

Isaac Frimpong-Ampofo - PARTNERSHIP IN MISSIONS

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NAIROBI EVANGELICAL GRADUATE SCHOOL OF THEOLOGY

**PARTNERSHIP IN MISSIONS: A CASE STUDY OF THE RELATIONSHIP
BETWEEN DIGUNA AND AFRICA INLAND CHURCH**

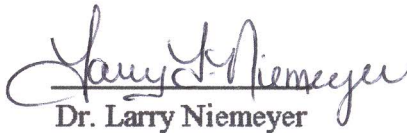
BY

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A Thesis submitted to the Graduate School
in partial fulfillment of the requirement of the degree of
Master of Arts in Missions

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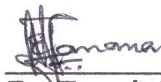
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Student's Declaration

**PARTNERSHIP IN MISSIONS: A CASE STUDY OF THE RELATIONSHIP
BETWEEN DIGUNA AND AFRICA INLAND CHURCH**

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

(Signed)



Rev. Isaac Frimpong- Ampofo

Date JUNE 9, 1997

ABSTRACT

The Church is described by her Lord, Jesus Christ as His own body. One body but with different parts and abilities so that the task of evangelism given to her can be accomplished. However, in attempts to bring some parts of the body together, damaged relationships have terribly disrupted the growth and expansion of God's kingdom. Does this imply that due to such damaged relationships the body of Christ should not relate to one another in accomplishing the "Great commission"?

This research does not agree that there should be no relationship at all. Rather, certain dynamics in relationship need to be discovered so that each part of the Church can knit together to fulfill the purpose of her existence. To this effect, the researcher studied the relationship between a national church, Africa Inland Church in Kenya, and a foreign missionary organization, Diguna with German origin but now based in Nairobi. This was done in the light of relationships that have always existed and their effect in missions.

A descriptive method was used as the research design. The research instrument used for the data collection included: personal interviews and focus group interviews with designed questionnaires prepared with the research questions in mind. Also, communication analysis of documents was utilized. Qualitative data analysis partially followed the Likert Method of Summated Ratings in the interpretation of the data. Also, the qualitative approach known as thematic analysis was used. Some of the responses were categorized in percentage terms to enable a proper discussion on the findings. It was found that the relationship between Diguna and A.I.C. has been a form of "parallelism". However, a partnership relationship, whereby there is mutual understanding and interdependency is considered as an ideal and preferred by the two bodies to other relationships. This research therefore proposes recommendations as to how partnership can be achieved in the relationship between the two organizations. The researcher expects this research to be a valuable tool for more harmony in the body of Christ for effectiveness in accomplishing the task of worldwide evangelism and missions.

DEDICATION

This work is dedicated to:

my wife, Esther, and my children, Justice and Justina

who stood by me in faith and gave me the needed support for accomplishing
my studies in Nairobi, Kenya.

Also to,

my mother, Florence Essilfie, my uncle, Rexford Essilfie and my sisters

who encouraged me to further my studies.

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CHAPTER 1

INTRODUCTION

The rate of church growth in Africa as well as Latin America and Asia has necessitated scholars, including Ghanaian, Kwame Bediako to conclude that:

The late twentieth century has seen a shift in Christianity's center of the Christian gravity. The heartlands of the Christian faith have ceased to be the old Christendom of Western Europe and are now to be found in Latin America, in parts of Asia and Oceanic, and in Africa (Bediako 1985, 303).

It should be noted that this unprecedented growth in Africa, in many ways stems from the cooperative effort of both the local churches and inter-denominational missionary organizations in the continent. These include both indigenous and foreign bodies which in some cases enter into relationship with the local churches in achieving their objectives.

In Kenya, one notable missionary organization which is related to the Africa Inland Church in realizing its task of evangelism and church planting is "Diguna". This as an abbreviation of the German words, "Die Gute Nachricht fur Africa" - to bring the good news to Africa. This Diguna is a German inter-denominational missionary body started by a German called Austin Paul in the early thirties. In 1973, it entered into a relationship with the Africa Inland Church in Kenya. Currently, the Diguna Mission station is situated at Mbagathi, 18 kilometers away from Nairobi.

The immense contributions made to the growth of the church in Africa,

necessitate a research into relationships that have existed between the national church and the foreign bodies. Previous research, publications and documentaries reveal that tensions exist in such relationships. In solving these tensions, many propositions have been formulated. Among these is the partnership relationship. In this connection, a closer look into these relationships with emphasis on partnership will inevitably contribute some knowledge to inform future relationships in missionary endeavour for the advancement of the gospel. It is this direction that this thesis attempts to pursue.

The Purpose of the Research

The purpose of this study is to find out the importance of partnership for the Church in Africa as she seeks to fulfill her missionary responsibility. Additionally, the study intends to come out with an appropriate partnership relationship which can enable a foreign missionary organization to operate fruitfully in a context other than its origin. In the light of these, the researcher will examine and report about the nature of the partnership relationship between Diguna and the Africa Inland Church.

Problem Statement

What is the relationship between Diguna and the A. I.C. and how does it compare to other partnership relationships in missions and their implications for world-wide evangelization by the African Church?

Research Questions

The research seeks to answer the following questions:

1. What kind of relationship exists between Diguna and the Africa Inland Church in Kenya?

2. What are the effects of the relationship to the operations of Diguna?
3. How does the partnership relationship benefit and / or hinder the A.I.C.?
4. What findings point to the ways a partnership relationship can be developed to benefit both the national church and foreign missionary organizations in achieving their respective objectives?

Significance of the Study

The study intends to come out with findings to show the importance and relevance of partnership as a model in missions. The outcome of the study will, in the first place, enable the researcher to be well - informed about the subject, “partnership”, and how it affects missions. Also, the findings and the recommendations will enable Diguna and the A.I.C. to analyze objectively their effectiveness and thus improve on their relationship strategy where necessary. Additionally, with the growth of the Church in Africa, where the sense of missions is necessitating the increase of missionary organizations and strategic partnership, the findings will contribute to the field of missiology and as resource material for educational purposes. Another dimension of its educational purpose relates to its practical contribution. It will give insight on “partnership relationship” and its advantages and disadvantages to field missionaries and other missionary organizations in a context similar to that of Diguna and the Africa Inland Church.

Limitations and Delimitation

A study of this sort calls for a comparative study of a selection of foreign missionary organizations based in Nairobi and established national churches as well. However, due to financial constraints the researcher anticipated, as well as the

unavailability of time at his disposal to engage in such a broad study, the study is limited to focus on one established national church and one foreign missionary organization in Kenya.

For an in-depth study, the research is delimited to the nature of the relationship between Diguna and the Africa Inland Church. These two bodies represent an established national church and a foreign organization fully sponsored from abroad. How such a relationship affects worldwide evangelization is to be considered. To this effect, the study concentrates on the Nairobi based headquarters' directors of Diguna and the officials of the A.I.C. who are responsible for the partnership relationship with Diguna. Furthermore, their selected workers whose responsibilities are influenced by the existing relationship of the two bodies are considered.

Definition of Terms

A.I.C: an abbreviation of the Africa Inland Church, a denomination existing in Kenya.

Inter-denominational: a body constituted by individual Christians from various denominations.

National Church: a church existing geographically in a specific context.

Foreign organization: this is an organization operating in another country other than its origin.

Diguna: an abbreviation of the German words "Die Gute Nachricht f ur Africa, meaning "Taking the Gospel to Africa".

Partnership: a relationship of interdependency between separate organizations in the body of Christ for achieving a specific task in spreading the gospel abroad. The benefit and drawbacks are shared.

CHAPTER 2

BACKGROUND TO THE STUDY

This chapter begins with literature interaction on the missionary mandate of the Church in Africa, the challenges to the Church in Africa as she fulfills her missionary task, the importance of partnership in mission, types of relationships in missions and their effect in missionary work. The substance of the chapter is in the critical assessment of lessons learned in partnership.

Missionary Mandate of the Church in Africa

The Church in Africa forms part of the Church universal. As such, she shares the responsibility of obeying the commandment of God in spreading the gospel within and beyond her continent (Mt. 28:18-19; Mk 16:15-19; Lk 28:46-48; Jn 20:21). It is observed that Christians in Africa are numerous, growing and experienced. This is true. However, there are still some parts of this continent, together with other locations beyond it, where the Gospel has never been heard. In this regard, Kendell (1978,128) remarks that the Church in Africa “must bear the mission; they must be faithful to it; and they must marshal the resources, both spiritual and material, to the ongoing task”. Additionally, the Church in Africa shares in the responsibility of reaching out to the identified 10/40 window. This is the rectangular area which extends from West Africa to East Asia identified by the latitudes that border it: ten degrees North to forty degrees South of the Equator. Luis Bush describes this region

as where ninety-nine percent of the world's least evangelised poor can be found (Bush 1995, 7). Obedience to the missionary call stems from the fact that the Lord of the Church is missions oriented: when God the Father saw the desperate need of the world, He sent His beloved son, Jesus Christ into the world to die for it (Jn.3:16;20:23). Furthermore, during the ministry of the Son, and at the consummation of His earthly ministry, He commanded His followers, in this case, the Church, as already mentioned above, to continue in reaching out with the gospel. The church is presently enabled by the Holy Spirit in fulfilling her missionary task.

The Challenges to the Church in Africa as She Responds to Her Missionary Task

Amidst the fantastic growth of the Church in Africa, the Church and the continent at large are continually facing crises which need to be looked into if the Church can successfully respond to her missionary call. The crises include a lack of discipline. To this effect, Patrick Johnstone, in Operation World notes that "so great has been the harvest that non-Christian customs, worldviews and attitudes have invaded the church . . . Syncretism is a major problem in many areas" (Johnstone 1993, 37). This situation calls for leadership training and African theologians. However, there is a lack of funds in establishing needed institutions to raise up a sufficient number of leaders for the continent.

Morality and the AIDS crises also stand as great challenges to the Church. It is noted that the "most economically active section of the population has the highest rate of infection, so the economic impact is already devastating" (Johnstone 1993, 38). There is a need for educational programmes and campaigns which require funds to create awareness of the infection and its death toll resulting in millions of orphans.

Other challenges include the aggressive Islamic advances and the lack of specialists for Bible translation. There is a need for special cross-cultural training in which missionaries can offer training and also provide skills in reaching out to Muslims, as well. There are over forty million people on this continent speaking one thousand two hundred languages which have the Bible translated in these languages. Sadly to say, there are nearly two hundred million people who cannot read (Johnstone 1993, 39). Literacy programmes are needed. History reminds us that, wherever quantitative growth of the Church occurs without indigenous leadership, and the languages of the people are not translated to be read and understood, the church in most cases stands threatened to collapse. A typical example was the collapse of the Church in North Africa. Sim (1994, 27) supports this observation by making reference to Cooksey and Shenk who state that lack of Bible translation, able leadership and contextualized theology formed the factors which paved the way for Islam to bring the total collapse of the Church in North Africa.

The question which needs to be answered is “what missionary strategy needs to be employed as the Church seeks to fulfill her missionary task?” Considering such a situation in Africa, Mfwilwakanda remarks that:

it is imperative that each church and missionary organization operating in the continent needs to re-examine constantly its missionary objectives, its methods and principles that it uses in accomplishing the missionary task (1982, 3).

In the light of this, the African Church therefore requires a co-operative effort with other parts of the body of Christ world-wide to join hands in providing income - generating projects, Bible translation skills, education, health, radio, television, cassettes, aid ministries and technical support as she seeks to fulfill her missionary

call. Counting on the fact that the Church in Africa is part of the world-wide body of Christ, we need to affirm together with the over 300 church and mission leaders who gathered at Singapore in 1989 for the Global Consultation for World Evangelization by A.D 2000 that,

we see afresh that cooperation and partnership are absolute necessities if the Great Commission is going to be fulfilled. . . . For the sake of those who are lost and eternally separated from God, we have dared to pray and dream of what might happen if appropriate autonomy of churches and ministries could be balanced with significant partnership (Bush and Lutz 1990,153).

Types of Relationships and their Effect on Missions

The need for partnership necessitates proper understanding of relationships which have existed in missions and their effects in missionary work on the continent. Knowledge of these relationships can enable the Church in Africa, and any foreign body desiring to enter into fruitful relationship, to do so with confidence and sincerity to expand the kingdom of God.

