



CHRIST IS THE
ANSWER MINISTRIES
[CITAM]

GO

GO YE

MISSIONS CONFERENCE

THE MISSIONS' CYCLE

This cycle is seen in the story of Peter and Cornelius in Acts 10. While Peter was praying, he was sent to accompany the servants of Cornelius. When he arrived where they resided, he preached. Consequently, upon preaching the Good news they believed and were baptized. They then called on the name of the Lord.

The cycle must have continued as they told others what had happened. That is how the Gospel has spread for over 2000 years.

Other References

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Who needs salvation (Romans 3:23)? (All)

Why we need salvation (Romans 3:9)? (No one is Righteous).

How can we be saved (Romans 10:9)? (Declare with your mouth and believe in your heart)

When can we be saved (Romans 3:11)? (The hour has come, and NOW is the time).

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With gratitude, we appreciate all the presenters for articulating what the Lord had laid on their hearts to share. They include Rev. Peterson Rukenya, Rev. Dr. Peterson Wang'ombe, Rev. Victor Kimani, Rev. Dr. Thuo Mburu, Br. Paul Kimanthi, Br. Elias Kamau and finally Rev. Elias M. Githuka. We do thank Br. Mark K'Olam for graciously allowing inclusion of his testimony herein.

Great appreciation goes to the Lord God almighty who made this partnership possible and doable; only He can do such things!

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2. Rev. Dr. Peterson Wang'ombe
3. Rev. Victor Kimani
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FOREWORDS

Partnership between CITAM and World Concern/ A2A in Missions' Mobilization

The conversation between CITAM and World Concern/ A2A began when a former missionary (Pastor John Ndegwa), who served with both organizations at some point in time, proposed the need to have a meeting of minds. He had observed a few points of convergence between the two organizations (ministries). The gist of the matter was, if the two ministries were to synergize, the impact would be much more than going it alone. Since then, the two ministries have had opportunity to interact on a number of occasions. In the meantime, the idea of partnering in a missions' mobilisation workshop was taking root. To God's glory, here we are today after the successful event. The workshop was an answer to prayer for both organizations since, World Concern is in the Lord's business of mobilizing churches for missions, while CITAM is a ready church seeking to mobilize her members for missions. By coming together, both got the answer to their prayers.

Partnership is key today for the following reasons:

1. The acronym T.E.A.M, (Together Everyone Achieves More), suggests that when organizations partner, they stand to achieve much more than when either of them goes it alone.

2. The aspect of synergy is critical where concerned organizations share their 'energies' for greater impact and longevity in terms of retention of gains.
3. There is more impact and little wastage (if any at all) since the issue of re-inventing the wheel, or spending on infrastructures by either organization becomes unnecessary, hence great savings to both.
4. Resources and provision of the Lord to the concerned ministries is mutually well-utilized to God's glory.
5. Both ministries have the honour and blessing of using relevant infrastructure/s where they have presence resulting to better utilization of what God has provided and for greater good in a given vineyard.

Our hope is to build momentum for missions, more importantly, the aspect of missionary sending of our members called to certain communities within and without Kenya as missionaries. We recognize the fact that God has invested so much in the Kenyan Church and there is need to give back to the Lord via the mission fields available. It would be a great disservice to sit on all the said blessings swallowed up in the tyranny of inward looking.

May the good Lord Grace us with His presence as we further engage!

Shalom,

Elias Mwaura Githuka (Rev.)
Head of Missions - CITAM



WORLD CONCERN/ A2A AND CITAM MISSIONS' MOBILIZATION CONFERENCE

Welcome to the World Concern, A2A and CITAM missions Mobilization conference July 2023!

The call of God to Missions remains valid today as it was from the beginning of His redemptive work. The Apostle Paul talks about the state of the present world in Romans 8:18-22. He describes the "present world using terms like sufferings, bondage, corruption, and decay among others. When we examine the human condition and that of the world we live in, it is undeniable that there is a cosmic level of decay at work that sin visited upon the world many millennia ago. The good news is that this status quo need not be allowed to continue. Jesus Christ the Hope of Glory has already paid the price for the renewal of the universe and everything in it! He is at work establishing his ruler-ship in the cosmos. His chosen vehicle to bring about the desired transformation is the Church! He promised, "I will build my church and the gates of Hell shall not prevail against it!" (Matthew 16:18).

Here at World Concern, we recognize that the underdevelopment and brokenness of the world owes its origin in the problem of sin and sinfulness. We, therefore, hold that the true solution to addressing poverty in its complex presentations, conflict and the myriad problems of the world must be holistic. There must be reconciliation of man with his God (vertical), Man and his fellow men (horizontal), and finally, man and his environment. We pursue integral mission where we appreciate God as a participant and not a spectator of human development. The marriage of development and discipleship is essential for Kingdom impact. It is this conviction that has brought us to pursue a partnership with the church in what is its primary mandate; to establish the ruler-ship of Jesus Christ in our communities, counties, nations, the world, and ultimately the entire universe.

Africans To Africa (A2A) is a Great Commission Movement that began in Kenya. It exists to bring together the Church as the body of Christ and World Concern to trigger and catalyse holistic gospel experience in our African communities driven primarily by the African Church and other value aligned friends of Africa.

At the moment, this partnership consists of Grace Hill Mission Church, Deliverance Church Kahawa Sukari, Nairobi Chapel Imara Daima, ICC Nairobi and CITAM. It suffices to emphasize that it is indeed open to other members of the body of Jesus Christ. World Concern understands her role to be that of a groomsman or bridesmaids of the bride of Christ; she (World Concern) is not here to shine but rather to rejoice with the bride as we serve the Master and glorify Him.

This Missions Mobilization event at CITAM Valley Road is part of our ongoing engagement to build a momentum around holistic mission. It is one of many such engagements that we hope will build a robust holistic mission movement to free captives and bring the Kingdom experience to African communities in the power of the Holy Spirit and as a Witness of Christ!

We thank you for taking time to be with us and ask that you watch this space for future engagements. The harvest fields in Africa are ripe and we are committed to responding to the call of the Master; "Whom shall I send and who will go for us?" (Isa 6:8) We are very grateful to our partners CITAM, for hosting us at the Dennis White Hall, the A2A partner churches, Speakers, the A2A Advisory Council and Secretariat, and all participants who worked so hard to make this event possible and successful.

