Lessons Learned from an Experiment in African National Church Missions

Jeffery Nelson[*]

Abstract

In 2009, I submitted a paper to Pan Africa School of Theology entitled, "Suggesting a New Paradigm for the Kenya Assemblies of God (KAG) and East Africa School of Theology (EAST)," for a PhD course. The paper proposed starting a school of missions for the development and retention of national missionaries. The paper was precipitated by a serious attrition level of KAG missionaries averaging less than one 4-year term. The proposal sought to lower attrition through ongoing education and encouragement of new and existing missionaries. This paper will provide lessons learned from the experiment in African national church missions through the KAG school of missions between 2009 and 2016.

The school began in 2010 and continued for six years, during which time the attrition rate for missionaries was reduced drastically. The encouragement and best practice goals brought positive results. The fund-raising plan saw initial success, but ultimately failed to be realized. The various elements of the program are evaluated in this paper to provide other national churches items to consider in their own missions program development.

The Structure of the Paper

This paper begins with the lessons learned from an experiment in African national church missions and then contains the original paper that launched the school of missions for the Kenya Assemblies of God.

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[*] Jeffery and Janelle Nelson are missionaries to Africa, and Jeff is currently serving as coordinator of Africa Library Services and Distribution Centers based in Springfield, Missouri. The Nelsons have served as pastors for 16 years and in missions since 2000. Jeff led KAG EAST University in Nairobi, Kenya for eight years. The Nelsons have a passion for unreached people groups, church planting, mobilizing missionaries, and higher Christian education. The Nelsons have four grown children and seven grandchildren. Jeff and Janelle Nelson have a burden to "prepare God's people for works of service".

History

The original proposal included the approval of the KAGDOM (Kenya Assemblies of God Department of Missions) committee on August 6, 2009, to launch the school of missions. The school was launched in 2010. In the early years the KAG missionaries came to EAST twice a year for the school. In the later years the school met once a year.

Reaching UPGs

Through the efforts of the School of Missions students, East Africa School of Theology missions teams, and cooperation with KAGM and the Meru District of the Kenya Assemblies of God, and others, the Rendille tribe was moved off the Joshua Project UPG list. This was a phenomenal realization of the prayers and work of the KAG.

The changing of personnel

Significant changes in personnel took place in a few years from 2014-2018. Key players in the KAG and in the missions leadership changed. The 36-year KAG General Superintendent Peter Njiri, passed away while in office. General Treasurer, Peter Nuthu, resigned from his position on the KAGM. Missionaries Kevin Smith and this author left their positions with the Kenya AG mission and were no longer able to serve on the missions committee or oversee the school of missions and EAST. The absence of these leaders effected the trajectory of this program. The new leadership under General Superintendent has stated that they, "Prioritize theological training and preparation for evangelism to those of other religions."[1]

Fund raising

The fund-raising concept presented in the paper was a faith-promise system. Missionaries were required to visit churches during the school of missions weekends to solicit pledges for monthly support of their mission work that was channeled through the national church missions office and then to them on the field.

This plan did produce some limited positive results. Some churches began to give in the months immediately after the visit. However, because this was a new and unfamiliar system to

the pastors, churches, and missionaries, the funds soon dried up. Additionally, the personnel changes did not help, as those who encouraged the system, were no longer there to promote it. In the end, the missions program reverted to the system it was familiar with. Missions continued to be support through the voluntary taxation of the churches to give what they saw fit to support the missions system.

Best Practice

One of the issues addressed in the school of missions was the tension for missionaries to Muslim tribes in Kenya. When they went to a town center such as Wajir, they intend to work with the unreached people group that is there. But when down country (immigrant) workers from Christian backgrounds learn they are there, they ask them to be there pastor and begin churches for them. The pull to be a pastor includes being valued and the promise of a salary. While the intention to reach the unreached often includes ridicule, persecution and suffering financially.

Through many discussions on best practice at the school of missions a solution emerged for Wajir. The two Kenyan missionary couples decided that one couple would continue to work with the Muslim tribe to reach them with the Good News. The other couple concentrated on a missions-focused church in the town. This allowed for the first couple to devote all their attention to reaching the tribe while the other couple pastored the church and helped the immigrant professionals of the town catch a vision for reaching their neighbors.

Encouragement element

The element of encouragement may have been the greatest factor in reversing the high rate of attrition among missionaries of the KAG. Prior to the formation of the school of missions few missionaries lasted more than 1 four-year term. During the seven years of the school only one missionary couple left the field and that was due to health concerns and the decision was made by the missions leadership. The couple wanted to continue.

On the opening day of each session of the school of missions the only agenda was to share the success and struggles of the previous time on the field and to pray with one another. This was a healing time for the missionaries. The missionaries shared their struggles and then

found that others had similar issues. They were ministered to by sympathetic and empathetic teammates.

Over the next days of the session the issues brought up in the struggles session were discussed in the best practice sessions and solutions were discovered through interaction among the group and outside facilitators. By the end of the school the missionaries were encouraged and ready to head back to the field with new concepts and a fresh touch of the Holy Spirit on their lives. The next time they returned they often shared victories where the previous times they shared struggles. Of all the elements of the school of missions proposal, the retention that happened because of the encouragement was perhaps the greatest result.

Conclusion of lessons learned

The KAG School of Missions experiment from 2010 to 2016 was a great boost to the Kenya Assemblies of God missions program. Not all items proposed worked well, such as the fund-raising proposal. The significant changes in the leadership personnel effectively shut down the program for a time.

But the overall impact of the school was very positive. The missionary retention was drastically improved, missionaries were encouraged, best practice was discovered through interaction and outside input, and one unreached people group was reached in Kenya.

It is hoped that these lessons learned in addition to the original paper that follows will assist other national church mission's programs consider avenues to develop more effective missions programs.

SUGGESTING A NEW MISSIONS PARADIGM FOR THE KENYA ASSEMBLIES OF GOD AND EAST AFRICA SCHOOL OF THEOLOGY

Introduction

The challenge before the church in Kenya seems vast. How will the church be able to reach the twenty-five least reached peoples of Kenya?[2] Kenya Assemblies of God (KAG) is among the churches leading in outreach to the least reached tribes. But at times the task seems insurmountable. Considering the current strength, growing birth rate, and militant nature of Islam

in Kenya, one could easily become discouraged. Paul was also a missionary to unreached people groups. There is no reason to be discouraged in this century with the advance of Islam or any other challenge when we consider what the early apostles faced.

Look at the small band gathering in the Jerusalem behind locked doors. They had zero percent of the world's population converted. Every part of the world was unreached. They had no institutions, no finances, no defined strategy, and no national church to support the work. But they had a commission from their master. He had told them to wait for a promise. When they promise came, they had the power to accomplish that mission. Within a century they had taken the gospel to all known parts of the Roman world including three continents: Cyrene (present day Libya) (Acts 11:20) and Ethiopia (Acts 18:27) in North Africa, India in Asia[3], and Philippi (Acts 16:12), Rome (Acts 28:14), Illyricum (present day Albania and Yugoslavia) (Rom. 15:19) and likely Spain (Acts 15:23-24) in Europe.