Attempting to list relationships which have existed between national churches and international missionary organizations, Williams (1979, 137) offers the following (see Appendix A for diagrammatic explanation):

1. Paternalism
2. Fusion
3. Parallelism
4. Partnership

Paternalism

This is a type of parent-child relationship. In this relationship, the missionary becomes the parent and the national church remains the child. According to Winter

(1981, 38-39), this was the kind of relationship which began to characterize the first and second eras of missionary work in the late seventeenth century through to the early twentieth century. This was when the missionaries from Europe and America began to make entrance into the inland of Africa and then plant churches. Also, it coincided with the colonial period when the missionaries enjoyed the protection of the colonial power over the lands being colonized. Quoting missiologist R. Pierce Beaver, Bush and Lutz (1990, 36) write that, "all missionaries were colonialists and paternalistic to the end of the 19th century". The missionary and his board began to assume a parental position over the African church, because it was he who brought his African converts into the saving knowledge of the gospel - the young church needed direction for her growth. As a person responsible for his children, the missionary was expected to be looked to for all the needs of his children. When the national church enjoyed the benevolence of the missionary and his foreign board, he was required to be given all the necessary reverence due to him. He therefore stood supreme and convinced himself "that the national believers were incapable of assuming responsibility, and he opposed premature turnover to the indigenous people" (Williams 1979,141).

In such a relationship, the missionary deserved praise for his effort of self-sacrifice, benevolence, early guidance and government which sustained the national church. Most of these churches still exist today. However, such a relationship had its lapses. The missionaries failed to give opportunity to the national church to grow and take up responsibilities. In most cases, they established superiority and inferiority relationships. Commenting on this, Bush and Lutz say that:

Seldom did a native enter through the missionary's front door; never did he sit in

his living room or eat off his dishes. Even when he was given opportunities to teach or lead a congregation, it was under the guidance and control of the missionary, who paid his salary and controlled his destiny (1990, 35).

In that situation, there were continual tensions. As resentments built up between the two factions, the nationals felt they were treated like children whereas they could take up responsibilities, and the missionaries also felt that the nationals were still immature and ungrateful.

It is obvious that such a relationship did not promote the unity that positively contributed to world evangelization. It was this situation that contributed to the rise of African Independent Churches which are growing numerically with a high rate of heresies and syncretism today in the African continent. Commenting on this, Akin says that:

It was evangelism that had no regard for the peoples' culture and religion. They were too simply convinced of the enormous superiority of Europe and came unconsciously, but naturally, as bearers not only of the Christian message, but also of westernization. We are, therefore, little surprised that the Christianity imbibed by the Africans from these foreign missionaries was a veneer and in most cases superficial and hypocritical. It was these weaknesses that the "African" group of churches and after them, the African "indigenous" churches exploited in establishing their churches (1996, 15).

If a relationship of that sort did not help the church, then it follows that a better relationship needs to be developed to result in a healthy and fruitful association between the national church and foreign missionary bodies.

Fusion

This is a relationship that calls for unity, on the basis that "... we are all one in Christ Jesus. There is neither Jew nor Greek, bond or free" (Gal. 3:28; Col. 3:11).

In this relationship, it is expected that when a missionary organization enters into a country, it should subject itself absolutely to the existing national church by relinquishing its identity, the cultural distinctiveness of the missionaries and the organizational structure of the entire mission in order to fulfill the unity ascribed by Jesus. In the absence of such a fusion, Paul Wakatama (1990,127) remarks that, "in fact continued existence of these missionaries alongside the churches their predecessors founded is now a hindrance to the growth and well-being of those churches." In this case, the foreign body becomes a servant, to be directed and behave according to the dictate of the national church. Considering the unrealistic nature of such a relationship, Williams comments that,

it will be ridiculous to suggest that, for the sake of unity, we do away with personalities, families, local assemblies, nations, cultures and races. . . . Separate tribes, nations, cultures, families or organisations do not preclude spiritual unity. Neither will the elimination of them procure it (1979, 142).

It should be further pointed out that the fusion relationship is a direct reverse reaction to paternalism. The national church becomes superior to the foreign missionary organisation working in her context. However, this emphasis duly contrasts with the expectation of the Lord of the harvest, Jesus Christ with regards to the unity of His church. A closer look into Galatians 3:8; Ephesians 4:1-6 and John 17:20-22 indicates that the unity Paul and Jesus talked about can be explained in that through Christ Jesus we possess a common spirit which establishes a common identity. By His Spirit, each member of His body can live and work together. In this case, "unity and coordination of effort is possible while retaining organisational identity" (Williams 1979, 143).

Parallelism

In an attempt to solve the tension of who is to stand supreme in a relationship between the national church and the foreign missionary organisation in world missions, another relationship suggested and used is parallelism. As well defined by Morris Williams (1979, 145), parallelism is a 'service agency' approach that provides for a separate programme alongside that of the national church, but not connected to it administratively.

In this relationship, the foreign body gives technical support to the national church. It seeks to concern itself with areas of need of the national church. For instance, the foreign missionary body can exist to provide programmes and materials for evangelism, youth work, vocational training programs for the jobless and also Bible School training for Christian ministries. This relationship becomes excellent when the services offered by the foreign body address the felt needs of the national church. Additionally, since the national church may benefit without their administrative policies being tampered with by the foreign body, the relationship in most cases is highly appreciated. Harold Fuller (1980,71-94) describes parallel relationships as church-centric and mission-centric relationships - a relationship with much care that no clashes occur between the parties involved. However, it still has weaknesses. The weakness of this type of relationship is realised as well as its strength. Here, since the foreign body is cut off completely from the administration of the national church, the missionaries within the body are also not expected to interfere with the evangelism programmes of the national church. Each party is expected not to question the accountability of each other. Tension can be experienced in this type of relationship as well. There can be a tension of mistrust and ostracism. In case of

evangelism, for instance, the foreign body may find itself with a national church which tends to provide an inadequate discipleship programme for the growth of the church. It simply benefits from the material support given by the foreign body. At the same time, the foreign body is expected to be silent about the activities of the national church. This relationship does not become beneficial. Moreover, if the services provided by the foreign missionary body are not useful to the national church, the relationship becomes a nuisance to the national church. In most cases, instead of being co-workers, both parties remain as enemies and eventually separate. The national church may even use political means to forestall the activities of the foreign body and at the end make sure that the foreign body is deported from the country.

Partnership

The Random House Dictionary (1983) and the New Shorter Oxford Dictionary (1973) define partnership as a relationship where persons associate or participate jointly in carrying out business, sharing risks and profits. Partnership in missions can therefore be defined as an act of interdependence in the body of Christ in fulfilling the task of the world-wide evangelization of the gospel. The entire body of Christ is given the missionary mandate by Jesus Christ, the Lord of the harvest (Jn.20:21). He is the head and we are the body. So in response to this commission by the body, the church world-wide shares in both risks and blessings irrespective of their geographical locations. With this understanding, it is biblical that the Church in Africa can partner with any part of the body of Christ worldwide. It is in this line of thought that James H. Kraakevik, director of the Billy Graham Centre, comments that:

... many church and mission leaders now believe that genuine partnership is the only way to take advantage of opportunities that the twenty-first century will present. Organizations that will flourish in the coming age will be those which

have turned partnership into both an art and a science (Kraakevik 1982, xvii).

Also, Robin Green comments that:

we have entered a new stage in the history of humankind. . . . We have entered a time when the fundamental character of humanity and the universe is being revealed as that of exchange and interdependence. The tribal God of western culture, which for two centuries shaped so much "Christian" understanding and relationships, is being challenged by the living God, who is revealing the divine personality today in terms of the inseparability of humanity and the created universe (Green 1991, 19).

The above position, to some extent, contrasts with the remarkable comments made by

Rev. John Gatu at the Mission Festival at Milwaukee in 1971 that:

the continuation of the present missionary movement is a hindrance to the selfhood of the Church. . . . The time has come for the withdrawal of foreign missionaries from any parts of the Third World (Kendall 1978, 87).

By this statement, John Gatu implied that Africa, as part of the Third World, is imprisoned in the bondage of western dependency. This dependency relates to finance, personnel and more precisely, directions and structures which are foreign and inappropriate in the context in which the foreign missionary organisation may operate. This instance establishes a relationship whereby the foreign missionary organisation dominates its host and thus creates a tension in her association with the local church. Moreover, it tends to stifle the local church in realising her potential in committing herself to her missionary task. It is this situation that compelled Gatu to declare a "moratorium" -- that missionaries and financial support should be completely withdrawn from Africa.

"Moratorium" or partnership? Quoting the Lausanne Covenant in support of the positive aspect of the moratorium, that "a reduction of foreign missionaries and money in an evangelised country may sometimes be necessary to facilitate the national

church's growth in self-reliance and to release resources for unevangelised areas", Harold Fuller adds that such a halt is commendable because it will enable irresponsible national churches to become responsible (Fuller 1980, 102). On the other hand, if moratorium is to bring absolute separateness of part of the body from others, we should know that such an attitude contradicts the scriptural stand on unity as the Lord of the church prayed for (Jn. 17:20). It is the unity in the body which promotes world evangelism. This unity therefore eliminates racial differences and binds all parts of the body of Christ into an absolute obedience to the Great Commission. I do agree with the late Byang Kato that,

Without adequate consideration of the ramifications involved, the church of Christ is one. A call for moratorium is merely an emotional appeal. Moratorium is unbiblical and unnecessary" (Kato 1975, 167).

Panya Baba, a member of the Missions Commission of the World Evangelical Fellowship also adds to this that, "the idea that because the church has been planted, foreign missionaries should pack and go home is just human reasoning. God has something for us to do together" (Baba 1990,133). Genuine partnership, other than absolute moratorium, holds to the values of mutual respect, trust, and cooperation. This is the kind of relationship which the church abroad and the African church need to realize and establish. These essential qualities in partnership touch on common human dignity, and are also scripturally supported. A trinitarian understanding, further, supports partnership as the heartbeat of God for His church: Love is seen as a great key that unlocks the mystery of the trinity. Love is not withheld and merely confessed by the members of the trinity. It is rather shared. It is not private but a corporate reality. As further explained by Green (1991, 222), this corporate love "suggests that within the personality of God there is the capacity to imagine an order of beings that is

not about precedence or superiority or domination but generosity, vulnerability and a flow of open and inclusive love.” This points to the fact that in genuine partnership the issue is not a superiority concern. Rather, it is a relationship of belonging and interdependency. It is against this background that we need to agree with Green that “the very being of God whom we worship and adore chooses the way of interdependence, of being known, of being loved, of being communicated with as the divine way of being in the world”. In this case, partnership stands supreme to be considered as a strategy for missions. To this effect, we need to agree with Kraakevik and Dotsey Welliver as they comment that:

Partnership is imperative for effective mission. Christ taught us in His priestly prayer in John 17 that sanctification and unity are the two pre-requisites for mission. Jesus prayed to His Father to sanctify His disciples and make them one so that the world might know and believe in Jesus Christ (Kraakevik and Welliver n.d, 132).

Critical Assessment of Partnership Relationships

Partnership relationships, as observed, can be categorized according to the following patterns:

1. Organizational Dichotomy of Church and Mission
2. Functional Partnership in Obedience
3. The Pattern of Mission Partnership and Missionary Servanthood
4. Equality and Mutuality (Williams 1983, 54-58).

The Pattern of Organizational Dichotomy of Church and Mission

In this type of partnership, the mission and the church remain as two distinct

autonomous bodies with separate legislative and administrative authority. They link together on fraternal relationship and work towards a common objective. The missionaries from the foreign body therefore operate under the directives of the home board and the field administrators, rather than the national church authorities with which the mission is in partnership.

Though this has some advantages, it can be noted that dichotomy in the body of Christ is not scriptural. With the presence of such dichotomy, the tendency of limited assistance in correction, encouragement and teaching can be high. This relationship does not build the church but rather creates enmity. "A better and higher way must be found within a truly biblical and spiritual ecumenicity and brotherhood" (Williams 1983, 56).

