

Church Mission Mobilisation: the case of the World Mission Centre (WMC) in the
Niassa Province of Mozambique.

By

JOAO LUIS

Submitted in fulfilment of the requirements for the degree of

MASTER OF THEOLOGY

In the subject of

MISSIOLOGY

at the

UNIVERSITY OF SOUTH AFRICA

SUPERVISOR: PROF NICO A. BOTHA

November 2013

ACKNOWLEDGEMENTS

I would like to first and foremost, express my gratitude to the Most High, my Creator, God of our Lord Jesus Christ who granted me life and deep insight to conduct this research and to write and complete this dissertation.

I would like to extend my sincere thanks to Professor Nico Botha for his willingness to supervise this research work and for his constructive critique and encouragement that enabled the completion of this study.

I also would like to express my deepest love and appreciation to my wife NAOMI for her continual encouragement, patience and unwavering support during my studies, research and writing of this dissertation. And, Thanks to my children: Merveille, Plamedi and Jemima for the sacrifice made in releasing me to read and write in times they needed me to spend with them.

DECLARATION OF AUTHORSHIP

I Joao Luis, hereby certify that the work presented here is, to the best of my knowledge and belief, original and the result of my own investigations, except as acknowledged, and has not been submitted, either in part or whole, for a degree at this or any other University.

.....

Signature

.....

Date

KEY TERMS:

Church, Mission, Mobilisation, Mission Mobilisation

KJV: King James Version

TABLE OF CONTENTS

ACKNOWLEDGEMENTS.....	i
ABSTRACT.....	viii
CHAPTER 1 INTRODUCTION	1
1.1 OVERVIEW	1
1.2 RESEARCH PROBLEM.....	2
1.3 RATIONALE	4
1.4 RESEARCH AIM	5
1.5 OBJECTIVES.....	6
1.6 RESEARCH QUESTIONS.....	6
1.7 ASSUMPTIONS.....	6
1.8 LITERATURE REVIEW	8
1.9 RESEARCH DESIGN AND METHODOLOGY	10
1.9.1 Research Design.....	10
1.9.2 Research Method	11
1.10. CLARIFICATION OF THE TERMINOLOGY	15
1.10.1 CHURCH	15
1.10.2. MISSION.....	17
1.10.3 MOBILISATION	20

1.10.4 MISSION MOBILISATION.....	22
1.10.5. WORLD MISSION CENTRE (WMC)	22
1.10.6. NIASSA PROVINCE.....	22
1.10.7. UNREACHED PEOPLES	24
1.10.8. PEOPLE GROUP	24
1.10.9 LEAST REACHED PEOPLE GROUP	25
1.11 DELIMITATIONS	25
1.12 SYNOPSIS OF THE DISSERTATION	26
CHAPTER 2 UNDERSTANDING THE CONCEPT OF MISSION MOBILISATION	27
2.1 Introduction.....	27
2.2. WHAT IS MISSION MOBILISATION?.....	27
2.2.1 Overview.....	27
2.2.2 Definition of the Concept Mission Mobilisation.	29
2.3. WHY CHURCH MISSION MOBILISATION?.....	30
2.3.1 THE ROLE OF THE CHURCH IN THE MISSION OF GOD (<i>MISSIO DEI</i>).....	32
2.3.2 THE MISSION OF THE CHURCH	37
2.3.3. THE PURPOSE OF THE CHURCH	40
2.4. HOW IS CHURCH MISSION MOBILISATION DONE?.....	42
2.4.1 Mission Conference	44

2.4.2 SHORT TERM MISSION	46
2.4.3 PREACHING ON MISSIONS.....	47
2.4.4 MISSION PRESENTATION AND REPORTS	48
2.5 WHO DOES CHURCH MISSION MOBILISATION?	48
2.5.1 Para-church organisations (Mission Societies).....	49
2.5.2 Local church	50
2.5.3 The Use of Slogan to mobilise churches.....	51
2.6 CONCLUSION	53
CHAPTER 3 A GENERAL OVERVIEW OF WORLD MISSION CENTRE (WMC) AND ITS MISSION MOBILISATION STRATEGY	54
3.1 INTRODUCTION	54
3.2. BACKGROUND	54
3.3 VISION.....	55
3.4. PROJECTS.....	55
3.4.1. Gospel Taxi Club (GTC)	55
3.4.2. Missionary Apprentice Program (MAP).....	56
3.5. STRATEGY	56
3.5.1 GATEWAY STRATEGY.....	57
3.6. STRATEGIC PARTNERSHIP.....	63

3.6.1. Global Consultation on World Evangelisation (GCOWE'97)	63
3.7. PROJECT FOCUS.....	64
3.7.1 Training for the 21 st Century	65
3.8 CONCLUSION	68
CHAPTER 4 WMC MISSION MOBILISATION STRATEGY IN THE NIASA PROVINCE	
OF NORTHERN MOZAMBIQUE FROM 2007 TO 2010.....	69
4.1 INTRODUCTION	69
4.2 BACKGROUND	69
4.2.1 Implementation of Gateway strategy in the Niassa Province.....	70
4.3 CONCLUSION	91
CHAPTER 5 ANALYSIS AND EVALUATION OF THE GATEWAY STRATEGY IN THE	
NIASSA PROVINCE	92
5.1 INTRODUCTION	92
5.2 THE GATEWAY STRATEGY AND CONTEXTUALISATION	93
5.2.1 INDIVIDUALISM AND COLLECTIVISM (COMMUNALISM)	95
5.2.2. CHARACTERISTICS OF INDIVIDUALISTIC AND COMMUNALISTIC	
CULTURES	97
5.2.2 THE LEADERS ROLE IN AFRICAN CULTURE	98
5.3. SUCCESSFUL FACTORS FOR MISSION MOBILISATION.....	99

5.3.1 MESSAGE	99
5.3.2. THE CONTEXT.....	108
5.3.3 STRATEGIC PARTNERSHIP	109
5.4. CONCLUSION	112
CHAPTER 6 CONCLUSION	114
6.1 INTRODUCTION	114
6.2. FINDINGS	114
6.3. SUGGESTIONS.....	117
LIST OF REFERENCES.....	Error! Bookmark not defined.
Appendix A:.....	133

ABSTRACT

This study explores the phenomenon of "Mission Mobilisation" and formulation of a contextual approach toward a successful and effective Church Mission Mobilisation in Africa that results an active involvement of the local church in missions. Using a qualitative exploratory case study method, the study of *"Church Mission Mobilisation: the case of WMC in the Niassa Province of Mozambique"* has served as a practical way to engage with the subject. Hence, the study demonstrates that the absence of contextualisation of the content and approach used by westerners to mobilise local churches, has left most African churches without interest for missions or involvement of any nature. There is a need for a paradigm shift in the way church mission mobilisation is carried out in modern society (specifically African churches) in order to effectively get the whole church involved in missions. The study concludes with practical recommendations on how the issues raised through this study can be applied to a broader field than the Niassa Province of Mozambique.

ABBREVIATIONS

ACMC: Advancing Churches in Missions Commitment

CMM: Church Mission Mobilisation

INSERV: Institute for Strategic Services

LRPG: Least Reached People Group

LSA: Love Southern Africa

OM: Operation Mobilisation

NKJV: New King James Version

MM: Mission Mobilisation

PRP: People Reaching People

SAMA: Southern African Mission Association

SWOT: Strength, Weaknesses, Opportunities, Treats

WMC: World Mission Centre

CHAPTER 1 INTRODUCTION

1.1 OVERVIEW

Throughout history, individuals and organisations have embarked in raising awareness for the great commission as referred in Matthew 28:19 and the responsibility of the church to reach out to those without Christ (non-evangelised). This phenomenon came to be known as Mission Mobilisation.

Verwer (2000:64) defines a missions mobiliser as a Christian who not only wants to get involved in evangelism and missions work but who wants to get other people involved as well. Hence, Mission Mobilisation is in fact a tool that facilitates immense involvement of the church in missions. However, being a concept championed by western churches, its efforts in the African churches has given too little results. Consequently, most African Churches are not involved in missions. This is due to lack of contextualisation of the principles and strategy of Mission Mobilisation in the African Churches. The principles developed many years ago for church mission mobilisation in western churches are the same used today in mobilising African churches in spite of the differentiation between language, culture and literacy.

The study of *"Church Mission Mobilisation: the case of WMC in the Niassa Province of Mozambique"* is a practical way to explore the phenomenon "Mission

Mobilisation and how to conduct contextual mission mobilisation allowing the whole church to get involved in missions. It deals with the purpose, the means and procedures of a successful and effective Mission Mobilisation and how to contextualise it in the context of African Churches.

In this chapter the researcher underlines the research problem, the motivation of the study (rationale), the aim and objectives and the questions to be answered throughout the study. Then, the researcher writes the literature and determines the research design and methodology, assumption and limitation of the study. The chapter finishes with a definition of the key words of the study, and describes the synopsis of the dissertation.

1.2 RESEARCH PROBLEM

One of the great dangers facing the church in evangelism is the lack of concern and active involvement when touching the lives of others who are without Christ (Towns 1981:7). Ralph Winter (1995) has to say: *"Mission Mobilisation activity is more crucial than field missionary activity," ... "Wouldn't it be better to awaken one hundred sleeping firemen than to hopelessly throw your own little bucket of water on a huge fire yourself?"* and in his article on *"Being a Missions Mobilizer"*, Verwer (2000:64) argues: *"if we are going to see the world evangelized we are going to have to see some major steps forward in the Mobilisation of the whole church"*. These statements and more indicate the problem faced by the modern church concerning involvement in missions. It is obvious that many churches around the

world are not involved in missions and that mission mobilisation existed for many years in the history of the church; the question remains why the majority of churches are still not involved in missions when there has been so much effort put into mission mobilisation across the world.

Throughout this paper, the researcher demonstrates that the lack of a contextual approach toward church mission mobilisation is one of the major reasons that most churches, in particular African churches are not involved in missions.

Studies reveal that the concept of missions often bears a western connotation. Bosch (1991:519) indicates that the critics of mission have usually proceeded from the supposition that mission was only what Westerns missionaries were doing by way of saving souls, planting churches, and imposing their culture on others. And Kraft (1996:457-458) had to say: " Many of us have gone to the field as missionaries armed only with Western theological understanding. And many, though working in their own non-western societies, have been taught such understandings as if this was the only possible and correct interpretations of scripture. Both groups have often found such theological understandings inadequate and sometimes quite misleading in non-western contexts. This is not necessary because the theology in non-western institutions is wrong indeed, it is usually quite right for those who developed it, but this has usually been western scholars speaking in a western scholars context". Setiloane (1986:45-46) argues that European Theology is biased by its western cultural and socio-political

situation, which is eventually imposed on African Christians, consequently creating a schizophrenic dilemma for Africans.

Hence, in the African perspective, *"missions is a white man thing"*(Luis 2010:13).

Therefore, if churches need to be mobilised, one needs to address the question of: Cultural context, what message do we use to mobilise the churches? What motives do we seek to stir? And what kind of people we are looking for in response to the challenge and opportunity of mission today?

The problem of the absence of contextualisation of the content and approach used by westerners to mobilise local churches, has left most African churches without an interest for missions or involvement of any nature. There is a need for a paradigm shift in the way church mission mobilisation is done in modern society (specifically African churches) in order to effectively get the whole church involved in missions. This view is also supported by Ellen Livingood (2004:1). Livingood writes:

"Evidence shows that innovative approaches to church missions Mobilisation- whether initiated by the church, a missionary or mission agency - can help propel local congregations into effective global outreach".

1.3 RATIONALE

For almost 10 years the researcher has worked in the office of World Mission Centre as project coordinator and lately as Southern African Director. He had the

opportunity to engage with many individual and organisational mission Mobilisers across the world and South Africa in particular. The researcher's responsibilities in World Mission Centre included mobilising churches for missions and church planting, training of missionaries and church leaders specifically in the 22 Southern African countries and his experience extended to Europe, North and South America and Asia.

During his many travel, interactions with churches, Pastors and other missions Mobilisers, the researcher observed that most African churches were not involved in missions and that the majority of material and principles used to mobilise churches for missions lacked a contextual African flavour. The researcher then, deduced that this absence of appropriate contextual material and approach toward mission mobilisation could be the reason for the non-involvement of most African Churches. Therefore, using a exploratory qualitative case study method, the study of *"Church Mission Mobilisation: the case of WMC in the Niassa Province of Mozambique"* is intended to explore the phenomenon "Mission Mobilisation" and formulation of a contextual approach toward a successful and effective Church Mission Mobilisation in Africa that results in an active involvement of the local church in missions.

1.4 RESEARCH AIM

The aim of this research paper is to explore the phenomenon Mission Mobilisation and formulate a contextual approach toward a successful and effective church Mobilisation in Africa that results an active involvement of the whole church in missions.

1.5 OBJECTIVES

The objectives regarding this study of church mission mobilisation using the case of WMC in the Niassa province are to:

- a) Understand the concept of Mission Mobilisation.
- b) Explore the World Mission Centre Mission Mobilisation activity in the Niassa Province of Mozambique
- c) Formulate a contextual approach toward effective church mission mobilisation.

1.6 RESEARCH QUESTIONS

The study addresses the questions:

- What and why Mission Mobilisation?
- How does the local church benefit from Mission Mobilisation?
- How to contextualise Church Mission Mobilisation for the effective involvement of the whole church?

1.7 ASSUMPTIONS

Based on the truth of Scriptures, the researcher believes that the supreme task of the church is world evangelisation. Christ's mandate to the church is: "Go into the world and preach the gospel to every creature" (Mark 16:15). This mandate was not given for a specific race or culture of people but to every creature. The emphasis on every creature refers to all human beings in spite of their race, language and culture. Therefore to go and teach requires the skills of Contextualisation.

Although God could have used other methods to proclaim the message of salvation to the world, He chose to use the church. God needs the church as an instrument of mission, not because He is incapable of reaching people in other ways, but because He chose to use the church.

The researcher believes that the church is a vital part of God's plan to reach the world. And where the church is partially or totally not involved, God's work is being hindered. Considering the fact that an estimates of 2.2 billion out of 6.6 billion of the world population, are Christians (Todd et al 2007), the researcher has the views that the mission of world evangelisation is an urgent task compared to many other tasks facing the church today.

Therefore, the researcher assumes that the current state of the church (specially the African churches) vis-à-vis its mission involvement is due to a lack of a contextual approach to mission Mobilisation.

1.8 LITERATURE REVIEW

Mission Mobilisation, as a key issue of this study, is not a new concept in the field of missions. The researcher's choice of this issue is informed by three factors: 1) The World Mission Centre process in the Niassa Province, 2) Less involvement of African Churches in missions and 3) small or almost total lack of African Churches' involvement in the activity of Mission Mobilisation, factors which are worthy of academic research.

The researcher is not aware of any previous studies on Church Mission Mobilisation: the case of the World Mission Centre in the Province of Niassa. A number of descriptive, but not academic, studies were carried in a format of magazines, articles, electronic forum and newsletters developed by individual churches and organisations but none of these provided answers to the underlined problem referred in the current study. The most common is the periodical "Mission Frontiers" (www.missionfrontiers.org) from the US Centre for World Mission, in Pasadena. It provides literature and articles in order to stay abreast of mission thinking and strategy. And, an electronic forum such as "Mission Mobilizers E-zine" where anyone interested in mobilising Christians to complete world evangelisation can exchange questions & answers, testimonies, resources, news, needs, and addresses that are related to world mission. This conference is based on brief articles submitted by subscribers for the benefit of others; it is

designed to equip Christian leaders to mobilise others for missions. The magazine: " Perspectives On The World Christian Movement" (Winter & Hawthorne, 1999) gives a broad overview of missions and equips students with Biblical, historical, cultural, and strategic knowledge for mission involvement. A Book such as Operation World (by Johnstone, 2001) provides information on the missions needs of various countries to be prayed for. And, George Verwer (2000) in his book: "Out of the Comfort Zone", intends to awaken Christian Leaders and in particular servant leaders to understand what God is doing in the World and wanting to do across the world. This book is used by many as a church Mobilisation tool although it does not address the issue of a strategy and process for those intending to get involved.