Paul's third missionary journey was centered in Ephesus (present day Turkey). In a period of about two years from his base there his missionary team and new converts evangelized an entire Roman province stretching from Pergamum and Thyatira in the northwest to Colosse and Laodicea in the southwest, approximately 200 miles (or more than 300 kilometers). The missionary church planting movement was so successful that it was recorded, "This went on for two years, so that all the Jews and Greeks who lived in the province of Asia hear the word of the Lord…And you see and hear how this fellow Paul has convinced and led astray large numbers of people here in Ephesus and in practically the whole province of Asia" (Acts 19:10, 26). If the early band of apostles were undaunted by the task before them to reach the world, the church of Kenya can look with hope on the task before it.

The Missions Paradigms in the Kenya Assemblies of God

Over the four-decade history of the Assemblies of God in Kenya there have been philosophical and developmental shifts in the missions paradigms. The overarching paradigm is the indigenous church principles: self-supporting, self-governing, and self-propagating. Within this paradigm there were developmental phases, which included paternalistic, classical indigenous church transitional period, partnership period and the present emerging period which could be called the gift placement period.

History of the Formation of the KAG

Dale Brown, an independent Pentecostal missionary, arrived in Kenya in the late 1960s[4] and began a work called the Kenyan Assemblies of God. He asked the Assemblies of God (A/G) mission (USA) to take up the work. In the 1972 the first missionaries of the A/G arrived in Kenya from Tanzania. They included Delmar Kingsriter, Jimmy Beggs, Jerry Spain, and others. The first KAG General Council was held in Kisumu in 1973 under a tent with about thirty in attendance.[5] "The Kenya Assemblies of God was registered on 16th October 1973."[6]

National churches often accuse missionaries of not instilling missions into the churches they planted. "It should be noted that the foreign missionaries did not inculcate a mission sending and support consciousness in the African Christian."[7] While the validity of this sentiment may be challenged generally, it is without any merit in the KAG. "During our third general Council in 1975, a call to Kenyan Missionaries was made and Rev. G.W. Njiri, Rev Joshua Songa and the late Simeon Agosa went to Maralal, Mombasa, Isiolo respectively with a mission offering of Kenya Shillings 7500/= raised at this council, given to them."[8] Evidently the founding Western missionaries did seek to "inculcate a mission sending and support consciousness" in the Kenya Assemblies of God through this early impetus on missions.

The Embryonic and Paternalist Paradigm (1969-1982)

The period from 1969 to 1972 may be called an embryonic period or evangelistic period prior to the coming of the organized mission from the USA. Beginning in 1972 until the hand over to the first full time indigenous general superintendent in 1982 can be called the paternalist period. The term paternalistic should not be misconstrued as a negative or derogatory term in this case, but literally the "father" period. During this period of the young church, the missionary by necessity acts as a father to bring the church to maturity. The missionaries served as general superintendents, at times pastors of local churches, Bible school directors and teachers, women's ministries directors, and nearly every position in the church. During this era the trajectory of the church was established. Churches were planted that were balanced with both the spiritual and held to true doctrine. Traditional missionary based churches (such as other denominations in Kenya) held to biblical doctrine but lacked the spiritual that many Kenyans desired. The African

Independent Churches (AIC) were deeply spiritual but lacked orthodox biblical doctrine. The KAG, like other Pentecostal churches in Kenya, were able to balance the pendulum.

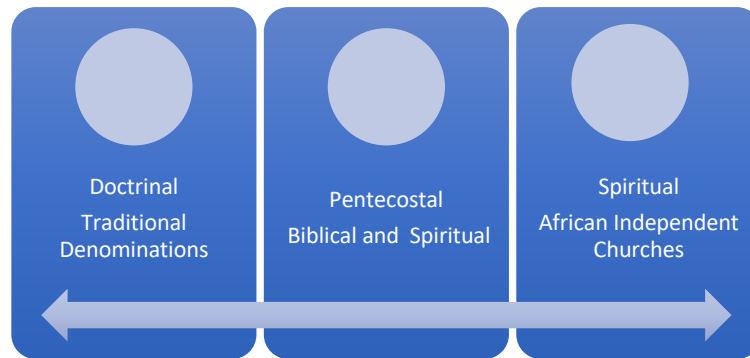| Doctrinal Traditional Denominations	Pentecostal Biblical and Spiritual	Spiritual African Independent Churches

Figure A

The establishing of Bible schools during the first decade set the foundation for the next three decades. The Kisumu Pastoral Training Center and East Africa School of Theology (EAST) were established by 1979. These schools and the extension centers that came later have been the impetus for the theological strength and rapid growth of the KAG. Today the call for Bible school training continues as strong as ever. "Our training program is so important as we work toward our goal of four thousand churches…We call on our leaders to encourage the untrained pastors to join any of our fifteen (15) Bible School Centers."[9]

The Indigenous Church Paradigm (1982-2000)

A period roughly from 1982 until 2000 could be titled the classical indigenous church paradigm. This period begins with the election of the first Kenyan General Superintendent, Rev. Peter G. W. Njiri. The end of this period is marked by the mission handing EAST over to the national church. A long line of mission strategists developed what today we call the indigenous church principles. They include Henry Venn who coined the three self's: self-government, self-propagation, and self-support (1796-1873)[10], Rufus Anderson (1796-1880)[11], Anthony Norris Groves in Iran and India (1795-1853)[12], John Livingstone Nevius to China (1829-1893)[13], and Hudson Taylor (1832-1905)[14]. Roland Allen espoused and made famous the principles of indigenous church planting in 1912.[15] Alice Luce (1873-1955) may have been the first A/G missionary to write on the principles in a series of articles in the Pentecostal Evangel in 1921.[16] Melvin Hodges formalized the three-self principles for Pentecostal mission methods in 1953 with his book *The Indigenous Church*.[17] The catch phrases; self-government, self-propagation, and self-support, became the mantra of not only Assemblies of God mission but that of many other

Pentecostal as well as non-Pentecostal mission organizations. This was the paradigm in use during this period of the KAG. Bosch coined a fourth self, self-theologizing, in 1991,[18] which was after this period.

The Partnership Paradigm

The next stage in the KAG mission/national church relationship could be labeled the partnership paradigm. Morris Williams saw this as the next progression after the indigenous church principles were implemented successfully.[19] During the patriarchal phase the missionary is as a father and the national church is as an infant child. During the indigenous phase the missionary is as a wise guiding counselor and the national church is as a developing young adult with sovereignty but requiring and requesting assistance often. During the partnership phase, the national church has come of age and is capable of sustenance without the mission. The association with the mission continues due to mutual respect and the positive relationship and benefit that result.

For the KAG this phase is roughly from 2000 when EAST becoming a KAG institution until the KAG asked EAST to be led by a missionary vice chancellor in 2008. During the partnership phase the national church took the lead role in matters of church governance, finance, and educational direction. Although missionaries continued to serve on boards and other bodies, the lead positions were in the hands of the nationals. The national church requested that the head pastor of the international church, International Christian Center, be led by a missionary. This continued until 2006 when the church was turned over to a national for the first time.

