve the members into witnessing Christ through personal and open air meetings. There are no cultural barriers involved and the cost to run evangelistic campaigns is very minimal (Winter 2003, 62). As a result, the church can grow both in number and in spirit. The disadvantages of this approach is that, after these campaigns, usually there is no serious follow-up with the new

converts, so after a while most of these new members disappear. Unless missions vision is introduced to the church, the congregation will grow only within that same ethnic group.

Traditionally AICTPD practices E-0 and E-1 in towns where its members from AICT predominant areas, Mwanza, Shinyanga and Mara Regions have moved to (AICTPD *Mpango Mkakati* 2010-15, 3, 5). The strength of AICTPD approach, however, is that, churches in these new areas start naturally. They do not involve much cost on the part of the home churches. Mature Christians who had moved into these towns introduce spiritual and social services beginning with a very small number of people until the group gets bigger. The weakness, however, is that, most of these churches are not mission minded churches. They rarely involve into reaching out to the indigenous people of these towns or villages.

In 'Regular Missions', the church practices cross-cultural evangelism (in association with Christians of the target believers) to a group of people who already have a strong indigenous church. This method provides an opportunity for the expansion of the church in that community which most of its members are still unbelievers (Winter 2003, 68). In this approach, the congregation would tend to be mission minded if missions beyond their ethnic group could be introduced at early age.

E-2 tends to reach out to a culture that is almost similar with some differences including languages. Such planted churches tend to suffer dependency syndrome if there are no effective discipleship plans. AICTPD leadership acknowledged to have such churches. These churches were planted more than twenty years ago, yet they have not grown to be able to continue evangelism within their own people without assistance from the mother church or missionaries (Focused group, interview by researcher Nov. 11, 2010).

The final level is E-3, or Frontier Missions. This focuses on the group of people where they have no even a single Christian congregation. The church sends its missionaries to begin the ministry in a new field (Winter 2003, 68). This missions approach seeks to evangelize and plant churches among people who are quite different from the missionaries' own church.

Dayton advocates for 'One People Group at a Time'. In this approach, the church plans to reach out to unchurched societies one after another. The church needs to conduct research that gives it the neediest areas and strategizes for it (Dayton 2003, 59). The advantage of this approach is that the church has an ample time to plan very carefully what it will involve the church before it chooses a group to reach. The disadvantage of this approach however, is that it could hinder individual Christians who are called to a specific people group that is not in the plan of their church. So the church would need to listen to individuals with missions passion.

Moreover, AICTPD practices missions through introducing social and economic projects in its cooperation with its partners. The advantage of this approach is used as a bridge to the target people. However, this method has some pitfalls, including creating an attitude of dependency on the part of the native people. People would come to church for the sake of physical benefits, especially if the gospel seems a secondary priority to the missionaries.

In the section above, we have discussed how different people define missions and various approaches of missions. In the following section we shall see missions from a biblical perspective and how missions activities in the church could be considered of worth before God.

Biblical Basis for Missions Activities

Missions activities begin with God himself who is a missionary God. He invites the church to share in his mission, when people truly worship and serve him. It is therefore, important for the church to pay a proper worship to God. In every Christian congregation, where God is worshipped in spirit and truth, missions comes next. Piper observes that "Worship, therefore is the fuel and goal in mission." (Piper 1993, 12).

For this reason the church that practices missions activities based on the scripture is the one whose members are taught how to worship the Lord. It is believed that man was created to worship and revere the power above him. As a result of this nature, man tends to worship anything or anyone who can claim power over him. Therefore, when we believe in Christ, it is important to be guided in our worship, so that we can be able to express our worship totally to the true God alone. Due to lack of teaching on worship, many African Christians struggle to make a clear distinction between worship in African traditional religion and worship to the living God. And as a result syncretism is a big issue in the church. Unless church leaders lead the Christians to pay the appropriate worship to God, missions activities will remain human.

Isch, gives an example of the church in Antioch which was able to please God in its worship service. As a consequence, the Antioch church became an example to other churches of local and international mission. This church was a mission church from its beginning and it continued to grow both in its neighborhood and beyond. (Isch 2002, 67). Scripture bears witness that, the teachers of this church, Paul and Barnabas, spent only one year teaching the Antioch church before the teachers themselves were called to missions. (Acts 11: 19-26; 13:1-3).

Missions activities can be genuine also when they are based on the understanding of the word of God. God has not left us without witness. He has disclosed to humanity not only through nature but also he has given us his word. It is the word of God that the church needs to study diligently to acquire God's mind for missions. Smith and Scott observe, "To keep an attitude of alertness to God's initiative in mission, missionary life must include the discipline of a continuous exposure to his Word, contemplation of Jesus as model, and humble dependence on the Holy Spirit in prayer" (Smith and Scott 2003, 87).

Each local church needs to develop a habit of a meaningful study of the word of God. It is not enough, however, to come up with Bible study programs that have nothing to do with the application of the word to life. This type of studying of the Bible is just a half way and even a non-Christian can do it. To make a difference between the believer and non-believer, Christians should be assisted to know truths to believe in the Bible and truths to practice. Missions is truth that needs to be believed and practiced.

It was by understanding the counsel of God through the word that individual Christians would rise up and do missions. In church history, by grace, God would inspire individual Christians to initiate missions vision in the church. He would call and set them apart from their churches to be mission pioneers. Bruce perceives that "from 1727 Zinzendorf was the guiding spirit of Herrnhurt and ten years later he received formal ordination…Zinzendorf's impulses were always strongly missionary. As a result the Moravian became the first large-scale Protestant missionary force in history. (Bruce 1892, 347).

Renwick concurs that "William Carey (1761-1834) stands out as one of the greatest missionaries since the apostolic days…falling under the powerful evangelical

influence…He strongly advanced the sending of missions to the heathens, and gave his ministerial brethren no peace." (Renwick 1958, 27).

It is therefore, definite that, God calls and guides individuals and groups of people to do missions in places away from their own familiar places. In the worship service, the church needs to be listening to God for guidance. It needs to provide its believers with opportunities to practice their God-given passion for missions. By so doing missions can be expressed in various manners and activities in the local church. It is wrong to agree with an old minister at one meeting who told William Carey "Sit down, young man, and respect the opinions of your seniors. If the Lord wants to convert the heathens, he can do it without your help" (Renwick 1958, 73).