God bless you all,

Elias Kamau

*Africa Area Director
World Concern*

PARTNERSHIP IN MISSIONS' MOBILISATION AND WITNESS

It is a joy to be part of the CITAM Mobilization conference organized in partnership with the World Concern and A2A. We thank God for being part of His labour force, seeking to reach Africa with the gospel to the very last village. As we look at our continent, we hear an echo of the words of God to Joshua, "there still remains very much land yet to be possessed" (Joshua 13:1).

The missionary task before us is enormous and urgent. We have people near and far who are yet to hear the loving message of the gospel of Christ. They are without God and without Hope. If we open our inner ears, we shall hear an urgent cry calling out from the darkness, "Come and help us," as Paul heard from the Macedonians (Acts 16:9). We must lift our eyes from our daily "busy-ness", even from our pressing church programs to take note of the ripe harvest. The words of Jesus ring true to us today as they did to the disciples, "Open (lift) your eyes and look at the fields! They are ripe for harvest" (John 4:35). We must lift our eyes from where we are and take note of the much land that still remains to be possessed for the kingdom of God all over Africa.

We thank God for the blessing of the gospel that we received from Western missionaries over a century ago. The African church was born largely due to the efforts of these dear brothers and sisters. Today, God has blessed the African church immensely with many labourers and resources. But still, there still remains much land to be possessed all over our beloved continent. The sad reality is that even though the African church has grown remarkably in numbers, the words of Jesus still ring true for Africa, "The harvest is plentiful, but the labourers are few" (Matthew 9:37). We

need to channel labourers to communities that do not know the Lord.

The enormity and urgency of the missionary task call for the African Church to join together to respond to the unfinished task of missions is great. Africans to Africa (A2A) recognizes the value and power of the missions' partnership and is calling on the African church to join hands in response to the Great Commission more effectively. As we look back to what God has done through mission partnership, we understand the joy that Apostle Paul expressed when he said to the Philippians, "I thank my God every time I remember you. In all my prayers for all of you, I always pray with joy because of your partnership in the gospel from the first day until now" (Philippians 1:3-5).

We are thankful for the partnership God has enabled between CITAM, World Concern, and A2A. We are especially grateful for the missions' mobilization workshop and hope for many more in the near future. It is a great opportunity and blessing to equip and mobilize saints for the ripe harvest fields across Africa. As A2A, we pray that the partnership door will open wider as the Church of Christ joins together to take His love and hope to every corner of our continent.

To the praise and glory of His Name,

REV. PETERSON RUKENYA

*Chairman, A2A Advisory Council
And Senior Pastor,
Grace Hill Mission Church - Kikuyu*



THE MISSIONS' PROGRESSION

THE MISSIONS' PROGRESSION

Devotion, By Paul Mutemi Kimanathi
Finance and Administration Officer (FAO)
CITAM Missions Head Office

Romans 10:14-15; How then will they call on him whom they have not believed? And how will they believe in him of whom they have never heard? And how are they to hear without someone preaching? And how are they to preach unless they are sent? As it is written, "How beautiful are the feet of those who preach good news!"

Romans 10:14-15

This model together with other scriptures in Romans responds to 4 critical questions?

1. Who is targeted by the Gospel?
2. Why do they need to hear the Gospel?
3. How should they respond to the Gospel?
4. When should they respond to the Gospel?

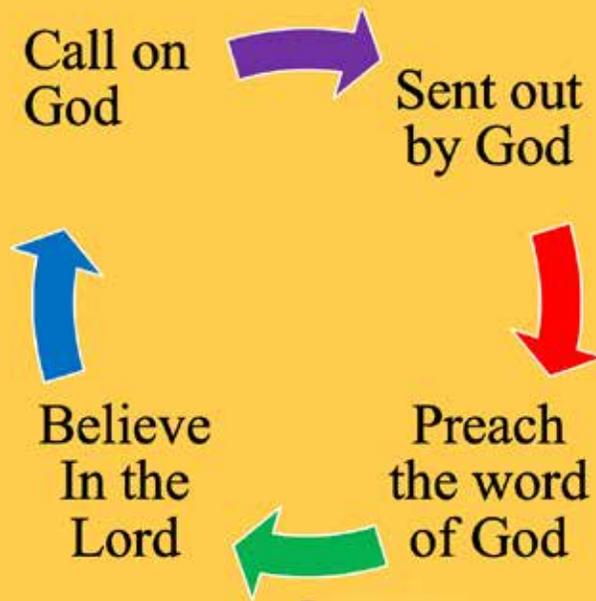
God is in the business of sending people out there to preach the good news. No one sends himself or herself. Those who do, soon burnout or the true motive of their

hearts get exposed.

Those who are sent have a specific message and at the heart of it is the salvation of God's people. God is able to sustain and protect those whom He has sent. When one is sent, the task is clear; that they are to preach the good news. And what they preach is the Good news of salvation; that God desires that every man to be saved. The Good news should be preached to all those we like and those we do not like.

There may be odd moments, especially when approaching people who may be different from us. But God by His grace will always give wisdom on how to approach them with the good news. The result of preaching is believing on the part of the hearer. However, this might not always be the result. At times, some will not believe but what is important is that in obedience, the gospel has been preached.

Some people may believe immediately, others later and others may never believe. Once they believe and start calling on God, they establish a relationship with God as their Heavenly father, making them His children just like He indeed is to us we that already believe. We make known to him our requests through prayer. He also makes known to us His desire and will for us. His desire is that no man will be lost but that all may come to the saving knowledge of the Lord Jesus Christ.



THE MISSIONS' CYCLE

This cycle is seen in the story of Peter and Cornelius in Acts 10. While Peter was praying, he was sent to accompany the servants of Cornelius. When he arrived where they resided, he preached. Consequently, upon preaching the Good news they believed and were baptized. They then called on the name of the Lord.

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“ This cycle is seen in the story of Peter and Cornelius in Acts 10.



THE CALL TO MISSIONS

THE CALL TO MISSIONS

(John 4)

By, Rev. Elias Githuka

Head of Missions - CITAM

PREMISE

The call to missions is a call to enlist or join the Lord in His heartbeat (2 Peter 3:9).

God isn't late with His promise as some measure lateness. He is restraining Himself on account of you, holding back the End because He doesn't want anyone lost. He's giving everyone space and time to change (2 Peter 3:9) (THE MESSAGE).

He calls some of His children to cross-cultural ministry in missions; the very reason for our workshop.