The partnership included a heavy emphasis on the mission bringing funds for church plots and roofs for the rapid expansion of the KAG. This period also included a phasing back on missionary personnel and an intentional reduction in regular support at EAST. Originally all of the faculty members at EAST were missionaries without drawing salaries from the school. By the end of this period, only three of the sixteen full-time faculty members were missionaries, while salaries for thirteen faculty members and an additional thirty employees were the responsibility of the school through the national church.

The Gifting Paradigm

A new phase is emerging since 2008, which may be called the gifting paradigm. The paradigm did not emerge without philosophical struggle. A definition is in order. The gifting paradigm in mission/national church relations is a posture whereby the national church surveys all of the human resources available to it (both national and missionary) and selects the person best suited for the ministry or task. The people God has given to the church of Kenya are all seen as gifts from God to the KAG. The national leadership then selects the appropriate person for the appropriate task whether national or missionary.

This has been executed recently in the naming of a missionary to head the Kenya Assemblies of God Department of Mission (KAGDOM) committee and the appointment of a missionary to be the executive head (vice chancellor) of EAST. When these decisions were being enacted, some people, both missionaries and nationals, voiced concern that we were returning to the paternalistic paradigm. "Why are we placing missionaries back in these positions? Are there no nationals that can do the job? Are the missionaries taking authority once again?" The difference between the paternalistic model and the gifting paradigm is in the authority. The paternalistic paradigm places the missionary in authority. He runs the committee because another missionary has designated him to run the committee. He runs the Bible school because another missionary has designated him to run the Bible school. However, the gifting paradigm places the national in authority. A missionary may oversee a committee, but it is because the national church has designated him to run the committee. A missionary may be the vice chancellor of the Bible school, but it is because the national church has designated him to be the head. The selection ideally will be based on the gifts available to the national church, not based on whether someone is a missionary or a national.

Although very young in this phase and the results of how this phase will play out are unknown, it may have promise as a mission paradigm for multiple missions organizations working with a national church. The national church leadership, working with sister organizations from various countries, could utilize personnel according to their gifts to best facilitate the advancement of the kingdom of God in their jurisdiction.

Elements of the Missionary Pioneers

The second General Council of the Assemblies of God (USA) held in September 1914 "passed a resolution dedicating themselves and the movement to the greatest evangelism in the history of the church."[20] During this Council $10,000 was sent to the missionaries of the new movement.[21] The KAG had equal resolve and generosity sixty-one years later at the third General Council in Kisumu, Kenya when they three missionaries were sent out and 7500 Kenya Shillings was raised for their support.[22]

Organizations have verbalized goals for beginning church planting movements among least reached peoples. "Pioneers mobilizes teams to glorify God among unreached peoples by initiating church-planting movements in partnership with local churches."[23] "Our passion is to glorify God by planting churches that lead to movements among all Muslim peoples through apostolic teams in partnership with others who share this vision."[24] The elements of the early pioneers of the Kenya Assemblies of God marked them and are the foundation upon which the church is built today.

Spiritual Elements

Among the spiritual elements that marked the early missionaries to Kenya from the Assemblies of God were prayer, persistence, Pentecost, and progress. The early missionaries were people of prayer who led the young churches to pray. They were persistent as well. Against hardship in Africa, adversity to Pentecostalism, and antagonism during post-colonialism independence, the missionaries persisted and excelled in planting a church that would come to be the fastest growing denomination in the 1990s at thirty-eight percent annual growth.[25] Sixty years after the founding of the Assemblies of God (USA) the fires of Pentecost were still burning bright in her missionaries who instilled Pentecostal doctrine firmly in the KAG. This was critical to the growth of the church in Kenya. This brought together the spiritual desired by the Kenyan population as demonstrated by the appeal of the spiritual African Independent Churches while avoiding syncretism through solid Biblical doctrine. Progress was seen through the early vision of the missionaries to establish structures including the organization of a national church, districts, sections, and Bible schools for the training of ministers. From the first two schools in Kisumu and Nairobi, there have been added twelve other sites across the country.[26]

A Weakness in Missions: Fix the Sombo Problem

The KAG mission program has been enthusiastic and visionary, yet it has also met with numerous difficulties. The first three missionaries sent out in 1975 established works, which are contributing to this day to the growth of the KAG and are affecting reaching the least reached tribes of Kenya. The Isiolo/Maralal mission among the Samburu tribe now boasts a district with thirty-two churches in four sections.[27] The missionary to Mombasa, Rev. Joshua Songa, is now the district superintendent of forty-nine churches in seven sections[28] that is seeking to reach many among the Muslim tribes of the Coast Province.

The first foreign missionaries sent out from the KAG were Rev. John and Elizabeth Karanja who served in Malawi for several years with the Bible school in Lilongwe. An official department of the KAG was formed in 2000 call KAGDOM to facilitate missions. Missionaries were sent to Sudan and to locations in Kenya including Sombo and Hola.

One of the great challenges of recent is the funding of the Sombo project. The Sombo project was birthed out of prayer and concern for an unreached people group, the Watta. The project included an irrigation system, a primary school, a dispensary, and a police station. The funding to maintain this project had grown to where it consumed nearly all the annual income of the KAG mission giving. The executive committee of the KAG established an Ad Hoc committee to investigate the Sombo project with a directive to "fix or close" the project. This author has had the privilege of serving on the committee, which is actively pursuing solutions to not only make Sombo viable, but also increase the mission giving, sending, and focus in the KAG.

One of the results of this committee is a national church initiative to encourage all KAG adherents to give five Kenya shillings per month to missions. Another directive is to establish a school of mission for the training and sending of missionaries to the least reached tribes of Kenya and beyond. (This will be discussed in more detail below.)

Non-negotiable Characteristics

There have been several non-negotiable characteristics of the KAG. These could be identified as the core values of the church. They include doctrinal integrity, Pentecostal vitality, structural soundness, political neutrality, and a commitment to training. The KAG has insisted

that its ministers have sound doctrine. The church and its training institutions remain Pentecostal both in teaching and practice. The KAG has a working constitution, which guides its operations. The church leaders have taken a stand that ministers who run for political office must give up their ministerial credentials. In Kenya church leaders have often taken sides politically, which has provided beneficial until the party changes. The KAG has been identified as a church, which has remained neutral in political matters. This has marked it in a positive way. The KAG has placed a high priority and importance on the education of its ministers. This is verified through the fact that ministers cannot be licensed without a certain level of theological education, and the investment of the KAG toward the educational programs of the church.

A Biblical Paradigm?

Every program of the church must be evaluated in light of the Bible. Is the KAG following a Biblical paradigm? More specifically, is the KAG mission program following a Biblical paradigm? While those specializing in certain areas could consider specific aspects of the KAG structure, it is the opinion of this author that the KAG is following a Biblical paradigm.

Where was it non-Biblical?