To this level we have discussed foundation and origin of missions activities from a biblical point of view. Let us consider some of these activities that God expects to see happening in the church. In *The Effective Sending Church,* Benson gives us a list of eight mission activities that could be true missions. These activities are prayer, teaching on missions, setting goals and plans for missions, motivating church members to world evangelization, sending missionaries, supporting them financially, supervising them and cooperating with other churches and missionary agencies (Benson 1997, 5).

However, it does not bring a big difference in missions as long as it does not adhere to the word of God. Good program and announcements on what the church desires to do will never make the activities missions until that desire is interpreted into the worshippers' life. Many leaders in the African church know good things on missions, but they have not been to make their knowledge benefit their churches. Moreover, Smith and Scott maintain that it is not enough to show our faithfulness to Jesus by practicing missions activities, but also by always proclaiming the name that

makes these activities possible and living as his true followers (Smith and Scott 2003, 151).

Discussing the activity of mobilizing the church to missions' activities, Benson adds another four factors as follow: to ask God to give his direction to missions, identify people who are interested in missions activities, research on available resources, provide church members with solid biblical foundation for missions and adopt a target people group. (Benson 1997, 6-10). He concludes "When interest exists in the church about God's mission, and members are praying for it, they are ready to receive more" (Benson 1997, 21).

Adopting a target people group is one of the effective strategies in missions. For so doing the church needs to remember that, it does not possess the group; rather it is expressing its commitment to participate in God's plan of restoring humanity to himself. To avoid the temptation of pride, the church that practices the adoption approach needs to work in cooperate with other churches and Christian organizations and not to consider that their church can do the work on its own.

Evaluating Challenges and Successes in Missions Activities

In every activity, there are two possibilities, success in terms of reaching the intended goals or failure by not reaching them. In this section, we want to examine various challenges and success indicators that the church can experience in its endeavor to missions. The researcher will juxtapose these elements to show the immediate relations between challenges and resolutions to success.

Edre reveals four greatest challenges for missions' activities in African local churches today. These challenges are sharing of vision inside and outside the congregation, partnering with other experienced churches in missions, dependency syndrome, and funding missions through African approaches (Edre 2002, 17).

To overcome these challenges he encourages the church in Africa to strengthen African indigenous missions, develop its mission philosophy, give priority to the neediest areas and work in partnership (Edre 2002, 18).

In the survey report of the church in Tanzania conducted in 2005 by the Tanzania National Evangelism Committee, known as *Remaining Task: National Church Survey in Tanzania,* more solutions to missions challenges in the African church are discussed by various participants in this survey. Responding to economic challenge Kilimba argues,

> To Bishops and church leaders who are experiencing financial difficulties, I would like to encourage them to empower their Pastors economically. It is possible to do church planting and business. This can help the Pastors to be self-supportive allowing the work to advance. In church planting it's good to have well trained Church Planters. We have a school of Mission which takes about eight months, a good place to send Church Planters to be trained. Pastors may have challenging setbacks, but if they keep track of their vision they won't be discouraged. We must fulfill the God's calling at any cost (Kilimba 2005, 225).

While we would agree with the argument above to solve the financial challenge in missions, the approach to missions training needs to be revisited. We need to see the training going beyond a small group of pastors and church planters. To the researcher's knowledge, this is a traditional approach of missions training that has taken the church and its entirety to the ignorance of God's mission. We train only few and find later that even within this group, some have never experienced a genuine passion for missions.

After they have gone through the training and the church has sacrificially supported them, they are not patient in the field; they want to secure other jobs in what they call 'Christian or Non-governmental organizations' in the name of making a living. We need to shift from this 'super Christians' view to biblical view. God's plan is for all Christian to know his mission. We should therefore aim to educate each

member of our churches in mission to develop various missions activities that are treasured in their life.

Strong relationship between missionaries and their sending agencies is also very crucial. Benson concurs that, the church needs to be very close to the missionaries they support in the field to avoid discouragement that they may experience as a result of neglect. (Benson 1997, 42).

Generally when missionaries and Christians, talk of support, quickly take for granted that it is all about finances. It is more than just money. Missionaries need to see someone who is so concerned about them not only in terms of what they do, but also in terms of what they are in the kingdom. Churches that involve in the recruiting missionaries and sending should remember to address the psychological, social and emotional needs of the missionaries.

So, churches need to plan for regular visits with their supervisors. During this visits, missionaries could express their inner feelings to the leaders and obtain necessary advice. Suggestions to transfer any of the missionaries from one post to another could be discussed during these visits.

Visits with the missionaries could be well planned and organized through reliable communication means developed between the sending church and the missionaries. Regular communication failures could develop distrust between the sending agency and the missionaries. So, to avoid this danger, simple communication research can be conducted before missionaries are actually installed in the field and keep revisiting it.

In his report Gamanywa observes that partnership is a means to reduce missions expenses and brings a good use of church resources. In this sense, he is

wishing the church in Tanzania to grow in unity to accomplish much in missions with

less cost. (Gamanywa 2005, 232).

Smith and Scott asserts,

> Global partnership of churches will be indispensable for mission in this new century. Among evangelicals this conviction grew in the last quarter of the twentieth century. During the Lausanne Congress of Evangelism in 1974 evangelicals reached a consensus that global Christian mission had become the responsibility of a global church…These new forms of partnership were not only urgent from a practical perspective; they also had theological and testimonial significance (Smith and Scott 2003, 164).

In partnership, it is wise if the churches in partnership have common goals to

reach. These goals should be both aiming at establishing indigenous churches based on

biblical principles. Usually every person is biased when it comes to evaluating his

own ministry. For the betterment of the ministry, therefore, it is advised that partners

be accountable to other friend churches outside to assess their progress.

Furthermore in all types of partnership in missions activities, evangelism and

church planting should be our priority. Showing the priority to evangelism and church

planting to the neediest areas of Tanzania, Kabachia agrees,

> That the Body of the Christ in Tanzania might be mobilized to saturate the whole nation with communities of believers incarnating Christ. That Christ might be accessible to all through an active witnessing church in every village, town, urban, neighborhood and ethnic community, a church in every geographical grouping of 500 to 1,000 people and a church within walking distance of everyone, a church in a language that can be understood for everyone. That Tanzania would be 'filled with the knowledge of the glory of the Lord as the waters cover the sea Habakkuk 2:14) (Kabachia 2005, 18-9).