While there is not much written on the issue of Mission Mobilisation, books such as "*rethinking the purpose of the local church...*" (Van Engen, 1991), "*the essence of the church...*" (Van Gelder, 2000) and "*the Missional church in context...*"(Van Gelder,2007) addresses the very purpose of Mission Mobilisation. They reveal what the church ought to be according to scripture on the issue of world evangelisation (missions). Beals (2001:1) writes that my ministry goal was to enable a congregation to become fully mobilised for mission outreach and to create a model that would enable every congregation to discover its own effective cross-cultural ministry. Beals supports with the argument that our biblical imperative is to make Christ fully known in a way that is both understandable and culturally responsible and relevant. Missions is not supposed to be one of the

church's many programs, but to be its top priority. But Beals does not address the contextual issue that makes Western Churches different from African Churches and therefore the approach to mobilise one or another needs to be different.

The present study is Theological and Missiological, and so purposed to fill a void in existing literature and body of knowledge. It will make a substantial contribution to the field of Theology and Missiology. The researcher relies on field research, personal observation and Missiological principles of Contextualisation and paradigm shift as informed by David Bosch (1991). Bosch (1991:184) argues that science does not really grow cumulatively, but rather by way of "revolutions". Here he explains that a few individuals begin to perceive reality in ways qualitatively different from their predecessors and contemporaries, they then begin to search for a new model or theoretical structure, or a new "paradigm". This explains better what the researcher wants to achieve through this study.

1.9 RESEARCH DESIGN AND METHODOLOGY

1.9.1 Research Design

Given the nature of this research, a selection of a generic qualitative design that is exploratory, descriptive and contextual in nature will guide my approach. And the theoretical framework for a qualitative case study as informed by Yin (1984) will be appropriate for use in this paper. Yin (1984:23, 2003:13) defines a case study research method as 'empirical inquiry that investigates a contemporary

phenomenon within its real life context; when boundaries between phenomenon and the context are not clearly evident; and in which multiple sources of evidence are used.

The purpose of qualitative research is to acquire understanding of a subject matter both from a subjective aspect and from an objective aspect (cf. Taylor and Bogdan 1984: 2).

A case study may involve the study of a single industry and a firm participating in that industry. In our case, the industry is Mission Mobilisation and the firm which requires our study is the World Mission Centre. Church mission Mobilisation as practiced by World Mission Centre in the Niassa Province from 2007 to 2010 is a case study which is explored, described and analysed using a quantitative approach. This involves qualitative interviews of key role players including the WMC project manager and selected church leaders in the Niassa province that benefited from the strategy.

1.9.2 Research Method

The researcher has been in the field and took part in the data collection including survey and interviews.

For the purpose of this study, the field research constituted the primary source of information, followed by data collection from the World Mission Centre strategy, and the researcher's personal observation which informs the analysis of the data.

The methods used including survey and data collection are informed by Stake (1995) and Yin (1994) for a case study. Thus, the researcher has also used the internet browser regularly.

Yin underlines that techniques such as cross-case examination and within-case examination along with literature review helps to ensure external validity which reflects whether or not findings are able to be generalised from beyond the immediate case or cases; the more variations in places, people, and procedures a case study can withstand and still yield the same findings, the more external validity. Therefore, with a goal to reach in a contextual approach to mission Mobilisation that can be generalised, the researcher uses within-case examination along with a literature review to ensure external validity of Church Mission Mobilisation: the case of World Mission Centre in the Niassa Province of Mozambique.

1.9.2.1 Survey

A questionnaire was sent by e-mail to key church leaders that have attended the WMC Mobilisation conferences to evaluate the impact of the strategy in their respective churches and found out how many of the churches that were mobilised are actually involved in missions. The respondents were selected in such a way that the key denominations that attended the conferences were represented. The World Mission Centre coordinator in Niassa province was used to collect their respective responses and they were sent back in an e-mail format.

1.9.2.2 Data Collection

Yin (2003:83) argues that evidence for case studies may come from six sources: documents, archival records, interviews, direct observation, participant - observation, and physical artefacts.

- **Documents**

During the implementation of World Mission Centre's mission Mobilisation in the Niassa Province from 2007 to 2010 a great deal of communication took place between the WMC office in Pretoria and the field. The communication includes documents such as - letters, agendas and, progress reports. The researcher has collected these documents as a source of evidence.

- **Archival records**

The researcher has collected pictures, audio and video material that has been used by the WMC in its implementation of the strategy. Any other data necessary for this study is produced through computer research and library to identify and collect the related materials on a worldwide web.

- **Interviews**

The Interviews conducted are semi-structured with open-ended questions. Willie Crew, the Leader of World Mission Centre was interviewed with other key role players of his organisation for insight of the organisation, its strategy and

implementation; then Pastors in the Niassa Province who were involved with World Mission Centre in their church mission Mobilisation strategy in the region. The interview questions were focused on the process that took place between 2007 and 2010. In the case of conferences, the questions dealt with the content, context and impact of the teachings and workshops during the conferences, and finally the experience in the field (the actual involvement in evangelism, missions or church planting). Given the background of the Niassa province, many organisations preceded WMC with training and conferences; this study questioned WMC on what was new in their approach? Analysis of responses will be a holistic analysis of the entire case. The common trends in the responses will be grouped to inform the findings principles.

- **Participant-observation**

Being involved my-self in the implementation of the WMC mission strategy in various countries for over 9 years and having seen other strategies of different organisations applied in various settings, my personal experience has helped in making observations on the strategy itself.

- **Physical artefacts**

I used a political map of the Province of Niassa (situated at Northwest part of Mozambique) that helped to locate the different villages and districts of the Niassa province for a better understanding of the context and place.

1.10. CLARIFICATION OF THE TERMINOLOGY

1.10.1 CHURCH

The word 'church' means different things to different people. In his article: "is the church really necessary?" Shepherd (1972:17) tackles the question of the real meaning of church. This comes from a background of the discussion raised during the Green Lake (Wisconsin) conference which was held in 1971, where 400 carefully selected mission and church leaders related to the Evangelical Foreign Missions Association (EFMA) and the Interdenominational Foreign Mission Association (IFMA) gathered for a week dealing with the issues facing world missions during the 70s. Shepherd (:19) says that there has probably never been an occasion in which *church* was introduced as a subject for discussion when it would not have been appropriate to ask the question, "What do you mean by *church*?"

This question is basically based on to the fact that there are many ways that the word "church" is used. Shepherd speaks of nine different ways which can be identified as following:

1. Church as body of Christ consisting of all Christian believers.
1. Church or churches as congregations of professing Christians
2. Church as all true believers in a given area, though they may be related to differing congregations.
3. Church as international denominational organisation
4. Church as national denominational association
5. Church as a collective term for all who call themselves Christians

6. Church as all professing Christians in a given country
7. Church as building
8. Church as a specific service or meeting.

Van Gelder (2000:28-9) defines ecclesiology as a summary of what the church, working within a particular historical context, believes the Bible to teach about the character and purpose of the church in relation to that setting.

However, establishing the biblical definition of the word, its original meaning as established by Christ in the New Testament, is essential for our understanding of the church in the context of this study.

The *Holman Bible Dictionary*, explains that "Church is the English translation of the Greek word *ekklesia* which basically means '*called out*' was commonly used to indicate an assembly of citizens of a Greek city and is so used in Acts 19:32, 39. The citizens who were quite conscious of their privileged status over against slaves and non-citizens were called to the assembly by a herald and dealt . . . with matters of common concern. When the early Christians understood themselves as constituting a church, no doubt exists that they perceived themselves as called out by God in Jesus Christ for a special purpose and that their status was a privileged one in Jesus Christ (Ephesians. 2:19).

Although the study in this paper is not purposed to doing ecclesiology where in-depth study is done on what the church is and is not, the word "church" is viewed

as the assembly of people of God, the called out by God in Jesus Christ for a special purpose. This view is supported by Barclay (1964:68-72) as he explains the Greek word "Ekklesia" which is translated as "church" comes from two Greek words: EK, meaning "out of", and KALEO meaning "to call". The Church is God's assembly, and the Convener is God Himself. It is free citizens of the heavenly community summoned by the Gospel trumpet to assemble together to hear from God.

Church Mission Mobilisation case study deals with the Mobilisation of the church as all true believers in a given area, though they may be related to differing congregations as defined by Shepherd (1972:19) in point 3.

1.10.2. MISSION

Across centuries, efforts have been made to differentiate the word "Mission" from "Missions". In his article "Mission or Missions", Edward Paauwe (2003) writes that while it is true that the plural of mission is missions, the meaning of the words mission and missions is different in today's Missiology. Hoekstra (1979:27) has to say: "When we speak of "the mission of the church" we mean everything that the Church is sent into the world to do—preaching the Gospel, healing the sick, caring for the poor, teaching the children, improving international and interracial relations, attacking injustice—all of this and more can rightly be included in the phrase "the Mission of the Church." But within this totality there is a narrower concern which we usually speak of as "missions." Let us, without being too refined,

describe the narrower concern by saying: it is the concern that in the places where there are no Christians there should be Christians.

Webster's New World Dictionary of the American Language says that the English word "mission" is derived from the Latin "missio, a sending, sending away. It adds that Mission" is among other things "a sending out or being sent out with authority to perform a special duty ... the special duty or function on which someone is sent as a messenger or representative ... the special task or purpose for which a person is apparently destined in life; calling: as, he considered it his mission to educate the ignorant. "Missions" on the other hand is defined as "organized missionary work, especially for spreading Christianity."

Bosch (1991:10-11) has to say: "Mission includes evangelism as one of its essential dimensions, Evangelism is the proclamation of salvation in Christ to those who do not believe in him, calling them to repentance and conversion, announcing forgiveness of sins and inviting them to become living members of Christ's earthly community and to begin a life of service to others in the power of the Holy Spirit."

"Missions are a worldwide enterprise of making disciples of the nations that falls outside the normal outreach responsibilities of the local church". It may be defined as the sending out of specially equipped disciple-makers who cross barriers of distance, culture, or language in order to establish and strengthen the church in places beyond the normal sphere of influence of our members. It is, then, especially cross-cultural outreach, whereas evangelism includes sharing the gospel

in one's own culture. Missions are defined primarily by culture, rather than by geography.

In the context of this study, the word "Mission" is the comprehensive description of a witness to Jesus Christ in all its forms. This can be explained using Oslon (2003:13-4) who argues that the word mission (singular) is the entire biblical assignment of the church of Jesus Christ. Jesus commanded His disciples to GO into all of the world and make disciples (Christ followers) of all nations, baptising them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have command you (Matthews 28:18-19). The mission is to proclaim the gospel and make disciples as we are going. This mission is clear and is carried out through, and by, the body of Christ as they proclaim God's Word, encourage fellow believers, seek the lost, care for the orphans and the widows, and shine as a bright light in a dark world.

While underlining the clear trends that emerged out of the discussion of what mission is, Ross (2009:25) writes that whereas in 1910 "missions" were often considered in the plural as outposts of Christian witness in the "non-Christian world", in the course of the century "mission" in the singular became the fundamental category as a comprehensive description of witness to Jesus Christ in all its forms.

1.10.3 MOBILISATION

The term mobilisation has its root in the word mobile which basically means movable, to move, changeable or capable of being easily moved. The word mobile could also mean an individual's ability or a group's ability to move from one social level to another. Thus, the verb mobilises means to put in a state of readiness for active service. It would also mean to organise or undergo preparation for action. And, the Oxford Thesaurus gives some synonymous words for the word "mobilise" which includes: activate, rally, call up, prepare, levy, muster, organise, enlist, enrol, conscript, assemble, marshal.

Dr. Winter (Reesor, 2000) brings a connection between the logical meaning of the word 'Mobilisation' and its context in missions as he defines Mobilisation as "moving individuals out of positions in everyday life into career service in the blood-stream of the global mission cause." And Reesor (2000), in his article "A Fresh Perspective on Mobilizing the Local Church", argues that the term Mobilisation can be confusing. He suggests defining Mobilisation in the context of the local church in the following way: "Teaching believers in a local church to understand God's global plan, motivating them to a loving response to God's word, and providing opportunities for them to use their gifts, abilities and resources individually and corporately to accomplish His global plan." The problem with Reesor's suggestion is that his definition of Mobilisation is limited to believers in a local church, a view which I support partially given the experience we have had

mobilising local churches for 13 years. The experience reveals that if the church leader does not grasp the vision for missions, teaching or taking the members to missions outreach won't bring the result expected.

Peter Armstrong (2006) in his article on 'what is mission Mobilisation', he writes that "Mission Mobilisation" is really just a shorthand way of referring to work that helps get people onboard, excited about, and involved in the Great Commission. Armstrong adds that Mobilisation has two phases that build on each other in an ongoing cycle; the first phase raises awareness, educates and instils passion. A person can be exposed to this first phase when they hear a mission conference speaker or a church pastor preaching. Hopefully they will come away reminded about God's love and concern for the whole world and with a sense of personal responsibility to join in the task. But they also probably sense a need for more of the "nuts and bolts" of how to apply what they heard to their life. Therefore the second phase of Mobilisation provides the practical information and guidance people need to transform their mission desire into meaningful involvement. An example of this would be a short term mission trip, which helps people serve in missions by providing details on mission opportunities; or, the journey deepens events which provide guidance to people exploring a mission career. Both phases are equally important to the success of passing missions onto the next generation of believers and getting people meaningfully involved in God's plan to reach the lost of this world.

1.10.4 MISSION MOBILISATION

Armstrong (2006) writes “Mission Mobilisation” is really just a shorthand way of referring to work that helps get people onboard, excited about, and involved in the Great Commission. Verwer (2000:64) defines Mission Mobilisers as Christians who not only want to get involved in evangelism and mission work but who wants to get other people involved as well. He adds that this is in obedience to the Great Commission and to the words in 2 Timothy where it says, ‘and things you have heard me say in the presence of many witnesses entrust to reliable men who also be qualified to teach others’ (2 Timothy 2:2).

1.10.5. WORLD MISSION CENTRE (WMC)

World Mission Centre is a South African born mission organisation that was established in 1989 to awaken a deeper understanding of the mission concept and mobilise Christians at local church level to heed the call of the trumpet (Trumpet 1999:5). It exists to motivate and mobilise local churches into direct involvement in mission.

1.10.6. NIASA PROVINCE

Wikipedia describes Niassa as a province of Mozambique, as a matter of fact a Mozambique's largest province, covering approximately 16 per cent of the country's total area. It has an area of 129,056 km² and a population of 1.027.037 (2006). Lichinga is the capital of the province. There are an estimated 450,000 Yao people living in Mozambique. They largely occupy the eastern and northern part of

the Niassa province and form about 40% of the population of Lichinga, the capital of this province.

The Ruvuma River forms much of the northern boundary of the province with Tanzania while Lake Niassa forms the western border of the province, separating it from Malawi. 75% of the province remains untouched by development, and remains free of landmines. The province shares the Niassa National Reserve with neighbouring Cabo Delgado Province. It is also the least densely populated province, with an average of only seven people per square kilometre. Large areas of the province are almost totally uninhabited, with the population tending to be concentrated in the plateau areas and Niassa's less isolated southern parts. And according to Akesson, Calengo and Tanner (2009) it is in the northwest of Mozambique bordering Tanzania, with Lake Niassa on its western side. To the east is the province of Cabo Delgado, which extends to the Indian Ocean. Niassa has been relatively isolated from the rest of the country. It has abundant forest resources and agricultural potential along its rivers, and rainfall is relatively plentiful. It is now also gaining a profile as an adventure and eco-tourism destination. The province thus has huge potential for large-scale investment in a range of agricultural and non-agricultural activities. The apparently almost empty landscape is however occupied by many communities who, while spread out over hundreds of kilometres, use the vast resource base through an integrated system of shifting agriculture and more intensive exploitation of river basin areas.