The Pattern of Functional Partnership in Obedience

The bodies involved in this have separate organizations, personnel, budgets, and programmes and thus remain distinctive and autonomous entities. The foreign body remains as a service agency that loans workers to the churches for a specified time to pioneer projects. Also, the mission functions according to the needs and dictates of national church authorities.

In this, the mission works for the church without interfering in its rights and privileges. The projects undertaken are administered jointly by the church and the mission. There is fraternity, functional partnership and fellowship with one another. Love and unity as called for in the Scriptures are displayed. However, it requires a carefully, and mutually drawn agreement to back it.

The Pattern of Mission Partnership and Missionary Obedience

This pattern is sometimes described as “merger” or absorption” or “assimilation”, with unilateral legislation by the national church. The national church is totally in control of the field work and administration of all the projects which are agreed upon by her and the foreign missionary organization. The foreign missionary organization is expected to send in funds and personnel. The missionaries sent by the foreign organization serve solely under the directives of nationals. The missionary partnership therefore is converted into servanthood.

This relationship undermines the fundamental element in partnership, mutuality. This is because, “There is neither dominance nor absorption in true partnership Involvement and acceptance of both responsibility and liability presuppose the continuity within partnership of each partner” (Williams 1983, 57).

The Pattern of Partnership of Equality and Mutuality

This relationship seeks to safeguard the autonomy of both the national church and the foreign missionary organization. At the same time, through mutual agreement, both bodies are able to accomplish a specific task without losing identity.

This type of relationship is considered as an ideal or true partnership. However, we need to know that it has its problems as well, since humans are involved in its implementation. Basic problem areas noted are the procedures and cultural adjustments which both bodies are required to experience in order to reach the needed mutual understanding and the respect.

Partnership Formation

Having established that mutuality and acceptance are that which underlie a true partnership relationship, it is of paramount importance that the bodies concerned know each other -- who they are and what they stand for. Also, they need to agree on the task which requires the partnership relationship. In this respect, a working agreement which has the following is needed:

1. Principles of partnership
2. Policies for cooperative work
3. Guidelines for cooperative work.

Principles of Partnership

An essential element in these principles is the understanding that is required of both parties that they are servants to God and to one another. However they have different roles and functions to be performed. This implies that each party must accept and respect one another.

Policies for Cooperative Work

The policies are not to be enacted to infringe on any party's autonomy but are those which seek to ensure integrity and confidence in each party as they cooperate to achieve a specific task. These must therefore be adjusted within the framework of understanding that "ministry is to be done in context". This is a context which in most cases is influenced by political laws and culturally related issues.

The policies must further state that the partnership is a temporal affiliation, “by which one serves to fill out or complete the other within a framework of a common goal” (Bush and Lutz 1990, 182). An individual body’s role is to be clearly defined and flexibly adhered to. Both parties must agree to be transparent in all their dealings, and also, to be consistent in correspondence and accountability. However the policies will be drafted, they are to be subject to the authority of the Scriptures, and also sensitive to the socio - cultural context in which both parties exist or come from.

Guidelines for Cooperative Work

These details set out roles and functions to be assumed by each party in the relationship. They touch on the project to be taken, duration, outcome and what will be required to accomplish the project. Each party’s expectations and commitment are also noticed as they partner in a stated period.

Hindrances to Partnership Relationships

True partnership enhances the advancement of the gospel. However, as humans are involved, there are bound to be tensions. Two notable factors which seek to hinder partnership are leadership and communication, and the financial factor.

Leadership and Communication

This issue builds on the definition of roles as partly mentioned already. Clarified leadership roles ensure mutual respect and understanding. The absence of this creates tension. A partnership relationship therefore “requires openness in discussing and understanding the cause, and consideration for each other’s value system

(Fuller 1980,170). This touches on superiority attitudes and the value of effective communication between the parties. Commenting on this, George W. Peters is quoted in the Lausanne Occasional papers as saying that:

Christianity is basically a religion of relationships. Relationships are of deeper significance than organizational structures and identity. The struggle for the preservation of organizational identity must not be permitted to disrupt spiritual relationships, whatever our rights might be (Price 1980, 40).

Superior attitudes seek for uttermost respect on the basis of possessed resources, background and financial responsibility in the relationship as well as ingrained prejudices. Such attitudes always affect communication between the bodies in partnership. The communication lines, which are to be between leaders then switch to a member - leader link. When this takes place, Morris Williams observes that: “partnership will soon cease if the leaders are insulted and ignored. . . . The important thing is to be patient with one another, sometimes in the midst of heavy matters, time is needed to enable the parties to think over issues and pray. Time is a great solver of problems” (Williams 1979, 114).

Financial Factors

The flow of money and its use in partnership relationships can contribute positively or negatively to the growth or the collapse of a partnership relationship. Due to this effect, Theodore Williams lists three principles that prevail in relation to finances:

1. No foreign funds are being made available to national churches. This adheres to total indigenization of the national churches. It is argued that the churches can therefore become self-supported. The foreign body will therefore not have any power to control the national churches. Theodore Williams remarks that as a

result of this, “there are thousands of small, impotent, ill-cared-for, anaemic groups of believers in the world struggling for survival” (Williams 1983, 62).

2. Foreign funds are made available to the national churches conditionally.

Money is given in this case with a specific project to be undertaken by an association of churches to benefit a given community of believers.

3. Foreign funds are made available directly to the churches and without any conditions. The national church administers the funds. However, it is expected that the national church will provide a clear account on how the money is used.

It is noticeable from the above that a lack of transparency in how money is received and used invites distrust, dishonesty and courts disaster to individuals and the work (Williams 1983, 62). Due to the possible consequences of the abuse of funds, the Evangelical Alliance Commission on World Mission’s position on allocation of funds can be cited here:

Whatever method is used for allocating funds, the essential thing is that they are given in such a way as not to undermine the receiver’s self-respect and direct loyalty to and dependence on God, or the giver’s sense of stewardship and of responsibility to God for the use to which money is given . . . (Fuller 1980, 182).

Additionally, the donor mission must help the national church to develop its economic base by which at a point in time it can assume its due financial responsibilities.

CHAPTER 3

METHODOLOGY

Introduction

In this research, the descriptive method was employed as the research design. To this effect, the researcher gathered information from the executive directors, workers, and pastors of both Diguna and the Africa Inland Churches. Data regarding the formation of the relationship was secured from the founder, the station leaders of Diguna and the Departmental heads of the Africa Inland Church. The views of these top officials on the nature of the existing relationship were requested as well. Data on the effect of the relationship as it impinges on both ministries was collected from the team leaders, departmental directors and workers of Diguna, as well as Nairobi pastors and some of the missionaries of Africa Inland Church who have interacted with Diguna due to its relationship with the church.

When the data was collected, a descriptive method was used in the analysis of the formation and nature of the relationship and how the relationship affects worldwide evangelization. This was achieved by making reference to the reviewed literature on the relationships that have existed in missionary endeavour between Africans and other parts of the body of Christ abroad, in an African context.

Population

The researcher obtained information from four executive directors, four departmental heads, ten foreign workers and ten A.I.C. church members working

with Diguna. In addition to these were three departmental heads and twenty five pastors of A.I.C. The researcher chose this purposive sampling design because these people served as major proportional representatives of the organizations he researched on, and were able to provide the needed information on the existing relationship between the two bodies.

Sampling

There was no sampling of the targeted population because the identified population size was manageable. The researcher secured the data needed for the information from the existing population.

Research Instruments

The research instruments included the following: personal interviews, communication analysis and focus group interviews. In the personal interviews, the questionnaire was administered directly by the researcher to the officials of both Diguna and the Africa Inland Church. The questions in the questionnaire were prepared with the research questions, and also, with the findings of the communication analyses and the focus groups in mind. The personal interviews were structured to confirm and clarify information provided in the answered questionnaire. In the communication analysis, the researcher interacted with the documents on the relationship between the two bodies. These included a study into materials on agreements, contracts, workshop materials, personal and official correspondence. The focus group interviews concentrated on selected persons from both organisations. The total number of respondents were twelve. These were grouped into two for discussion on varied dates (Appendix F). In this type of approach, the researcher

determined the perceptions, feelings and manner of thinking of the groups about the relationship between Diguna and the A. I. C., its consequences as well as its missiological implications. In order to receive qualitative data from this interview, open - ended questions were prepared and used. The researcher assumed the following functions in the focus group interview: moderator, listener, observer. The use of modern technology (radio cassette recorder) and assistance of a friend who gave him some help at the initial stages helped the researcher to achieve these roles. In the follow-up personal interviews, it resulted in clarifying the responses received in the above instruments, as well as providing answers to the research questions which were not covered in the previous methods. After the data collection, the researcher used an inductive process to analyze the responses in relation to the research questions (Krueger 1994, 19).

The data collection was aided by literature review that related to partnership in mission. The categories of the materials were as follows:

- a) missionary mandate of the Church in Africa
- b) the challenges to the Church in Africa as she responds to her missionary task
- c) types of relationships and their effect in missions - the relationships considered were paternalism, fusion, parallelism and partnership
- d) critical assessment of partnership relationship
- e) partnership formation and hindrances to partnership relationship.

Entry Procedure

The researcher requested Nairobi Evangelical Graduate School of Theology to provide him with a recommendation letter. This recommendation letter gave an official backing to the researcher as he approached those concerned for the needed information.

Administering the Instruments

The researcher personally delivered the questionnaires to the respondents heading the organisations on an agreed upon day. They then introduced the researcher to others in the population so he could gain the needed data. The interviews were done on a one-on-one basis after the completed questionnaire forms were received.

CHAPTER 4

DATA ANALYSIS AND INTERPRETATION

Introduction

This chapter reports on the findings of the case study of the relationship between Diguna and the African Inland Church, Kenya. The report is based on the data gathered through personal interviews of four departmental directors and four executive directors of Diguna, three departmental heads of Africa Inland Church, two focus group interviews of leaders from both parties, responses from questionnaires administered to twenty five pastors of A.I.C, ten A.I.C church members who have worked as missionaries through Diguna, and ten workers in Diguna. Also, documentary analysis of correspondence between the two bodies secured from the headquarters of both A.I.C and Diguna provided some useful information for this report. Fifty-seven people were targeted for information and fifty-six people were available for the gathering of the data.

During the data collection, the researcher noted that both parties had reached a state in their relationship whereby an evaluation was both appreciated and necessary. In this respect, the researcher received a warm welcome and the needed support for the gathering of the data.

The questionnaire (Appendix B) was designed to answer four research questions systematically presented below. The following matrix (Table 1) shows the questions in the questionnaire which related to these research questions.

Table 1. Research Questions / questionnaire and Interview Responses Matrix

Research Questions	Dept. Heads of A.I.C.	Pastors of A.I.C.	Church Members A. I. C.	Exec. Director (Diguna)	Dept. Heads of Diguna	Workers of Diguna	Focus Group Diguna / A.I.C.
R.Q. 1	4-10, 20-23	7	2	4 - 10, 17 - 19	10-12	4	6 - 8
R.Q. 2	11-15	6-11, 12	8	11, 12, 19, 20	11,20	6 - 7	1 - 3
R.Q. 3	11-15, 24	6,10 - 12	6 - 7	10 - 12,19 20	15 - 17	6 - 7	1- 2
R. Q. 4	3-5, 8,16-19	8 - 12	13 - 16	13 - 16	18 - 23	10	4 - 5

The Findings

Research Question 1: What kind of relationship exists between Diguna and Africa Inland Church in Kenya?

Table 2 shows the sources of questions from the questionnaire, to whom they were directed, and sources of responses used in answering question one.

Table 2. Questions and Responses Matrix for Question One.

Research Questions	Dept. Heads of A.I.C.	Pastors of A. I. C.	Church Members of A. I. C.	Exec. Director of Diguna	Dept. Heads of Diguna	Work-ers of Diguna	Focus Group of Diguna and A.I.C.
R.Q. 1	4 -10, 20 - 23	7	2	4-10, 17 - 19	10-12	4	6 - 8

An attempt to answer question one also provided some background information on both A.I.C. and Diguna.