Jesus Christ engages in a Cross-Cultural Ministry

John 4 is an interesting cross-cultural setting in the ministry of our Lord Jesus Christ; two (2) people, two (2) worlds' apart, and to add salt to injury, their people hated each other with a passion. We notice specific tensions in the story:

1. A Jew and a Samaritan; cross-cultural encounter
2. A man and a woman; culturally unacceptable to be seen together

3. A lone woman fetching water at mid-day; not in the company of others. This was an indicator of some life issue/s like most African women fetched water/ firewood together.

4. A religious encounter as the Samaritan highlighted; Judaism for the Jews and traditional religion practiced by the Samaritans.

5. The onlookers' perspective; the disciples found it very unusual to find Jesus with a woman alone (there was a cultural baggage therein).

Principally, when we go out for a cross-cultural ministry/ mission, the tensions highlighted (all or some of them) can easily and quickly become a reality. Therefore, we must remain ready and alert to present a good witness for Jesus Christ even under the circumstance.

The 'Difference-Maker'

The only difference that totally changes the story, is the fact that the Man in question is none other than Jesus Christ, Emmanuel (God with us). Being God, He knew the woman and was aware of the differences that existed between their peoples (the Jews and the Samaritans). He also knew her and the issues she confronted daily.

Understanding the context of ministry one is exposed to is very crucial because it makes a big difference. You must realise you have a culture, the people you are reaching have their own, and furthermore there is the Biblical culture. Hence, we must be sensitive and keen to keep the sanctity of Scripture at all times.

Our calling is not to be an extension of our traditional-cultures and beliefs in the mission field, but foundationally the Biblical culture. Jesus Christ remains the primary rock upon which we stand in our witness as believers in Him.

We must accept people's culture, language, food, and clothing as an integral part of who they are without prejudice. One cannot afford to be indifferent in this regard, otherwise rejection could easily become a testament of the messenger.

Lessons from the Encounter

1. Jesus made very good use of the 'points of contact' (entry points to persons/ or a people) to deliver a difficult message
2. It helps to know or to be aware of the target culture and the worldviews that exist among the target people
3. Jesus took the woman from what she knew as a Samaritan to what she did not know, gradually introducing Himself to her (v.26 climaxed it)
4. He made use of whatever the lady said to explain the Gospel-Truth. Eventually and essentially, it freed her from the bondage of sin
5. Jesus did not allow any distractions to the desired end, He remained focused on His goal
6. Her broken chains were contagious enough for others to follow suit. Many of her townspeople were changed on her account
7. People were so important to Jesus Christ that He took two extra days to be with the Samaritans. It was a change in His schedule to cater for the need.

Conclusion

As we encounter various people from different traditional cultural backgrounds, we should pray for God's wisdom and discernment. We should pray for the ability to do like Jesus did with the Samaritan woman. And finally, we should pray for boldness to share the gospel truth to whomever the Lord sends us to.

*Therefore, 'Go Ye', with a rider that we keep going because the Lord has not called us back yet!
Matthew 28:16-20 still stands.*

REFLECTIONS ON THE A2A APPROACH AS A MISSIONS MODEL FOR AFRICA

(Lessons from the Philippians/ Macedonians)

*By, Rev. Peterson Rukenya
Chairman - A2A Advisory Council*

The Beginning of the Macedonian Mission

"6 Paul and his companions travelled throughout the region of Phrygia and Galatia, having been kept by the Holy Spirit from preaching the word in the province of Asia. 7 When they came to the border of Mysia, they tried to enter Bithynia, but the Spirit of Jesus Christ would not allow them to. 8 So they passed by Mysia and went down to Troas. 9 During the night, Paul had a vision of a man of Macedonia standing and begging him, "Come over to Macedonia and help us." 10 After Paul had seen the vision, we got ready at once to leave for Macedonia, concluding that God had called us to preach the gospel to them" (Acts 16:6-10).

Paul and his team planted the church of Philippi (the first of the Macedonian churches) as a response to "a cry" for help. The church was planted by people with a 'hearing ear', and it was also a 'hearing' church.

OUR MODEL: OPEN EARS FOR THE CRY FOR HELP ACROSS AFRICA

For a long time, the Gospel response for the African Church has been (mainly) to the 'nearest and easiest' doors. We need to open our ears and hear the 'ready harvest' across Africa crying, "Come and help us..." Many times, the church is so busy 'trying to enter'. Members and their leaders are often busy with their programs that they lose sight of the cry from the 'outer darkness.' Ministry can become so busy and demanding that we do not 'hear' the 'cry' from our busy programs.

Sometimes, as in the case of Apostle Paul, it takes some quietness, time 'away' from our 'busy-ness' (our 'trying to enter' different doors) in order to hear the "Macedonian cry" both near and far. The amazing story of the 'hidden' but ready harvest across Africa cannot be ignored, e.g., the case of South Sudan. It was simply amazing to discover how ready people were to receive the gospel.

OUR MODEL: PARTNERSHIP

“I thank my God every time I remember you. 4 In all my prayers for all of you, I always pray with joy 5 because of your partnership in the gospel from the first day until now, 6 being confident of this, that he who began a good work in you will carry it on to completion until the day of Christ Jesus.” Philippians. 1:3-6.

When you think of missions’ partnership in Scripture, the Philippians/ Macedonians provide the ‘go to’ model. Partnership entails working together for the ripe harvest because ‘two are better than one and they have a good reward for their labour.’ The synergy that flows through partnerships opens very unique doors. We partner because we have different gifts, strengths, and opportunities. Partnerships will accelerate the Great commission.

We must move beyond competition to cooperation. Competition flows from a flawed theology that sees the church as our own. We (together) are the Church of Jesus Christ, and there is a lost world to save, but TOGETHER! We shall complete the task faster if we work together. Resources are limited but together we create synergy.

The A2A Partnership Model

1. World Concern
2. The Sending Church
3. The ‘Host’ Church (local churches that serve as the gateway to unreached people groups)
4. Local Communities

Based on a love for Jesus, a vision for Africa, humility and interdependence.

How do we partner?

1. Research: Sharing reports/ information on the ground
2. Praying and supporting each other
3. Sharing resources; hospitality, finances, etc.

If we do not partner, we end up with supremacy battles and a bad picture for the church. We confuse the field even more.

OUR MODEL: ORGANIC GROWTH

The ministry in Philippi/ Macedonia took root quickly because the church was empowered to be part of the mission work from the beginning. We miss the point when we think that newly reached communities cannot be equal partners in the gospel.