According to this church survey, the neediest area in Tanzania, first is the

North Pemba region where only 1% of the inhabitants go to church and about 393

churches were supposed to be planted by the 2010. Second, it is the urban West region

of Unguja Island where also only 1% of the population attends in a total of 27 local

churches. For the remaining task in the country to be completed about 668 churches

were to be planted by the year 2010 (Remaining Task 2005, 128, 191). The church in

Tanzania therefore, would need to come together and do the assessment on their accomplishment.

Currently AICTPD has churches in the regions and towns of Dar-e Salaam, Arusha, Tanga, Kilimanjaro, Manyara, Dodoma, Mbeya, Iringa, Mtwara, Lindi, Pwani Ruvuma and Singida. It has not extended its ministry only to the Islands of Zanzibar (AICTPD *Mpango Mkakati* 2010-15, 5) However, there are other evangelical churches working in all these regions including Zanzibar. But the impact is very low as revealed above, more effort is needed, especially areas away from the roads and cities.

According to Rugashoborola, among many challenging areas in Tanzania is the Muslim community which is growing so fast. Some of the reasons for the growth of Islamic challenge are "…improper messengers and their messages, irresponsibility, the improper church growth and goal settings…" (Rugashoborola 2005, 209).

Besides the reasons given above as obstacles to evangelism to Muslims, it is the researcher's assumptions that most church leaders as well as Christians have never been equipped for evangelism to Muslims. Unless, the church purposes to do so, Muslims will remain the most threat among non- Christian communities.

For the church of Tanzania to experience its dreams, it needs to adopt an approach that Garrison calls 'Church Planting Movement.' In this approach he argues that "…the vision of churches planting churches spreads into the churches themselves" (Garrison 2003, 75). Mwasota concurs that for the church to improve its missions in Tanzania including AICTPD, each individual soul and gifts should be considered and engaged in evangelistic campaigns.

> God values each soul on earth and he is pleased with winning soul. This is the Great Commission given by Jesus Christ according to the book of Mark 16:15. He has given us several gifts by the Holy Spirit according to his will. There are those are blessed materially and financially in order to give their support to missionaries (Acts 18:1-3). On the other hand, there are several servants, with special gifts but have not realized their visions because of lack of means. Those

who contribute in supporting ministries should do so knowing that they will eventually reap the same reward kept for the servants (Rom 10:13-15 NIV). Therefore we need to join our gifts and blessings so as to accomplish the Great Commission (Mwasota 2005, 230).

As discussed above in chapter two, the Tanzanian church as well as the worldwide church should employ and invest in its resources. We need to agree with the scripture that each individual Christian is granted one or several spiritual gifts for the purpose of building up one another and for world evangelization.

Moreover, the church should not forget the role of prayer in missions. Matingisa believes, "the church has to engage in powerful prayer meetings in these end times of great harvest, so as to break all the powers of darkness withholding the people" (Matingisa 2005, 228).

In the list of the eight missions activities above, Benson also mentions prayer as one of essentials for missions. No wonder that Jesus asked his disciples to pray for laborers. Interestingly, even after he said this, he sent the same disciples into the ministry (Matt.9, 10). It is important to remember that when we talk of few missionaries in the field, we need to evaluate our own present ministry if it has something to do with missions.

In the prayer request for labors, after Jesus said this, he sends to missions those he was speaking to. To him the first people to involve in missions activities are the ones he tells the need. In this regard, evangelists, pastors and the rest who have experienced personal encounter with the Lord are the ones who are supposed to pioneer in missions or involve heartedly in missions activities.

While Matingisa and the others have pointed out the importance of prayer in improving missions activities, Shekalaghe would ask the church in Tanzania to revisit its methods of evangelism and church planting.

We have the best package of Evangelism and Discipleship. If lay Christians will be equipped to do One –to one Evangelism there will be a great impact in our society. The old methods of mass preaching are good but the question here comes: how many people who came to know Christ through these methods are still with us in our churches in comparison to the cost incurred? Is it really worthy spending one million Tanzanian shillings for one to ten souls? What if we spend the same amount using other methods? (Shekalaghe 2005, 227).

Gonda perceives that challenges do not only come from within the church but also from the target groups "Most of the challenges come from believers among the people groups. Muslims, for instance, are very difficult to accept a new faith. Sometimes we face opposition from traditionalists as well. ..There are several lessons I have learned in church planting. The main one being that the church as a whole has not yet prepared for church planting" (Gonda 2005, 233).

Apart from individual contributions given in this survey report, the most significant element is that, the church in Tanzania is growing in unity. It is able to work together to deliver this costly report that reveals important information of the remaining task of the gospel. Thus, the report can be helpful to individual Christian denominations as well as the national church in its evangelization efforts.

Furthermore, the church in Tanzania can utilize this report as a beginning of further greater research on areas the church needs to know even beyond the church. The church in Tanzania could unite further to carry on a research on injustice practiced in the society and in the government at large. Injustice and other evil practices in the society can hinder significantly the spread of the gospel.

This section of review of related materials to the research problem has generally given us what other people think missions activities are, the origin of these activities, challenges, and how the church could better its missions. The section has also shown how the Tanzania church works together to promote missions activities and finish the task. This review therefore, provides the impetus for a reexamination of

missions activity of any church in order to improve or develop new contextualized approaches to doing missions which this research hopes to achieve in a contributive way.

CHAPTER THREE

RESEARCH METHODOLOGY

Research on description and evaluation of missions activities in AICTPD demanded more than just reviewing related literature. This is because most of the related literature was not written in African context and only few materials were accessed from AICTPD. So the study required the researcher to conduct field work to collect data from the various leaders of the area under study. The method that was applied, therefore, was a qualitative research method that is a combination of both interviews and research questionnaire.

These various leaders in AICTPD include the bishop, the assistant bishop, general secretary, pastors, evangelists, AIM East Africa Regional leader, TIMO director, Bible Fellowship Church representative and church elders. AIM, TIMO and Bible Fellowship Church are the three AICTPD partners who are directly involved in evangelism and church planting. They have no written contract with AICTPD, they work in partnership among themselves and AICTPD under "Memorandums of understanding" (MOU). (TIMO leader, interview by researcher August 17th 2010). AICTPD also works in partnership with Alliance Mission of German.

The research involved 62 respondents in total. These were fifty two pastors with their wives, the Bishop, the general secretary and the assistant Bishop with their wives, an AIM regional leader, a TIMO leader and a BFC leader, two church elders and one evangelist.