Although not specifically addressed in scripture, there is one area of the KAG missions program that could be improved. The system of missions giving is primarily based on what could be called a "tax" system. (This will be discussed below in detail.)

Suggesting a New Paradigm for KAG Missions

Our Goal

A suggested goal statement for the Kenya Assemblies of God is: Launch viable indigenous church-planting movements in the twenty-five least reached people groups of Kenya. Definition of the statement is in order. Launch implies that there is presently no KAG indigenous church in the tribes listed. At least two of the tribes on the list (Samburu and Rendille) have a significant work already begun by the KAG. The remaining tribes the term launch is applicable. Even where a KAG church or two may exist within the bounds of the tribe, an indigenous church

planting movement is not present, the term launch is *apropos*. Viable refers to the ability to survive and thrive on its own. The future envisioned for these church-planting movements is that they will grow into KAG districts. The districts would have ongoing relationship with the national office as all present districts do. Viability means that the churches will be able to be self-supporting and produce indigenous ministers from among themselves that will be able to pastor the churches produced.

Indigenous church-planting movements means that although Kenyan missionaries may be used to evangelize the first converts, it will be a movement that is led by pastor's from within the people group. The pastors who lead the churches in the new districts may be trained as other KAG pastors are trained through the Kenya Assemblies of God Extension (KAGE) diploma program or through East Africa School of Theology (EAST). The goal is that the churches will be led not by those from other tribes, but ultimately by indigenous people.

The twenty-five least reached people groups of Kenya have been identified by Finish the Task. These tribes are identified because they have less than two percent Christian and "who without outside missionary assistance will not be evangelized as a tribe or people."[29] This is not to exclude other people groups that need greater gospel work. It is intended however to give focus to one aspect of the mission work of the KAG – least reach people groups within Kenya. Other valid needs exist for the KAG which are much broader than this focus including foreign missions, church planting within existing districts, urban missions, humanitarian ministries, university ministries, etc. The purpose of this goal is to give one specific focus with a measurable parameter for developing church planting movements among the least reached people groups.

Our Challenge

Our challenge is finding God's strategies, preparing God's laborers, and harnessing God's finances to accomplish God's desire. What is God's strategy for the KAG mission department, especially in reaching the least reached tribes of Kenya? How then does the KAG prepare laborers for fulfilling that strategy? A critical element is finding how to harness God's finances to accomplish the vision. Perhaps the reason some of the former KAG mission ventures have been recalled or closed is due to lack of finances. Finally, if these three challenges can be addressed properly, we can accomplish God's desire.

God's Desire

What is God's desire? The desire of the master (Abraham) was for his servant to go get a bride for his son, Isaac (Gen 24). The desire of the master (God) is for us to go get a bride for his son, Jesus, from every tribe, tongue, people and nation (Matt. 28:19, Eph. 5:27, Rev. 5:9, and 19:7). Within Kenya God's desire includes getting a bride from among the twenty-five least reached people groups. They are Arabs, Ariaal Rendille, Bajun, Boni, Borana, Chamus, Daasanach, Deaf, Digo, Dorobo, Gabbra, Garreh-Ajuran, Malakote, Munyoyaya, Nubi, Orma, Rendille, Sakuye, Samburu, Sanye, Shirazi, Somali, Swahili, South Asian, Wardei. There are many others who need to hear both inside and outside Kenya. A primary focus of KAGDOM is these people groups. North Africa and beyond seem to be the leaning after these Kenyan tribes.

The Approach

The model being proposed will be a Pentecostal, team, and flexible training approach as described below.

Pentecostal

If the phenomenal success of missions over the past 100 years has been through Pentecostal missions, how should missions be done in the next 100 years? The research of Synan has demonstrated that Pentecostal mission far exceeds similar evangelical mission work when it comes to churches planted and converts (see Figure B).[30] Many reasons could be given for this, but the reality is the consistent variable is Pentecost. The missionaries prepared by the KAG must be thoroughly Pentecostal.
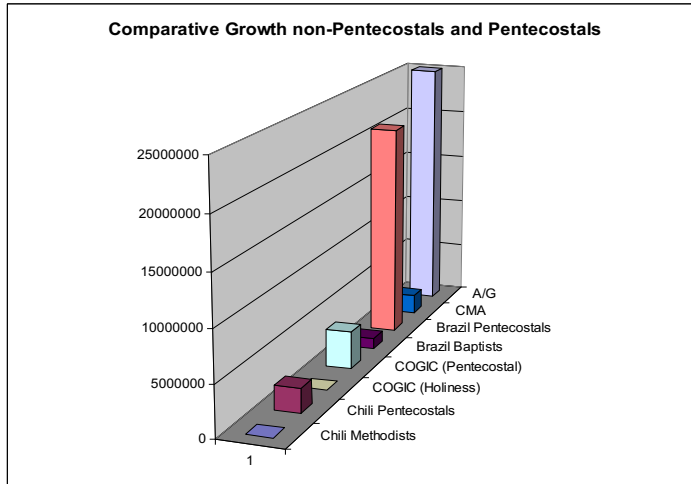
Comparative Growth non-Pentecostals and Pentecostals

A/G
CMA
Brazil Pentecostals
Brazil Baptists
COGIC (Pentecostal)
COGIC (Holiness)
Chili Pentecostals
Chili Methodists

Figure B

Team

If Paul and the apostles did missionary church planting with teams, how should we plant churches? The teams could be made up of four to six members. Each member should demonstrate a desire to be a missionary. The team members can come from various educational levels, various skill sets, and have various gifts, but they must be team players and committed to the doctrine of the KAG. The team leader should have an apostolic[31] gift to develop church leaders, be able to lead a team, and have courage and wisdom.

Flexible

If every people group is unique, should we not use flexible approaches? Within the twenty-five people groups in focus there are various religions and cultural variables. Some would require a strict Muslim approach, while others a folk Muslim approach. Others will demand learning an animist approach, an urban approach, or various Eastern religious approaches including Hindu or Singh. A humanitarian model or a preaching model or a mission as business model may work better in one area and not in another. Finding the approach or model that works best within a particular people group or village is critical to the success of indigenous church planting within the tribe in this school of mission.

Training

How will we test the effectiveness of our training unless it is by the church planting movements begun? A key difference between this model and a traditional training model is that traditional training is front-loaded, while this model is ongoing. Typically, a student is training for four years in missions and then sent out for a four-year term. The missionary might return for a one-month time of refreshing, re-entry, or retraining. The value of the traditional method is to provide a heavy theoretical, theological, biblically trained person for mission work. A second value is the reduced cost as the missionary travels back to the base less often.

The ongoing training model is lighter on the front-end education, but provides much greater encouragement, development of best practice methodology, and provides greater opportunity for contact with supporters and fund-raising occasions. The cost of transportation is increased, but if the school of mission is closer to the field (such as in-country training) it may be sustainable. The model also gives greater opportunity for regular visits to supporting churches during ongoing training. Over the three years of the school of mission there are seven training sessions and six field sessions. The first training session is longer (approximately eight weeks) while the remaining sessions are one month each.