Investing in these areas is therefore not as easy as it might seem. The province consequently remains one of the world's last genuine wildernesses, and still looks today much as it must have done to Dr Livingstone as he explored the African bush almost 150 years ago. (Gunilla Åkesson et al 2009)

The levels of education and health care are among the lowest in the country. The majority of the population practices subsistence farming; however, despite fertile soil and great agricultural potential in some of the sixteen districts in the province, productivity is extremely low, mainly because there are no buyers for the produced crops. Agricultural production is therefore mainly based in the family sector. The infrastructure is in an extremely bad state, and during the rainy season some parts of the province are entirely cut off. HIV/AIDS is a growing concern, although still not as widespread as in other parts of Mozambique.

1.10.7. UNREACHED PEOPLES

The use of term 'Unreached Peoples' in this study refers to the definition of the Edinburgh 80 Consultation (Winter 1984:35). Here the 'unreached peoples' was defined as a group of people where there is no indigenous community of believing Christians able to evangelise them.

1.10.8. PEOPLE GROUP

The term "people group" refers to a group of people who are part of the same tradition, linguistically and culturally.

1.10.9 LEAST REACHED PEOPLE GROUP

In comparison to the definition of unreached people, it means that this particular group has had some form of Gospel presentation. Although there may be a substantial number of Christians within the people group the indigenous church still requires cross-cultural input in order to grow spiritually. In terms of numbers, it may mean that up to 20% of the population converted to Christianity.

1.11 DELIMITATIONS

The researcher's intention is not to develop a philosophy on Church Mission Mobilisation, neither to elaborate a complete study on the subject but to specifically study a case such as the World Mission Centre in the Niassa Province, where a contextual strategy has been developed that can contribute to a study which will formulate a contextual approach toward church mission Mobilisation.

Yin (2012:3) writes that the case study method embraces a full set of procedures in order to do case study research. These tasks include designing a case study, collecting the study's data, analysing the data, and presenting and reporting the result. Hence, the process of the World Mission Centre in Niassa Province includes a set of procedures that makes it an easy and identifiable case study.

It is true that there are many missionary organisations involved in church mission Mobilisation worldwide but for the sake of this study, World Mission Centre is specifically chosen given the personal experience and involvement of the researcher in the implementation of the strategy in the Niassa Province.

1.12 SYNOPSIS OF THE DISSERTATION

This study comprises of 6 chapters. The first chapter is a general introduction to the study which includes the research problem, the rationale, research aim, objectives, research questions, literature review, delimitations, research design and methodology. The second chapter is a description of the concept "Mission Mobilisation". As a concept, the chapter describes its origin, meaning and practicalities. In a nutshell the researcher answers the questions of, what, who, when, how of Mission Mobilisation. The third chapter introduces the World Mission Centre and its strategy. Here, the researcher elaborates on the historic background and processes informing their church mission Mobilisation strategy. The fourth chapter expands the World Mission Centre's strategy which was implemented in the Niassa province of Northern Mozambique from 2007 to 2010. The fifth chapter is a reflection and analysis of the contextual approach toward Mission Mobilisation using the case of World Mission Centre's church mission Mobilisation in the Niassa Province of Northern Mozambique. And the sixth chapter is the conclusion and a résumé of the content of the dissertation including recommendations and suggestions. The Findings of the researcher are also underlined.

CHAPTER 2 UNDERSTANDING THE CONCEPT OF MISSION MOBILISATION

2.1 Introduction

The best way to understand a concept is to describe it. The description consists of explaining the origin, meaning and practicalities. Here the researcher answers the questions of what, why, who, when and the how of Mission Mobilisation.

2.2. WHAT IS MISSION MOBILISATION?

2.2.1 Overview

Mission Mobilisation is a very old concept in the history of the church. For over 200 years the Mobilisation of international cross-cultural workers has been the major drive in mission. In the past 50 years this has blossomed to mass Mobilisation, with the more people mobilised the better. The vast short-term mission movement is a natural extension of this philosophy. Steve Shadrach (No date) defines it as essentially any process by which God's people are awakened and kept moving and growing until they find their place for strategic involvement in the task of completing world evangelisation. In early years the Mission Mobilisation concept was much used in the format of a mission slogan, with the goal to awaken the church to get involved in mission. Leaders such as Hudson Taylor, the creator of china inland mission, said: *"The great commission is not an option to be considered; it is a command to be obeyed."* And William Carey, known

as the father of modern missions, once said: *“Expect great things from God; attempt great things for God”*. Dave Davidson stated *“In our lifetime, wouldn’t it be sad if we spent more time washing dishes or swatting flies or mowing the yard or watching television than praying for world missions?”*. Charles Spurgeon also said: *“Someone asked ‘Will the heathen who have never heard the Gospel be saved?’ It is more a question with me whether we – who have the Gospel and fail to give it to those who have not – can be saved.”*

The World Missionary Conference, Edinburgh 1910 is seen by many as the birth of the modern approach to mission including church mission Mobilisation. Ross (2009:19) argues that Edinburgh 1910 was not a one-off event. It was the first step in a journey, the beginning of a process which would both shape and be shaped by the mission of the church in the 20th century. Latourette (Ross 2009:3) as a church historian has this to say: *“The World Missionary Conference, Edinburgh 1910, was the birthplace of the modern ecumenical movement”*. This statement is linked to the concept of the unity of the church for the purpose of fulfilling Jesus’ command to *“go into all the world and proclaim the good news to the whole creation”* (Mark 16:15). Ross (2009:3) writes that Edinburgh 1910 stands as a reminder to Christians that they have received good news and their task is to share it with the world around them. He adds that the Conference throbbed with this great purpose and lit a torch which has been carried forward as the evangelistic mandate and has been taken up by succeeding generations. Andrew Walls (Ross 2009:3) points out that the World Missionary Conference, Edinburgh 1910, has passed into a Christian

legend. It was a landmark in the history of mission; the starting point of modern theology of mission; the high point of modern Western missionary movement and the point from which it declined; the launch-pad of the modern ecumenical movement; the point at which Christians first began to glimpse something of what a world church would be like. Ross (:35) concludes that the 20th century has witnessed a vindication of a fundamental conviction of Edinburgh 1910: that the good news of Jesus Christ can take root in every culture across the world and produce fruit in church and society everywhere.

In fact, Mission Mobilisation has been considered to be a process run by mission organisations or individuals known as mission mobilisers with a purpose to get church members involved in the task of World Evangelisation. They pursue their vision by getting a team of church members to commit to a short term mission trip, financial support for missionaries, praying for missionaries or sending a willing member to mission. Winter (1995) proposes to identify a prime mover in Mobilisation--namely, that the "frozen church" unfreezes when God kindles a fire in the hearts of at least one family and that family actually goes to the field.

2.2.2 Definition of the Concept Mission Mobilisation.

Armstrong (2006) writes "mission Mobilisation" is really just a shorthand way of referring to work that helps get people onboard, excited about, and involved in the Great Commission. Mission Mobilisation is motivating the church with a goal to get it actively involved in mission. Hence, Church Mission Mobilisation is intentional,

proactive, and catalytic mentoring of inquiring mission explorers. It is a process that seeks to get a church or individuals from “here” to “there” by addressing needs related to their personhood, their processes, and their pathway into global assignment. It includes but is not limited to educating, inspiring, developing, nurturing, coaching, and directing mission goers toward productive cross-cultural ministry.

2.3. WHY CHURCH MISSION MOBILISATION?

A revitalised zeal must be evidenced in church programs in order to transform Christians into active soul winners. In his article “How to mobilize your church for world missions”, Reesor (2000) says that global missions must permeate every facet and phase of church life. It must not be a segmented “program” or just one of many programs of the local church. The work of mission which has been committed to the church means carrying out Matthew 28:19 and 20: "Go ye therefore and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things whatsoever I have commanded you," or Acts 1:8: "Ye shall be my witnesses both in Jerusalem, and in all Judea, and Samaria, and unto the uttermost parts of the earth. Verwer (2000:64) has to say that if we are going to see the world evangelised, we are going to have to see some major steps forward in the Mobilisation of the whole church. And, Verwer (:68) argues that Christians must

take ownership of world missions. He adds that taking ownership means prayerfully developing goals and aims (:69). Beals (2001:1) writes that his ministry goal was to enable a congregation to become fully mobilised for mission outreach and to create a model that would enable every congregation to discover its own effective cross-cultural ministry. Beals supports his goal by the argument that our biblical imperative is to make Christ fully known in a way that is both understandable and culturally responsible and relevant. Mission is not supposed to be one of the church's many programs, but to be its top priority.

Mission Mobilisation exists for the purpose of mobilising volunteers, connecting resources, and developing worldwide networks of mission engagement. Winter (1995) states: "*Mission Mobilisation activity is more crucial than field missionary activity*,"..."Wouldn't it be better to awaken one hundred sleeping firemen than to hopelessly throw your own little bucket of water on a huge fire yourself? He also argues that all aspects of local church Mobilisation comes into focus when one family in a congregation gives up what it is doing for what God is doing across the world. Essex (2011:75) writes that criteria on which a church should measure its accomplishments is not how many new names are added to role, or how much the budget is increased, but rather how many Christians in the congregation are actively winning souls. He adds that it is imperative to ask the question, "Are those that have been won, winning others?" if not, the leadership of the church must train its members to do so. Pastor Mike Stachura (Essex 2011:75) states that the

mark of great church is not its seating capacity, but its sending capacity. Essex goes on to advise pastors to: a) From the pulpit, encourage obedience and involvement in the great commission and b) Give official blessing because Smith (Essex 2011:75) said: “*Any church that is not seriously involved in helping fulfil the Great commission has forfeited its biblical right to exist.*” This point is supported by Ted Morley (Essex 2011:75) who says that a congregation that is not deeply and earnestly involved in the worldwide proclamation of the gospel does not understand the nature of salvation.

The necessity of Mission Mobilisation can be justified by:

1. The role of the Church in the mission of God (*Missio Dei*)
2. The Mission of the Church
3. The Purpose of the Church

2.3.1 THE ROLE OF THE CHURCH IN THE MISSION OF GOD (*MISSIO DEI*)

a. The mission of God (*missio Dei*)

The *missio Dei* is a Latin Christian theological term that can be translated as the "mission of God," or the "sending of God." Mission is understood as being derived from the very nature of God (Wikipedia, Kiyovu 2010:49). It refers to God's work through the work of the church. So the church's mission is a subset of a larger whole mission that it is both part of God's mission to the world and not entirely of God's work in the world (Kiyovu 2010:49). Bosch (1991:10) defines *mission Dei* as

God's self-revelation as the One who loves the world, God's involvement in and with the world, the nature and activity of God, which embraces both the church and the world, and in which the church is privileged to participate. Tom Steffen and Lois McKinney Douglas (Ducker 2008: 1) refer to *missio Dei* as "the idea of God's nature and expression extended to and stamped upon the world. God the Father sends God the Son who sends God the Holy Spirit; all three send the church." It is this Trinitarian basis of mission that should form the foundation of any understanding of *missio Dei* (Engelsviken 2003:483).

Referring to the background God's mission, Bosh (1991:389) writes:

During the past half a century or so there has been a subtle but nevertheless decisive shift toward understanding mission as God's mission. During preceding centuries mission was understood in a variety of ways. Sometimes it was interpreted primarily in soteriological terms: as saving individuals from eternal damnation. Or it was understood in cultural terms: as introducing people from East and the South to the blessings and privileges of the Christian West. Often it was perceived in ecclesiastical categories: as the expansion of the church (or of a specific denomination). Sometimes it was defined salvation-historically: as the process by which the world—evolutionary or by means of a cataclysmic event—would be transformed into the kingdom of God. In all these instances, and in various, frequently conflicting ways, the intrinsic interrelationship between christology, soteriology, and the doctrine of the Trinity, so important for the early church, was gradually displaced by one of several versions of the doctrine of grace.

Continuing in the same line of thought, Engelsviken (2003:483) says that in this mission of God, God is both the sender and the one being sent. This accounts for the Trinitarian structure of the *missio Dei*. "The highest mystery of the mission out of which it grows and lives is: God sends His Son, Father and Son send the Holy

Spirit. Here God makes Himself not only the One sent, but at the same time the content of the sending.

However, there is a persistent disagreement on the precise definition of *missio Dei* by Missiologists of different traditions. Ducker (2008:3) has the view that the usefulness of the term *missio Dei*, and its continuing relevance in Missiology, surely depends on its being properly defined when being used. Missiologists must state their positions carefully. As long as such care is taken, it is possible for us to live with differences of interpretation, just as 'society,' 'power,' or 'justice' may each mean different things to different people.

b. The role of the Church in the mission of God (mission Dei)

Having considered the definition of *missio Dei*, we turn to look into the role of the church in *missio Dei*.

In his article "the Missing ingredient in world evangelization", Willie Crew (1997) says: "trying to do missions without local church participation is like baking a cake without baking powder. Crew also points out that we will never complete the job of world evangelisation unless we make the local church the senior partner in mission. This truth is justified by the concept of "mission Dei". Although being interpreted in different ways by scholars, the truth remains that the Church plays a key role in God's mission (*mission Dei*).

In his article on “*missio Dei*: the understanding and misunderstanding of a theological concept in European churches and missiology”, Engelsviken (2003:481) refutes the idea of making the church the starting point or the final goal of mission, as 19th-century Missiology tended to do. He points out that *Missio Dei* “has been used by Missiology... as a comprehensive concept that includes almost everything the church is supposed to do, or, even more, what God is doing...” Bosh (1991:390) argues that the *mission Dei* concept in the new image of mission is not primarily an activity of the church, but an attribute of God. God is a missionary God (cf Aagaard 1973:11-15, Aagaard 1974:421). Supporting the same view, Moltmann (in Bosh 1991:390) writes: “it is not the church that has a mission of salvation to fulfil in the world; it is the mission of the Son and the Spirit through the Father that includes the church”.

Ducker (2008:5) contends that although the church certainly is not the only agent or arena of God’s mission – does have a special position or status within the *missio Dei*. The foundation of this opinion is John 20:21, where Jesus commissions and empowers the Disciples: “again Jesus said, “Peace be with you! As the Father has sent me, I am sending you.”” This commissioning affirms something unique and purposeful for followers of Jesus Christ. The Church’s task is specific and divinely mandated. Consequently, the Church cannot be seen as just one of several different arenas where God is at work; its status is more privileged and its responsibility more elevated. That responsibility includes sharing the Gospel of Jesus Christ with people of all nations; but it also includes recognising where God

is at work through 'secular' or non-church forces and discerning where it must participate and encourage. Nyasulu (2004:19) argues that an over-emphasis on the divine task of mission poses a danger to the whole concept of mission, because in so doing, human responsibility disappears. Practically speaking, mission is not only God's task – *it is also the task of the church*. God provides everything for His mission, but the church is there to implement it. In fact, God does not save people in isolation; He uses the Church that is an assembly of believers (born again) in Jesus Christ or people that has given their lives to Jesus Christ and dedicated themselves to his work.