Organic Growth:

“Moreover, as you Philippians know, in the early days of your acquaintance with the gospel, when I set out from Macedonia, not one church shared with me in the matter of giving and receiving, except you only; 16 for even when I was in Thessalonica, you sent me aid more than once when I was in need.” Philippians 4:15-16,

“And now, brothers and sisters, we want you to know about the grace that God has given the Macedonian churches. 2 In the midst of a very severe trial, their overflowing joy and their extreme poverty welled up in rich generosity. 3 For I testify that they gave as much as they were able, and even beyond their ability. Entirely on their own, 4 they urgently pleaded with us for the privilege of sharing in this service to the Lord’s people.” 2 Corinthians 8:1-4

THE A2A ORGANIC MODEL

The model comprises of:

1. A synergetic partnership
2. The simplicity of using local opportunities by having local evangelists disciple-d and equipped to reach their own with the support of the sending churches
3. The unity of the church by building the kingdom as opposed to building personal brands
4. The multiplication: faster, localized, and replicable

MERGING FRONTS IN FRONTIER MISSIONS

By

Rev. Dr. Peterson Wang’ombe
Senior Pastor Deliverance Church

Kahawa Sukari, Nairobi

Introduction

By “merging fronts in the frontier missions,” we mean partnering with others in the field as we do missions even when they do not come from our own sending organization.

Definition

In this sense, to partner is to share resources in a strategic way and in a spirit of love, in order to achieve maximum impact in the evangelization of the world.

For Example

When I first went to work as a government officer in Isiolo County, I was stationed in a small town called Modogashe which sits at the border of two counties; Isiolo and Garissa. It was a lonely place. But by God’s grace, some ministry was revived through the involvement of several partners:

- a. The government that posted me as a civil servant as well as others in both Garissa and Isiolo towns, but more importantly, all of them saw themselves as missionaries
- b. University students who would come for missions especially in Garissa and would get hosted by the civil servants
- c. The Full Gospel church that I was a member of
- d. The Methodist church which had an evangelist in Modogashe but who had left. We reached out to him and he came back to help with the ministry

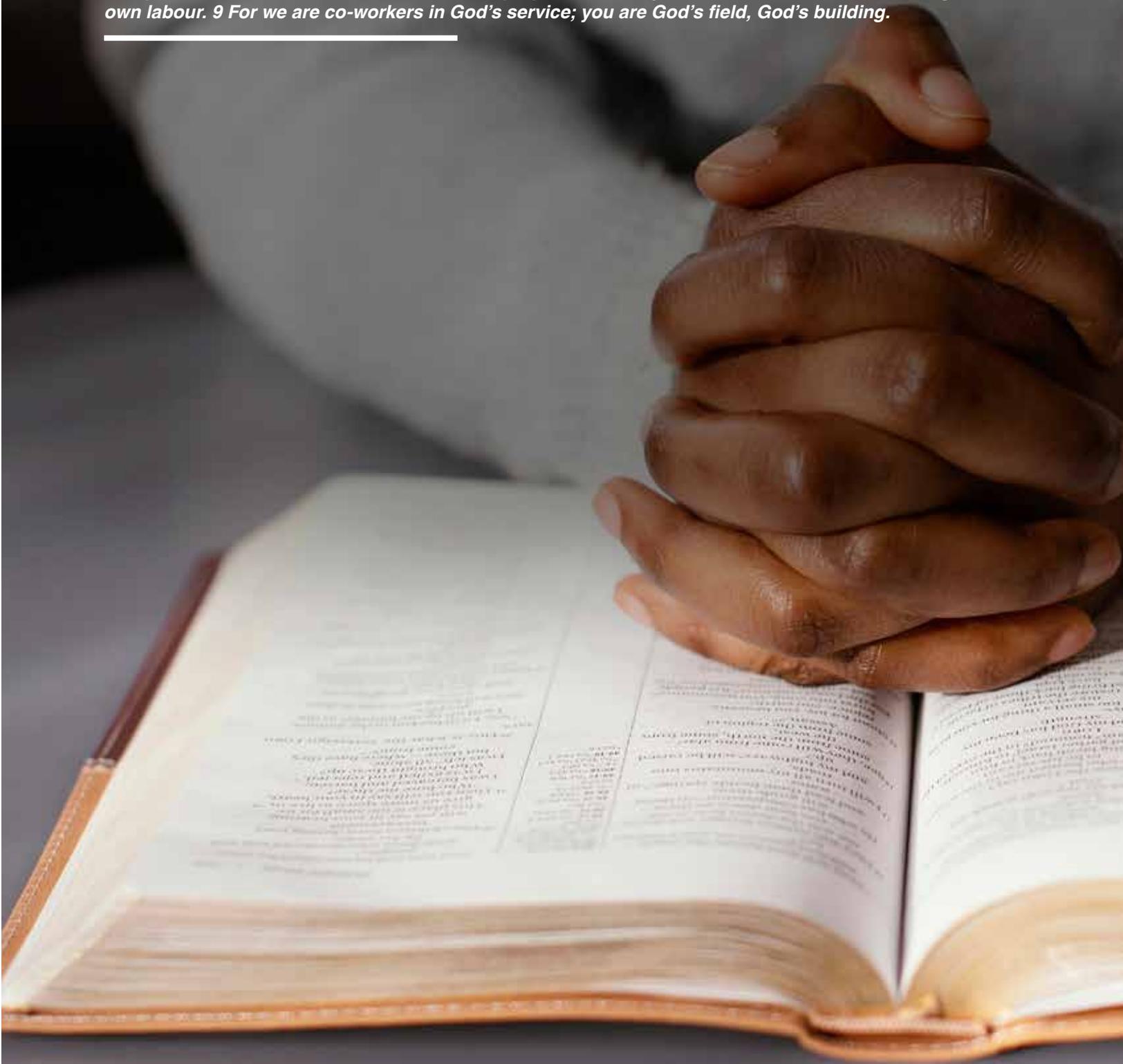
They all crossed various barriers to make evangelism possible in that area of the country.

Texts

Mark 9: 38 “Teacher,” said John, “we saw someone driving out demons in your name and we told him to stop, because he was not one of us.” 39 “Do not stop him,” Jesus said. “For no one who does a miracle in my name can in the next moment say anything bad about me, 40 for whoever is not against us is for us. 41 Truly I tell you, anyone who gives you a cup of water in my name because you belong to the Messiah will certainly not lose their reward.