Four Elements of Training

Short-term training is followed by short-term field ministry then training again. Teams are brought back together frequently to 1) train, 2) encourage, 3) discover best practice and 4) raise funds and missions awareness in churches.

Formal and Informal Training

Ongoing formal, non-formal, and informal training will take place in seven sessions over a three-year period. Formal (organized, planned, budgeted, staffed, and deliberate teaching and learning[32]) education will take place through the structured classroom at the school of mission. Non-formal (deliberate education…functional knowledge needed for…life…rarely linked to the credentialing system[33]) education will be provided through relevant seminars provided to the missionaries. Informal training (a natural process of learning from surroundings, people, and

experiences[34]) will take place as the missionaries from the different teams interact in the classroom, but more importantly in the dining room, campus grounds, and dormitories.

Encourage

A primary purpose for ongoing interaction is to encourage the missionary church planters so that they will continue to victory. It is the intent of this school of mission that as missionary teams go to the field and return often to the school that they will sharpen each other through interaction. The failures of one team can be helped through the attempts and successes of another. The discouragement of one team can be turned around by the prayer commitment and encouragement of the other teams.

Best Practice

The discovery of best practice methods of evangelism and church planting of each team can be useful models or inspiration to the other teams. Discovering what works best in founding a church planting movement in a least reached people group will come through reflection, discussion, informal interaction, and prayer. Best practice may determine the team should enter through holistic means, school, medical, business, community health, water project, or life centers. Other tribes may receive the gospel best through open-air meetings, door-to-door, revival meetings, power encounter, or the Jesus film. Finding best practice for developing indigenous church planting movements are discovered in an atmosphere of safe dialog and growth within this school of mission.

The KAGDOM committee is committed to make indigenous church planting movements a priority. If there could be 60,000 converts among Buddhists in Cambodia;[35] if there could 100,000 converts among Hindus in India in eighteen years;[36] and if there could be 90,000 converts among Muslims of South Asia,[37] all lead by indigenous church planting movements, why not here and why not now? (See Appendix A).

Fund Raising and Missions Awareness

A sustainable supply of funds and laborers are key to the success of any national church mission's program.

Fund Raising Models Compared

The present system of missions giving is primarily based on what could be called a voluntary "tax" system. Every church is asked to give a certain portion of its income to the national mission program. This is a limiting system. A better system may be the faith promise system defined as individuals pledging periodically to give to missions through their local church mission program to missionaries through their national mission organization.

An example is a comparison between the Southern Baptist (a tax system) and Assemblies of God (a faith promise system) in the USA. There are 3100 Southern Baptist church members in the USA for every missionary on the field and there are 605 Assembly of God members in the USA for every missionary on the field.[38] While there may be other factors in these numbers, they serve to illustrate that in this case the faith promise system tends to give people greater opportunity to give to missions. In the faith promise system, every individual is challenged to give directly toward missions as God prompts them. A reward of the system is that it places missionaries in front of the congregation frequently to share missions.

An example of the de-motivation of the voluntary tax systems is as follows: A church member wants to give to a missionary. She puts 1000 Kenya shillings in the offering. The church gives 10% to the National Missions Department or 100 shillings. There are 10 missionaries who each get 10 shillings. She is discouraged from giving to missions because only 1% of what she gave goes to the missionary she wanted to support. On the contrary, the faith promise system provides motivation as follows: A church member wants to give to a missionary. She puts 1000 Kenya shillings in the offering. The church sends the 1000 to the National Missions Department. The National Missions Department takes out 5% for administrative costs. The missionary gets 950 shillings. She is encouraged to give to missions because 95% of what she gave goes to the missionary she wanted to support, and she knows her money is advancing the kingdom of God.

Support of Professionals

A department could be established to assist professionals (medical, educational, agricultural personnel, etc.) with securing support from organizations such as grant writing, NGO relations, etc.

The Formation of the School

This author presented the concept of the school of mission at the KAGDOM meeting August 6, 2009. The committee recommended a that a school of mission should begin. The following minute was passed: "Training: The training is to begin in February 2010. Jeff and Miriam have been assigned to develop the curriculum for the first session and the future sessions." The scope and sequence were presented at this meeting (See Appendix B). On October 14, 2009, the following minute was entered: "Presentation: Jeff gave a PowerPoint presentation on the School of Missions. The Way Forward: Kevin, Miriam, and Jeff will work on curriculum. The committee will work on recruitment." The proposed curriculum and course descriptions are under development (See Appendix C). The curriculum will go through a committee process including missionaries and national church members.

It is the intention of KAGDOM that the school of mission will begin February 2010 with three teams of about five members each. Four couples (eight people) have already been identified and recruitment of the other members is to be undertaken in the next few months.

APPENDIX A

Three examples of indigenous church planting movements:

60,000 Converts Among Buddhists in Cambodia:

In Cambodia another missionary church planting movement has seen success. R. Bruce Carlton narrates his journey as Baptist missionary in Cambodia.[39] He believed strongly that the missionary should not pastor a church, so he invested in training those church planters God would send to him. "If you must plant every church yourself, in a good year you may be able to plant three or four churches. However, if in that one year you multiply yourself in the lives of three or four men, they may be able to start three or four times more churches in one year."[40] He personally mentored eleven people who were trained to plant churches and train others. The first church was planted in 1992 and by 2002 they grew to 260 congregations.[41] "The Protestant church in Cambodia had seen one of the fastest church growths in modern history. The turning point for Christianity in the country began in the 1990's. By 1999, the number of Protestant believers had risen from 600 to more than 60,000."[42]

100,000 Converts Among Hindus in India:

In a period of eighteen years (1985-2003) the Bible school through non-formal training developed 502 missionaries who planted 2345 churches with a total membership of 108,379.[43]

90,000 Converts Among Muslims of South Asia:

The C.A.M.E.L. method and the surrounding story have documented a very successful indigenous church planting movement in a South Asia country.[44] The movement was the result of a boy named Abdul who had a hunger for God. His family, the imams, and his village shunned him. Through his hunger for God and a chance meeting with a missionary Abdul became a Christian. His family beat him and wanted to kill him. His mother helped him to escape. In the capital city he studied and received his undergraduate and master's degree. He studied the Bible and the Qur'an.[45]

When he returned to the village his mother was dead and his family still rejected him. A schoolmate named Bilal welcomed him. He is seen as a "person of peace" as described in Luke 10:6. Bilal became his first convert and became an active discipler of the new converts.[46] By 1996 Abdul's group was claiming 20,000 converts from Islam when Missionary Kevin Greeson first met him.[47] Greeson observed the church planting and evangelism methods of Abdul's group. He began a similar movement, which grew to 8000 converts from Islam in about four and a half years.[48] By 2002 a study found at least 90,000 baptized Muslim background believers between the two groups.[49]

APPENDIX B

Scope and Sequence for School of Mission

The following may be used as a guide for the sessions and topics in the scope and sequence of the training:[50]