The church is very instrumental in the fulfilling of God's mission. Bosh (1991:390) underlines that Mission is thereby seen as a movement from God to the world; the church is viewed as an *instrument* for that mission (Aagaard 1974:423). The believe that the mission of God (Missio Dei) takes place in ordinary human history, not exclusively in and through the church can sound contradictory as it pre-empt the ideal of Church purpose of existence. Hebert (Shepherd 1972:30) has this to say: "not all acts of God which are related to the world are mission – only the sending of the Son and the Holy Spirit (the structures of which were performed in God's election of Israel) and the consequent sending of the Church into the world for its salvation. If the concept of *mission Dei* is strictly conceived as the sending of the Son (and the Spirit) and as the order God-Church-world is justified, as long as it is kept in mind that God acts in the world in a *saving* way exclusively through the

Gospel proclaimed by the Church. And Bosh (1991:391) writes that after having stated that the church is missionary by its very nature, since “it has its origin in the mission of the Son and Holy Spirit”, the Council’s *Decree on Mission* (referring to the second Vatican Council in 1962-65) defines missionary activity as “nothing else, and nothing less, than the manifestation of God’s plan, its epiphany and realisation in the world and history. Hence, Vicedom (1965:5-6) says that "The mission, and with it the church, is God's very own work". Both the church and the mission of the church are "tools of God, instruments through which God carries out His mission. And, Scherer (Bosh 1991:391) argues that in its mission, the church witnesses to the fullness of the promise of God’s reign and participates in the ongoing struggle between that reign and the powers of darkness and evil.

Therefore, church Mobilisation is needed to enable the church to understand and get involved in the *missio Dei* as it plays its role of an instrument to implement God’s mission on earth (the task of world evangelisation).

2.3.2 THE MISSION OF THE CHURCH

Regarding the issue of the mission of the Church, Dayton and Fraser (1980:56) write: “if there was an era when a consensus existed as to the mission of the church, it has long since passed”. And, they argue that to develop a theology of evangelisation or even a theology of the mission of the Church cannot be done simply by appealing to the consensus of the scholars or even the practitioners of

evangelisation. A verifiable diversity exists and must be acknowledged from the outset, even if it is not possible to give a fair or in-depth treatment of the range of options. The precedent gives us cause to describe the mission of the church in the present study by considering the views expressed by different scholars and practitioners, not intending to merge their sense of understanding on the subject but revoking the simple truth of Salvation and establishment of the Kingdom of God. Dayton and Fraser (:58) have to say: *“the church’s mission is its participation in and cooperation with what God is graciously doing redemptively here on the earth.* It is to be a sign of the presence of the Kingdom in word and deed”. They propose that to express and define the essence of the mission of the church is to delineate the Missio Dei (Vicedom,1965) which is also defined as the Kingdom of God and the integrating aim of mission (:64).

In one of his missionary mottos, Oswald J. Smith (1959:125) states “The mission of the church is missions”. And Couturier (1960:ix) in his book on the “Mission of the Church”, writes that the mission of the Church is to preach the Gospel to every creature, to establish the Kingdom of God where it has not yet penetrated or where it has not been fully developed, and to make divine life accessible to new peoples by translating the message of the eternal Word into their language and culture. And Newbigin (1995:20) supports Couturier’s view as he says: “the mission of the church is in fact the church’s obedient participation in that action of the Spirit by which the confession of every new people, each in its own tongue”. And,

Thomas Schirrmacher (2006:3), in his article on “Biblical reasons for Evangelical missions, proposes that the mission of Christ’s church is rooted in God’s original sending of Himself into the world as a missionary (Missio Dei). He adds, the New Testament sees the sending of the disciples (the apostles) as the direct continuation of God’s sending of Christ (Mt. 10:40, Mk. 9:37, Luk. 10:16, Acts 3:20, 26; Jn. 3:17) and of the Father and the Son sending the Holy Spirit (Jn. 14:26, 15:26, Luk. 24:49). In John 17:18, Jesus says, “As You sent Me into the world, I also have sent them into the world. Then, In John 20:21, he addresses the disciples personally, “As the Father has sent Me, I also send you“. And Schirrmacher (:4) concludes that God the Father sends His Son and His Spirit as the first missionaries. The church carries on this task through world mission. This is the reason for the existence of the New Testament church. Christian missions are rooted in the triune God and in His sending of Himself. With the same purpose to define the mission of the church, the Orthodox theologian Ion Bria begins his book ‘Orthodox Perspectives on Mission’ with a chapter “The Importance of Trinitarian Theology” and writes:

“The mission of the Church is based on Christ’s mission. A proper understanding of this mission requires, in the first place, an application of Trinitarian theology. Christ’s sending of the Apostles is rooted in the fact that Christ Himself is sent by the Father in the Holy Spirit (John 20:21-23). The significance of this scriptural assertion for the concept of mission is commonly recognized, but the Trinitarian theology, which is implied in it, deserves more attention than it normally receives. Trinitarian theology points to the fact that God is, in God’s own Self, a life of communion and that God’s involvement in history aims at drawing humanity and Creation in general into this communion with God’s very life. The implications of this assertion for understanding mission are very important: mission does not primarily aim at the propagation or transmission of intellectual convictions, doctrines, moral commands, etc., but at the transmission of the life of

communion that exists in God. The 'sending' of missions is essentially the sending of the Spirit (John 14:26), who precisely manifests the life of God as communion (1 Cor. 13:13)."

Newbigin (1995:2) says that more and more Christians of the old churches have come to recognise that a church that is not "the church in mission" is not church at all.

Passionate about mobilising the church for the task of world evangelisation, Pope John Paul II (1990) argues that the mission of Christ the Redeemer, which is entrusted to the Church, is still very far from completion. As the second millennium after Christ's coming draws to an end, an overall view of the human race shows that this mission is still only beginning and that we must commit ourselves wholeheartedly to its service. It is the Spirit who impels us to proclaim the great works of God: "For if I preach the Gospel that gives me no ground for boasting. For necessity is laid upon me. Woe to me if I do not preach the Gospel!" (1 Cor 9: 16)

2.3.3. THE PURPOSE OF THE CHURCH

Fairchild (No date) writes that the purpose of the church is two-fold. The church comes together (or assembles) for the purpose of bringing each member to spiritual maturity (Ephesians 4:13). The church reaches out to spread the love of Christ and the gospel message to unbelievers in the world (Matthew 28:18-20). This is the Great Commission. So, the purpose of the church is to minister to believers *and* unbelievers.

The church, in the real sense, is important because it is the main vehicle through which God carries out his purposes on earth. The church is the body of Christ—his heart, his mouth, his hands and feet—reaching out to the world. In 1 Corinthians 12:27, Paul declares: *“Now you are the body of Christ, and each one of you is a part of it”*. (NIV). Therefore, the supreme task of the Church is to evangelise the world (Smith 1959:24).

The power of the Holy Spirit was given to the Early Church to reach the known world for Christ. The final and most important instruction that Jesus gave to the Church was: *“Ye shall be witnesses unto Me both (simultaneously) in Jerusalem, and in all Judea and in Samaria and unto the uttermost part of the earth”* (KJV). This statement is a pattern for the church today: Jerusalem represents its town or city, Judea its country, Samaria the neighbouring countries and the ends of the earth represents countries further afield.

Matthew 24:14, states that the end will only come when the gospel of the kingdom has been preached as a witness to every nation on earth. The word “nation” here means ethnic group and not a political nation. Willie Crew (No date) argues that if the return of Jesus is imminent, then the task of world evangelisation and missions must be of utmost importance. The devil will therefore do everything to distract the Church from this purpose in order to delay his own final downfall.

He will try to keep it bogged down in its “Jerusalem”. In the gospel of Mark 16:15, Jesus told the Church to go into the entire world and preach the gospel.

Therefore, the Great Commission is a call to go and not a call to stay. Every Christian should be involved in going, preparing to go or in helping others to go. If not, the Church will develop a maintenance mentality and a great deal of ministry will be concentrated on a few people. Paul said in the book of Romans, “I have made it my aim to preach the gospel, not where Christ was named, lest I should build on another man’s foundation”. In some unreached countries, there is such a hunger for the Word of God but so few to proclaim it. Consider that over 90% of Christian workers work among the already reached while the remaining Christian workers work among the 2,3 billion unreached people of the world (Winter and Koch 2009:543).

The purpose of the church is to worship God and make disciples and send them to “the ends of the earth” (John 20:21; Acts 1:8) that all may know the Lord and worship Him. The church should focus on Mobilisation to fulfil the Great Commission.

2.4. HOW IS CHURCH MISSION MOBILISATION DONE?

Beals (2001:54) argues that mission awareness is better *caught* than *taught*! He advises surrounding the congregation with opportunities for mission challenges. It

is good to use the creativity from every sector of the church's life to keep mission in the forefront of our interests and activities.

Reesor (No date) says that Mission Mobilisation will require a change in how the local church thinks about world missions and its role in it. In order to give rise to local church Mission Mobilisation, it is imperative that leaders have a clear understanding of generational perspectives, empower their members' giftedness, and encourage a new perspective of partnership in missions rather than one of solely financial support. The researcher believes that this is a paradigm shift that needs to be developed. The understanding of general perspectives capacitates church leaders to make mission interest and involvement accessible to all as suggested by Beals (2001:54). They must surround and saturate the congregation with information, reports, personal witness, and consciousness-raising reminders that will assist every member to *think* mission. And, the idea of mission being made accessible to all is supported by Van 't Slot (2000:90) he argues that the great commission was never given to a few but to all of Christ's disciples.

Van 't Slot (:118) emphasises that mission awareness must not only be aimed at a short-term objective but rather at long-term goal of real involvement...when we want to bring missionary task-involvement to the local church, we must aim at the active involvement of each individual member, on whatever level of commitment. And Willie Crew (No date) had to say: *"The call to God's missions does not come to those who passively wait for something to happen"*. He added, to say: *"Here I am,*

send me!" over and over each week will not necessarily launch you into missions. Active steps must be taken to become involved. Global missions must permeate every facet and phase of church life. It must not be a segmented "program" or just one of many programs of the local church. We believe that for too long we have segmented outreach, evangelism and missions in the local church

From the current western concept of MM, the practical steps of Church Mission Mobilisation includes: a mission conference, a short term mission outreach, preaching on mission and a mission presentation including the field report and testimonies.

2.4.1 Mission Conference

While it is true that many churches place unrealistic expectations on mission conferences that attract a small minority of church members, traditional mission conferences can be an effective means of introducing mission to the non-involved members (Beals 2001:55). Beals (:55-6) adds that the more focused the conference, the more effective it will be in communicating the results you wish to achieve.

Beals (2001:56) lists some of the focus that the conference can have:

- Mobilise prayer resources so that prayer might undergird all of your mission programs and missionaries;
- Mobilise lay volunteers for local and global mission involvement;

- Mobilise financial resources to undergird missions and missionaries;
- Mobilisation skill resources by helping lay participants identify those personal skills that will support your planned mission activities.
- Short or long term mission outreach, raising funds for missions, raising a team of prayer warrior for mission etc.

Beyond these elements enlisted above, there is also the issue of adopting a people group for the church to get involved with. Dayton and Fraser (1980:96) write that the selection of people to evangelise is also related to actual evangelisation needs. While it is true that all humans need Christ, not all live in contexts where they have an equal opportunity to hear about Him and discover who He is. The people who are to be evangelised are like the soil in which the farmer of Jesus' parable (Matthew. 13:1-23) sows the precious seed. Not all soil or peoples are alike (Dayton and Fraser 1980:111). This justifies the use of language such as least reached people group (LRPG), also known as minimally reached peoples (Dayton and Fraser 1980:97), unreached people group (UPG), hidden peoples and initially reached. Van 't Slot (2000:103-104) comments that there are 1000 Evangelical churches for every unreached people, so if we all adopted a people, the world would be reached very quickly. Adopting a people can motivate others in your church for the first time.

2.4.2 SHORT TERM MISSION

With its diverse range of practical hands-on experiences, short-term mission is seen as an effective tool in assisting any congregation, small or large, to fulfil its unique role in the Great Commission...These short-term mission experiences will greatly expand the mission vision of your congregation, and because of the excitement generated by personal involvement in mission outreach, the congregation's resources available to do mission will likewise grow (Beals 2001:138-39).

The short term Mission is viewed by Van 't Slot (2000:98) as going out, see what it's like, learn about the culture, exercise evangelism and team work. Through this process many young men and women end up getting involved in mission for a long term. The leaders in local churches must provide practical implementation or avenues of involvement for people to use their gifts, abilities, and resources for this global cause (Reesor, 2000). Reesor insists that they must challenge people for their global responsibility and then provide creative, contemporary, cutting-edge opportunities for them to be involved.

The short term mission trips of the church can be coordinated to support missionary's ministries (Fung 2011). Bob Sjogren (Raymo 1996:145) states that in the Bible, stories tell how God used short-term missionaries to deliver His message. Some went on to become long-term missionaries. Others were called only for a specific project. God has been using short-term, cross-cultural workers for a long time. And He goes before His servants—just as He went before Jonah,

the twelve apostles, the seventy-two disciples, and Philip – preparing hearts to receive His word. And James Engels (Raymo 1996:145) has to say: “our goal in short-term missions is to build motivate continued involvement”. In no way does this contradict the words of missionary statesman Bishop Stephen Neil who stated 30 years ago that, ‘We want missionaries who will lay their bones here.’ We see short-term service as a strong potential stepping stone to this kind of sacrificial involvement.”

We can understand as per all these scholars that short-term mission plays a key role in getting the church mobilised and involved in mission.

2.4.3 PREACHING ON MISSION

Reesor (2000) says that if we approach Mobilisation without a proper scriptural understanding of God’s heart for the world and his global cause, it will never be a priority in the local church. We must preach and teach the global heart of God which is the basis for global mission in the local church. Reesor adds we must work toward these truths becoming part of every believer’s philosophy of life and ministry. And so, embracing these truths and making them part of who we are will change the way people view life itself. It will certainly change the way they see themselves as a vital part of God’s global cause.

It is the role of leaders to teach people their worth for God because every believer, no matter the age, is important to God and useful in His kingdom cause. Hesselgrave (1996:28) has to say: it must be admitted that when it comes to the

world mission of the church, all too often pastors and leaders of our congregations leave the task of instructing and challenging God's people to others". The believers must be challenged regarding their vital role in his kingdom, and provide avenues of involvement as a practical expression of their gifts, abilities, and resources in His global cause. In the same view, Rev. Dr. Lawrence Fung (2011) in his article "the Pastor' role in mobilising the local church for world mission Part1" says: "the Bible calls pastors to equip the saints to fulfil the Great Commission of making disciples of all nations".

2.4.4 MISSION PRESENTATION AND REPORTS

Norm Howell (No date) writes: "after going on a mission trip it is imperative that the team prepare a report to give to their churches". In Acts 14:27 the Apostle Paul, after finishing his first mission trip, went back to the church and gave them a report.

To avoid the presentation becoming boring, Norm Howell suggests seven steps for giving a mission presentation which includes: 1) making it visual, 2) good quality, 3) with clear message, 4) honest, practical and relevant, 5) personal and inviting others to join, 6) within the allocated time and finally 7) Evangelistic.

2.5 WHO DOES CHURCH MISSION MOBILISATION?

CMM is done by Mission Mobilisers. Van 't Slot (2000:95) defines mission Mobilisers as those who channel key-resources, training and vision for World

Evangelisation to the Body of Christ. They can be positioned in a local church or a para-church organisation such as a mission organisation. In the case of the local church, Reesor (2000) underlines that the pastor is the key influencer in the local church for the cause of global mission and must, in cooperation and in concert with the church leaders, lead the way to mobilise the local church. And, Steve Shadrach (No date) refers to Mission Mobilisers in the simplest terms as one who multiplies, disciples or mentors in mission. Jesus Christ was a mobiliser. Steve Shadrach calls our attention to taking a close look at some of the things Jesus Christ did and did not focus on:

- 1) He didn't focus on planting churches,
- 2) He didn't focus on evangelism,
- 3) He didn't focus on theological education.

Instead, Jesus focused His ministry on the big picture more than anyone around Him. His focus was to mobilise others who would carry on beyond Him. While we definitely need to have people who are "on the front line," we must also have a focus on reproducing our lives and vision in others. If we have the foresight to build a strong core here and now, it will have an exponentially greater impact down the road—launching tens of thousands of prepared missionaries to the ends of the earth.