The researcher met TIMO representative, BFC representative, the two elders, one evangelist and one pastor and his wife in Arusha, a total of seven people during

his one month practicum in August 2010. The rest, fifty five leaders the researcher met

them in Morogoro where they had met for their annual training in IBM.

The researcher interviewed the ones in Arusha, however, he categorized the

leaders in Morogoro into three groups. The first group was the focused group which

comprised of the Bishop, general secretary, the assistant Bishop and their wives (6).

To this group, the researcher distributed the questionnaire which they filled as well as

an interview. The second group was made of pastors, missionaries and their wives,

forty nine in total. To this group the researcher distributed the research questionnaire.

The final one was an AIM regional leader, to him; the researcher distributed

the research questionnaire and also interviewed him. The reason, the researcher

combined the two methods to the focused group and to AIM regional leader was that,

he wanted detailed information to some of the questions in the research questionnaire.

The questionnaire was also divided into three categories, questionnaire A was

designed for the focused group, questionnaire B for AICTPD partners and

questionnaire C for AICTPD pastors, missionaries and their wives. Number of

questions in these questionnaires also varied. There were nine questions in

questionnaire A, eleven questions in questionnaire B and thirteen questions in

questionnaire C.

<div align="center">Population of the Study</div>

The target population of the study was the church leadership of the entire

diocese including elders, deacons, evangelists, pastors, missionaries, partners of

AICTPD and the Bishop, about 200 leaders in total. This is the components of the

leadership that is recognized in the church constitution and by the Christians.

However, due to time consideration; the researcher could not manage to organize to

meet all of this leadership. The sample that was used was 62 leaders which included

pastors, the Bishop, the assistant Bishop, general secretary, pastors, missionaries,

AIM, TIMO, and BFC leaders, one evangelist and two church elders.

Data Collection

The researcher collected data only from the sample informants of a total of 62

leaders. These leaders responded to the four research questions by using the three

categories of research questionnaire and interviews. The three research questionnaire

categories were category A to the focused group of 6 leaders, category B AIM regional

leader and category C to pastors, missionaries and their spouses 48 in total. Moreover

the interview was applied to one TIMO leader and one BFC leader, a pastor's family,

two elders and one evangelist in Arusha as mentioned above.

To record the data, the researcher did a voice recording, a video camera

recording, field notes and completed research questionnaires. After the field work the

researcher came back to the school where he transcribed and analyzed the data. On

three occasions, he carefully listened to voice recordings as he transcribed the data, he

read the filled research questionnaires, watched the video records, recalled his field

notes and did all the transcription. When he became contented with the transcription,

he analyzed the data based on the four research questions to see if the data provided

answers to the research questions and to the research problem.

Research Design

The research design was qualitative or descriptive research method. I

developed research questions, completed questionnaires and conducted field

interviews. Moreover, the researcher consulted literature on emergence and growth of

AICTPD and other literature. Since the aim of the project was to give genuine

description and evaluation of missions activities in AICTPD, the research design for

this project required field work supported by both internal and external research.

CHAPTER FOUR

DATA ANALYSIS AND FINDINGS

Introduction

From historical section of AICTPD above, we discovered that missions and evangelism are twin ministries in the church constitution. The two are combined in one department known as 'Missions and Evangelism.' Evangelism is sharing good news within the reached community and within neighborhood. This also is reflected in AICTPD definition of missions activities by various leaders.

Furthermore, in AICTPD, Missions activities seek to establish and nurture churches among unreached communities which without assistance from outside, these communities will remain unevangelized. Since missions activities take place where there is no churches, missions activities should be preceded by research to get information on the target people before missionaries could be sent (Focused group, interview by researcher Nov. 2010).

AICTPD uses three main approaches to its missions. First AICTPD restores into church fellowship its members who move to new towns and by so doing, churches begin. This approach relates to E-0 and E-1 as discussed in chapter two above. In chapter two also we considered the advantages and disadvantages of this method which are true with AICTPD.

The second approach to missions in AICTPD is by initiating ministry in new areas. As mentioned above in AICTPD definition of missions, this approach is either by using social-economic project or sending a missionary team after a preliminary

investigation to the place. In reality as we shall see in the following information, since mission vision has not become popular in the church, missions work and missionaries suffer from lack of support.

AICTPD is potential for cross-cultural church planting because, first, geographically, it situates far away from its traditional area, northwest of the country. Second, by its partnership spirit, when it combines its approaches together with that of its partners', all is likely to share from experiences and transform their approaches for more fruitful ministry.

Third, AICTPD history tells us how missions activities were spearheaded by the first African converts. Therefore, the researcher believes that AICTPD has missionaries who hold this same spirit in missions that was planted first in AICT by AIM missionaries. AICTPD can accomplish a greater ministry in mission field if only equips its available missionaries and continue developing others. AICTPD can also pioneer missions to many unreached areas through its own missionaries without necessarily waiting for their partners to do so.

Fourth, AICTPD is privileged to still working in partnership with the mother mission society, AIM. So the opportunity is still there for the diocese to continue drawing wisdom and experience from this partner. Therefore, there is hope in near future for AICTPD to exercise greater missions activities that will fulfill its desires as spelled in the strategic planning (AICTPD 2010, 22-50). Above all the correct understanding of scripture will give to the leaders and Christians sound theology of missions and its implementation.

The following answers to the four research questions give further information on understanding and practice of missions activities in AICTPD.

Research Question One: What Activities do Various AICTPD Leaders Consider as Missions?

This question sought to investigate the definition and description of missions according to various leaders in the diocese. The researcher assumed that, definition in the written form could be easily copied from someone's work, but definition by explaining activities could be more accurate. Not only missions' definition by giving activities is practical but also it is more meaningful because it comes from the people themselves based on their beliefs, lives and involvements. Describing missions activities would make them show a difference between many other church activities and that are considered missions. All groups of informants were open to share on what AICTPD is doing in missions.

Interview question number 1, 2, 3, 4, in questionnaire A, questions 1, 2, 3, 4 and 6 in questionnaire B and questions 1, 3 and 5 in questionnaire C gave answers to research questionnaire 1. The following are answers were given.