The Background of Africa Inland Church and the Relationship

The Constitution of Africa Inland Church shows that the church began through the ministry of Africa Inland Mission under the leadership of Rev. Peter Cameron Scott. The work began in 1895 in the land of the Akamba people. On October 21, 1971, the Africa Inland Mission handed over leadership to the church and then remained as a department of the church. Later, at the end of December 1979, Africa Inland Mission missionaries became administratively responsible to the Africa Inland Church.

Available records on the membership and the leadership of the Africa Inland Church at its headquarters indicated the following:

1. Nation-wide Membership: 3 million
2. Local Churches: 4, 000
3. Pastors: over 2, 500 trained pastors
4. Branches (comprising 5 -10 local congregations): 600
5. District Church Council, D.C.C. (each council administrates four branches)
150.

The District Church Council (D.C.C.) elects among its leadership to form a Regional Church Council (R.C.C.). The Regional Church Council also elects its members to the Central Church Council, C. C. C. (Baraza Kuu), this the supreme council of the Africa Inland Church.

The relationship between A.I.C. and Diguna dates back to 1979, through the initiation of the founder of Diguna, Mr. Victor Paul. The founder happened to be a son of one of the Africa Inland Missionaries who worked in both Zaire and Kenya. It was in Zaire that the ministry of Diguna started to engage in evangelism by providing vehicles and trumpets to the A.I.M. church called CECCA. When Diguna started in

Kenya, they initially teamed up with Word of Life Ministries in 1968, an affiliate of A.I.C. Diguna was therefore considered as a ministry operating with A.I.C. In that connection, no formal agreement of relationship was enacted.

Table 3: Depiction of pictorial responses on the relationship between Diguna and A. I. C. on question 1.

Categories answered by 20 respondents	Frequency (F)	Percentage (%)
Paternalism	0	0 %
Fusion	0	0 %
Partnership	3	15 %
Parallelism	5	25 %
In between Parallelism and Partnership	12	60 %
TOTAL	20	100 %

Out of 56 respondents, twenty depicted the A.I.C. / Diguna relationship as forms of partnership and parallelism. Appendix A described these types of relationship as partnership and parallelism respectively. During the research it became apparent that another category, “in between parallelism and partnership” needed to be designed.

The responses show that none of the respondents agree that the relationship is either paternalistic or a type of fusion. The relationship is a partnership, said 15 % of the respondents, a form of parallelism, 25 %. A majority (60 %) opted for another category, labelled “partly parallelism and partly partnership.” The responses from the rest of the 56 people constituting the population were intended to provide information on the discussion of question one.

Discussion of Findings to Research Question One.

The respondents registered neither paternalism nor fusion to describe the relationship because neither of the organisations assume supremacy over the other. Moreover, in the relationship, each organisation keeps its own identity and possesses separate organisational structures. The three people who described the relationship as a partnership based their conclusion on the fact there is interdependency and a mutual understanding existing between both parties. This relates to the common vision for evangelism shared by A.I.C. and Diguna. The Scriptural command that the entire body of Christ should engage in evangelism therefore serves as the basic standard of rules that guide their relationship.

Five people who described the relationship as parallelism explained that it is the services that Diguna offers to the church that maintain the relationship. When it comes to leadership that seeks to verify the performance of each party, however, the groups indeed can be seen as separate entities. There is no consistent accountability on sources of funds, facilities and structures in place for educating or informing one another about respective visions, existing needs and anticipated programs. The twelve respondents who saw the relationship “in between parallelism and partnership”

emphasised that the two organisations are neither in partnership nor can the relationship be described as parallelism. The reason given for this description was that A. I. C. did not begin their operation as a strategic partnership with Diguna. For the past eighteen years they have operated on their own structure without any interference from the A.I.C. The partnership stated in this new category can be described in terms of inter-dependence. The A.I.C. gives church members to be trained for involvement in evangelism outreach. The church also benefits from the facilities which Diguna has for various ministries. A new administration of the A.I.C. wishes to see accountability and transparency in their dealings with all other organisations, including Diguna, which are affiliated to A.I.C. This is seen as a possible explanation for the current steps taken by Diguna to foster closeness.

In the light of the above responses, it appears that the relationship between A.I.C. and Diguna used to be parallelism but it is growing into partnership. This cannot be blamed on any of the parties because of the circumstances which necessitated the relationship - the Kenya government required every foreign organisation to operate under a nationally established ministry or church during the commencement of Diguna's operation in Kenya. Diguna therefore operated as a service agency which offered opportunities for evangelism. The church for its part, did not interfere with their administrative structures so far as Diguna offered its service without contradicting with the church's constitution.

Research Question 2: What are the effects of the relationship to the operations of Diguna?

Table 4 shows the questions which were cast in the questionnaire for the interviews to provide the needed information in answering research question two.

Table 4. Questions and Responses Matrix for Question 2

Research Questions	Dept. Heads of A.I.C.	Pastors of A. I. C.	Church Members of A. I. C.	Exec. Director of Diguna	Dept. Heads of Diguna	Workers of Diguna	Focus Group Diguna /A.I.C.
R .Q. 2	11-15	6-11,12	8	11,12,19 20	11,20	6,7	1 - 3

Table 5 indicates responses from thirty-eight people: four executive directors, four departmental heads, ten non A.I.C. workers and ten church members of A.I.C. involved with Diguna ministry . The responses were categorised into three main sections.

Table 5: Table on the value of the relationship (Perspective of Diguna).

Categories answered by 38 respondents.	Frequency (F)	Percentage (%)
Not helpful	0	0 %
Helpful	16	42 %
Helpful but input needed.	22	58 %
Total	38	100 %

Discussion of Findings

Not Helpful / Helpful Relationship. None of the respondents indicated that the relationship between Diguna and A.I.C. is not helpful to operations of Diguna. However, the response from 42 % of the respondents indicated that the relationship has been helpful. This relates to the following privileges enjoyed by Diguna in the relationship: A.I.C. represents Diguna in all governmental affairs and requirements for the existence and operation of a foreign missionary organisation in Kenya. The church processes the visas for the foreigners working with Diguna. Diguna enjoys tax

exemption whenever they import vehicles and goods needed for their operations in the nation. Additionally, since A.I.C. is an established and reputable church, Diguna is provided with an excellent network of local churches that co-operate in giving their church members to be trained and involved in their evangelistic ministry. These local churches are also able to advise Diguna about places needing to be evangelised. In most cases, the evangelistic outreach is done for a short period of time and as a result of the relationship, the local churches are expected to continue the follow up on the new converts.

Helpful but with Some Reservations. The 60 % of the respondent who replied in this way concur with all that is said above. However, they commented that there are some elements in the relationship which need to be looked into so as to make Diguna more fruitful. The central element is the limitation often experienced by Diguna from the local churches of A.I.C. in their evangelistic work. When they are invited to co-operate with the A.I.C. in their evangelism in a given locality, the African Inland Churches expect them to work with them alone, not other churches. Again, it was observed that there is no consistency and effectiveness in the follow up of the new converts after the short term evangelism of Diguna. This limits Diguna to evangelism with less discipleship. Another observed negative effect is that the church seems to fall into laxity. Diguna is seen as rich and an expert in evangelism so local contributions toward evangelism are less. The church fails to contribute maximally in finance and also to organise themselves to continue evangelism in the absence of Diguna.

These suggest a sign of dependency which, if not checked, can affect the church's evangelistic task when Diguna ceases to co-operate with the church.

Research Question 3: How does the partnership benefit and / or hinder the A.I.C.?

Table 6: Questions and Responses Matrix for Question Three.

Research Questions	Dept. Heads of A.I.C.	Pastors of A. I. C.	Church Members (A. I. C)	Exec. Director (Diguna)	Dept. Heads of Digu-na	Workers of Diguna	Focus Group Digu-na /A.I.C.
R .Q. 3	11-15, 24	6,10-12	6 - 7	10 - 12, 19, 20	15 - 17	6, 7	1 - 2

Table 6 shows the questions which were asked in the questionnaires to provide the needed information in answering research question three. The responses were then categorised into three main sections as they appear in Table 7:

Table 7. The Value of the Relationship (A.I.C. Perspective)

Categories answered by 38 respondents.	Frequency (F)	Percentage (%)
Not helpful	0	0 %
Helpful	20	52.6 %
Helpful but input needed.	18	47.4 %
Total	38	100 %

The A.I.C. respondents made the researcher aware that the church's relationship with Diguna is of paramount benefit to them. This is because both the vision of A.I.C. and of Diguna with regards to evangelism and also the basis of their

doctrinal positions, are in close agreement. According to these respondents, Diguna is regarded as an evangelistic ministry in affiliation to the church and for the church, though it is an independent organisation.

Discussion of Findings

Not Helpful / Helpful. Considering the overall appreciation of the A.I.C. / Diguna relationship, it is surprising to find none indicating it is not helpful. The 52.6 % of the respondents who registered “helpful” based their conclusion on the following: Diguna is seen as a catalyst to the growth of the Africa Inland Church. This relates to their evangelistic activities with the church giving birth to new churches in places where A.I.C. has not yet planted churches. Another significance to this is that Diguna ministry is able to reach out to remote areas in the country with the gospel where A.I.C. is not able to reach as a result of a lack of facilities. Additionally, Diguna is able to provide food and technical assistance on behalf of the church during their evangelistic activities. As a catalyst in evangelism, Diguna exposes the A.I.C. local assemblies to several evangelistic approaches which are rarely practised. These include skits, person-to-person methods, open air crusades and house-to-house evangelism. With such emphasis on evangelism by Diguna, the respondents concluded that Diguna is able to implement the A.I.C. purpose statement on evangelism as stated in their constitution.

Furthermore, Diguna is respected for its ability to motivate the local church members to be involved in evangelism. This is achieved by direct involvement of the church members during evangelism in their localities, and lay discipleship and ministry training offered by Diguna in their mission centre at Mbagathi, Nairobi. The major

concentration in this programme at the centre is on the youth of the church and also the laymen. The youth who might have completed form four at high school are welcome to stay in the centre. These people are provided with food and rooms, free laundry services and some pocket money. During their stay, they get the opportunity to learn different vocational skills, such as mechanics and office work. Alongside this, there are consistent devotional times and Bible studies that help them to grow in their knowledge of God. Also, they receive training in evangelism and have opportunities to be involved in outreaches. It has been observed that in the course of the training programme, some of these young people receive the divine call into full-time pastoral and evangelistic ministries. So, they return to serve the Africa Inland Church. The discipleship school of Diguna also focuses on the laymen in the church living in remote places where there are no pastors. In this case, the laymen invited for such short term training are men and women who have accepted the challenge to shepherd the flock but lack basic theological training for ministry. The courses in this programme are tailor-made to meet the needs of these selected people sent by their local churches. These programmes offer the A.I.C. opportunity to increase their pastoral intake for both quantitative and qualitative growth of the local churches.

In addition to the evangelistic assistance given by Diguna, the church benefits from Diguna's facilities. These include the guest and conference rooms available at the Diguna centre at Mbagathi. Also, the vehicles of Diguna are sometimes used to render services to the church. An instance to be cited was the use of the Diguna truck for evacuation of food items for distribution among the church members in the Turkana area during the famine that struck the area.

Helpful but Input Needed. The 47.4 % whose responses are grouped under “helpful but input needed” shared the same observations as stated under the category “helpful.” However, they were of the opinion that some input was needed to make the relationship more beneficial to A.I.C.

They believe that the lack of co-operation Diguna sometimes receives from the local churches toward evangelism is caused by Diguna’s failure to educate the church on its vision and needs in the ministry. The absence of these make it possible for some of the church leaders and members of A.I.C. to remark that Diguna is the expert in evangelism so the whole evangelistic responsibility of the local church is to be shouldered by Diguna. It follows that Diguna is also expected to do the follow-up after their evangelism in an area. Since Diguna also expects the local churches to do the follow-up, it is found that some of the places evangelised need to be repeatedly evangelised. In this regard, some churches planted as a result of Diguna evangelism do not survive. Consequently, it is at times concluded that there is no need to welcome Diguna to their localities to evangelise with the local churches.