2.5.1 Para-church organisations (Mission Societies)

Crew (No date) argues that mission organisations can assist the local church in becoming involved in mission. Likewise Peters (1972:224) in dealing with the missionary society as the sending agency, writes that many congregations (local churches) exercise their prerogative through denominational agencies, others prefer an interdenominational sending organisation, while some congregations prefer to act directly as the sending agency. Peters (:229) indicates that mission societies are institutions, or accidents of history, called into being by churches or individuals to serve an urgent, divine mission in this world. They have tremendous functional significance for the ongoing of world evangelism and church expansion. Then Peters draws our attention to its origin as though none biblical. Therefore, they are not of necessity permanent forms of Christian manifestation. But, Peters (1972:229-30) contends that as long as the church is alive and alert and as long as world evangelism will remain an ordered movement, there will be a place for mission organisations and societies.

2.5.2 Local church

In the book of Matthew 28:19, the Bible reveals the last message of Jesus to the disciples where He commissioned them to mission. “Go and make disciples...” This is the mandate of the church. The view of most mission mobilisation agencies is that the Great Commission is to be accomplished by the Church. Reesor (2000) writes that in order to make our local congregations into mobilisers, we must teach believers in the local church to understand God’s global plan, motivating

them to a loving response to God's Word, and providing opportunities for them to use their gifts, abilities, and resources individually and corporately to accomplish His global plan. In his article "*A Fresh Perspective on Mobilizing the Church*" Reesor (2000) writes that the church must intentionally develop a corporate purpose, corporate strategy, and thus a corporate personality related to God's global cause. In other words, missions must be who you are as a church, not just what you do. Mission must be your church's personality, not just a program. Mission must be the mission of the church! Beals (2001:138) agrees that Christ's commission is for the *whole* church to take the *whole* gospel to the *whole* world. Every member is called to participate in mission; therefore, we need to provide a broad range of opportunities. Reesor (2000) sustains that Global missions must permeate every facet and phase of church life. It must not be a segmented "program" or just one of many programs of the local church. Rev. Dr. Tom DeVries, in his development of the program for *Mobilizing Leaders for Mission and Ministry*, states "the vision of the church as a maintained organization or as a covenant community in mission will determine our motivation for sending workers into the harvest. If we see the need as Jesus did in Luke 10, if we see the incredible potential for ministry that requires many, many more labourers, if we see the fields white for the harvest, how can we help but respond with a willingness for raising up, equipping, and sending out as many workers for the harvest as possible".

2.5.3 The Use of Slogan to mobilise churches

Through the process of Church Mission Mobilisation, many mission mobilisers have developed quotations that are wildly used in churches for the goal of enthusing and activating the passion for mission across the world. They are most used in CMM presentations including books that are written on mission. For the sake of my study, I took the liberty to record in the following, some slogans compiled by Prof. Culbertson (No date) which will support some of my arguments in this study. There are following:

"The Great Commission is not an option to be considered; it is a command to be obeyed" - Hudson Taylor.

"No one has the right to hear the gospel twice, while there remains someone who has not heard it once." -- Oswald J. Smith.

"Someone asked: will the heathen who have never heard the Gospel be saved? It is more a question with me whether we -- who have the Gospel and fail to give it to those who have not -- can be saved." -- Charles Spurgeon. "Go, send, or disobey." -- John Piper.

"The command has been to 'go,' but we have stayed -- in body, gifts, prayer and influence. He has asked us to be witnesses unto the uttermost parts of the earth ... but 99% of Christians have kept puttering around in the homeland." -- Robert Savage, Latin American Mission

"Believers who have the gospel keep mumbling it over and over to themselves. Meanwhile, millions who have never heard it once fall into the flames of eternal hell without ever hearing the salvation story." -- K.P. Yohannan, founder of Gospel for Asia Bible Society.

"A congregation that is not deeply and earnestly involved in the worldwide proclamation of the gospel does not understand the nature of salvation." -- Ted Engstrom.

There are two ways that we can understand these quotations: 1. as slogans, in a sense that they are just statements used in missions gathering and presentations without real purpose or they can be viewed as 2) a Mobilisation tool to remind the church of its primary call and responsibility and to see it actively responding to the

call of mission. Therefore, I prefer considering them as tools (for CMM) to get the church involved into the task of world Evangelisation.

2.6 CONCLUSION

In conclusion to this chapter, we define Church Mission Mobilisation as a process through which the whole church is enthused and motivated to get involved in mission. It is done for the purpose of aligning the church with its role in the *missio Dei*, the purpose and mission of the Church. CMM is carried out by means of preaching missions, mission conference, short-term outreach and mission presentation and through para-church organisations (like mission organisations).

Throughout the existing literature, there is no clear contextual approach toward Mission Mobilisation. Ross(2009:35) announces that the good news of Jesus Christ can take root in every culture across the world and produce fruit but did the vindication of the fundamental conviction of Edinburgh 1910 deal with the cultural aspect of Mission Mobilisation. This gape justifies the need for the current study on Church Mission Mobilisation: the case of World Mission Centre in the Niassa province of Mozambique.

CHAPTER 3 A GENERAL OVERVIEW OF WORLD MISSION CENTRE (WMC) AND ITS MISSION MOBILISATION STRATEGY

3.1 INTRODUCTION

This chapter explores the historic background and processes information regarding the World Mission Centre's Church Mission Mobilisation approach and justifies the researcher's choice to produce an academic work with reference to it.

Using a descriptive approach, the chapter gives us an understanding of what is WMC and the strategy used for Mission Mobilisation.

3.2. BACKGROUND

The World Mission Centre is a mission organisation registered under section 21 which exists to motivate and mobilise local churches into direct involvement in missions. Through innovation and partnership with the international church, World Mission Centre seeks to influence the unreached people groups of the world for Jesus Christ.

Established in South Africa in 1989, World Mission Centre has challenged the local church to be more focused and more united in fulfilling her mandate of missions. Its motivation is for the church and her efforts to be concentrated on forming partnerships to reach the lost. World Mission Centre's goals are to design, test and implement innovative, cutting-edge, mission's strategies.

The World Mission Centre was involved during the 90's, together with a few partners, in the establishment of some of the most dynamic mission awareness projects in South Africa. Among these was the formation of the Southern African Mission Association (SAMA), which led to establishing the Love Southern Africa (LSA) process and made a massive impact in the mission fabric of South Africa. After this, came project 'People Reaching People (PRP) which pulled together 38 local churches in Pretoria alone and fed over 7000 people every month for over two years. The process of PRP project was to successfully bring in partnership a local church from a privileged community and a local church from an underprivileged community with the goal of bringing together people from different backgrounds in the love of the Lord Jesus.

3.3 VISION

World Mission Centre vision is to mobilise, enthuse and inspire the body of Christ (Church) to get involved in the task of world evangelisation (missions).

3.4. PROJECTS

Throughout the years, WMC has initiated different projects that have had a great impact in South African churches and many other churches across the world. The following are some of the projects:

3.4.1. Gospel Taxi Club (GTC)

This project most known as GTC in the taxi industry, networked many churches and individuals in reaching out to the thousands of taxis and millions of commuters who travel on the South African roads every day. It has also offered much needed safety tips to the industry. The annual GTC Easter outreaches have presented the Gospel to countless commuters. The Gospel Taxi Club is a profoundly simple strategy that has proved to reach thousands of people during the Easter weekend. Easter in South Africa is a time when many churches have gatherings and conferences. The most significant of all is the ZCC meeting in Polokwane which has up to 2 million people attending. Thousands travel from all over Southern Africa to attend these meetings. It is an ideal time to reach them with the message of Christ on the Gospel Taxi Club CD.

3.4.2. Missionary Apprentice Program (MAP)

WMC developed a network of mission training schools called Missionary Apprentice Program (MAP). Through this process around 500 short term missionaries were trained in the Southern African region in one year.

3.5. STRATEGY

It is impossible to think about the people that one intends to reach without thinking about how to reach them. It is just as impossible to disassociate the people who might reach them from the means and methods that might be used. Though the process of reflection and answering a series of questions, one can accumulate enough data to plan an initial strategy, to make a preliminary

statement as to the overall approach one would use to reach a certain people (Dayton and Fraser, 1980:312). This is true with WMC; after many years of doing different things with the purpose to mobilise churches for the task of world evangelisation, World Mission Centre initiated a strategy called: "**Gateway Strategy**" which is object of our study in the current chapter.

3.5.1 GATEWAY STRATEGY

The Gateway Strategy was conceptually birthed in 1990 by the World Mission Centre team. In his book *"the Gateway Strategy, in pursuit of a strategic comprehensive Local Church driven missions network"*, Willie Crew (No date) writes:

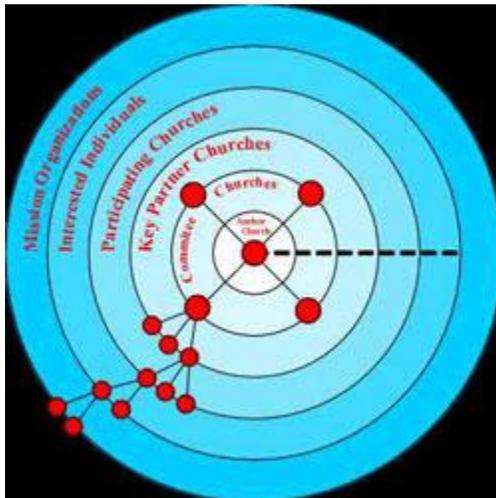
In striving to understand how the task of world evangelization could be completed, we have realized that the missing ingredient is virile, mobilized local churches that are prepared to take responsibility for missions. The resources for reaching the world for Christ are found within the local church all over the world.

The Gateway Strategy is a process that promised to have the most far-reaching effects in exporting the Gospel from South Africa to many nations around the world. Here, the World Mission Centre established Hubs (partnerships of local churches in Southern Africa) and created Gateways (influential agencies and individuals who are sympathetic towards the Gospel and who live among the unreached people groups). Through this strategy, there is a partnership between the Hub and Gateway. The Hub operates through Gateways to evangelise the

unreached peoples groups of the world. In the year 2000, there were 500 churches involved in 26 Hubs. Through this unique partnership, churches were planted in 21 countries of Southern Africa, in the CIS (Russia), while leadership training was conducted in the Muslim world. This strategy has been duplicated in many regions of the world.

The heart of the Gateway strategy is the **Hub** comprising of local churches that are building committed relationships with one another and which are focused on a strategic vision in the Gateway region or country.

3.5.1.1 THE HUB - CREATING LOCAL CHURCH-DRIVEN "HUBS" THROUGHOUT THE WORLD



A hub is a network of churches focusing their mission efforts on a particular world region or country. Through such Hubs, resources are pooled, information is disseminated and efforts coordinated to eliminate duplication of the work done in a particular world region or country.

At the heart of the strategy is the local church. Bearing a conviction that the local church is the key to completing the task of world evangelisation, the World Mission Centre designed this unique strategy in order to establish an international, comprehensive, local church-driven missions network.

The success of these Hubs is dependent on two elements, namely committed relationships and strategic vision.

3.5.1.1.1 ANCHOR CHURCHES

In each Hub an Anchor church plays the leading role. This church takes the initiative in targeting a particular world region or country and runs with the vision for the Hub. It takes the lead in developing strategy and facilitating other churches or individuals within the Hub, to accomplish the vision. The anchor church also takes primary responsibility in the country for administering the process and growth of the Hub. It gathers together people who are interested in the given region or country and who are committed to build quality relationships with others.

3.5.1.1.2 COMMITTEE CHURCHES

The Committee churches assist the anchor church in planning strategies to accomplish the vision for the world region or country in question. They also assist the anchor church in making principal decisions. They share the responsibility of the anchor church by involving other churches in the network.

3.5.1.1.3 KEY PARTNER CHURCHES

Key Partner churches have their primary focus on the world region or country in question. These "partner churches" are actively involved with the anchor church and committee churches in sending missionaries and material support to the region or country. They also rally a prayer base for the region and actively plant churches and train indigenous leadership within the region.

3.5.1.1.4 PARTICIPATING CHURCHES

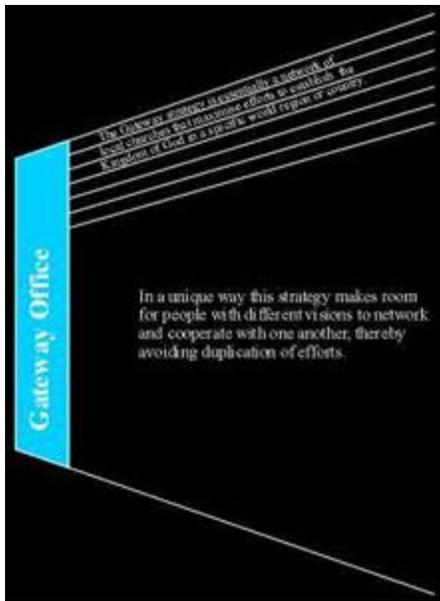
Participating churches have a primary focus on a different Gateway region or country. However, they also have a heart for the Gateway region or country in question and are involved to a lesser extent in this region or country.

3.5.1.1.5 INTERESTED INDIVIDUALS

Interested individuals are people in the body of Christ who are possibly not members of a mission minded church but who have a heart for a particular world region or country. These people are welcomed into the process and can become actively involved.

3.5.1.1.6 MISSION ORGANISATIONS

Mission organisations that have a clear understanding of the position of a local church in world evangelisation take up the role of gently enhancing the vision of the Hub without taking leadership. They are not involved in the logistics or administration of the Hub, but only operate in an advisory capacity.



The Gateway office is essentially a door through which a network of local churches from a particular country can enter in order to assist in the establishing of the Kingdom of God in a particular world region or country. Particular emphasis is placed on reaching the unreached peoples of the region and on mobilising the body of Christ within the region or country to the task of missions.

The network seeks to cooperate with indigenous leadership and, therefore, the strategy will differ from one region to another, depending on the need. The Gateway is not seen as the only method by which the church from a particular country can enter a world region or country. The network seeks strategic alliances with various churches or organisations which are doing a significant work in the area. It, therefore, has an open-handed approach to networking.

3.5.1.2 The GOAL of the Gateway strategy:

1. Reaching the unreached (those that are not reached with the Gospel of Jesus Christ) in the region.
2. Church planting among least reached or unreached people groups forms an important component of the strategy.
3. Leadership development: the enormous latent potential in the body of Christ needs to be developed through leadership training.
4. Mobilisation of the Church. Some of the world regions and countries defined in the Gateway Strategy already have strong, vibrant churches. The enormous task of mobilising the local churches in these countries cannot and must not be overlooked.

3.5.1.3 The Gateway office

A Gateway office is the "door" through which effective missions involvement is channelled from the Hub of churches. Each Gateway strategy differs, depending on the focus of the indigenous leadership and the need of the specific region or country.

Willie Crew argues that this model can be duplicated in any Gateway region. The ingredients for the success of such a venture are:

1. A biblical understanding of the task of the local church in world evangelisation,

2. A well-defined, focused strategy, and
3. Committed relationships among the Pastors who are involved.

3.6. STRATEGIC PARTNERSHIP

The Gateway strategy introduces the notion of strategic partnership of churches in the sending nation and churches in the receiving nations. This partnership involves anchor churches, committee churches, key partner churches, participating churches, interested individuals and Mission Organisations as described in the Gateway strategy. The relationship between the Hub (in the sending country) and the Gateway (In the receiving nation) makes it very strategic methodology.

The following paragraph illustrates the practical way the strategic partnership works.

3.6.1. Global Consultation on World Evangelisation (GCOWE'97)

This was one of the greatest examples of partnership and working together of different organisations and individuals. Global Consultation on World Evangelisation was hosted by World Mission Centre in 1997. This international conference brought together 4000 leaders from 135 countries to discuss the way forward in completing the task of world evangelisation. Working in partnership with ten international and ten South African coordinators, World Mission Centre successfully hosted an international discussion that is still bearing much fruit around the world. The most remarkable part of GCOWE'97 was the close

cooperation among ten Pretoria churches and 1085 volunteers of various denominational backgrounds whose cooperation made it such a success.