Table 1: Description of Mission Activities in AICTPD

Name of activity given	No. of those who agree it as missions activity out of 62	Percentage
Training in theology	50	81%
Improving existing churches	40	65%
Sending and receiving work report	30	48%
Reaching out to unreached	20	32%
Encouragement to pastors and missionaries	12	19%
Visitations to pastors and missionaries	10	16%
Offering social services	10	16%
Reaching out to Muslims	10	16%
Training in missions	8	13%
Supporting missionaries and pastors	8	13%
Learning other cultures	5	8%
Prayer for missions	1	3%
Reaching out to unprivileged community	1	3%

The interest of the researcher in this particular study was to know what activities leaders most considered missions. It is obvious that there are differences of understanding what activities are missions. Some leaders emphasize one or two activities more than others. It should be noted from this table that the least popular activity is prayer and reaching out to unprivileged community.

Though reaching out to unprivileged groups in the church was not considered by many leaders as missions activities during the research, in the strategic planning, it is revealed that there are several projects for these groups including street children, widows, youth and students (AICTPD *Mpango Mkakati* 2010-2015, 5).

AICTPD leadership needs to create awareness of prayer for missions. It is the prevailing prayer that will open many hearts to the gospel and defeat the enemy as discussed in chapter two. However, on the part of support to the missionaries, the focused group and questionnaire C concurred that, the support comes from their local churches, office, partners with AICTPD and their initiated small business projects in their respective areas.

Reaching out to the Muslim community, is worth of note here, by the initiative of TIMO and BFC, the need is being recognized among the leaders in AICTPD. TIMO introduced the work among Rangi and Digo Muslim communities, while BFC has been working among the Sandawe since 1992. BFC leader revealed that two years ago BFC adopted six other Muslim communities including Wasi, Ndengereko, Nyagatwa, Matumbi, Kwere, and Doe. BFC has already sent teams to work with the Ndengereko and the Wasi while the church is recruiting other teams for the other four remaining groups (BFC leader, interview by researcher August. 2010).

Other groups AICTPD is reaching in this partnership are the Datoga, Barabaig, Irag, Nyika, Konde, Taturu, Pogoro, Ngoni, Ndamba, Zaramo, Luguru (Questionnaire

A, B and C). The most popular in the above table, however, is training in theology with 81% followed by improving the existing churches and then sending ministry report to the office. All national leaders of AICTPD trained in AICT institutions. The leaders argued that this training equipped them in managing well the existing churches and planting churches within Sukuma land. This does not mean that, these leaders are reluctant to missions, rather, the institutions were not meant to equip them for cross-cultural evangelism. Among thirty five missionaries or pastors of AICTPD, only seven of them attended missions training somewhere else (Questionnaire A).

For this reason, the diocese decided to initiate Institution of Bible and Ministry (IBM) to introduce its pastors and evangelists to various worldviews as well as to inspire their relationship with the Lord. The focus groups as well as AIM regional leader remarked that

> As a result of what IBM is doing, leaders are growing in their personal relationships with the Lord as well as among themselves. Churches are being strengthened and their perspective on other ethnic groups is being transformed. Moreover, some leaders have shown great desire to plant and nurture churches cross-culturally. IBM success is marked also by great turn-ups of leaders during these annual seminars. More than 95% attend the seminars (Focused group, AIM regional leader, and interview by researcher Nov. 2010).

Sending of work report to the office also is highlightened in this table as being improved (Questionnaire A).

Research Question Two: What Challenges do AICTPD Leaders Encounter in Doing Missions?

This question is for the sake of revealing hard experiences that these various leaders undergo when being involved in missions. The question gives an opportunity to the leaders to reflect on their day to day ministry in regard to reaching out to new areas. This question is answered through interviews with the focused group, AIM regional leader as well with TIMO and BFC representatives. Also question 8 in questionnaire A, question 10 in questionnaire B and question 12 in questionnaire C.

The discussions on these questions revealed various problems that AICTPD leaders experience in their obedience to the Great Commission.

Table 2: Evaluation of Challenges in Missions

Type of challenge given	No of leaders who agree as reality	Percentage
Insufficient support to missionaries	60	96%
Lack of missions training	55	88%
Extreme size of geographical area of the diocese	40	65%
Lack of strategic planning and priority	40	65%
Lack of vision and creativity	25	40%
Lack of call to missions	10	16%
Little number of workers	10	16%
Rare visitations to missionaries	10	16%
Communication	7	11%
Lack of office building	2	3%
Disunity	2	3%
Resistance on the part of unreached groups	2	3%
Regardless of other professions and gifts	2	3%
Lack of fund generating projects	2	3%

This table highlights the first four elements as major challenges in AICTPD. First is support to missionaries with 96%, second is lack of adequate missions training with 88%, third and fourth are the extreme size of the diocese and lack of plan and achievable goals with 65% each. Close examination of these major challenges, can reveal that, each challenge affects the other. However, lack of sufficient missions training could be considered central challenge to missions efforts in the diocese. If most leaders and church members do not know their responsibility to the unreached world, how could we expect to see strategic planning for missions put in place and support to the missionaries given priority?

AICTPD is capable of solving challenges related to finances. AIM regional leader believes that by offering right training and perspective on missions, the church can meet financial needs for missions as it does on other church ministries. (AIM

regional leader, interview by researcher Nov. 2010). He added, "Most people consider missions as a white people's mandate to fulfill. This wrong understanding is a theological issue that needs to be addressed; also the problem of support is a matter of allocation and priority" (AIM regional leader, interview by researcher Nov. 2010).

Unity of the Tanzanian church will also assist in reducing missions expenses and make greater accomplishment as suggested in the related literature. Therefore, AICTPD needs to continue developing interdenominational spirit within the Christian denominations in the country. The remaining work can never be done by one church in its isolation. Partnership with the national church will provide AICTPD with opportunity to share with others what the Lord is speaking through them. Basing on the researcher's experience, AICTPD has a lot to assist the Tanzanian church in terms theology. AICTPD is founded on very strong theological training that is offered in its institutions.

The AIM regional leader and director of IBM appreciated the church for developing master strategic planning for the ministry in the diocese. He expects to see it being followed-up by the leadership to bring transformation in the diocese (AIM regional leader, interview by researcher Nov. 2010). When the researcher wanted to know the plans the leaders had to implement the strategic planning 2010-2015, the focused group expressed its desire to coordinate the church from top leadership to the grassroot church (Focused group, interview by researcher Nov. 2010 and AICTPD *Mpango Mkakati* 2010-2015, 22-3).