Another input expected is the need for openness. This has two dimensions - it relates to the leadership of A.I.C. and the local communities. As Diguna goes to an area with a group of evangelists, food and vehicles, it portrays itself as a rich group needing no assistance. With the presence of Germans on the team of evangelists, Diguna is seen as a foreign missionary organisation fully supported from Germany, coming to the community to alleviate poverty by the preaching of the gospel. With such patterns, it becomes an offence to some of the local churches when they are expected to contribute financially to support the cost of an outreach in their area.

Again, some of the local churches sometimes expect Diguna to be concerned about their social needs as they preach to them.

This observation has a long - term effect for both A.I.C. and Diguna. To A.I.C., Diguna depicts “self -sufficiency” in terms of financial and material needs. This can cripple the continuity and maintenance of the evangelistic responsibility of the church in the absence of Diguna. On the other hand, if Diguna is not able to have a balance and stand firm in their vision and its relevancy to the felt needs of the people they minister to, there is a possibility of being driven away from their vision as they attempt to become responsible to the dictate and expectations of A.I.C. To the leaders, Diguna is expected to have a consistent report about their sources of funding, operations and their performance.

Furthermore, parallelism as opposed to partnership was emphasised by these respondents. This relates to the services offered by Diguna to A.I.C. without having insight to the mission and its policies. Diguna is commended for informing the church on what it wishes to do in a locality with the local church but the respondents commented that Diguna does not plan the outreach with the church but only informs them of the planned outreaches. Moreover, the church is not given opportunity to be knowledgeable and also represented maximally in the administrative structure of Diguna. This creates suspicion among the leadership of A.I.C. and also affects the vitality of the relationship between them and Diguna. One of the effects of this observation is noticed in the poor participation of the regional and district heads of the church when Diguna wishes to engage in evangelism in their areas. There are times when A.I.C. leaders fail to properly communicate and plan for pending evangelistic outreaches prior to the arrival of the team from Diguna. These therefore affect the results of the evangelism by Diguna. The church therefore expects Diguna to

plan with them so that together they can properly advise Diguna regarding strategies for specific areas. Much of this will be discussed in answering research question 4.

Research Question 4: What findings point to the ways a partnership relationship can be developed to benefit both the national church and foreign missionary organisations in achieving their respective objectives.

Table 8: Questions and Responses Matrix for Question 4.

Research Questions	Dept. Heads of A.I.C.	Pastors of A. I. C	Church Members (A. I. C)	Exec. Director (Diguna)	Dept. Heads of Diguna	Workers of Diguna	Focus Group Diguna /A.I.C.
R .Q. 4	3 - 5, 8, 16 - 19	8 -12	13 - 16	13 - 16	18 - 23	10	4 - 5

The above table shows the responses that were given for answering research question four.

The findings that point to the ways a partnership relationship can be developed to benefit both the national churches and foreign missionary organisations in achieving their respective objectives are outlined as follows:

1. Clarified and accepted vision
2. Mutual understanding in operations
3. The need for representation
4. Effective communication
5. Shared responsibility
6. The need for periods of evaluation
7. Missionary involvement in the A.I.C. local church.

Discussion of Findings

Respondents in each of the organisations offered the following advice:

Clarified and Accepted Vision. There is a need for clarified vision which is to be mutually understood and accepted by both organisations. Much on this will be said in the recommendation section.

Mutual Understanding in Operations. Each party is to be knowledgeable about each organisation's background, its operations and, in the case of the foreign missionary organisations, they need to provide information on the results of their operations in other countries. Also, the foreign missionary organisation needs to be satisfied with the performance and the integrity of the national church. The national church and the missionary organisation must provide one another with their respective constitutions and doctrinal positions which are to be explained and accepted by each party.

The Need for Representation. In most cases foreign missionary organisations operating in another country are governed by an outside board. This board may lack exposure and insight into what is taking place on the field making them come out with policies that may hinder the progress of their mission and missionaries on the field. Besides, as these missionary organisations enter into partnership relationships with a national church which is not even represented even in the local leadership of the missionary organisation, they tend to create suspicion and misunderstanding of the operations of the missionary organisation. This is true of the national church as well; without a representative of the missionary organisation in the

leadership of the national church, some decisions may adversely affect the operations of the missionary organisation.

Effective Communication. When the local congregations of the national church send their members to work with the affiliated missionary organisation, they expect that there will be constant communication on the welfare and progress of their members. When this is not done or ceases, the local churches fail as well to faithfully support their missionaries working with the foreign missionary organisation.

Shared Responsibilities. A weakness is found in the operation of the foreign missionary organisation in terms of their converts who are not followed-up after evangelism. This is traced to the lack of the local church's participation in pre-evangelistic preparation. In response to this, it is found that there is a lack of structure in place whereby the missionary organisation can educate the national church about its operations. Whenever there is a task to be embarked upon at a specific period, the roles and responsibilities of the church and the missionary organisation should be discussed.

This further touches on the working conditions structured by Diguna for those who work with them. It should be noted that a majority of these are Africa Inland Church members. The workers at Diguna are designated "volunteers" -- they are provided with accommodation, free laundry services, meals at regulated periods and monthly honorariums. The researcher found that there was tension mounting on the honorarium given. The argument was that the "westerners" seem to have enough

support from their friends abroad, whereas in the case of the Africans, it was not so. The Africans explained that in so far as they are working, their relatives expect them to be responsible for those in need in their families. Since the amount of money given is not enough for their personal needs, let alone to care for others, they seem to be involved in a commitment which makes their material future uncertain. This may sound “unspiritual.” However, we need to recognise that it is required of a Christian to be responsible to his family members (I Tim 5:8). Also, as preachers of the gospel, they have the right to enjoy the material benefit of their ministry (I Cor. 9: 7- 12). Having said this, a Christian needs to know that the source of our supply is God. He supplies through several means as he chooses (Phil. 4:19). On the other hand, as part of God’s discipling process, we are expected to endure hardship as we labour on earth for a glorious heavenly reward.

The Need for a Period of Evaluation. Both parties in the partnership should agree on specific periods where their representatives can come together for evaluation. When this is done, it will provide grounds for both parties to assess their performance and also to express their misgivings for necessary explanation, correction and apology.

Missionary Involvement in the National Church. When the foreign missionary organisation exists to offer services to the national church, but only deals with the headquarters or relates in terms of mere correspondence without their missionaries being directly involved in the life of the local churches, as is the case of Diguna missionaries to the A.I.C., there is a tendency that the local churches will not really understand the operations of the mission and thereby support it as it might be expected of them.

CHAPTER 5

CONCLUSIONS AND RECOMMENDATIONS

This chapter restates the purpose of the study, its relevance, the methodology used, a brief summary of the major findings from the study, the conclusions arrived at, recommendations and also suggests areas for further research into partnership in mission.

Purpose of the Study

The purpose of this study was to find out the importance of partnership for the church in Africa as she seeks to fulfill her missionary responsibility. Additionally, the study intended to come out with characteristics of an appropriate partnership relationship that can enable a foreign missionary organization to operate fruitfully in a context other than its origin. In the light of these, the researcher examined and reported about the nature of the relationship between Diguna and the Africa Inland Church and its implications for world-wide evangelization by the African Church.

Research Questions

The research sought to answer the following questions:

1. What kind of relationship exists between Diguna and the Africa Inland Church in Kenya?
2. What are the effects of the relationship to the operations of Diguna?

3. How does the partnership relationship benefit and or hinder the A.I.C.?
4. What findings point to the ways a partnership relationship can be developed to benefit both the national church and foreign missionary organizations in achieving their respective objectives?

Summary Findings

In pursuit of answers to the research questions and their related discussions, the following were observed:

- 1) The relationship between the A.I.C. and Diguna has been one of parallelism but is now developing toward partnership.
- 2) Parallelism was neither a choice nor strategy intentionally used by Diguna for their operation in Kenya nor was it imposed by the A.I.C. Rather, it has been existing as a result of the circumstances which necessitated the affiliation. Another contributing factor was the nature of the governing structure of the A.I.C. at the time of the affiliation.
- 3) The relationship between Diguna and the A.I.C. is very helpful to Diguna. It helps the missionary organisation to exist and operate without any disturbances from the government. Also, the mission is secure by the reputation of the church in the nation.
- 4) As an evangelistic organisation with their outreaches often giving birth to local churches, the relationship enables the mission to maintain their evangelistic vision without deviating into church pastoring and maintenance ministry.
- 5) The major resistance to the operation of Diguna as a result of the relationship is that they lack the freedom from the national church to operate with other churches. Permission needs to be given to them by the A.I.C. before they can operate in

an area.

- 6) Another obstacle laid for Diguna is the financial responsibility heaped on them in all their operations and projects. The national church does not include them in its yearly budget. However, some local churches of A.I.C. sometimes provide food stuffs during some of the outreaches of Diguna.
- 7) The A.I.C. benefits from Diguna as a catalyst to the growth of the church in helping her realise her evangelistic task.
- 8) The A.I.C. benefits from the facilities, and technical assistance provided by Diguna.
- 9) There is neither a common administrative structure which governs and guides the relationship nor laid down policies and guidelines.
- 10) The complimentary relationship helps both parties to achieve their purpose of existence.

The above findings disclose issues that challenge any national church or foreign missionary organisation attempting to relate to other parts of the body of Christ in responding to the great commission given to the Church by the Lord Jesus Christ.

Conclusions

1. The relationship between the A.I.C. and Diguna is one of parallelism. However, there is a desire on both sides for partnership. Williams Theodore (1983, 56) suggests that the true or ideal partnership is the equality and mutuality type. Parallelism as observed by Harrold Fuller (1980, 71-94) creates "tension of

mistrust and ostracism.” In this regard, the researcher strongly supports Theodore William’s viewpoint because both bodies in such relationship can conduct specific tasks without losing their identities.

2. The absence of a mutually and legally drawn agreement on policies that govern the relationship is to be seen as a threat to the future of the relationship. In connection to this, Morris Williams (1979, 112) comments that it is very easy to have a misunderstanding in a relationship if there is no record of what was agreed upon in an official meeting. In the absence of formal agreement in an established relationship, the possibility of disagreement becomes higher. This possibility can eventually spoil the relationship and entirely disrupt the programmes and projects put in place as a result of the relationship which can contribute immensely in expanding God’s kingdom.
3. There is a lack of mutual interdependence in the relationship. This exists because there is no platform or forum established, whereby both sides can be properly informed about the needs of each party. Both the A.I.C. and Diguna need to know that God has something for them to accomplish together through the relationship. Lessons can be taken from the joint work of the trinity, where each being is recognised in achieving the goals of the Godhead. Green (1991, 222) points to love in this regard. He emphasises that within “the personality of God, there is no precedence or superiority or domination but generosity, vulnerability a flow of open and inclusive love.” As both parties are striving for genuine partnership, they need to embrace the partnership concept of belonging and interdependency.
4. There is a lack of appropriate representation in the administration on both sides of the organisations in the relationship. This is building up suspicions on both sides of the relationship as to what the future holds for the relationship. A fundamental

principle in partnership in solving the problem of unequalled representation is that both parties are to acknowledge that they are servants of God and of one another. As servants, each has a different role to play in the relationship, and whatever is put in place resulting from the relationship can affect the other. This therefore calls for cooperative work that is built on clarified leadership roles. Fuller (1980, 170) comments that “ a partnership relationship requires openness in discussing and understanding the cause, and consideration for each other’s value system”. It is this recognition that can remove any fear and obstacles in establishing proper structures for appropriate representation in the relationship.

5. There is no effective communication on planned programmes which require the equal participation of each organisation. This affects the fruit of the evangelism which ties together the relationship of both A.I.C. and Diguna. This situation is capable of developing inferiority and superiority attitudes. This in most cases is based on the quest for utmost respect on the basis of possessed resources, background and financial responsibility ingrained in prejudices. Effective communication can never grow in such atmosphere. Price (1980, 4) therefore advises that,

Christianity is basically a religion of relationships. Relationships are of deeper significance than organizational structures and identity. The struggle for the preservation of organizational identity must not be permitted to disrupt spiritual relationships, whatever our rights might be (Price 1980, 40).