During GCOWE'97, World Mission Centre presented the result of their previous research carried out in the Southern African region. This research, revealed that 100 People Groups of this region were least reached with the Gospel. The result of this research was then published as a book with a title: "*the 100 Least Reached People Groups of Southern Africa – It can be done!*" The book includes descriptive information of each of the 100 Least Reached People Groups (LRPG) with maps locating their respective countries and region. The book was then used as a tool to motivate the local churches in South Africa and Southern Africa to take on the challenge of missions through the Gateway Strategy.

Since GCOWE'97, World Mission Centre has focused on mobilising churches, mission organisations, women's groups, pastors' fraternal from 100 South African towns, and intercessors to reach the 100 Least Reached People Groups (LRPG) of Southern Africa with the Gospel.

This focus has come as a consolidated effort of partnership between churches in a format of a project called **Project Focus**.

3.7. PROJECT FOCUS

The Goal of Project Focus was to plant a least one church among each of the 100 Least Reached People Groups in Africa, south of the equator, by the end of 2000.

During the year 2000, 3500 individuals and hundreds of churches were involved in this process. At the end of the year, 97 out of 100 unreached people groups had at least a church. These churches were planted through the combined efforts of many mission organisations, churches and individuals. The Project Focus included a five year process to grow and establish the newly founded churches.

3.7.1 Training for the 21st Century

Part of the Project Focus was the training of a special task team mandated to go to some of the hard to reach areas of the unreached People groups of Southern Africa. By the second half of 2000, World Mission Centre trained 483 missionaries in seven countries of Southern Africa, as well as in South Africa. This process of training birthed a curriculum that can be used anywhere in the world for the training of people for missions. This curriculum is called “Live School”.

3.7.1.1 Live School

The Live school is a curriculum developed by the World Mission Centre with the purpose to help train church planters. The Vision is to train thousands of people to be missionaries who live in places where they have no access to formal mission training.

The entire curriculum consists of 240 hours of video teaching which has been recorded using DVD technology. All that is needed is a classroom, lounge or church building, a TV set and a DVD player. Ideally a school will have 10 – 20 students enrolled at a time. The size of the school will, however, be limited by the number

and quality of the leaders available to operate the school. The content of the curriculum is presented by some of the best mission trainers in the world. The curriculum includes character development, biblical basis for missions, cross-cultural communication, community development and more. By using the Live School curriculum, the pastor of a church can provide his/her people with meaningful training.

Live School can be run in different formats, but a full-time resident 42-week school is preferred. This would have students in a classroom phase for 22 weeks and in a practical phase in the mission field, under the supervision of seasoned missionaries, for another 20 weeks. A non-resident school would have students who don't live together in community, but they would come to the school/venue every day. They would also go on the 20-week, mission outreach. In both formats, students will experience an hour of teaching, via the DVD, and then an hour of discussion related to that teaching led by the facilitator. Individually they will write one-page notes on each of the curriculum topics. Once they have handed in their notes and completed the outreach assignments, they will be considered to have completed the course.

3.7.1.2 The Importance of the Live School

In his article on *"Live school...mobilize local churches"*, Willie Crew, the founder and Director of the World Mission Centre says that the Live School passionately believes that the local church, in whatever form it is found ("For where two or

three come together in My name, there am I with them." Matthew. 18:20) is God's vehicle through which the Kingdom of God is established. He added that the Body of Christ is strategic in influencing the society in which it lives and the people among whom it lives and works. It is also strategic in fulfilling the Great Commission ("Go and make disciples of all nations, baptising them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you." Matthew 28:19-20). Often, however, local churches are not involved in what is called missions because they know little about it.

Crew argues that what church leadership may have been taught in Bible school or seminary has not adequately equipped them to understand neither their strategic role nor their responsibility. They are either afraid of it or prefer to do little or nothing about. In some cases, they take a leap of faith and appoint a missions committee, becoming so-called "churches with missions." Crew disagrees with this philosophy of "church with missions" which I refer in this study as a "Mission Minded Church"; thus he writes that this is not what the Lord had in mind; instead, He is seeking "mission churches," churches with the Great Commission in their DNA and existing to expand the Kingdom. These are more interested in the purpose of God than the next exciting fad to come along, enticing them in a new direction.

Crew believes that the "Live School" is set out to mobilise churches in an affluent

part of a country or region to partner with a church in a developing region or nation. The goal is to start a Live School in that lesser developed area. Sometimes, other local churches end up sending people to be trained or, during the outreach phase of the training, students are sent to work alongside other churches in other towns and villages. Crew argues that the Mobilisation of the local church, in effect, ripples out into the region as more and more churches become involved in evangelism, church planting and discipleship.

3.8 CONCLUSION

In Conclusion to this chapter, WMC vision of mobilising churches for the task of world evangelisation is best implemented in its strategy known as the Gateway strategy which encloses strategic partnership, training, and reaching of the unreached people groups through the efforts of local churches.

The study of WMC background and strategy reveals a track record of not only South Africa as a beneficiary country but many other nations across the world. Therefore, being a strategy tested in many nations, it deserves some particular attention and academic research. But, for the purpose of delimitation of time and space, this research will be only limited to the implementation of the strategy in the Niassa Province of Mozambique.

CHAPTER 4 WMC MISSION MOBILISATION STRATEGY IN THE NIASSA PROVINCE OF NORTHERN MOZAMBIQUE FROM 2007 TO 2010.

4.1 INTRODUCTION

Having in mind that the purpose of this chapter is to narrate the mission Mobilisation strategy in the Niassa Province of Mozambique, it is paramount to first understand the background of the WMC involvement in the Niassa Province of Mozambique and the motives for the Gateway strategy in this specific region. This background gives the researcher a prospective for an analysis to be conducted in the next chapter.

4.2 BACKGROUND

From 1994 to 1997, WMC conducted some research (which led the publication of the Book: *The 100 Least Reached People Groups of Southern Africa, It Can Be Done*) amongst the 22 countries of Southern Africa with the purpose to evaluate the state of the Gospel in the Southern African region.

This research reported that there were 100 people groups in the region that were least reached with the Gospel. Amongst these 100 Least Reached People Groups (LRPG) were 8 from Mozambique including Koti, Makhuwa, Makonde, Mwani, Nantempo, Ndau, Sangage and Yao.

In the effort to reach the 8 LRPG of Mozambique, WMC launched a series of Mission Mobilisation Conferences in different regions (provinces) of Mozambique with the goal of mobilising the local Mozambican churches to reach the LRPG in their surrounding regions.

4.2.1 Implementation of Gateway strategy in the Niassa Province

It was in August 2006 that the WMC team travelled to Pemba (capital city of Gabo Delgado Province of North-East part of Mozambique) for a Mission Conference. While in Pemba, the WMC team resided on the “Walkabout” yacht, a boat that was to serve them as home for the next seven days. The town of Pemba is situated approximately 240km from the border of Tanzania.

During their time on the Yacht, the team decided to sail to the surrounding villages



inhabited by the **Mwani** People Group which is one of the 8 LRPG of Mozambique.

Guided by a local Pastor (Afonso) and the yacht skipper (Paul), the team sailed to

Mikindani (a village situated at 2 hours sail from Pemba). Here the team discovered that there had never been a church planted there and there had been no previous evangelistic activities found. The team sailed further north to the Situ lodge which is about 35 km north of the town of Pemba in Mozambique. This empty lodge gave them easy access to the Quirimba Islands where a vast number of Mwani people were living. Here, the team was again shocked by the non-existence of a church or evangelistic activities. The following pictures indicate the visit of WMC team in the villages.

These discoveries by the WMC team were used to motivate the local churches of Pemba to look at the challenge around them: the people groups that still need the Gospel. The information from the villages and the Mwani People group became a source of great inspiration for the churches that attended the conference.

According to information received from the pastors that attended the conference, the City of Pemba has a population of about 97000 people and only 30 existing churches. Being challenged to reach to the unreached areas, the pastors of 22 churches of Pemba committed themselves to plant 24 new churches in the next twelve months amongst the LRPG.

The experience of Pemba raised more questions about the number of villages that had churches and those not having in the whole Northern region of Mozambique. Following is a project that was born out this quest.

4.2.1.1 LAKE TO SEA PROJECT

Considering the WMC team findings in the trip to Pemba and the Mozambican background of civil war years that destroyed the infrastructure and made the expansion of the Gospel difficult, it was obvious that churches needed to be mobilised to reach the remote villages where churches did not exist and people were without Christ.

Given the impression that the villages in need of the Gospel were not only on the Pemba side but the whole Northern region of Mozambique, a strategy was necessary to embrace the whole Northern part of Mozambique.

In 2007, a project called “**Lake to Sea**” was launched based on the Gateway strategy with a goal to plant 50 to 100 churches in villages of Northern Mozambique by the year 2010. The name of "Lake to Sea" project was given due to the geographical areas where the project has been implemented. It covered the area from the Southeast side of Lake Malawi to the Indian Ocean which is the Northeast side of Mozambique. In fact, the WMC 1994 research amongst the Southern African Countries reveals a number of LRPG in the whole Northern region of Mozambique including the Makonde, Mwani, Makuwa-Niassa and some Yao people group.

It was evident that the strategy to mobilise the local churches of Mozambique to plant churches amongst their LRPG was not only a challenge to WMC as a missionary organisation but to the local churches of Mozambique and the body of

Christ worldwide. The following methodology explains chronologically how the Gateway strategy was contextualised in the Northern region of Mozambique.

4.2.1.1.1 METHODOLOGY

The following steps constitute the “The Lake to Sea” project and imply a framework that will summarise the methodology used by WMC to mobilise local churches of Northern Mozambique:

1. Initial contact
2. Research
3. Research findings
4. Mobilisation conferences
5. Follow up process
6. Training
7. Strategic partnership

These eight steps constitute the back bone of the World Mission Centre strategy in church mission Mobilisation.

1) Initial Contact

WMC believes that the best way to mobilise local churches is to present them a mission project that they can adopt and be able measure their progress and success. The examples of a mission project include: adopting a people group, planting a church in an unreached people group, building a church in a remote areas. Hence, to initiate a mission project, one has to research the specific area of

interest and evaluate the need. The finding in the researched area is then presented in a form of a project to local churches.

In the case of WMC in the Niassa Province, the WMC team went to meet with key church leaders that live in strategic towns in the north of Mozambique and Malawi. The criterion for the choice of the church leaders was for leaders that know and understand the targeted areas to be researched. The purpose of this meeting with local church leaders was to explain to them the vision of the Lake to Sea Project, get their advice on the proceedings (to be culturally sensitive), get their understanding of the targeted areas and ask them to provide people from their churches to assist with the research.

The meeting was then held in January 2007 between the WMC team and Pastor Martins in Lichinga, the capital of the Nyasa province situated South-East of Lake Malawi (North-west Mozambique), Pastor Peter Likagwa, Chairman of the pastors' fraternity in Mangochi (Malawi) and Pastor Clement Matimba in Pemba. The reason for the meeting with the Malawian Pastor was due to 1) the Yao people group that extends from Malawi to Mozambique and 2) the fact that Malawi has a lot of established churches in the Southern region bordering with Mozambique, that can form a partnership with Mozambican churches in order to reach the unreached people group alongside Lake Malawi (also known as Lake Niassa). Being neighbours, most Malawian inhabitants of the Mangochi region can speak the same language and have the same culture with the Yao people of Mozambique.

All the leaders that the WMC team met were very satisfied with the project. Pastor Martins said: " *Just a day after our fasting and prayer for God to help us reaching the unreached villages of our region, World Mission Centre called to announce this coming project: Lake to sea, it's really God's answer to our prayer*".

2) Research.

To avoid any assumptions being made some research had to be conducted in the whole Northern Region of Mozambique to locate villages with no church or less Christian activities. The procedure was to recruit, train and send 9 candidates which are selected amongst key church leaders previously consulted by the WMC Team.

This process was more complex than it appears because the criteria of the people wanted for research were:

- Good understanding of the areas to survey,
- Speaking the language of that area,
- Having basic education and communication skills to meet with village's leaders,
- Physical endurance,
- Good health and a good church background.

Therefore, an interview was a proper approach to recruit the people with those qualities required.

2a Interviews

Given the size and the distance to where the work had to be done, at least nine (9) people were needed. The WMC team bought two big maps of the two provinces (Niassa and Cabo Delgado) which had details of each district, municipality and villages of these Northern provinces of Mozambique. These maps were very informative in terms of where and what of the areas where the researchers were to be sent. Guided by the general interview guide approach, which is intended to ensure that the same general areas of information are collected from each interviewee; and provide more focus than the conversational approach, but still allows a degree of freedom and adaptability in getting the information from the interviewee, the WMC team interviewed over 20 people. Given the fact that the need was for 9 candidates, a selection was to be done based on how well the candidate knew what was expected of him or her and previous experience of this kind of work. Thus, the interview questions included Name and Surname, place of birth, home language, other languages spoken well and school level achieved. The map of the area where the candidate was to be sent was shown to him or her and questions such as:

- Have you ever been in this area? (Pointing out the location in the map), if the answer is yes, then came the following questions.
- How well do you know the area?
- For what purpose did you go there?
- What language do people speak there?
- How do you get there? (Transport means).

Therefore, a person who has a better understanding of the area, he or she will also give details of the transport to get there, the distance, the language, the occasion that brought him or her there in the past and the cost to get there or live there. In this case some will say that they have been there for Government census for the purpose of counting the population of the country or for voting census, or on business and sometimes as a teacher in that particular district. Therefore, those selected were put under special research training using The Ethnographic research method.

After the training the candidates were sent mainly to collect data as the analysis and filing of this data was to be done by Joao Luis (the researcher of this study) and his team in Pretoria.

After the interview, basic research training was given to the 9 selected candidates. They were trained for three days on how to do research and bring the expected results.

A research questionnaire document was designed (see appendix A) and given to researchers to give a clear understanding of what was happening in the villages where the research was conducted. This questionnaire was written guided by the pragmatic approach mentioned earlier. One would understand that a research of this nature is very complex. It will engage numbers (statistics), social and political background of the people, geographical boundaries and religiosity of the targeted

people. Therefore, the researcher understands that pragmatists link the choice of approach directly to the purpose of and the nature of the research questions posed (Creswell 2003). Darlington and Scott (2002) note that in reality a great number of decisions of whether to take a quantitative or quantitative research approach are based not on philosophical commitment but on a belief of a design and methodology being best suited to the purpose. The pragmatic paradigm has what Tashakkori and Teddlie (1998) and Creswell (2003) see as intuitive appeal, permission to study areas that are of interest, embracing methods that are appropriate and using findings in a positive manner in harmony with the value system held by the researcher (Creswell 2003). The pragmatic paradigm implies that the overall approach to research is that of mixing data collection methods and data analysis procedures within the research process (Creswell, 2003).

The research was to be completed in 6 months from January 2007. Once completed, WMC had to gather the researchers and the key leaders to assess the findings of the research.

Due to infrastructure problems, bicycles were bought for each of the researchers to allow them to get to villages where public transport does not go and a GPS gadget was given to each team in order to locate the villages with accuracy. They all left on the 05th of February for their task amongst the villages. All 9 candidates were sent into the field for 6 months.

Given the fact that the research was done in both provinces of Northern Mozambique, for the sake of this paper, the researcher will limit himself to the findings of the research done in the Niassa Province.

3) Research Findings

At the end of 6 months of research, following are the findings:

Niassa (Lichinga)

Number of Villages researched: 261

Village size based on the number of its inhabitants:

Population	Number of Villages	Percentage
0 – 500	74	18%
501 – 1000	46	28%
1001 – 5000	103	39.4%
5001 -- 10.000	31	11.6%
10.001 -- 20.000	4	1.53%
20.000 +	3	1.47
Total	261	100%

Summary of the research:

Number of Villages with Christian Churches: 61 = 23%

Number of Villages with Islamic Centres: 215 = 82%

Dominant Languages in the region – Portuguese, Yao, Swahili and Macua

Dominant People groups in region – Macua, Yao, Nyanja

The research findings helped to differentiate the villages with more need of the gospel from those reached ones and gave some extra information on socio-economic and cultural background of the people to be reached with the Gospel which is not necessary in this study.