Moreover, the focused group acknowledged that if the church could be well trained in missions, and helped to realize that the diocese is working in the missions situation, the church could do greater ministry. It was added that there are Christians presently, who are fully committed to missions activities. This is an indication that

others also can do the same if they are motivated (Focused group, interview by

researcher Nov. 2010).

Currently, missionaries and pastors receive their income from various sources,

including from their local churches, office, partners, farm and self initiated small skell

projects. They use their income to meet some of their family needs, but struggle

significantly to pay for their children's school expenses. AICTPD may need to

empower its workers economically by training them how to run small projects.

The challenges of visitation, vision, extreme size of the diocese, limited

number of missionaries, communication, disunity among leaders, use of gifts, income

projects and resistance on the of part of target people will be transformed through

prevailing prayer, unity and implementation of the strategic planning.

Research Question three: What Success do AICTPD Leaders see in doing Missions?

Despite challenges, the church is not blinded to God's work. Question three

brings us to an examination of the accomplishments on missions in the diocese. The

answer to this question was collected through questions 4, 5, 6, 7 in questionnaire A,

questions 3, and 9 in questionnaire B and questions 3, 6, 8-11 in questionnaire C.

Table 3: Evaluation of Success in Missions

Indicators of success	No. of leaders who confirm out of 62	Percentage
Establishment of IBM	60	97%
Evangelism/discipleship	35	57%
Reaching new communities	13	21%
Initiating Strategic Planning	10	16%

These four indicators in this table 3 are responding to the four major challenges

in the previous table. First, the establishment of IBM responds to the need of missions

training to leaders and Christians in the diocese. The institute was primarily

established for the purpose of inspiring leaders to personal relationships with the Lord

as well as their ministries in their respective areas. But also it is used to introduce new

cultures and worldviews apart from the Sukuma culture where most of the leaders

come from.

Second, strategic planning will give direction to various ministries in the

diocese and growth of evangelistic activities which will likely result in expansion of

missions activies to more remote areas. Moreover, presently, AICTPD and their

partners are working among 15 different people groups apart from the Diaspora

Sukuma people in the diocese.

This achievement could be considered as a good indication of success for the

diocese, especially, if we look at it from the fact that most of its leaders did not train as

missionaries. They are willing to work in the missions situation with the little

knowledge they have on missions. Their desire to work as missionaries is not based

and motivated through theological training; rather it is God who put it on their hearts.

Question Four: What do AICTPD Leaders Suggest to Maintain the Successes and bring Resolutions to the Challenges?

This question is discussed in answers to question 9 in questionnaire A, and 13

in questionnaire C.

Table 4: Future Plans to Improve Missions

Areas to improve	No of leaders support out of 62	Percentage
Involve the entire church	50	80%
Reduce the size of diocese	40	65%
Hold annual conference	30	48%
Allocate diocese resources	20	32%
Missionaries testimonies	12	19%
To develop positive attitude	10	16%
Cultivate more partners	10	16%
To improve training in IBM	9	13%
Improve prayer	5	8%
use of the called people	5	8%
Develop achievable goals	4	7%
Conduct research	3	5%
Local church support	3	5%

Equip called missionaries	3	5%
Full time supervisor	2	3%
Developing local leadership	2	3%
Improve communication	2	3%
Counseling ministry	2	3%
Send missionaries in teams	1	2%
Improve missions program	1	2%
Unity among leaders	1	2%
Improve transport means	1	2%

This table reveals to us future plans of the leaders to improve missions in the diocese. The first 8 items in the table reveal that majority of leaders consider them to be of higher priority than the other items in the table. The first item is very crucial if the diocese is to improve its missions. Leaders should seek to motivate church members to discover their portion to play in the mission of God.

To reduce the size of the diocese is not directly related to missions activities anyway, but it is one of the top great concerns of the leadership. We can assume that as the diocese continues to plant more churches and nurture them, the time will come to reduce the area for the effectiveness of the service to the people.

However, we can appreciate the church for being able to recognize the role of the following six items in missions, prayer, setting of goals, research, developing local leaders, sending missionaries in teams, unity and transport improvement, among others. These are future strength of the diocese which we need to recognize and work towards them.

CHAPTER FIVE

CONCLUSIONS AND RECOMMENDATION TO THE CHURCH

Summary

This work discussed missions activities in the view of various leaders of AICTPD. To achieve that goal, we examined how various people understand and define missions. We discovered that leaders' understanding of missions activities include reaching out to Muslims, encouraging pastors and missionaries, training in missions, training in theology, improving existing churches, sending missions reports and reaching out to the unreached among others.

The main challenges reported were insufficient support to missionaries, lack of missions training, extreme size of geographical area of the diocese, lack of strategic planning and priority and lack of vision and creativity. The findings also revealed that various leaders in AICTPD believe that the diocese achieved success such as the establishment of IBM, evangelism and discipleship, reaching out to new communities and initiating strategic planning.

In order to maintain these successes, the leaders suggested that among other lesser suggestions, these main things must be done which will involve the entire church, reduce the size of diocese, hold annual conferences and allocate resources to dioceses. Others are missionary testimonies, development of positive attitude, cultivate more partners and improve training in the IBM.

All this provides the researcher with grounds for him to give his recommendations below. AICTPD would need to consider either to revisit or adopt these recommendations to improve its missions.

Recommendations

Based on the discovery of the understanding of missions in AICTPD, the researcher suggests 'Missions Awareness Program for African Nations Abandoned (MAPANA)' with the methodology of 'Missions College for every Local Church (MCLC)' in the diocese. MAPANA will first of all deal with how God brings people to himself thorough faith in Christ 'mission' and how he invites the church to move forward with him to reach out to the rest of the world, 'missions'. In MAPANA strategic planning, lessons will be designed suitable for mission and missions that both leaders and Christians in their local context will need to study.

There is a need to initiate missions training in each local church in the diocese because it is at a local church, where the impact of missions should be felt and practiced by every church member. MAPANA will use LCMC method to offer missions training to each local church in the diocese. Missions College for every Local Church is a strategy designed to train adult Christians. Christians who would like to be elected leaders in their local church would need to undergo this training as one of the requirements to qualify for leadership positions (1Tim. 3:2).

The syllabus in this college would include discipleship topics and leadership. The college will adopt most important topics from basic Bible knowledge topics to topics that are taught at university level in accordance to each college context and nature of students' board.