6. The A.I.C. provides a great working force for the ministry of Diguna but working conditions that have to do with salaries and benefits in Diguna require some modification. Financial factors are noticed as one of the areas in building or collapsing partnership relationships. Diguna bases their remuneration on a “voluntary concept”. To the nationals, as much as they accept Diguna working

terms in the light of “labouring unto the Lord”, they experience an unsolved cultural problem: how can they be working as “volunteers” when their relatives expect them to reciprocate assistance given to them during their early upbringing and schooling period? Modification will grant the workers peace of mind in labouring effectively.

At the same time it is necessary to note that,

Whatever method is used for allocating funds, the essential thing is that they are given in such a way as not to undermine the receiver’s self-respect and direct loyalty to and dependence on God, or the giver’s sense of stewardship and of responsibility to God for the use to which money is given . . . (Fuller 1980, 182).

7. With the facilities Diguna possesses and the reputation of A.I.C., each party can achieve much more than what is being accomplished if proper operational structures are put in place.

Recommendations

The two parties need to recognise that there is always the growth of a “garden of evils” -- mistrust and suspicion about the other’s intentions and what the future holds, when a relationship falls into the category of parallelism. In this regard, the researcher suggests the following:

1. There should be a meeting arranged between the founder of Diguna and his immediate leaders with the Bishop and the “Baraza kuu” (the top leadership of the A.I.C.) to discuss the nature of relationship between the A.I.C. and Diguna.
2. The two top leaderships need to agree that a legal and mutual agreement needs to be drawn up to safeguard the relationship against any unforeseen events that may hamper the relationship in the future. A lesson can be learnt from what transpired between Africa Inland Mission and its national church, Africa Inland Church,

Kenya, as John Alexander Gration's work, "The Relationship of the Africa Mission and its National Church in Kenya between 1895 and 1971" points out.

3. There must be an advisory board set up with equal representation from both A.I.C. and Diguna for the relationship. This board must be mandated from the top leadership of both organisations to do the following:

- a) to be knowledgeable and to understand the policies, operational structures and leadership of both organisations and thereby be in a position to advise the respective organisations.
- b) to approve policies given from the top leadership that relate to the relationship before they are implemented.
- c) to appoint some representatives among the A.I.C. pastors at regional and district levels to facilitate effective communication between the two organisations on the evangelistic and other ministries which need to be embarked on.
- d) to evaluate from time to time the performance of the relationship and the projects put in place as a result of the relationship and continually suggest means for improvement.
- e) to be accountable to both organisations.

4. Additional departments need to be created in addition to those already existing in Diguna, in particular, a Field Research Department and Evangelism Awareness Department. The Field Research Department could be responsible to visit areas Diguna will be invited to go to and evangelise. Also, they could gather data on other unevangelised areas being closely linked to those regional and district appointed representatives of the recommended A.I.C. / Diguna Advisory Board. It

could enable them to educate the A.I.C. churches about the ministry of Diguna, as well as to select and train church members as to what to do, with regards to the coming in of Diguna for evangelism. The work of the Evangelism Awareness Department is cited in the fifth recommendation.

5. The A.I.C. needs to encourage her member churches to permit Diguna to involve other churches in its evangelistic outreach. Also, they should be given the chance to enter into affiliation with other ministries whose concentration in ministry can contribute to the evangelistic emphasis of Diguna. This is said with the body concept of the church in mind against the background of Diguna's facilities which are under utilised (I Cor. 12:12-14). When this is agreed upon, the Evangelism Awareness Department could then organise itself with information received from the Field Research Department, devise strategies as to what appropriate evangelistic strategy is to be used to reach the identified areas. This information can be shared with other churches prompting them to join Diguna and A.I.C. in their evangelistic effort to expand the kingdom of God.
6. The Diguna / A.I.C. relationship provides an avenue for raising up many workers into God's vineyard. This relates to the "volunteer concept" whereby some of the A.I.C. church members come and work with Diguna. This is a cherished concept. It makes the workers serve unreservedly and have a sense of community living. However, since the workers have in mind that their services are just on a voluntary basis, they consider their involvement with Diguna as transitory as compared to other ministries where they can settle down to work and also to be able to be more responsible to both their nuclear and extended family demands. Diguna needs to

commit this to the Evangelism Awareness team and the proposed advisory board to establish the following:

- a) a classification of the workers who can apply to work with Diguna.
Either, 1) single unmarried workers or 2) married workers
- b) a tool to assess the nature of work or contribution the worker is bringing into the work.
- c) a way to verify where the worker is coming from (the local church or another ministry).

These will enable them to devise an appropriate strategy as to how the workers' material needs can be satisfied.

Recommendation for Further Research

The partnership relationship is suggested by many missiologists and mission practitioners as opposed to paternalism, fusion, and parallelism. However, its establishment is not easy. This research indicates the need for further studies to be carried on in order to facilitate the prospect:

1. A study into how a foreign missionary organisation or a national church can select appropriate partners for a partnership relationship
2. How the A.I.C. and Diguna can develop a mutual, legal and biblically-based partnership pact to govern their relationship.
3. How a national church (A.I.C.) and a foreign missionary organisation (Diguna) can channel their partnership relationship to address not only the spiritual needs but also the felt needs of the people they target to reach out with the gospel. This is one of the greatest challenges for the Church in Africa today.

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APPENDICES

List of Appendices

A - Diagram of Relationships

B - Questionnaires

C - Recommendation Letter from N.E.G.S.T

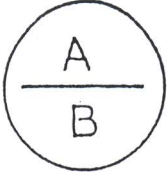
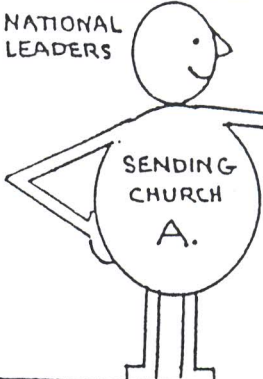
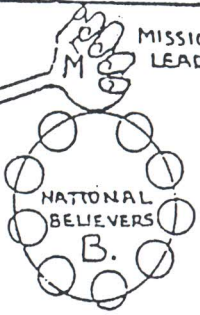
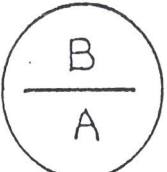
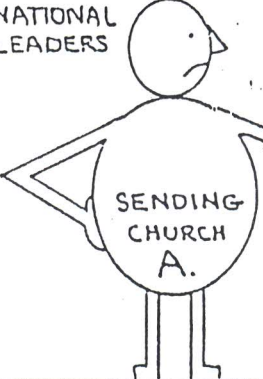
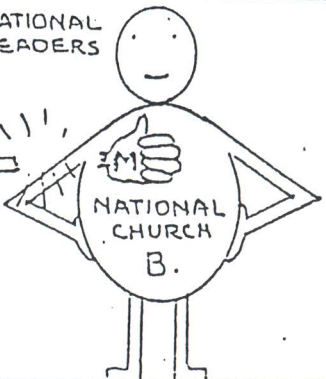
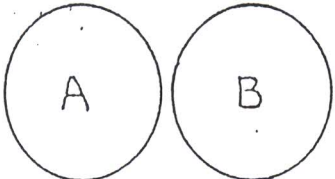

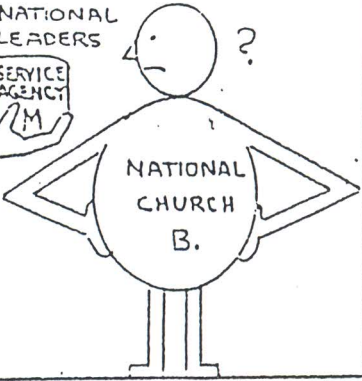
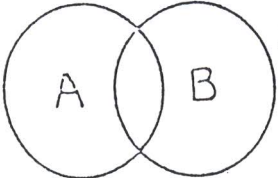
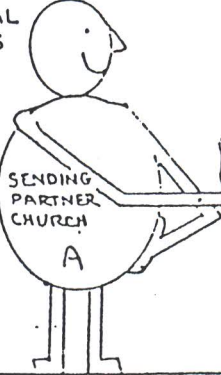
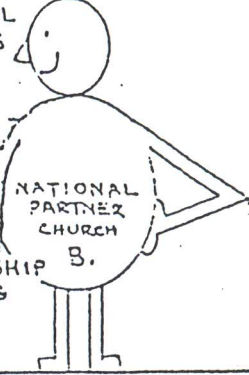
D1 & D2 - Diguna / A.I.C : A.I.C / Diguna Discipleship Training
Organisational Chart of Diguna / A.I.C

E1 & E2 - Sample Copies of Vacation for Evangelism Map with Direction
to the Diguna Centre

F - Summary of Group Interviews

G - Summary of Personal Interviews

TYPES OF RELATIONSHIPS

TYPES	SENDING	NATIONAL
 <p>PATERNALISM</p>	<p>NATIONAL LEADERS</p>  <p>SENDING CHURCH A.</p>	<p>MISSIONARY LEADERS</p>  <p>NATIONAL BELIEVERS B.</p>
 <p>FUSION</p>	<p>NATIONAL LEADERS</p>  <p>SENDING CHURCH A.</p>	<p>NATIONAL LEADERS</p>  <p>NATIONAL CHURCH B.</p>
 <p>PARALLELISM</p>	<p>NATIONAL LEADERS</p>  <p>SENDING CHURCH A.</p>	<p>NATIONAL LEADERS ?</p>  <p>NATIONAL CHURCH B.</p>
 <p>PARTNERSHIP</p>	<p>NATIONAL LEADERS</p>  <p>SENDING PARTNER CHURCH A.</p>	<p>NATIONAL LEADERS</p>  <p>NATIONAL PARTNER CHURCH B.</p> <p>PARTNERSHIP MEETING</p>

10. With regards to social projects and evangelistic endeavors, which of the bodies initiate and see to their maintenance?
11. How many missionaries of A.I.C are working through Diguna?
12. How many missionaries of Diguna are directly involved with Africa Inland Church?
 - a) How would you categorize their involvement in terms of success or failure?
 - b) What have been the strengths? The weaknesses?
 - c) What events stand out as significant in the relationship?
13. How are the missionaries of A.I.C working directly with Diguna supported? Financially? Organizationally? Spiritually? Socially?
14. What are the advantages of the relationships between the church and Diguna?
15. What are the disadvantages of the relationships between the church and Diguna?
16. What administration functions of this relationship are necessary to A. I. C.? To Diguna ? Both together?
17. What hopes do you have for the relationship?
 - a) What are the barriers / frustrations to these hope?
 - b) What are the factors reinforcing hopes?
18. What would you like to be different in this relationship?
19. What would you encourage for continuance?
20. What principles undergird this relationship? How are they upheld? Who upholds them? How do you evaluate the partners submission to the principles.
21. What policies exist? Who establishes them? When? When are they reviewed? Changed? How is the cultural context reflected in the policies?
22. Do you have a set of guidelines for cooperative work? Can I have a copy if so?
23. How do you judge the leadership involved in the partnership involved in this partnership? Who is leading well? Not so well? Why?
24. What financial difficulties have you realized in the partnership?

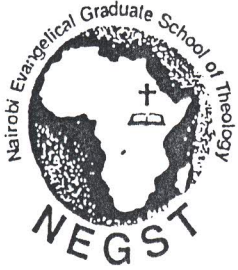
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18. What policies exist? Who establishes them? When? When are they reviewed? Changed? How does the cultural context reflected in the policies?
19. Do you have a set of guidelines for cooperative work? Can I have a copy if so?
20. How do you judge the leadership involved in the partnership involved in this partnership? Who is leading well? Not so well? Why?
21. What financial difficulties have you realized in the partnership? What principles apply?

16. What are the advantages of the relationships between Diguna and Africa Inland Church?
17. What are the disadvantages of the relationships between Diguna and Africa Inland Church?
18. What administration functions of this relationship are necessary to A. I. C. ?
To Diguna ? Both together?
19. What hopes do you have for the relationship?
20. What are the barriers / frustrations to these hopes?
21. What would you like to be different in this relationship?
22. What would you encourage for continuance?