4) Mission Mobilisation Conferences

From the second half of 2007 to 2010 WMC organised 4 Conferences in the City of Lichinga with a goal to mobilise the local churches to get involved in missions and so plant churches in the villages where there are no churches. This is an answer to the findings of the research conducted in 2007.

4a July 2007 Lichinga Conference.

During this first conference, WMC presented the findings of the research to the church leaders of Lichinga including the Malawian church leaders and encouraged them to set goals to plant churches in the villages where there are none. The conference raised awareness of the great need for church planting in the region and the specific areas where churches had to be planted. The goal was to plant at least 100

churches by 2010. Therefore, a follow up committee of church leaders was formed to keep contact with the local churches who had committed to plant churches.

4b April 2008 Lichinga Conference

This conference was prepared by WMC to form a Network of churches that will work together to plant churches in the LRPG. Using the concept of the Gateway strategy, WMC formed a Hub of churches in South Africa and USA and the network in Lichinga.

The province of Niassa and Lichinga churches particularly were extremely divided. There was no way the Network could be formed with the disunity of churches. Therefore, the conference in April was goaled to bring unity amongst those churches. This is a biblical principle as directed by Jesus in John17:21: that they all may be one, as You, Father, are in Me, and I in You; that they also may be one in Us, that the world may believe that You sent Me.

During the April 2008 Conference, the rippling effects of disunity and division in the churches of Niassa were broken as the Pastors asked forgiveness from one another and prayed for unity. The age old rift and division between key denominational heads ended as they embraced one another with a sincere affirmation and they lay aside their petty conflicts to focus on unity. This gesture led to churches agreeing to work together starting from organising a Jesus march and stadium prayer in July 2008 where all the churches had to take part.

4c July 2008 Mission Conference

As planned in April with the Niassa church leaders, in July 2008 a church mission conference, a Jesus march and prayer in the stadium was organised. The purpose of the Jesus march and prayer in the stadium was to solidify the unity of the Niassa churches and proclaim the Lordship of Jesus Christ in Niassa province where Lichinga is the capital.

About 1500 people marched on the streets of Lichinga proclaiming Jesus Christ as their Lord. In the stadium over 50 people gave their lives to the Lord during this historic event. This type of event had never before happened in this part of the world. After the Jesus march and prayer in the stadium, the mission conference took place as scheduled and many pastors of Lichinga attended including pastors from many other districts of the Niassa Province.

A follow up of the 2007 Conference reported 54 new churches planted by some of the pastors who attended the previous year's conference. A form was filled by each pastor who planted a church locating the area where the new church is planted, the number of the people and date on which it was planted. This was a sign that the strategy was adopted by local churches. The 2007 conference became more of a motivational conference that strategy implementation. The theme developed at the conference included Church planting, Effective Evangelism, Missions, Church Growth, Cross-Cultural Communication and Leadership.

4c.1 Conference Schedule

08h00 – 09h00 Worship, prayer and devotion

09h00 – 10h15 Session

10h15 – 10h45 Tea

10h45 – 12h00 Session

12h00 – 13h00 Session

13h00 – 14h30 Lunch

14h30 – 15h45 Session

15h45 – 16h00 Break

16h00 – 17h15 Session

In total there were 10 sessions for two days. Each speaker had 2 sessions in total and then 2 sessions were dedicated to workshops with Pastors.

The Speakers:

Pastor Gama (Mozambican Pastor) – Evangelism and church planting

Chip Carroll (USA) – An overview of the New Testament with an emphasis on “father and son” relationships including the Father Heart of God.

Joao Luis (Researcher and Pastor in South Africa) – Leadership in the church

Willie Crew (WMC Founder and Director, RSA)– The place of mission in the local church. -- Vision for the future with an emphasis on their planning to reach the villages of Northern Mozambique.

4d JULY 2009 CONFERENCE

This conference was purposed to consolidate the church planting efforts of the local churches. Beyond the traditional approach of lecturing to Pastors at the conference, two teams from the USA and South Africa were arranged by WMC to visit and encourage the newly planted churches and church planters. These teams travelled to the villages where churches were planted and stayed for a week with the people, learning from the people and serving them.

The Conference gathered 50 church leaders with the theme "one in Christ" for 3 days. This theme was prepared in order to lay a strong foundation for future Church planting without WMC involvement. Churches were encouraged to consolidate their relationships and work as a team even without WMC involvement. The conference also dealt with a practical approach and consideration in church planting.

The difference between this conference and the previous was that the speakers were all African. There was no more implication of western training in order to mobilise the pastors in a contextual framework. The speakers involved included Pastor Zakes Nxumalo from Swaziland, Pastor Gama from Mozambique and Pastor Joao Luis from South Africa. The pastors that attended the conference came from the neighbouring villages of Lichinga.

At the end of the Conference, some of those who had been part of the previous Conferences; 19 of them reported back to have initiated new congregations. Most

of these were however averaged between 5-20 members. The highest growth in both congregations and quantity was however in Nampula with a higher average.

LICHINGA CONFERENCE PROGRAM 2009

Times	Description	Wednesday - 15 July	Thursday - 16 July	Friday - 17 July
08.00-09.00	Worship, Prayer & Devotion	Ps Jacinto	PS Paul Okach	Ps Pedro Santos
09.00-10.15	Session 1	Ps Gama	Ps Zakes	J.Luis
		Why Church Planting	The Pastor & Church Growth	Cross Cultural Communication
10.15-10.30	Tea	Tea	Tea	Tea
10.30-11.45	Session 2	J.Luis	Ps Gamma Pereira	J.Luis
		Church Leadership	Church Planting Strategy	Cross Cultural Communication
11.45-13.00	Session 3	Ps Zakes	J.Luis	Ps Zakes
		Doing Effective Evangelism	Leadership	Church Growth
13.00-14.30	Lunch	Lunch	Lunch	Lunch
14.30-15.45	Session 4	Ps Zakes	Ps Gama	Ps Zakes
		Effective Evangelism	Planting a Strong Church	Church Growth
15.45-16.00	Break	Break	Break	Break
16.00-17.15	Session 5	J.Luis	Ps Zakes	Ps Gama
		Church Leadership	Church Growth	Way forward with the a vision

5) Follow up

For the purpose of follow up, a committee of key local church leaders was formed and mandated to visit the newly planted churches and continue encouraging each

other without outside involvement. This committee committed to have regular communication with all the church planters and facilitate any partnership with outside churches.

This follow up committee had to be responsible for getting all the feed back from the field of the progress made by local churches in their mission and church planting efforts. Every church that had to plant another church in this region had to report to this committee who would centralise the information and send it to the World Mission Centre office. The WMC had to use this information to evaluate the progress of the project and report to other partners.

6) Training

Due to world politics and changing responses from the Western world, it has become necessary to rethink the current approach to carrying out the Great Commission. Instead of “sending” missionaries, it has become imperative that nationals are trained to evangelise in the “back streets” of their own and neighbouring countries in their own languages. The question was, “How this could be done?” It was impossible to send these nationals to the great mission schools and seminaries around the world. Yet there were valiant, dedicated Christians ready to be trained and directed into missions. This is true of the Mozambican church members.

As a result of Mobilisation conferences, the pastors required that their people may be trained as missionaries and church planters. A decision was taken as per the

pastors' request, to send two people for 6 months of Live School training in South Africa so that they may facilitate the process of training church planters.

After the training in South Africa, the two people were sent back to Mozambique where they became the facilitators of two Mission Schools: Lichinga and Mangochi to train the work force for planting more churches in the LRPG of the Niassa Province and beyond.

The students to be trained in Lichinga and Mangochi Live School were to be sent by their respective churches. Once they were trained, their local churches will send them out to plant churches amongst the targeted villages. World Mission Centre, then played the role of support and encouragement of local church efforts. The usage of the Live School is supported by Willie Crew's statement that *there are many people in local churches all over the world who want to be trained in missions. By using the Live School Curriculum, the pastor of such a church could provide his people with meaningful training or a few churches may partner together to run a school.*

7) Strategic partnership

The whole WMC Gateway strategy stands on strategic partnership between the Hub and the Network. The Hub is made up of churches with a special mission interest in a particular world region or country. The Hub idea is to avoid duplication of work. Preventing each church going to a particular country and planting a church in a specific area when other churches are doing the very same thing, efforts can be coordinated through one pool and partnership with the local

church in the targeted region or country to make more impact in the field. The Bible (Ecclesiastes 4:9) declares: "Two are better than one, because they have a good reward for their labour." Hence, through the Hubs, resources are pooled, information is disseminated and efforts coordinated to facilitate the targeting of a particular world region or country.

Therefore, for the sake of the Niassa Province of Mozambique's process, WMC built a partnership with a number of churches both in the USA and South Africa that would coordinate efforts to partner with the Mozambican Churches and bring the vision to reality. The leaders or their designated people had to be invited to attend some of the key leaders meetings and conferences. They also had to be encouraged to send specialised teams to the field to help in encouraging the local church planters and serve them in their particular needs, for instance building a house for them.

While the focus of 2010 was on disciples making new converts in the newly planted churches, the students trained in both Live Schools of Mozambique continued planting churches.

The last report of the Lake to see project indicates that 146 churches were planted. Following are the names of churches and contact information with those church leaders who made it through.

Ref	Name	Church	Contact info	No. of Churches Planted
1				
2	Adelia Alberto	C.C.A.P.	828145218	2
3	Albino Biasse	Igreja Sede Mecanhelas	826058895	7
4	Alex M. Juni	Zambezi Evangelical Church	2659144982	2
5	Alexie M. Itemde	Yao Church	2658896388	1
6	Aly Albino Familia	Ass. De Deus	826352449	5
7	Arlindo Cauaneque	Assebeia de Deus International	Cuamba N/A	2
8	Billiot Joseph Phiri	Christian Pentecostal church Malawi	2658334215	2
9	Carlos Bocas	Igreja Evangelica De Cristo de Mozam.	824023881	2
10	Carlos Rauge	Assebeia de Deus International	827396219	1
11	Cidreck Kabango	True Vision Church	2659243503	5
12	Cossam K. Phirie	Christian Pentecostal church Malawi	2659033593	N/A
13	Dionisio Pinto Totorocha	Igreja Missao Mundial de Mozambique	828271959	2
14	Domingos Augusto Joco	Igreja Bem Aventcoada Esperanca	825909624	12
15	Dominic H.E. Mbaluku	Evagelical Ass. De Deus	Namatumba congregation	7
16	Doriss rorrie	Antioch Church Malawi	825848920	2
17	Edina Fazenda	Igreja Entre-Lago	826058895	7
18	Emilio Rufino De Abril	Vida Vitoriosa	827611502	1
19	Ester De yesey macauo	Ass. De Deus da Baixa	826461160	2
20	Faustino Famuasuo Muaco	Igreja Missao Mundial de Mozambique	N/A	2
21	Felix Lucas Munharari	Missao Fe Apostolica	825986471	3
22	Francisco Bendzane	Igreja Evangelica Ass. De Deus	826288010	1
23	Francisco Mtandaza	Igreja Ev. Ass. De Deus	N/A	2
24	Gamelinda Antonio	Evangelica De Cristo	828272715	2
25	Gilberto Wache Siahamba	Igreja Evangelica Gospel Outreach	826837864	4
26	Hilaro Nheca	Missao Mundial	827324236	5
27	Ianuel Farnela Zondeia	Missao Fe Apostolica	825432960	1
28	Jamila Romao Kalonga	Igreja Evangelical Ass. De Deus	825887953	4
29	Joao Rafeleze	Ass. De Deus	N/A	3

30	Jorge Dias Gessemane	Igreja Siao Restaurada	824213482	2
31	Jose Kameund	Igreja Evangelica Asses. De Deus	827037631	2
32	Jose Manuel	Igreja Asses. De Deus Africana	828551138	1
33	Jose S. Guenneino	Igreja na Colheita	826968322	3
34	Lazaro Couve	Asses. De Deus	824074892	2
35	Lidia Amenciacao Eduardo	Ass. De Deus	N/A	2
36	Maria Jose dos Santos	Ass. De Deus	827044885	1
37	Mario Francisco Siteo	Missao Fe Apostolica	824787370	3
38	Martins Alfredo	Igreja Evangelica Ass. De Deus	824787380	2
39	Martins Esperanca Dselela	St. Lucas Anglican Church	828117792	2
40	Matius Somuzue	Evangelica De Cristo	828118778	2
41	Moises Macuacua	Igreja Evangelica Ass. De Deus	825272966	2
42	Moises Muassapo Raibo	Igreja Missao Mundial de Mozambique	828361901	3
43	Moises Nuro	Igreja Evangelica Ass. De Deus	828929568	2
44	Moses Nkhata	Ass. De Deus	825904389	3
45	Mussage dos Santos Zaca	Missao Mundial	N/A	2
46	Olivio Adriano	Asses. De Deus Visao Crista	825122934	1
47	Parcelimo Silo	Igreja Evangelical Ass. De Deus	822331210	1
48	Paul Wetasi Banda	Free Methodist Church	2655223134	2
49	Paulo Afonso Jinazari Ambali	Igreja Evangelica Asses. De Deus	Radio Esperanca Lichinga	3
50	Peter M. Likagua	Christian Pentecostal church Malawi	2658325375	2
51	Ricardo Paulino	Igreja Evangelica Ass. De Deus	825404446	1
52	Robert Sogah	Clavary Family Church	2659284326	1
53	Samo Tengenza	Pentecoste Intere. de Aglia Viva	828600961	2
54	Santos Pedro	Ass. De Deus International	820538430	2
55	Silca Abel Muianga	Igreja Evangelica Ass. De Deus	826057487	1
56	Silence Zakeyo	Charimatic Redeemed	82670747	1

		Ministries		
57	Vincente Rafael	Igreja Prespiteriana	828555576	4
58	Washington R. Baloyi	Living Waters Salima	2659145567	2
			Total Churches Planted	146

4.3 CONCLUSION

WMC mission Mobilisation in the Niassa Province of Mozambique has produced more than the expected result because the heart of the strategy is the local church. The churches were planted in part as a result of a partnership of the Hubs and the Network of local churches, and in another part as a result of the Contextualisation of the Gateway strategy. Here, the success is due to the special focus (findings of WMC research) and involvement of the local people. The findings of WMC gave the local churches a challenge to face and a focus of mission. Their knowledge of the culture, language and the region made it easier for the process to be successful.

To be able to mobilise the churches properly to get involved in missions, one needs to give them a focus. A well-researched product of interest where they can get involved. It does not help to tell people to get involved in missions and not practically show them how and where. Therefore, the Lake to Sea project was a practical way to mobilise the churches in the Niassa Province.

CHAPTER 5 ANALYSIS AND EVALUATION OF THE GATEWAY STRATEGY IN THE NIASSA PROVINCE

5.1 INTRODUCTION

Rhodes (2010) in his article "Five Essentials of an Effective Strategy" writes that an effective strategy follows a thorough and deep analysis of both the external environment and the internal capabilities of the organisation. This is the essence of the famous SWOT model (Strengths, Weaknesses, Opportunities and Threats). The strategist must understand the effects and dynamics of external entities such as competitors, suppliers, regulators and strategic partners. A sound assessment of these external factors leads to a rich understanding of threats to ward off and opportunities to pursue. The strategist must also understand the internal capabilities of his or her organisation. A realistic self-assessment enables the organisation to leverage the strengths of the organisation and to shore up areas of weakness.

In the case of this study, the strategist is the organisation of the World Mission Centre, therefore the following analysis studies the strengths, weaknesses, opportunities and threats of the organisation and the strategy that was birthed from it.