Sessions and Topics (Session 1, Year 1 – Pre-Field, 3 Month Session)
1. Introduction to the Program
2. The Call
3. Research on the target people group
4. Survival skills
5. Team dynamics
6. Goals defined
7. Introduction to Islam
8. Fund raising techniques and strategies
9. Language acquisition
10. Preparation for culture shock
11. The Pentecostal Missionary in the Twenty-first Century
12. Finding a person of peace

Goals and Assignments (Field Assignment 1, Year 1 – 3 Month Session)
1. Identify a person of peace in the community
2. Complete a cultural study
3. Identify ways of bridging into the community
4. Reflect on how a church community might uplift the community
5. Receive an invitation to come back to the community
6. Language acquisition (may not connect with other linguistic and cultural groups)

Sessions and Topics (Session 2, Year 1, 1 Month Session)
1. Write a report of the mission (include cultural analysis, ministry recommendation, understanding of social structure, decision making process, religious beliefs, social needs, and economic conditions a detailed map of the village, village activities and social groups)
2. Presentation of reports orally to other groups and facilitators (feedback is to be given that will allow for the groups to encourage, learn from each other, and bring collaborative learning for all groups)
3. Evaluation of team dynamics, gifts, and needs of community (realignment of teams as necessary)
4. Mission case studies (questions of syncretism, the question of the missionary as church planter verses the missionary as facilitator of a church planting movement)
5. Strategies for developing a church plant

Goals and Assignments (Field Assignment 2, Year 1 – 3 Month Session)
1. The ultimate goal is "evangelism and making disciples to develop a church-planting movement among the least reached population"[51]
2. Use the strategies developed by which they identified ways of bridging into the community to conduct evangelism
3. Continue language acquisition and cultural assimilation

4. Continue building relationships with the people of the community

Sessions and Topics (Session 3, Year 1, 1 Month Session)
1. Write a report of the most resent mission (include items above and goals for this mission)
2. Presentation of reports orally to other groups and facilitators (feedback is to be given as in previous session)
3. Advanced concepts in cross-cultural communication
4. Develop contextual church planting strategy for the first church
5. Develop mentorship training strategies
Holiday (End of Year 1, 1 Month Holiday Leave)

Goals and Assignments (Field Assignment 3, Year 2 – 5 Month Session)
1. Continue teaching on evangelism and making disciples
2. Begin mentorship
3. Continue using bridge strategies, or adjust strategies as appropriate
4. Continue language acquisition and cultural assimilation
5. Discuss strategies of contextual church planting with disciples and get their feedback
6. The goal of this session is for local believers to plant a local contextual community of God

Sessions and Topics (Session 4, Year 2, 1 Month Session)
1. Write a report of the most resent mission (include items above and goals for this mission)
2. Presentation of reports orally to other groups and facilitators (feedback is to be given as in previous sessions)
3. Advanced concepts in cultural social structure
4. Develop a strategy for a church planting of the next group of churches

Goals and Assignments (Field Assignment 4, Year 2 – 4 Month Session)
1. Continue mentorship
2. Encourage local leaders to teach on evangelism and making disciples
3. Continue using bridge strategies, or adjust strategies as appropriate
4. Continue language acquisition and cultural assimilation
5. Discuss strategies of contextual church planting movement with disciples getting their feedback
6. The goal of this session is for local believers to form a network of contextual churches

Sessions and Topics (Session 5, Year 2, 1 Month Session)
1. Write a report of the most resent mission (include items above and goals for this mission)
2. Presentation of reports orally to other groups and facilitators (feedback is to be given as in previous sessions)
3. Advanced concepts in contextualization
4. Discuss the progress on the strategy for a church planting movement and what adjustments are needed
5. Develop a strategy for the development of contextual church government and leadership selection and structure for the church planting movement
Holiday (End of Year 2, 1 Month Holiday Leave)

Goals and Assignments (Field Assignment 5, Year 3 – 5 Month Session)
1. Continue mentorship
2. Encourage local leaders to teach on evangelism and making disciples
3. Continue using bridge strategies, or adjust strategies as appropriate
4. Continue language acquisition and cultural assimilation
5. Discuss the progress on the strategy for a church planting movement and what adjustments are needed
6. The goal of this session is to develop a strategy for the development of contextual church government and leadership selection and structure for the church planting movement

Sessions and Topics (Session 6, Year 3, 1 Month Session)
1. Write a report of the most resent mission (include items above and goals for this mission)
2. Presentation of reports orally to other groups and facilitators (feedback is to be given as in previous sessions)
3. Advanced concepts in indigenous church principles
4. Develop a strategy for the indigenization of the work

Goals and Assignments (Field Assignment 6, Year 3 – 4 Month Session)
5. Continue mentorship
6. Encourage local leaders to teach on evangelism and making disciples
7. Continue using bridge strategies, or adjust strategies as appropriate
8. Continue language acquisition and cultural assimilation
9. Discuss strategies of indigenous church principles with disciples and get their feedback
10. The goal of this session is for local believers to align leadership and governance with solid indigenous church principles

Sessions and Topics (Session 7, Year 3, 1 Month Session)
1. Write a final report on the three-year mission. This report will be combined with the reports of the other groups to form a book. Each team will collaborate to write their section of the book. The chapters will include 1) a description of the people group with statistics, maps, culture, stories of origin, beliefs, rites of passage, etc. 2) a description of the social, economic, and spiritual condition found by the team upon entry, 3) the bridges found and utilized within the culture and their effectiveness in evangelism, 4) the church planting strategy and how it evolved through the three years of the interaction, 5) the present state of the church in the people group, 6) lessons learned from the interaction and recommendations for other missionaries, and 7) the recommendations of the team future of the church planting movement in the people group.
2. Presentation of reports orally to other groups, facilitators, denominational leaders and the public
3. An evaluation of the program as a whole with recommendations for adjustments to be made for the future of the program
4. Graduation Ceremony

Holiday (End of Year 3, 1 Month Holiday Leave)

APPENDIX C

Curriculum

The following are the proposed courses and course descriptions for the school of missions:

Introduction to School of Mission: This course will introduce the school of mission including philosophy of the program, discussion on "the call", and practical matters such as schedule, methods of operation, student expectations, etc. The goals of the program and individual teams will be defined. Included in the philosophy will be discussion on the role of a missionary indigenous church-planting mentor as opposed to becoming a pastor. The concept of the church as an element of uplifting a community will also be studied.

Research: This course is designed to provide guidelines on how to conduct research among a target people group and how to record the research in an acceptable format. Cultural anthropology methods will be studied. The outcome of the research is intended for publication to contribute to the body of knowledge available for the people group especially for purposes of prayer, evangelization, and church planting. The concept of "bridging" into the community (What elements of the culture might bridge individuals to the gospel?) will be studied.

Survival Skills: This course is specifically designed to prepare the missionary to thrive in the region he/she will be living. Proficiency for survival in the areas of village life, cooking, mechanics, carpentry, agricultural, and medicine will be the expected outcome.

Team Dynamics: This course will explore team dynamics as they relate to mission teams in indigenous church planting among unreached people groups. Leaders and followers relations will be examined. Conflict resolution will be studied. Team goals and realization of vision will be evaluated. The course will implement theory as well as field dependent activities.