Philippians 1: 15 It is true that some preach Christ out of envy and rivalry, but others out of goodwill. 16 The latter do so out of love, knowing that I am put here for the defence of the gospel. 17 The former preach Christ out of selfish ambition, not sincerely, supposing that they can stir up trouble for me while I am in chains. 18 But what does it matter? The important thing is that in every way, whether from false motives or true, Christ is preached. And because of this I rejoice.

1 Corinthians 3: 1 Brothers and sisters, I could not address you as people who live by the Spirit but as people who are still worldly—mere infants in Christ. 2 I gave you milk, not solid food, for you were not yet ready for it. Indeed, you are still not ready. 3 You are still worldly. For since there is jealousy and quarrelling among you, are you not worldly? Are you not acting like mere humans? 4 For when one says, “I follow Paul,” and another, “I follow Apollos,” are you not mere human beings? 5 What, after all, is Apollos? And what is Paul? Only servants, through whom you came to believe—as the Lord has assigned to each his task. 6 I planted the seed, Apollos watered it, but God has been making it grow. 7 So neither the one who plants nor the one who waters is anything, but only God, who makes things grow. 8 The one who plants and the one who waters have one purpose, and they will each be rewarded according to their own labour. 9 For we are co-workers in God’s service; you are God’s field, God’s building.



WHY PARTNER?

- a. We are abled differently. Some will plant and others will water. But God will give us the increase (1 Corinthians 3:5).
- b. We show we are Christ's disciples when we work together. It is a sign of love. "They will know you are my disciples if you love one another" (John 13:35).
- c. We shall complete the task faster. The task is vast. We cannot complete it alone. We can adopt a village/ a people group, etc. The example of a conference in South Africa where the Kenyan delegation was presented with a list of 22 least reached people groups suffices. They did not believe it. However, after deliberation on the matter, they said, "Never again..."
- d. Resources are limited. We can use the resources more efficiently if we work together while still acknowledging our different gifts, capabilities, theological persuasions, and denominational traditions.

Another example of partnership is when Rev. Mike Muthengi as the Head of Missions, CITAM, supported other churches by providing transport to pastors or missionaries in the field who were travelling in the same direction. It made a big difference.



HOW DO WE PARTNER?

- a. By sharing research results and field intelligence about which people groups are unreached, where-found, and what the most important needs are.
- b. By praying and supporting each other. The example of the prayer safaris where besides praying the participants met a few needs where they had capacity to.
- c. By sharing resources (housing-hospitality at a small fee when well organized).
- d. Different churches can adopt a village/ missionary and work together to see development there.

Some examples:

- Missions of Hope International (MOHI): MOHI runs Christian schools in far-flung areas. The community provides land, MOHI builds the school and sponsors children, and partner with an existing church in the community for provision of chaplaincy services to the school besides other value-adding engagements.
- Missional churches invite college/ university students who are looking for opportunities to preach and do missions. The church hosts them, students preach/ witness and also take care of some logistical issues. It becomes a win-win situation.
- One Billion for God. This organization in Uganda invites missionaries from Kenya and takes care of them when they reach Uganda. The sending churches recruit missionaries and pay for their fare to and from Uganda.

CONSEQUENCES WHEN WE DO NOT PARTNER.

- a. We end up with destructive supremacy battles by missionaries or mission agencies in the field.
- b. We confuse and disappoint the target communities when they see our competition and disorganization in the field.
- c. We misuse the resources God has given us through duplication. We could achieve much more if we were more organized in the field.

Conclusion

Example of the A2A model

It involves 3 stakeholders:

1. A global partner like World Concern whose vision, mission and goals align with the thinking of missional local churches. Such a partner provides:
 - a. Logistical support
 - b. Work permits
 - c. Airfare
 - d. Security intelligence, etc.
2. The sending church. A stronger regional church (a group of missional churches who seek to send missionaries). Sending churches provide:
 - a. A missionary
 - b. Stipend
 - c. Some hands-up support like bicycles, and relevant literature, etc.
 - d. Visiting (short-term) missionaries who network with the local community and provide inspiration and encouragement
3. The local church (Host). This is the host church that has the cultural intelligence in the field and which the sending church seeks to empower without building dependence. The local church provides:
 - a. Housing
 - b. Food (sometimes)
 - c. Local security
 - d. Evangelists and pastors who are trained by the missionary from the sending church

ADVANTAGES OF THIS MODEL

“

The burden of mission work is shared by more stakeholders, which includes churches and missionary agencies.”

A LOST CHURCH IN A CRYING-DYING WORLD

By, Rev. Dr. Thuo Mburu

Chaplain and Lecturer

Pan Africa Christian University

AN INTRODUCTORY SEMINAR PRESENTED IN THE ‘GO YE’ MISSIONS WORKSHOP ORGANISED JOINTLY BY CITAM AND WORLD CONCERN HELD AT CITAM VALLEY ROAD ON 17TH JULY 2023

PREAMBLE

1. Appreciation: To the Leadership for invitation to speak on missions
 2. Affirmation: Partnership and collaboration in the Body of Christ as strategic in fulfilling the Great Commission (GC)
 3. The Facilitator: Disciple of Christ, Bible teacher-preacher and missions' leader
- Ph.D. in Missiology with speciality in Missiological Education
 - Consultant: Intercultural Communication, Missions and Church Growth, as well as Contextualisation
 - Missions mobiliser, trainer, advocate and catalyst

Objectives

1. Concern: “...The sorry state of the Church vis-à-vis the need for effective missionary work... The Church in Kenya is asleep in terms of mission work ...”
2. Topic: A Lost Church in a Crying (-Dying) World
3. Purpose:
 - a. To re-emphasise the biblical identity of the Church as God's missionary people
 - b. To revisit facts and statistics indicative of a crying-dying world and the urgency for multiplied missionary work
 - c. To highlight pointers to the sorry state of the Church in its/her biblical, theological and missiological lostness and the sad state of world missions
 - d. To propose a model towards a missionary Church
 - e. To propose a framework for an effective missionary local church

Guiding text

Matthew 9:35-38: The paradox of a ready harvest but inadequate harvesters

Then Jesus made a circuit of all the towns and villages. He taught in their meeting places, reported kingdom news, and healed their diseased bodies, healed their bruised and hurt lives. When he looked out over the crowds, his heart broke. So confused and aimless they were, like sheep with no shepherd. “What a huge harvest!” he said to his disciples. “How few workers! On your knees and pray for harvest hands!” (MSG)

Jesus went throughout all the cities and villages [in Galilee], teaching in their synagogues and proclaiming the good news (gospel) of the kingdom, and healing every kind of disease and every kind of sickness [His words and His works reflecting His Messiah-ship]. When He saw the crowds, He was moved with compassion and pity for them, because they were dispirited and distressed, like sheep without a shepherd. 37Then He said to His disciples, “The harvest is [indeed] plentiful, but the workers are few. 38So pray to the Lord of the harvest to send out workers into His harvest” (AMP).