Furthermore, as the findings of this project have shown, training in missions is among the four major needs for the time being. Although there are different views among the leaders of how to carry out this training, basically almost every leader acknowledged the need. While some would prefer TIMO approach to the training (few selected Christians train missions on missions field), others would support the idea of an established institute like IBM, still others agree that they came to know missions from their local churches. They support the idea of developing missions vision in the local church and help church members adopt it. The researcher, therefore, would suggest MAPANA approach that can combine all the suggested approaches. First of all MAPANA is biblically based, second, it is the approach that will respond to the four major challenges of missions in the diocese third, it is the only way the African church can test its own indigenous missions that is not western and fourth, MAPANA will enhance the fulfillment of the master strategic planning of the diocese.

Imagine how many churches in Africa or in the world that can afford to train each member in mission and missions by sending them to universities. The researcher strongly believes that, missions that are taught in the colleges and universities could still be brought down to the grassroot church of any community. The church could develop its own lecturers from among the leaders capable to do this training and this is what MAPANA attempts to do in the diocese.

Objectives of MAPANA through MCLC

Objective one

Research on the remaining unresearched areas of the missionary work in the AICTPD and beyond from September to December 2011 (A four month research project).

Step One: One month prayer (September 2011) for God's guidance, formation of a research team and for research equipments. These needs would include means of transport (AICTPD is about three quarters of the entire country), and for living expenses for the team (a working budget for this team should be developed and prayed for). This team will be formed at the diocese level. The team will be composed of not more than four people. It will be accountable to MAPANA board of the diocese and to the Bishop's office.

Step Two: Research on what other information MAPANA needs to know on what AICTPD and other churches know about missions and are doing *(Remaining Task National Church Survey in Tanzania* conducted by the Tanzanian church in 2005 will be of a great help in this aspect). This research will be conducted in the months of October to November 2011. This step will also include research on God-given resources in the diocese and outside the diocese. The church will identify potential resources within the diocese and outside the diocese. After the team discovers these resources MAPANA will plan how the resources could be useful to enhance the fulfillment of AICTPD master Strategic planning.

Resources within the diocese would include spiritual growth, missionary call, education levels and spiritual gifts, established churches, church leadership, individual donors, professionals such as land officials, Agricultural, educational, financial, judicial, planners, architectures, doctors, businessmen and women, individual Christian choirs (The church will encourage the choirs to compose missions songs), government leaders, retired church leaders, any relationships existing between the churches and unreached communities, church properties, skills, experiences of wise members of the church and community around.

Resources from outside the diocese may include friends from other parts of the country, Africa and Overseas. These friends will be our partners in finishing the remaining task. They will be both individual and groups such as para-church organizations, churches and local government.

Step three: To break down MAP strategic plan into manageable phases of four years each by mid-December 2011. At the end of each phase a deliberate evaluation will be conducted to identify our strength and weaknesses so that necessary steps may be taken for improvement. Before missions awareness program commences in January 2012, MAPANA board will meet with AICTPD leadership for their reaction. After the leadership approves and owns MAPANA strategic plan and its MCLC method, MAPANA will form a permanent prayer team that will always seek for God's direction.

The survey team will no longer be functional after its report is submitted and blessed by the diocese leadership. Barna concurs "it is important to know the context in which you want to plant your vision. To know the people you will work with and the structure of leadership you will operate with." He continues that "in articulating the vision for the people, recognize that it must be presented within a meaningful context" (Barna 1992, 3, 85, 135).

Step four: MAPANA will form financial committee that will encourage individual and groups of people to see the need for missions training in the church and challenge them to make generous contributions and pledges for the training. The financial committee will need to strategize to get money ready to begin the training. The team will need to mobilize local churches to assist.

During this training, living examples from East Africa will be given to pastors and churches to show that the African church including AICTPD is able to support

missions without necessarily depending on the foreign church. This emphasis will seek to discourage the general mentality that the church in Africa is too poor to do missions. All the money will be secured in MAPANA account under day by day supervision. The committee will be responsible to MAPANA and to the diocese leadership. It will put annual budget in place and funds expenditure will be inspected frequently from within and without.

Step Five: Approval of MCLC syllabus by the end of January 2012. The syllabus will be developed by MAPANA board. At the moment there are 25 lessons developed by the researcher that will be suggested to MAPANA board. These lessons are purposed to deal with the mission of God. The researcher will go ahead to work on another 25 lessons for missions. Topics in this training will be very basic and key to God's mission and missions. We will assist leaders to be acquainted with mission, grasp the vision of missions and own it so that they could be motivated and work together with their churches towards AICTPD goals.

Objective two

To create missions awareness by the year 2017 to the leaders and local churches in the diocese. The training will first be conducted to pastors, missionaries and evangelists by the year 2014. Then the entire leadership will work together with MAPANA board to take the training down to local churches by 2017.

Step One: MAPANA board will develop a schedule for missions training to church leaders that will not cause any conflicts with the existing training in the IBM by the end of December 2011. To do so, MAPANA would like to be integrated into the current training in IBM.

Step Two: Missions awareness program commences from 2012 to 2014. All pastors and evangelists will be brought together for training in mission of God by the

end of the year 2014. The training will be by extension, designed for students to meet three times in a year in the months and dates of the leaders' choice. During this training, MAPANA will at the same time be preparing MCLC lecturers at the local church level. Africa Inland church has a good number of pastors and evangelists who are gifted in teaching and once they catch the vision, they will be able to train others in these colleges at a local church level. Moreover MAPANA will invite visiting lecturers from within the diocese and without to motivate the training. Facilitators in this training would need to be those with practical experiences from Africa and beyond as eventually the church will send missionaries beyond Africa.

Objective three

MAPANA will train each local church in the diocese in mission and missions. This training will include all Christians, deacons and elders in AICTPD from the year 2015 to 2017. Since, up to this point, the strategy belongs to the church, and all leaders are stakeholders, MAPANA will introduce MCLC to all local churches in the diocese. In cooperation with the church leadership, MAPANA board at diocese level will conduct this training to every born again individual Christian in his or her local context. MCLC will not interfere with church's weekly meetings as spelled in the worship order of the church (*Taratibu za Ibada* 2002, 7-16). MAPANA is convicted that it is possible for missions training sessions to take place during and in conjunction with Sunday school classes. It is my hope that, this college will attract adult believers of all statuses in the local congregation to register freely for the training. Local church missionary college will set its academic calendar that will include celebrations and awards for achievements reached by individual colleges and students.