Introduction to Islam:[52] This course is an introductory study of Islam, including its beliefs, practices, and present status as a world religion. The history of Islam is summarized, and key terms are defined. In the final unit, the author contrasts key beliefs of Islam with Christianity and offers practical guidelines for effective Christian witness to Muslims.

Fund Raising Techniques and Strategies: This course will explore various methods of missions fund raising such as the tax model, the external donor model and the faith promise model. The course will have a very practical element through assigning the missionaries to schedule services, prepare and rehearse presentations, and begin raising funds for the mission. The expected outcome is that the missionary will raise funds to go to the field and maintain the intended ministry.

Language Acquisition: This course will examine current theories on language acquisition within a new language community. Missionaries will be challenged to make language acquisition a priority as a way to understand culture and develop positive relationships with the people.

Preparation for Culture Shock: This course is intended to prepare the student for culture shock on the mission field. Elements of cross-cultural communication will be presented. Coping strategies and emotional possibilities will be discussed.

The Pentecostal Missionary in the Twenty-first Century: This course will survey the importance of Pentecostal doctrine and practice in missions. The course will look at how

Pentecostalism has affected missions, evangelism, and church growth in history. A unit on current literature on Pentecostal doctrine and defense will be presented. The focus will be on how encouraging new converts and establishing churches to be Pentecostal will bring the best results in any people group.

Finding a Person of Peace: This course will explore recent literature on the concept of finding a person of people within a community as an avenue through which evangelism can take place.

Research Writing Projects: This course will require students to formalize field research into written research. This report will include cultural analysis, ministry recommendations, understanding of social structure, decision-making process, religious beliefs, social needs, economic conditions, village activities, and social groups. A detailed map of the village will also be required. This course and project will be ongoing over the three-year program. Included in the course will be presentation of oral reports before classmates and facilitators. Feedback will be given that will allow for the groups to encourage, learn from each other, and bring collaborative learning to all groups.

Team Dynamics Follow-up: This course is designed to evaluate the team dynamics on the field. The gifts of individual team members and how they relate to the team will be discussed. The needs of the communities will be discussed in light of the teams. Realignment of the teams will be made as deemed best for the fulfillment of the program goals. This course will be ongoing over the three-year program.

Spiritual Warfare in Animistic-Based Cultures: This course will explore Biblical spiritual warfare and how it relates to animistic cultures. The perception of the interaction of the spiritual world in the physical world will be studied. Special attention will be given to how Pentecostal doctrine and practice is effective in animistic-based cultures. Signs and wonders as a God given gift for reaching the unreached in the New Testament will be studied.

Strategies of Church Planting: This course is designed to examine the best practice models for church planting among least reached people groups. Special emphasis will be given to developing indigenous church-planting movements. Mission case studies will be employed which will look at questions of syncretism, missionary as church-planter verses the missionary as facilitator of a church planting movement. Evangelism techniques will be discussed with a goal of finding methods that work in the communities targeted.

Advanced Concepts in Cross-Cultural Communication: This course is designed to help the student master advanced concepts in Cross-Cultural Communications including absolutism and relativism, syncretism and assimilation, positive, negative, and neutral cultural aspects in light of the Bible.

Contextual Church Planting Strategies: This course will explore various current theories on contextual church planting strategies and evaluate which strategies are most appropriate within the context of the target people group. Careful evaluation will be made to determine that the contextualization is both biblical and appropriate to the people group.

Mentorship Training Strategies: This course will focus on training the missionary to mentor leaders and church planters to mentor others. The principles of 2 Timothy 2:2 will be explored, implemented, and applied to the student's context. Emphasis will be placed on the missionary being a servant leader and role model from whom the indigenous church planter can learn.

Advanced Concepts in Cultural Social Structure: This course will build on the earlier courses in research, culture shock and cross-cultural interpretation focusing on group structures within the society. The student will analyze why people act and react the way they do within the group. How different groups relate such as leaders and followers, husbands and wives, chiefs and elders, teachers, and children, will be considered. Special observation will be made as to how these structures and interactions effect evangelism and church planting will be considered.

Developing a Church Network: This course begins to explore the leap from planting a single church, to developing a church network (a district). The course will look at ecclesiastical structure, church network models, leadership relations, conflict management on a multi-church level, and relationship to a larger organization (national church).

Advanced Concepts in Contextualization: This course will discuss the difficult questions of contextualization such as what elements of culture are positive, negative, and neutral. Major attention will be given to the question, "How does a missionary encourage an indigenous group of new believers determine for themselves what the Bible says about their cultural elements?" Tools and guidelines for answering this question will be discussed.

Advanced Concepts in Indigenous Church Principles: This course goes beyond indigenous church principles. How does the missionary and mission planted church relate to each other after the three self's are in place? Is the church's understanding of self-propagating limited to evangelism within their people group, or does it envision missions to other least reached tribes? Does the fourth self, "self-theologizing" have a place in missions today?

Strategies of Indigenization of Church Network: This course seeks to synthesize the principles of the indigenous church, contextualization, and networking to developing the structure and leadership for a district of churches. The desire is that a network of churches will mature to the level that they can be a self-sustaining district interacting with the national church as a full contributing member. The district could develop a vision of seeing their people group a "Christian" people group.

Final Project Research and Writing: This course is designed to give practical guidelines to concluding the writing of the three-year mission project. The written project will be a publishable document providing new and valuable insight into the people group encountered.

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[1]Philip Kitoto, Transforming a Denomination to Change a Nation, Nairobi: Kenya Assemblies of God, 2019, p. 43.

[2]Finish the Task; an interdenominational movement in Kenya has identified twenty-five Least Reach Peoples in Kenya. *The Unfinished Task: Profiles of Kenya's Least Reached Peoples*, Nairobi: ACM FTT Africserve (Africa Center for Missions Finnish the Task), 2004. Another group identify tribal groupings differently. Joshua Project (JP) identifies thirty-five least reached people groups. The primary difference is that JP subdivides some of the groups of the FTT listing such as Swahili. FTT lists Swahili as one group. JP lists Swahili-Bajuni, Swahili-Zanzibari, and Swahili-Coastal. Joshua Project, Colorado Springs, CO: US Center for World Missions, Kenya Statistics, http://www.joshuaproject.net/countries.php (accessed 10 June 2009).

[3]"Eusebius states…that the [India] church was established in the first century by the apostle *Thomas*." J. Herbert Kane, *A Global View of Christian Missions: From Pentecost to the Present*, Revised Edition (Grand Rapids: Baker Book House, 1975), 12.

[4]Different dates exist for Dale Brown's starting the church in Kenya. An article titled, *Christianity and Churches in Africa*, http://pds95.cafe.daum.net/attach/15/cafe/2008/09/18/12/14/48d1c7b24e9d1 (accessed 21 July 2009), places the entry date in 1967. Afe Adogame, "Africa, East," *Encyclopecia of Pentecostal and Charismatic Christianity*, Stanley M. Burgess, ed. New York: Routledge, 2006, 3, states, "The Kenyan (sic) Assemblies of God was founded in 1969 by Dale Brown, an independent Pentecostal missionary." These dates may be reconciled as the first date is his arrival and the second date being the establishing of the church organization.