I pray that this training will result in our eyes being opened to see the crying-dying world.

Luke 10:1-2: The paradox of a ready harvest but inadequate harvesters Later the Master selected seventy and sent them ahead of him in pairs to every town and place where he intended to go. He gave them this charge: “**What a huge harvest! And how few the harvest hands.** So on your knees; **ask the God of the Harvest to send harvest hands** (MSG).

Now after this the Lord appointed seventy others, and sent them out ahead of Him, two by two, into every city and place where He was about to go. He was saying to them, “**The harvest is abundant [for there are many who need to hear the good news about salvation], but the workers [those available to proclaim the message of salvation] are few.** Therefore, [prayerfully] **ask the Lord of the harvest to send out workers into His harvest** (AMP).

“

I pray that this partnership will result in the church sending out many missionaries

THE CHURCH = GOD’S MISSIONARY PEOPLE

Called Out: The Church as congregation of God’s new people called out and gathered from among all the peoples.

Sent Out: The Church as God’s people entrusted with God’s global redemptive mission = the God’s missionary people.

a. The Church is the sign and agent of God’s redemptive mission

- b. God has no other strategy for His redemptive mission except through His Church.
- c. Mission Agencies are the result of the Church’s failure in her God-given mission.
- d. They are ecclesiological part of the Church.
- e. Historical mission agency model of missionary work is today on the decline as the Church (slowly) regains her identity. The Church exists for mission just as fire exists for burning.

Illustration: The Church exists for mission just as fire exists for burning

A CRYING-DYING WORLD

1. World Demographics: Increasing world population and sustained fragmentation of ethnolinguistic groups.

2. World Religions: Continued stability and growth of major world religions (Islam, Hinduism, Buddhism, Atheism, etc.) while Christianity is on decline.

3. Missionary Impact: About 1/3 world population = evangelical; another 1/3 = non-believers within reach of Church, and the other 1/3 outside reach of the Church.

4. Contemporary Trends:

- Sustained rejection of religious/faith claims—especially Biblical Christianity.
- Sustained adoption of secular worldview and perspectives.
- Sustained growth of New Age spirituality.
- Sustained decline of moral and ethical standards.
- Sustained scientific and technological advancement.
- Sustained increase in hopelessness—breakdown of marriage & family, instability of social, economic, and political systems; as well as increase of diseases and sicknesses.
- Sustained ethnic, tribal, and racial bigotry.
- Sustained acceptance of religious pluralism—pantheon of gods in a global religious hypermarket.
- Sustained increase of idolatry—occultism and pre-Christian beliefs and practices.

A LOST CHURCH

Biblical & Theological: Sustained loss of biblical discipleship, doctrine, and practice/lifestyle.

- Replacement of worship and preaching with entertainment
- Democratisation of the pulpit—loss of Spirit-inspired, gift-oriented ministry.
- Focus on earthly considerations—material wellbeing more than spiritual wellbeing.
- Doctrinal bankruptcy—loss of foundational biblical worldview (belief and behaviour).
- Tolerance of false teachers and heresies—growth of cults.

Secularism: Sustained compromise and adoption of prevailing secular trends/ perspectives.

- The church has become too worldly and the world too churchy that we cannot tell the difference.
- Adoption of popular market-driven approaches in ministry.
- Professionalization of the ministry—contrary to doctrine of priesthood of all saints—disabling the laity.
- Preoccupation with ecclesiastical politics, positions, and titles.
- Increasing persecution of Christians and the Church.

Mission Drift: Sustained loss of the Church's significance as salt and light—diminished prophetic role.

- Loss of Spirit-inspired apostolic zeal and missionary methods.
- Decline in the number of missionaries among LRRGs.
- Equation of mission with socio-economic and cultural transformation.
- Confusion/replacement of missionaries with Pastors.
- Reduction of funding for strategic cross-cultural missions initiatives.
- Decline of mission agencies.
- Inadequate missionary training and missiological research.

THE GREAT COMMISSION

*Devotion, By Rev. Victor Kimani
Missions' Pastor, Parklands Baptist Church*

Matthew 28:16-20

The Great Commission is not a good idea or an opinion to be considered but a command to be obeyed. Jesus at the close of His mission, gave the Great Commission to the disciples and by extension to the church. The Great Commission is the core business of the church, the heartbeat of the church; the purpose for which the church exists.

The big question for us today is: Are we Going? Are we Making Disciples? Today we seem to have relegated evangelism to the side-lines, preferring to make converts, make members, do spiritual conveyor belting in the name of church saturation, and sheep swapping.

How do we fund missions? How much do we allocate to missions? The global trend suggests that we do less than 2%: Where is the 98%? Where your treasure is, there your heart will be, the Bible reminds us.

THE POWER TO ACT

Because all authority in heaven and on earth has been given to the Church through our Lord Jesus Christ, we are without excuse for not fulfilling the Great Commission. Jesus Christ died and rose again, giving the church full authority and power to act. There is unlimited power to fulfil the Great Commission. When Jesus comes back, is it likely that He will start by asking whether we completed the task?

THE SIX ASSIGNMENTS.

a) Go! – The authority is not to stay but to be on the move. There is a sense of urgency today to 'Go'! More than ever before, Jesus came that we may 'Go'! The harvest does not wait for the harvester because there are over 4 billion people that are yet to be reached. The urgency to go cannot be downplayed.

b) Make Disciples – The disciples were first called Christians in Antioch. They carried the identity of the Master. Today, we call ourselves Christians yet the

question that remains is: Where is lifestyle evangelism? We are 85% Christian, yet corruption indexes indicate that we are among the top-most in corruption worldwide! Discipleship is lacking in churches today. We make members, converts and not disciples.

c) All Nations – The father is concerned about all peoples. Jesus died for all and therefore, we must reach the last person on the line with the gospel. We must love them by reaching out to them.

d) Baptizing Them – The declaration that Jesus Christ came, He died, was buried and on the third day rose again from the dead, is the foundation of our faith. The public declaration of this truth must be evident to all.

e) In the Name of the Father, the Son and the Holy Spirit – We must bring them under the Lordship, Authority and Power of the Godhead; Father, Son, and the Holy Spirit. God in three-persons, blessed Trinity.

f) Teach them to obey. Obedience begins with us. We must teach them to obey. What else can we teach if we are not obedient to the Great Commission ourselves?