7. QUESTIONNAIRE FOR THE GROUP INTERVIEWS

- Q 1. What principles undergird this relationship? How are they upheld? Who upholds them? How do you evaluate the partners submission to the principles.
- Q 1. What policies exist? Who establishes them? When? When are they reviewed? Changed? How is the cultural context reflected in the policies?
- Q 1. How practical is the set of guidelines for cooperative work? What are the advantages of the relationships between the church and Diguna?
- Q 1. How do you judge the leadership involved in the partnership involved in this partnership? Who is leading well? Not so well? Why?
- Q 1. What financial difficulties have been experienced in the partnership? What principles apply?
- Q 2 & 3. What are the disadvantages of the relationships between the church and Diguna?
- Q 4 What hopes do you have for the relationship?
- a) what are the barriers / frustrations to these hope?
 - b) What reinforce your hopes?
- Q 4 What would you like to be different in this relationship?
- Q 4 Why would you like to see such a difference?
- Q 4 What would you encourage for continuance?
- Q 4 Which lessons have you learnt about partnership?

APPENDIX C



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TEL: 254-2-882104/5, 882038
FAX: 254-2-882906

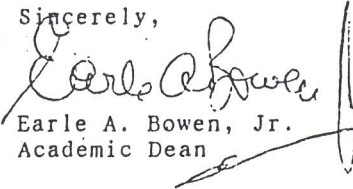
24th January, 1997

TO WHOM IT MAY CONCERN

The bearer of this letter, Mr. Isaac Frimpong-Ampofo, is a student at Nairobi Evangelical Graduate School of Theology and is doing research towards the completion of the Master of Arts in Missions programme. The Research is on "Partnership in Missions: A Case Study of Relationship Between Diguna and Africa Inland Church".

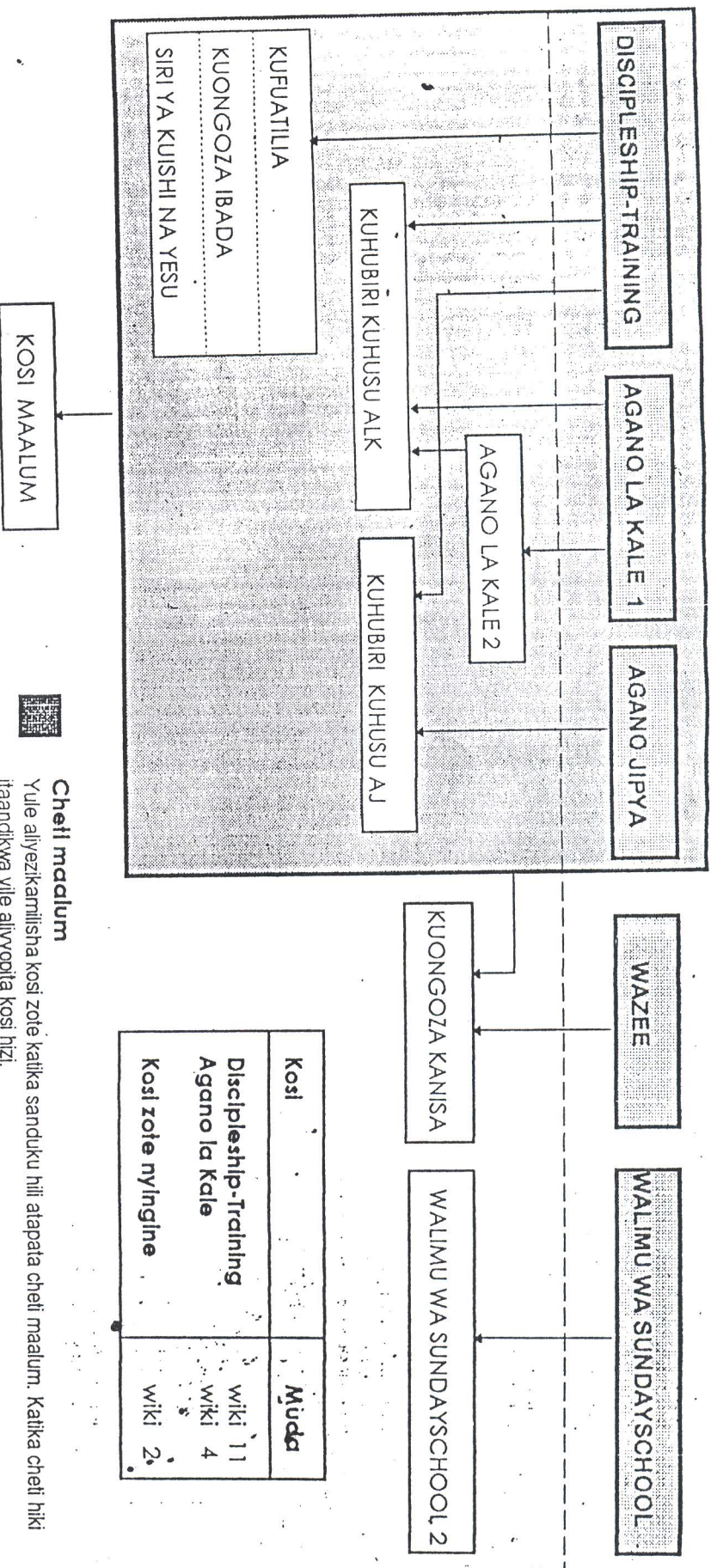
The school will very much appreciate whatever assistance you can give to his research.

Sincerely,


Earle A. Bowen, Jr.
Academic Dean

EB/mo.

KOSI ZA DIGUNA DISCIPLESHIP TRAINING



Cheti maalum

Yule aliyezikamilisha kosi zote katika sanduku hili atapata cheti maalum. Katika cheti hiki itaandikwa vile alivyopita kosi hizi.

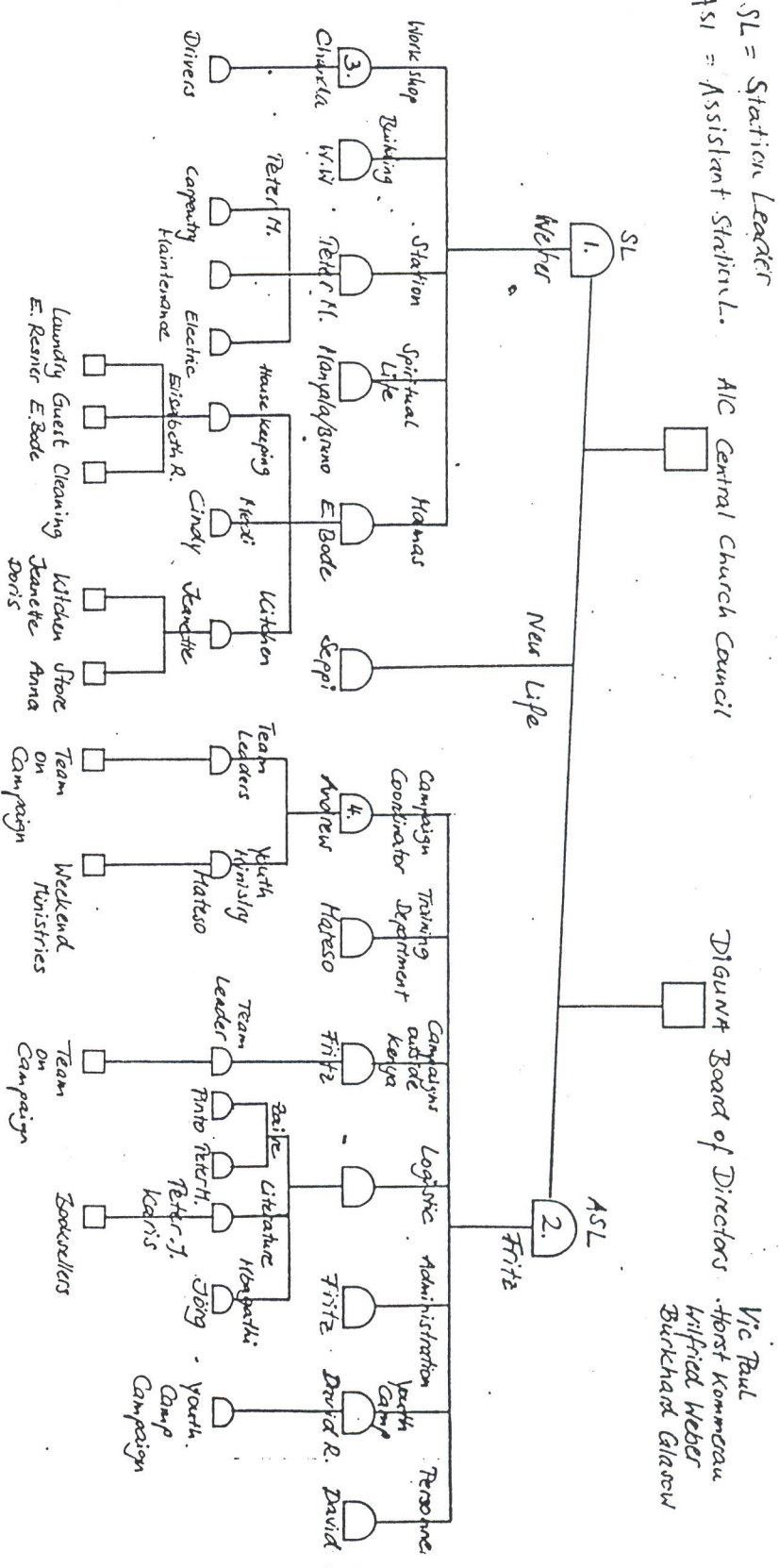
Kosi za kuanza

Kila mtu alitirizaye sharti ya kosi anaweza kuja kwa kosi hizi.

Kosi za kuendelea

Mtu anayetaka kuingia kosi hizi apite kwanza ile ya mbele

SL = Station Leader
 ASI = Assistant Station Leader



Serving the church in Kenya

THE IDEA

The DIGUNA camp program is unique because it is not self-gratifying but equips young people to reach out to our fellow men with the Gospel of Christ.

QUALIFICATION

- * If you are at least 17 years old
 - * If you desire to serve God
 - * If you can spare 3 - 4 weeks of your precious school-holidays
 - * If you want to grow spiritually then you are a prime candidate for our DIGUNA - camps.
- Come join us for the exciting 3-4 weeks of "Vacation for Evangelism" program!

SAFARI

Aftwards campers and DIGUNA staff will be divided into teams, consisting of 10 - 15 people, and sent out into various parts of Kenya. Its prime purpose is to reach out to people who are in need of hearing the Gospel of Christ, by conducting evangelistic meetings in markets, centers, manjallas... as well as doing personal evangelism. May God bless our endeavours to serve Him this way.

A CONFIRMATION LETTER

will be mailed to you upon receiving the booking slip and the booking fee.

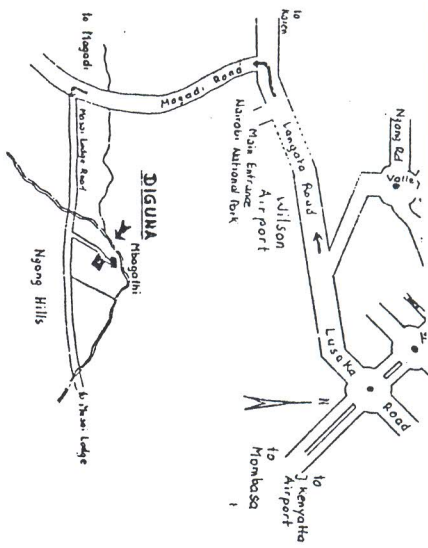
WE REGRET THAT BOOKINGS CANNOT BE ACCEPTED

- if you are not yet 17 years old.
- if the booking slip does not show your address.
- if the booking fee is not enclosed.
- if the camp is already fully booked.
- if the stamp or signature of your church elder, pastor or C.U. Patron is missing on your application.

TRANSPORT

You will need to pay the transport costs from your home to Nairobi and back. On the day of your arrival, blue-white trucks will be available to pick you up from Nairobi Railway Station (Fridays at 4:30 pm) and take you back again on the day of departure.

HOW TO FIND US:



YOU WILL NEED:

Bible, pencil, exercise book, bed sheets & BLANKET, camping clothing, also warm clothes, towel, soap, etc. and a heart ready for witnessing.

CAMP-FEE:

BOOKING FEE: 50/= Ksh. (only in stamps)
350/= Ksh. when you arrive at the camp

SEMINAR:

(total 400/= Ksh.), additional 50/= for those who didn't book.