[5]KAG website, www.kag.or.ke (accessed 20 July 2009).

[6]Ibid.

[7]Uzodinma Obed, *Mobilising Churches in Africa for Missions*, Ibadan, Nigeria: Global Tabernacle Ministries, 2001, 30.

[8]KAG website.

[9]Peter Njiri, KAG General Superintendent, *Decade of the Holy Spirit: Kenya Harvest 2009* (Nairobi: Kenya Assemblies of God, 2009), 1.

[10]Terry, John Mark (2000), "Indigenous Churches", in Moreau, A. Scott, *Evangelical Dictionary of World Missions*, Grand Rapids, MI: Baker Books, pp. 483–485

[11]Ibid., 483-485.

[12]Dann, Robert Bernard, *Father of Faith Missions: The Life and Times of Anthony Norris Groves*, (Waynesboro, GA: Authentic Media, 2004).

[13]Terry, 483-485.

[14]Steer, Roger, *Hudson Taylor: A Man in Christ* (London: Hodder and Stoughton 1990).

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[20]Denzil R. Miller, *From Azusa to Africa to the Nations* (Springfield, MO: Assemblies of God World Missions, Africa Office, 2005), 42.s

[21]Edith Waldvogel Blumhofer, The Assemblies of God: A Popular History (Springfield, MO: Radiant Books, 1985) 77.

[22]KAG Website "History"

[23]Pioneers, 2004, "Mission and Purpose," http://www.pioneers.org (accessed February 14, 2004), quoted in Michael Pocock, Gailyn Van Rheenen, and Douglas McConnell, *The Changing Face of World Missions: Engaging Contemporary Issues and Trends*, Grand Rapids: Baker Academics, 2005, 263.

[24]Frontiers, 2004, "About Frontiers," http://www.frontiers.org/about/index.htm (accessed February 14, 2004), quoted in Michael Pocock, Gailyn Van Rheenen, and Douglas McConnell, *The Changing Face of World Missions: Engaging Contemporary Issues and Trends*, Grand Rapids: Baker Academics, 2005, 263.

[25]D.J. Garrard, "Kenya." In Burgess and van der Maas. *The New International Dictionary of Pentecostal and Charismatic Movements* (Grand Rapids: Zondervan,2003), 150 – 155.

[26]Kenya Assemblies of God Extension (KAGE) sites are now in Lodwar, Mumias, Mombasa, Meru, Kisumu, Loitokitok, Migori, Ewaso, Kitale, Nakuru, Maralal, Machakos, Nairobi and Nyeri in "K.A.G. Training Today for Tomorrow", EAST ES Magazine 2009-2010 (Nairobi: Kenya Assemblies of God EAST Educational System, 2009). 12-18

[27]*Decade of the Holy Spirit: Kenya Harvest 2009* (Nairobi: Kenya Assemblies of God, 2009), 34.

[28]Ibid., 60.

[29] *The Unfinished Task: Profiles of Kenya's Least Reached Peoples*, Nairobi, Kenya: ACM FTT Africserve (Africa Center for Missions Finnish the Task), 2004, vi.

[30] Synan, Vinson. "Policy Decisions on Tongues as an Indicator of Future Church Growth," address presented to the Evangelical Theological Society meeting, Orlando, Florida, November 20, 1998, quoted in General Council of the Assemblies of God, "Baptism in the Holy Spirit: The Initial Experience and Continuing Evidences of the Spirit-Filled Life," AG Position Paper #4, adopted by the General Presbytery of the Assemblies of God, August 11, 2000.

[31]The term apostolic has a wide range of meaning today. For purposes of this paper the explanation of Johnson will be accepted. "Apostolic function as missionary identity takes on paradigmatic status because it acts as a master rubric for all that we do. It covers why we do mission (for the sake of His name), where we do it (where Christ is not known), what we do (proclaim Christ and plant churches that live under God's rule), and how we do it (by the leading and power of the Spirit, with signs and wonders confirming the Word)." Alan Johnson, *Apostolic Function: The Paradigm of Missionary Identity: J. Philip Hogan World Missions Series Monograph Vol 1* (Springfield, MO: Assemblies of God Theological Seminary, n.d.), 27-28.

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[32]Michael J. Anthony, *Introducing Christian Education: Foundations for the Twenty-first Century* (Grand Rapids: Baker Academic, 2001), 121.

[33]Ibid., 121.

[34]Ibid., 121.

[35]R. Bruce Carlton, *Amazing Grace: Lessons on Church-Planting Movements from Cambodia*, second edition, (No City Given): Radical Obedience Publishing, 2004.

[36]Paul Gupta and Sherwood Lingenfelter, *Breaking Tradition to Accomplish Vision: Training Leaders for a Church-Planting Movement*, Winona Lake, IN: BMH Books, 2006, 39.

[37]Kevin Greeson, *The Camel: How Muslims are Coming to Faith in Christ*, Arkadelphia, AR: WIGTake Resources.

[38]The Southern Baptist Convention has a membership in the United States of nearly 17 million and supports over 5,000 missionaries (International Missions Board – IMB) overseas, which translates into over 3,100 church members to support every missionary on the field financially. Southern Baptist Convention, International Mission Board, "Fast Facts 2006," http://www.imb.org/main/page.asp?StoryID =452&LanguageID =1709 (accessed December 10, 2007). The Assemblies of God has a membership in the United States of just over 1.6 million and supports about 2,700 missionaries (Assemblies of God World Missions – AGWM) overseas, which translates into 605 church members to support every missionary on the field financially. General Council of the Assemblies of God, "AG Statistical Reports 2006," http://ag.org/top/about/Statical_Rport_2006.pdf (accessed December 10, 2007).

[39]R. Bruce Carlton, *Amazing Grace: Lessons on Church-Planting Movements from Cambodia*, second edition, (No City Given): Radical Obedience Publishing, 2004.

[40]Ibid., 146.

[41]Ibid., 130.

[42]Ibid., xi.

[43]Paul Gupta and Sherwood Lingenfelter, *Breaking Tradition to Accomplish Vision: Training Leaders for a Church-Planting Movement*, Winona Lake, IN: BMH Books, 2006, 39.

[44]Kevin Greeson, *The Camel: How Muslims are Coming to Faith in Christ*, Arkadelphia, AR: WIGTake Resources.

[45]Ibid., 23-26.

[46]Ibid., 26-30.

[47]Ibid., 33.

[48]Ibid., 42.

[49]Ibid., 43.

[50]Many of the topics, sessions, goals, and ideas here are taken from: Paul Gupta and Sherwood Lingenfelter, *Breaking Tradition to Accomplish Vision: Training Leaders for a Church-Planting Movement*, Winona Lake, IN: BMH Books, 2006, 61-67.

[51]Ibid., 64.

[52]"2009 Undergraduate Studies Catalog" (Springfield, MO: Global University, 2009), 64.