THE THREE PROMISES

a). Behold I am with you – The Lord is ever present, Omnipresent. He has given this special promise that as we go, He is with us. This promise should give us the courage to go, because this is the promise that we are not alone. The Father is indeed going with us!

b). Always – The Father has promised that He will be with us always, all the time, and everywhere. This is a great promise. He has already gone before us, therefore, let us join Him in the mission field always! In the Great Commission, the work of the Father is always there when we 'Go' in obedience!

c). To the end of the Age – When Christ comes back, may we be found truly-faithful to the fulfilment of the Great Commission.

The strength of the church is not in its sitting capacity but in its going capacity (Dr. John Hudson Taylor) May we never be deceived by the numbers that sit on the pews, or the good audio-visual or the monies we get from the offerings; they are not necessarily bad but they should never be used as the measuring rod of our strength.

“**Today we seem to have relegated evangelism to the side-lines**”

THE MINISTRY CALL OF WORLD CONCERN

*By, Elias Kamau
Africa Area Director, World Concern*

The World Concern's vision is a world transformed from poverty to the abundance of life.

Her mission is partners to transform the lives of poor and marginalized people through disaster response and sustainable community development.

The love of Christ compels us to pursue reconciliation and equip those we serve, so that they may in turn share with others.

OUR IMPERATIVES

- Partnership
- Transformation
- Love of Christ
- Reconciliation
- Abundance of Life or Kingdom!

WHAT ARE WE REALLY ABOUT?

World Concern is about extremes. We go to the end of the road to serve people in extreme needs because we have an extreme calling — to be the hands and feet of Jesus Christ to a broken world. We follow Him to

the thirsty, the hungry, the exploited, the traumatized, forgotten, and in turn, we listen, walk alongside, equip and train.

We see transformation in communities as families move beyond survival. The thirsty drink clean water, the hungry have food, children learn or get schooling, the enslaved get free, the hopeless find peace with God.

Our work is never a quick fix; transformation takes time. When a community is thriving on her own and can envision their future transformed, we know our work is finished.

OUR WHY?

Jesus is our model of being present with others. We strive to incarnate Jesus Christ by being with them in-person, and in their brokenness. Our desire is for them to have healing and reconciliation vertically and horizontally.

LAST, LEAST & LOST

At World Concern, we are uniquely called to serve those the world has forgotten, passed-by, and ignored to demonstrate that they are loved, not forgotten.

Meeting physical needs is critical, especially water, food, and safety.

True transformation is spiritual. Help that is both physical and spiritual is powerful and has capacity to last.



WHAT DO WE DO?



Clean Water & Health



Food & Nutrition



Child Protection



Spiritual Transformation



Economic Empowerment



Disaster Response

ONE VILLAGE TRANSFORMED (OVT)

At World Concern, our approach to village transformation is holistic and addresses not only the physical needs in a community, but spiritual ones as well. We start by listening to community members. Each village identifies their greatest needs and drives the process of change. We partner with them, providing support, expertise, and practical tools. All is done in the power and love of Jesus.

The process is not always easy. It can get messy sometimes. But through tried and proven methods that bring lasting change, entire villages get transformed.

WE GET RESULTS

Marrying Development and Discipleship

At World Concern, our mission is not mere idealism. It tangibly transforms communities globally. An independent study confirms our work's effectiveness, highlighting advances in spiritual growth and access to clean water, healthcare, and education. Our aim is to elevate communities from mere survival to self-sufficiency and lasting change.

THE CALL OF GOD

The world is broken, and God is already at work fixing it (Romans 8:21-23). All creation is suffering decay and groaning awaiting adoption and redemption.

Driven by our calling to embody Jesus's love, we are dedicated to creating a world where all can envisage and attain a transformed future. Your continual support is vital for this transformative journey.

We have a dream, a big dream to see lives reconciled to God!



WHERE WE WORK



PARTNERING WITH THE CHURCH

- We join God's plan in Matthew 16:18, "I will build my church and the gates of hell shall not prevail against it."
- The Church is God's plan A for changing the world and he does not have a plan B.
- "There's nothing like the local church when the local church is working right – it is the hope of the world" (BH).

HOPE OF THE WORLD

- When it is going well, it is amazing. When people are coming to faith in Jesus Christ, hurting people are finding deep healing, young people are alive with excitement in following Jesus Christ, the beauty and power of true community is being expressed across the generations and the cultural diversities; it is truly a sight to behold.
- However, when it is not going well, it is heart-breaking. When so-called mature Christians are bickering over unimportant matters, selfishness prevails over generosity, and the young are suppressed for the benefit of maintaining the status quo, it is a distressing image to say the least.

THE CHURCH IS THE HOPE OF THE WORLD

- A Great commission partnership (Matthew 28:16-20), ***"Go and make disciples... And surely I am with you always to the very end of the age."***
- God at the Centre - it reflects the nature of the Triune God - trinity working in harmony and unity.
- She exists to GLORIFY GOD ALONE!

RAISING WORKERS, PROVIDING PLATFORMS...

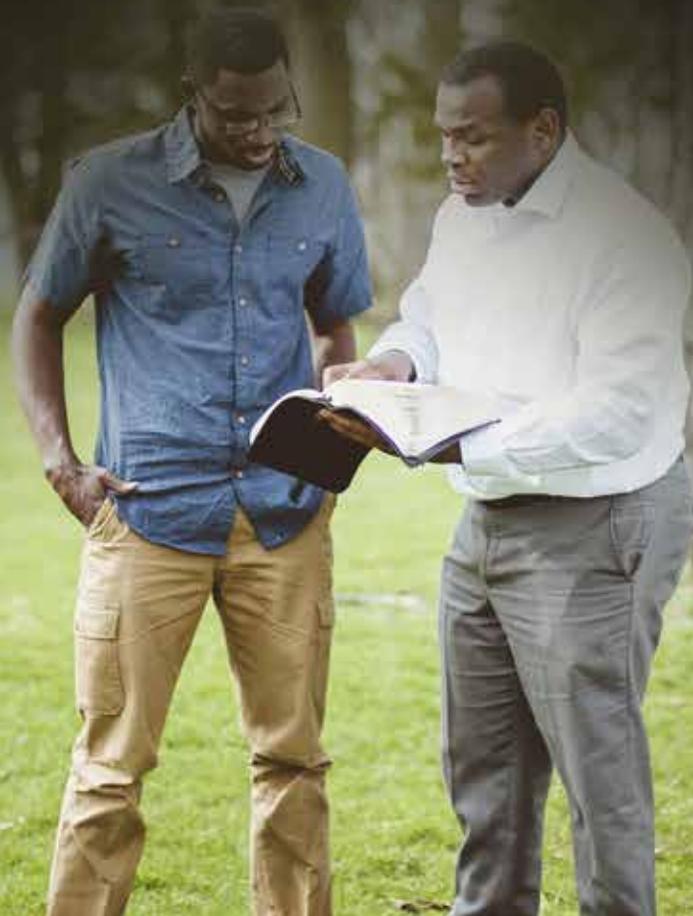
- Matthew 4:19 - Come follow me... and I will make you fishers of men.
- Joining Him. John 5:19 - the son can do nothing by Himself; he can do only what he sees His Father doing.