Step One: By March 2018, MAPANA board will help each local church to form MAPANA committees at a local church level, which in turn will develop prayer

teams for God's guidance, financial committee to strategize means for generating missions' funds.

Step Two: By the end of June 2015, financial committee of every local church will need to have collected funds for the training and by cooperation with MAPANA board at diocese level decide on a training schedule within the year. I would suggest the training to take place on every Sunday as a Sunday college. This will reflect to the original purpose of Sunday school which aimed to train all believers not only the children. The first phase of training will last to the end of 2017.

Objective four

To assist each local church in the diocese to send and support at least one missionary to an unreached people group within the country or outside by the year 2018.

Step One: Each local church will form a missions committee by the end of the year 2018.

Step Two: Each local church will create means to generate funds to run its missions work by the year 2018.

Step Three: Each local church will seek to identify target group by conducting a survey and by the information that will be provided to them from other available sources.

Step Four: At this level, while missions vision is growing in local churches and diocese at large, MAPANA board at the diocese level will monitor the work. There will be a network from decisional level to local churches. This networking will be sure that training is taking place in every local church in the diocese in accordance to the agreed timetable. MAPANA will be monitoring the needs of the lecturers and

students in each local church. Moreover, MAPANA will continue creating further

continuing training to all leaders in the diocese.

In MAPANA approach, the church will strengthen spiritual, developmental and

social services. Spiritually, MAPANA promises to strengthen evangelism and church

planting cross-culturally, prayer, giving, teaching the word, worship, gifts, fellowship

and discipleship; establishing more training institutions, Sunday school, leadership,

integrity, mentorship and vision development.

In the area of socio-economic services, the strategic planning focuses on small

economic projects, health services, and ability to utilize and manage available

resources, salaries of workers, communication skills and general education. MAPANA

is not a guaranteed solution to missions challenges in the diocese. However, it will

enhance the implementation of master plan of the diocese and provide the opportunity

to all believers to participate in the Mission of God.

Conclusion

To this end of the project, we want assume that, by this work, readers can

know the understanding of missions activities in AICTPD and how the leaders

evaluate and describe challenges and success. In chapter one the research began with

preliminary stages toward the project. We identified the problem statement, research

questions, and purpose of study, definition of terms, audience, limitation and

delimitation of the study. In chapter two, we dealt with related materials on the subject

by beginning with historical information of AICT, the mother church of AICTPD and

then how AICTPD came into existence and its progress.

In chapter three, the researcher gave research method that was involved in the

project. The method utilized in this work was the combination of interviews and

research questionnaire, 62 leaders were used as sampling of about 200 church leaders

of the diocese. How data was collected, protected and the research design of the research also are given in this chapter.

In chapter four, the project analyzed the data collect from the field based on the understanding of the related materials in chapter two. It is in this chapter where a real understanding of missions activities in the diocese is reflected. The chapter attempted to fulfill this purpose by using tables that summarize this understanding of missions activities by various leaders in the diocese and future plans the diocese has set.

Recommendation for Further Studies

Further Studies on this subject could be carried on in two ways; first, the same project could be taken in all the rest of the five AICT dioceses. AICT as a whole could organize this type of research to discover its strength and weakness in missions and develop master plan for missions in the church.

Secondly, based on the fact that the project deals with a specific area in Tanzania, for the betterment of missions, AICTPD as well as 'The Remaining Task' project should not stop there, they should plan to work together to research on Tanzanian society to discover direct missions activities that the national church has to address. In missions, injustice and violence in the society should also be identified and dealt with. Other obstacles that might be contributing to the difficulties in reaching out to the society, the Tanzanian church can continue research them.

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APPENDIX A

A Questionnaire for AICTPD Bishop, Assistant and General Secretary

1. What activities does AICTPD do on missions?

2. How many indigenous missionaries work with AICTPD?

3. Are there any missionaries in AICTPD who ever pioneered to new places?

4. How many ethnic groups AICTPD is reaching?

5. How do you support missionaries and missions work in AICTPD?

6. Who are your partners in missions activities in AICTPD?

7. What success does AICTPD have in its missions activities?

8. What challenges does AICTD encounter in missions activities?

9. What ways could help to maintain success and bring resolutions to challenges in AICTPD?

APPENDIX B

A Questionnaire for Church and Organizations Partnering with AICTPD

1. What is your ministry?

2. What activities do you do in your partnership with AICTPD in missions?

3. What people groups do you reach in partnership with AICTPD?

4. Where did your church or organization initiated missions work in AICTPD?

5. What terms of contract do you have with AICTPD?

6. What training did you receive before your missions work with AICTPD?

7. What impact did this training bring on your life and ministry?

8. How are your family and ministry supported?

9. What success do you get in your missions work with AICTPD?

10. What challenges do you see in your missions activities?

11. What areas that you would need to improve in your partnership with AICTPD?

APPENDIX C

A Questionnaire for AICTPD Leaders

1. What is your ministry?

2. What kind of training did you receive?

3. What impact does the training have on your work?

4. Who sent you there to do what you are doing?

5. According to your understanding, what activities does AICTPD do on

    missions?

6. How are your family and work supported?

7. How does your sending church communicate with you?

8. What success does AICTPD have in its missions activities?

9. How much money do you receive per month?

10. In what things do you spend this money (give examples of the things you

    spend your money on and how much)?

11. Do you have other work for more income?

12. What challenges does AICTPD encounter in missions work?

13. What ways that could help to maintain success and bring resolutions to

    challenges?

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Name: Alfred Mang'ere Ndaro
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Nationality: Tanzanian

Educational Information
1973 – 1979:   Kasuguti Primary School – certificate
1982 – 1985:   Majahida Bible Training School – Diploma
1988 – 1989:   AIC Missionary College Eldoret, Kenya – Diploma in
                               Missiology
2000 – 2003:   Open Secondary School
2003 – 2006:   Kenya Highlands Bible College – Ad. Dip. in Christian
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2006 – 2009:   Scott Theological College – BTh
2009 – 2011:   Africa International University - MA Missions – Islamic Track

Professional Information
1985 – 1988:   Evangelist AIC Kisangwa
1990 – 1991:   Lecturer Majahida Bible Training School
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