CAMPAIGN:

Free

The Booking Fee is not refundable

BOOKING SLIP: Please send to DIGUNA, P.O. Box 15566, Nairobi. Tel. 891815

I have read your invitation and would like to serve our Lord by participating in your "Vacation for Evangelism" in the month of _____

The Booking Fee of 50/= Sh. (in stamps) is enclosed in this letter.

My names: _____ (Please write in clear block letters!)

My address: _____

I completed Form _____ which year? _____ or Std _____ which year? _____

(If not at school) my occupation is: _____

I am _____ years old. Sex: (M) _____ (F) _____

My signature: _____ My parents signature: _____

APPENDIX E2

C A M P A I G N S C H E D U L E F O R 1 9 9 7

No. of Teams	Kind of Team/Seminar	Dates
5	School Leavers	25.01. - 17.02.
1	Church Evangelists	08.02. - 24.02.
2	School Leavers; 1 Korogocho	24.02. - 17.03.
4	Church Evangelists	01.03. - 26.03.
-	DIGUNA Seminar	01.04. - 04.04.
6	Youth Camp plus 3 Schools	19.04. - 01.05.
-	DIGUNA Seminar	05.05. - 09.05.
7	Church Evangelists	14.05. - 14.06.
6	Youth Camp plus 4 Schools	16.08. - 29.08.
6	Church Evangelists	06.09. - 29.09.
5	DDT	04.10. - 23.10.
-	DIGUNA Seminar	27.10. - 31.10.
6	Church Evangelists	06.11. - 17.11.
10	Youth Camp	29.11. - 15.12.

Campaigns outside of Kenya

1	A) Kibaya	ELCT	15.02. - 26.03.
1	B) Mara + Ukerewe	AICT	10.03. - 12.04.
1	C) Geita Diocese	AICT	15.05. - 23.06.
1	Ethiopia, Sudan ?		May/June ?
1	D) Loliondo	ELCT	15.05. - 20.06.
16	F) Uganda		30.06. → 01.08.
1 or 2	F) Iringa / Dodoma	ELCT	06.09. - 08.11.

Seminars

1.	Follow - up	10.03. - 14.03.
2.	W.O.R.M.S.	17.03. - 21.03.
3.	AIC Central Office	07.04. - 11.04.
4.	Decade of Ev. Seminars in UG	20.04. - End May
5.	Probationers Training	02.06. - August YC
6.	Diguna Retreat	16.06. - 23.06.
7.	Oldies Reunion	27.06. - 29.06.
8.	Follow-up	28.07. - 01.08.
9.	Maasai Seminar	16.10. - 21.10.
10.	Follow - up	10.11. - 14.11.

Special Groups

New Life Bible School Group	21.01. - 27.02.
German School (3x)	03.02. - 08.02.
German School (1x)	20.02. - 24.02.
Shombole	10.03. - 20.03.
Metto	17.05. - 02.06.
Impact	July
Gefährdetenhilfe Hückeswagen	05.08. - 24.08.
Interessenten Group	Sept./Oct.
MCYF	
Narok	01.11. - 17.11.

Copy to: David R., Mateso, Foodstore, Kitchen, Dining Hall, Fritz, Jakob P., Wilfried W., Uwe O., DDT, Andrew I., Medi, Office, Book Store, Laundry

APPENDIX F - SUMMARY OF GROUP INTERVIEW

The group interviews were done on two separate dates: February 13 and 28, 1997 respectively at Diguna Missions station situated at Mbagathi in Nairobi vicinity. The total number of respondents was twelve. These were the leaders and pastors from both organisations. The focus group interviews were done to determine the perceptions, feelings and manner of thinking of the groups about the relations between Diguna and the A.I.C, its consequences as well as its missiological implications. In both sessions the respondents gave their views regarding the relationship as twelve questions were put forward. These twelve questions were designed with the four research questions (see Appendix B) in mind. The dominating statements in the responses were that there is a degree of the cooperation in the relationship with its strength and weaknesses. Also, since each organisation benefits from one another but none has taken the pain to know details of operation of the other, the relationship can be further described as parallelism. It will therefore be wrong to describe the relationship as partnership. However, steps have been now taken recently at A.I.C to investigate into the performance of Diguna. In response to that, Diguna has formed an advisory board which incorporates some of the A.I.C pastors and workers. It is expected that the relationship will grow from parallelism into a partnership. The respondents gave some suggestions for improvement in the relationship to effect a true and helpful partnership.

Typical comments made by respondents included:

There is co-operation because an evangelism in area by Diguna takes place only when A.I.C permits it and allow their members to participate (Diguna respondent).

The undergirding authority in the relationship based on the Scriptures is that the church is called into evangelism, that is why there is cooperation between A.I.C. and Diguna (A.I.C. respondent).

There is no written down policy governing the relationship. However, we are to conform to the doctrinal position and principles of A.I.C. in all our operations (Diguna respondent).

Diguna benefits from the popularity and integrity of the A.I.C in the country. We are given the authority to operate in the country as the government requires of any foreign organisation operating in the country (Diguna respondent).

We benefit as well from Diguna because, with their vehicles, we are able to reach out to remote places with the gospel and plant churches (A.I.C. respondent)

The church takes care of the legal demands regarding importation and delivery of A.I.C. vehicles when they arrive in the country. Because of the relationship the goods of A.I.C. are cleared without payment of duty and tax (A.I.C. respondent).

Additionally, we secure work permits for the missionaries of A.I.C. when they are coming to work in the country (A.I.C. respondent)

The limitation we have in this relationship is that we are somehow restricted by the church to work with only their member churches. We wish we would be permitted to work with other churches since they are also part of the body of Christ (Diguna respondents).

There is lack of effective communication about the programmes Diguna wishes to embark on - In most cases we are only informed about a planned campaign rather than planning together with us (A.I.C.).

There is also cultural conflict - we are sometimes offended by the way these young evangelist dresses and their style of living (A.I.C.)

The church fails to effectively follow-up our converts. Evangelism and its financing makes the church lax and they always wait upon us before they will engage in evangelism (Diguna respondents).

Diguna fails to properly communicate their vision and responsibilities as well as the responsibilities of the church with regards to her evangelistic task. Some pastors are therefore reluctant to invite Diguna to engage in evangelism with them in their areas (A.I.C. respondents).

There is need for mutual planning. When this takes place there will be mutual dependence and fulfilment of responsibilities as well (A.I.C. respondents).

Both leaders and the young people are to be encouraged to be involved in the evangelistic ministry. As the leaders are mostly busy, they are to understand and recognise our ministry, and also appoint others to represent them when we are operating in their communities (Diguna respondent).

Lines of communication are to be set on the pending programmes and activities that demand the participation of both parties - this is to stem from the office of the Bishop to the local setting (A.I.C. respondents)

There should be times set aside in the year when leaders from both sides of the relationship can come together and assess the performance of the relationship (A.I.C.)

APPENDIX G - SUMMARY OF PERSONAL INTERVIEWS

The group interviews were done during February and March. The questions in the questionnaire were prepared with the research questions and the knowledge gained in the literature review in mind. The respondents were the leaders of both Diguna and A.I.C, A.I.C pastors and church members, as well as workers at Diguna and A.I.C.

The interviews contributed in determining how the relationship between the two bodies affects their ministry goals. Also it helped in determining the strategic role of partnership in mission. The dominating statements in the responses were that there is a degree of co-operation in the relationship with its strength and weaknesses. Also, since each organisation benefits from the other but none has taken the pains to know details of operation of each other, the relationship can be further described as parallelism. It will therefore be wrong to describe the relationship as a partnership. However, steps have been taken recently at A.I.C to investigate into the performance of Diguna. The respondents gave some suggestions for improvement in the relationship to effect a true and helpful partnership.

Typical comments made by respondents included:

Obviously, in the A.I.C and Diguna relationship, A. I. C stands supreme. This is because without A.I.C Diguna could not operate in the country (A.I.C respondent)

Diguna feels comfortable with A.I.C as partners because their doctrinal position is favourable to us (Diguna respondent).

We relate to A.I.C. because both of us have a similar vision to reach out to those who have not heard the gospel (Diguna respondent)

There is difficulty in understanding the relationship between our church and Diguna. I think there is lack of education between us and them. That is why in most cases some churches feel reluctant in participating in the evangelistic campaign of Diguna (A.I.C respondent)

As to what relationship exist between us, I will say we have partnership in mind but, it is now materialising gradually (Diguna respondent).

Diguna's ministries indeed motivate our churches to be committed to evangelism (A.I.C respondents).

The seminars organised by Diguna give much exposure to the our pastors and the age groups. These equip the church to grow (A.I.C respondent).

There is lack of monitoring in the relationship (A.I.C respondent).

There is mentality that the church is poor. As such, financial support should not be sought from them. Because of this, our financial support and leadership as well, come from abroad (Diguna respondent)

A paramount lesson that A.I.C needs to know is that financial support always go with control (Diguna respondent).

I don't see the relationship between us as failure. However, my resentments are, there is lack of communication. In addition., the board of Diguna is from outside. It is true that advisory board is recently set up for Diguna but it is obvious that they are expecting mere advise but not our participation (A.I.C respondent)

I can see problems in the relationship. There is weak leadership structure: in Diguna, the board is based in Germany and the field leaders are called station leaders. As the board make decisions not the field workers, one can see lack of practicalities. On the side of A.I.C., the leadership get involve only on invitation from Diguna (Diguna respondent).

With what we benefit from Diguna, they have both negative and positive sides: Our churches will always rely on them for evangelism whereas the entire church stays unprepared prepared for evangelism (A.I.C respondent).

In order for the A.I.C. church members to be well supported, they need to be recognised and sent by their various local churches (A.I.C.)

I believe that the relationship is beneficial to all of us. I am saying this because of the following programmes that exist in the relationship: youth camp, school leavers campaign, discipleship training, and raising up evangelists for the church. (Diguna respondent).

The relationship benefits us to be able to preach the gospel nation-wide and also live in Kenya without any problem with the government (Diguna respondent).

We are not represented in the governing council of Diguna. This creates suspicion. I advice that, there should be a board set up that can govern the relationship between us (A.I.C. respondent).

What to check for in the relationship to be more beneficial is the need for the national advisory board to be operative. Also, there is a for area representatives to be set up in various parts of the country (Diguna respondent).

There is a need for interaction so that when they are finally leaving the country A.I.C can take over and continue the work of Diguna (A.I.C respondent).

The relationship has both negative and positive aspects. However, since through this relationship the gospel is being preached, I hope that if the weaknesses are checked by the leadership of both organisations, the kingdom will expand (A.I.C respondent).

CURRICULUM VITAE

Isaac Frimpong Ampofo was born on September 30, 1965 at Agona Swedru, Central part of Ghana into the family of Florence Essilfie and Robert Ampofo. He is the fourth son in the family of six - four females and two males.

He completed primary education at Swedru International School in 1980. In 1979 he gave his life to Christ at the age of fourteen. Between 1981 -1985 he schooled at Winneba Secondary School and obtained the West Africa Examination Council O' Level General Certificate of education.

Having been convinced of the call of God upon his life, Isaac entered into full-time ministry as a Missionary / Evangelist. He served with Gospel Ambassadors Ministry in Ghana and later began Gospel Missions International (formerly Gospel Missions Crusade), an evangelism and missions ministry that focuses on church planting in "unreached" places. In March 31, 1987, he was ordained as a minister of the gospel after serving consistently for two and half years. Also, on the July 27, in the same month, he married Esther. He enrolled at Christian Service College, Kumasi and Hope Institute of Theology, Accra, Ghana between 1989 - 1990 for the Diploma in Biblical Studies. Alongside his studies, he continued planting churches and served as an executive member and Central Regional Co-ordinator for Ghana Evangelical Association of Missions. He remained in this post till 1992 when he had a scholarship to further his degree studies in Kenya. In Kenya, he attended Pan Africa Christian College and obtained a Bachelor Degree in Bible and Theology in July 1995. In the same year, he was admitted at Nairobi Evangelical Graduate School of Theology and obtained a Master of Arts Degree in July 1997.