A2A Opportunities

- South Sudan – BEG (Bahr El Ghazal)
- Kenya - Samburu
- Starting blocks
 - DRC - Butembo
 - Uganda - West Nile
 - Chad (Tchad)
 - Horn of Africa

Transformation via Reconciliation thus far (by God's grace)

- 5585 New Believers
- 134 Churches
- 492 Discipleship Groups
- 265 New Evangelists
- 57 SALT Groups
- 11 Community Schools
- And much more...



WILL YOU CONSIDER?

Success Story

By, Mark K'Olam

A2A Coordinator (World Concern)

Twice in my life I have heard the Lord's invitation, 'will you consider?' and each time the invitation has been 'disruptive' in a sense. The first was in 2015. The invitation came through the Fellowship of Christian Unions (FOCUS) Kenya to serve for a year in the Short-Term Experience in Ministry (STEM) program. This was a call I was not prepared for. First, students from College of Health Sciences where I was for mandatory internship after college, never saw STEM as their thing. They had for the longest time been hosts to STEM staff, not senders. Secondly, I saw myself unqualified for such a noble calling and mandate.

I was in my last days of campus when the call came. I had just completed a period of prayer to seek God's leading in my transition. I came from a humble background and my plan was to find a job and begin supporting my family. I really desired for God to open a door in that line. God got involved in my transition as I had prayed but had a better plan. Sitting down to reflect whether God had been preparing me for the call, I could not resist the plain evidence before me; the ministries I had been a part of, the leadership positions within the Christian Unions I had held, the short-term missions and all the FOCUS conferences I had attended spoke in unison. A line from the 2014 Commissions Conference theme song left me with no room for escape, "... I am on the altar, here I am transform me, take me to the nations... send me as your Father did, I will be salt and light to the world..." I signed in, a journey that changed the trajectory of my life to date! God drilled me for missions with an imprint that cannot be erased. It has carried me to this day.

My call to serve in South Sudan as a pioneer missionary came two years later. As compared to joining STEM, this was a lot more difficult. I had the desire to further my studies in public health and there were already opportunities to join my alma mater as a teaching fellow. Secondly, I had just begun plans to prepare

for marriage and was not sure whether I wanted to postpone that process. Was it the right thing to do with my life at that time? What about the wars and the instability in South Sudan? Would I come back alive? I had read Elizabeth Elliot's book, 'Through the Gates of Splendour', a chilling story of the murder of Jim Elliot and his company of missionaries in Ecuador. I feared for my life.

Coincidentally, I was working for Africa Enterprise International, a missions' agency based in Karen and that period, God had moved our hearts as staff to pray for missionaries and the salvation of men. I led most of those morning prayers. Only my pastors at Grace Hill Missions Church know how much they pleaded with me. It appears they saw something in me that I was not quite convinced about then. I decided to engage God in prayer and one Saturday, after a whole day of reflection and prayer, I reached a conclusion; I was not going to South Sudan. I could not sense that call. Then one morning, before the expiry of the one-week response window I had been given by the church expired, things took an abrupt turn. I was reading Richards Watson's book, 'Intimacy and Eternity' and stumbled on something that changed the whole story. He says, 'the Lord will send us again and again into unexpected areas of service to share such love and understanding as we ourselves have received. The destiny of many others is bound up in the work we do and in the prayers we pray.' I had been a beneficiary of someone's labours, God needed me to share the same love. I was disarmed.

On the 13th January 2019, I travelled to South Sudan, Western Bahr el Ghazal and for one year, worked with evangelists drawn from the local churches to evangelize, plant churches, and disciple believers. The Lord proved himself so faithful not only in making my ministry very fruitful but also providing for my needs and that of my family back home. It was in South Sudan that the reality of Jesus' words, "The harvest is plentiful but the workers are few..." sank really deep. I remember meeting a woman, perhaps in her sixties who had not walked into a church. I heard stories of young men who first held a gun in their hands before they could hold a Bible, leave alone hearing a word read from it.



I was in my last days of campus when the call came. I had just completed a period of prayer to seek God's leading in my transition.



"GO YE" MISSIONS WORKSHOP



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"GO YE" MISSIONS WORKSHOP



It was in South Sudan that I came face to face with idol worship; people worshipping objects including trees which they sacrificed to. Shrines characterized many homesteads and witchdoctors were solution-providers to people's problems. I remember visiting a distant village where everyone I spoke to asked me to take them water the day I would return, never mind how long that would take. In another, children woke up to bask in the sun because there were no schools to go to.

I could not help but see how privileged we were back home; with churches all around, schools, hospitals, road network and more. As I walked through those war-torn, difficult and very remote parts of the world, while interacting with children, young and old people, I kept reminding myself that I would have lived the same life of deprivation save for the place I was born. Indeed, it was in these unfamiliar places I learnt a lot on God's hand of providence for missions. I was fed, watered, and hosted by these people. Literally, they gave their

all for me. I remember a night when young men came back in the night with a bed for me borrowed from another village because a visitor deserved the best. Many times I felt overwhelmed by the biting needs but God re-assured me over and over again that He was still at work amidst it all.

I came back at the end of the year a transformed man. The Lord having taught me that these people, among whom I was very hesitant to serve at first, were equally His children. As I discussed my experiences and plans for my next phase in life, Pastor Grace, one of my pastors jokingly said, "the labourers have always been few and the Lord has been careful to retain those who sign up." To God's glory, in March 2020 the Lord opened a door for me to join Word Concern to support A2A initiative. I do help coordinate partnership-engagements with individuals and churches who join to be part of what God is doing through A2A.

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