The purpose of this chapter then is to analyse and evaluate the Gateway strategy in the context of Mission Mobilisation in the Niassa Province of Mozambique. Here, the researcher tried to study and analyse the content of the strategy, the

people who used it and those who will be using it and those for whom it was and will be used (the beneficiaries), in this case: the Niassa Province pastors. And based on the goals of the study, the analysis deals with how the Gateway strategy answers the concern of Contextualisation of the Mission Mobilisation process particularly in the African context.

Using the application of the Gateway Strategy in the Niassa province, the study analyses how the Gateway Strategy responds to the African perspective of mission, what message was and is needed to be used to mobilise the churches? What motives do we seek to stir and what kind of people we are looking to mobilise in response to the challenges and opportunities of mission today?

5.2 THE GATEWAY STRATEGY AND CONTEXTUALISATION

The current approach to mission Mobilisation in the African churches has failed because of the Western flavoured message that does not consider the receptors cultural context. Luzbetak (1988:79) writes that the goal of Contextualisation is to “integrate the Gospel message with the local culture in such a way that it is faithful to God’s revelation. He defines Contextualisation as: “the process by which a local Christian community integrates the Gospel message with the real-life context, blending text and context into that single, God-intended reality called Christian living”. This concept is being supported by Kraft (1996:2) as he argues that *If we are to take a scriptural approach, we are to adapt ourselves and our presentation of God’s message to the culture of the receiving people* And Whiteman (No date)

believes that contextualisation is a fine balancing act between necessary involvement in the culture, being in the situation, and also maintaining an outside, critical perspective which is also needed.

Dube (2012:1) says that the recent research indicates that 470 million Christians live in sub-Saharan Africa and that one in every five Christians in the world lives in Africa. This indication justifies the particular attention that needs to be given to African Christians in their effort to get involved in missions. Dube (:2) underlines that David Livingstone (1813–73) was a missionary who set out to “open” the continent to Western Christianity, commerce, and civilisation. This Western concept of doing things hinders Africans to function on full capacity concerning missions. African including the Niassa Pastors believes that mission is the task of Westerners and so their responsibility is only to receive Westerners and allow them to do the work which is due to them. Therefore previous efforts conducted by Western missionaries to mobilise African churches for missions have not been successful. Luzbetak (1988:70) writes that in traditional accommodation, the focus was placed primarily on outsiders -- on the missionary and the institutional and universal Church. It was the *sending* church that "from the abundance of the heart," so to speak, "accommodated" or "bent over backwards" to adjust to local ways and values, while the receiving church had really only a secondary listening and learning role to play. The Gateway Strategy brings a balance in the way its context gives the local church more of active role than passive. Luzbetak (1988:70)

underlines that in a contextual model, the two most important and immediate agents involved in mission are the Holy Spirit and the local people of God. This view is sustained by the Gateway Strategy as its philosophy is centred on the local church.

The Gateway Strategy reveals some strength as it responds favourably to the issue of Contextualisation by considering African churches as an important role player in the task of world evangelisation. The framework of the Gateway Strategy changes the African churches' views that "missions is for Westerners" as it engages them to play a major missional role to reach out to those without Christ (those that have not heard the Gospel). The heart of the strategy is the local church. Bearing a conviction that the local church is the key to completing the task of world evangelisation, the Gateway Strategy views the outsiders as playing more of a partnering role than primary.

The other element of Contextualisation of the Gateway Strategy is Collectivism (Communalism) which is an African cultural approach in dealing with issues. The following lines explain better this approach compared to the Western individualistic approach that has been part of Mission Mobilisation for ages.

5.2.1 INDIVIDUALISM AND COLLECTIVISM (COMMUNALISM)

Individualism stands for a society in which the ties between individuals are loose: everyone is expected to look after himself or herself and his or her immediate

family only. In contrast, Collectivism “stands for a society in which people from birth onwards are integrated into strong cohesive in-groups, which throughout people’s lifetime continue to protect them in exchange for unquestioning loyalty”.

African cultures are considered collectivist (H.C. Triandis, 1989). What is seen primarily as individual decisions in the West, is seen as a collective in an African framework. Instead of the individual(s) making the decision alone, the whole community or representative group of community members come together to participate in the decision making.

The Western approach to church Mission Mobilisation is to mobilise individuals from churches and outside of churches. And, many of those involved in Mission Mobilisation are not themselves members of local churches. This approach has little success in the African churches. The researcher's experience reveals that in most cases, many of African church members disconnect themselves from the local church or are abandoned and deprived of all financial and support of any kind, because from their perspective, one is officially recognised as missionary of "A" church if he or she is an adherent or member of the "A" church which is the sending church (the community). In contrast, the support of the Western church does not depend on your relationship with the local church but on the work itself. For Western churches, as long as you are a missionary and you are serving in the field, whether you are member of the church or not, you qualify for their support. This justifies the contextual differences between the two worldviews: collectivist

and individualist. Bosch (1991:182) has to say that any individual Christian's understanding of God's revelation is conditioned by a great variety of factors. These include the person's ecclesiastical tradition, personal context (sex, age, marital status and education), social position, personality, and culture (worldview and language).

5.2.2. CHARACTERISTICS OF INDIVIDUALISTIC AND COMMUNALISTIC CULTURES

Individualism (First the individual, then the community. We are, because I am.)	Communalism (First the community, then the individual. I am because we are)
1. A high regard for the individual elevates it above the group.	1. A high regard for the group elevates it above the individual.
2. Individual independence.	2. Dependence on people.
3. The opinion of the group is	3. Strong group pressure.
4. Individual initiative is highly regarded – personal achievement more important than attention to the community.	4. Individual initiative is not appreciated – good human relations are a priority.
5. Competition.	5. Co-operation.
6. The rights of the individual are stressed.	6. Duties towards the community are emphasised.
7. Values such as formality, independence, self-sufficiency, are highly regarded.	7. Values such as friendliness, helpfulness, hospitality, patience and brotherhood are highly regarded.

In the Western context of Mission Mobilisation individuals are the target rather than the collective. In his article on "*Being a Missions Mobilizer*", Verwer (2000:64)

argues: *"if we are going to see the world evangelized we are going to have to see some major steps forward in the Mobilisation of the whole church"*. The Gateway Strategy answers this concern as it has a collective approach toward Mission Mobilisation which will see thousands of people mobilised for missions. The Hub and Gateway office is a collective approach that sees many churches involved in the process with one goal.

5.2.2 THE LEADERS ROLE IN AFRICAN CULTURE

In his paper "The Role of Culture and Tradition in a Democratic Society", read at Mpumalanga Provincial House of Traditional Leaders Symposium, Prof Mathole Motshekga (2007) says: "The institutional leadership and healing are the custodians of the African Heritage and indigenous knowledge systems, which are prerequisites for sustainable community development and livelihoods. And he adds Traditional Authority offices and Traditional administrative centres already provide a basic for community development centres at/or through which institutions of traditional leadership and healing can offer skills development and learnership programmes." Kirk (2000:75) argues: "the matter of culture affects every aspects of mission". Hence, from the empirical point of view, in African culture, what is supported by the leader is widely accepted by the community. The leadership is the decision making body of the people, when one overpasses the leadership body to engage with the followers, it is a serious mistake in the African context. The same in the church, a Mission Mobilisation which is targeted at the church members, in the context of African churches, mostly results in failure. Because, the lack of involvement of the leader or if he or she does not support the

idea, it will not be embraced by all and will not succeed. The pastor as a leader of the church plays a key role in this process. Reesor (2000) underlines that the pastor is the key influencer in the local church for the cause of global missions and must, in cooperation and in concert with the church leaders, lead the way to mobilise the local church. He adds that in order to give rise to local church Mission Mobilisation, it is imperative that leaders have a clear understanding of generational perspective, empower their members' gifts, and encourage a new perspective of partnership in missions rather than one solely on financial support. Thus, Crew (2011) in his defence of the Gateway Strategy, he explains that the network seeks to cooperate with indigenous leadership and, therefore, the strategy will differ from one region to another, depending on cultural realities. The Gateway Strategy, in this sense, is contextual because it is leadership oriented.

5.3. SUCCESSFUL FACTORS FOR MISSION MOBILISATION

5.3.1 MESSAGE

The weakness of the Gateway Strategy is reflected in its lack of coordinated message content addressing the context of the people. Kraft (1979:148) writes that communicators present messages via cultural forms (symbols) that stimulate within the receptors' heads meanings that each receptor shapes into the message that he or she ultimately bears. For "meanings are not in the message, they are in the message-users"

In his article "Mission: From the command to GO to the invitation to COME", Paul Bendor (2012) has to say: "we continue to use the same language to mobilize people for mission as we have done for the past 50 years, yet the context and needs in cross-cultural mission has changed dramatically". The questions are then:

- What message do we use to mobilise them?
- What motives do we seek to stir?
- What kind of people we are looking for in response to the challenge and opportunity of mission today?

There seems to be a disconnection between the language, motivation and means for mission and the Gateway Strategy message and reality of other means of Mission Mobilisation that exists.

The whole philosophy of the Gateway Strategy is the local church being the missing ingredient toward completing the task of world evangelisation. The motivational factor is always the message of Matthew 28:18-19 which for most, is conveyed as supreme commission to GO. The questions remains what message do we use to mobilise?

The message of the World Mission Centre as well as many other mission organisations for mission Mobilisation is resumed in the following steps:

1) LOOK.

"Behold I say unto you, lift your eyes and look on the fields..." (John 4:35). This step is to see the harvest, meaning and inquire information on what God is doing in the

field beyond one's environment. The focus on outside happenings gives birth to a vision to reach the unreached or least reached.

This is a challenge to the African churches as most of their church members are illiterate, read little or lack information at all. In this case the Gateway Strategy through the Hubs, information is disseminated and resources are pooled for the sake of the local church.

2) PRAY

"The harvest is plentiful...therefore pray..." (Matthew 9:37-38). Here World Mission Centre believes that through prayers each church or individual can access the unreached areas. Churches can pray for those in the mission field. In Acts 10, we have the example of Cornelius. As he prayed, he was instructed to send for Peter. As Peter was praying, God told him to go to Cornelius. This resulted in the first missionary journey beyond Jerusalem.

3) SEND

"Now separate...for the work to which I have called them" (Acts 13:2). World Mission Centre believes that the resources for missions lie within the local church. This view is in contrast with the reality of African churches. Most church planters (considered in a sense as missionary) in African churches including the Niassa churches are sent without any funds and have to sustain themselves through the benevolence of the community where they are sent to. In the remote areas, the church planters are usually accommodated at the village chief's place until they

are able to build their own place which is often given to them by the traditional leader. Once again, this approach is Western oriented.

4) SUPPORT

“You sent aid...” (Philippians 4:16). World Mission Centre argues that we support those whom we send and those who have already gone. Our finances make us partners with those who preach the gospel. But this sending of aid is seen as financial support in the Western context or interpretation, in contrast it is seen as sending of some clothes and food (sometimes nothing) in the African context. Therefore as mentioned above this approach is a Western framework which is still used to mobilise African churches.

Concerning the message, Paul Bendor (2012) writes that much of the protestant cross-cultural mission movement of the past 200+ years has been deeply shaped by one passage in scripture: Matthew 28:18-20. William Carey took this as the biblical basis of his call to mission in his, ‘Enquiry into the Obligations of Christians to use Means for the Conversion of the Heathens’. The obligations sprang directly from the command of our Lord Jesus to “Go and make disciples”. For Carey and most generations since then the primary command has been placed on ‘Go’.

There are sound, Biblical reasons for this. Abraham was called to leave his home and go to a place God would show him. In Hebrews 11:8 we read that by faith Abraham obeyed when he was called to go out to the place which he would receive an inheritance. And he went out, not knowing where he was going. In

Isaiah 6:8, we see the prophet hearing the voice of the Lord saying, “whom shall I send and who will go for us?” And in John 4:34, Jesus says: “My food is to do the will of him who sent me and to finish his work.”

The idea of going, even if not expressed in the imperative, is clearly expected by Jesus in Matthew 28. The emphasis on going in Jesus’ final commands to the disciples was an important reminder that mission would frequently require a cross-cultural movement. The book of Acts and the Epistles show us repeatedly how the Holy Spirit, as chief mission strategist is fulfilling the mind of God, orchestrates the necessary geographic, emotional, cultural and theological movement necessary for God’s mission to be achieved.

Therefore, the command to Go, whether stated as such or implied by the idea of being sent, is deeply biblical. It anticipates a response of obedience in faith. And the obedience to the command of Christ has long been a motive for Mission Mobilisation.

Obedience as a motive is important, underlining values of submission, service, commitment, loyalty, discipline. These are strong Biblical values. They are not necessarily concepts that are well received in our post-modern cultures. In fact, much of globalised, individualist culture rejects them outright. More traditional cultures, reflecting a worldview of authority and hierarchy in the African context, tend to abuse these values to legitimate status and oppression.

Paul Bendor (2012) has to say that the language of going is not the only way in which mission is presented in scripture. Taken in isolation from the whole there are some potentially serious weaknesses.

First, the emphasis on 'Go' tends to place the focus on the person going. Yes, Jesus, in Matt 28:18 explicitly frames his disciple-making command with the words, "all authority in heaven and earth has been given to me". The analysis of the command to GO reveals the patterns of thought that mission depends on us. We are the sent ones. If we do not go, they will not hear. It's all down to us and our obedience. The focus on 'us' in going fitted beautifully with the context of colonisation.

Missionaries came with a confidence not only in the gospel but in their culture as a suitable gospel carrier. This attitude has continued to a significant degree in the post-colonial era. Perhaps the economic, political, social and environmental shaking we are experiencing today will provide the opportunity to birth a new humility in the cross-cultural worker.

The focus on the command to GO also feeds powerfully into the most prevalent mission paradigms, especially those with a focus on evangelism and church planting. The language of unreached people groups is illustrative.

5.3.1.1. MOTIVE

To the question what motives do we seek to stir? Western approach tells people to 'Adopt a People Group' because they are currently unreached. And the effort of those that are sent will make the unreached people group to become reached.

This approach shows that those that GO are the key element in the gospel coming to this otherwise lost group. It all fits powerfully with the language of GO.

This analysis is not to undermine an approach in mission that has clearly been very helpful for many. But to demonstrate that 'GO/SEND' as the only language for Mission Mobilising is incomplete and increasingly out of touch with our current reality, principally the African church.

The Gateway Strategy presents a paradigm shift in a sense that the primary driver of cross cultural mission can no longer be the Mobilisation of international workers from the rich nations or rich churches. Instead, the focus is on the empowering of the local (national) churches to take up their responsibility for mission locally.

5.3.1.2 TARGET

The question is to know what kind of people we are looking for in response to the challenge and opportunity of mission.

Mission is always carried out in a context. In general, the best people to reach a people are their own people. Instead of missionaries 'owning' the church plant, the current missiological view is of national ownership. This does not make the church their own because there is only one owner of the church: Jesus Christ our Lord.

The view that the nationals are best placed to take up the challenge of mission in their own context is not about an ownership issue. And it does not insinuate the idea that it is only nationals who should engage in evangelism or church planting, or even church leadership on the basis of ethnicity and ownership. It is not only

the church that belongs to God. The researcher believes that all mission is '*Missio Dei*'. Not only the church but mission itself belongs to God. Mission is not owned by local (national) or International expressions of the church. It flows from the heart of God, authorised by the Son and empowered by the Spirit.

When the researcher speaks about the vital role of the national church in mission, the emphasis is on the importance of appropriate roles and who is best placed to do the job. There is no suggestion that the resource-rich parts of the global church simply send money to the weaker parts of the church. But experience has shown that the best people to reach a people are their own people or at least those closest to them by culture and ethnicity.

5.3.1.3. PROCEDURE

The question of what procedural means yields a successful and effective Mission Mobilisation is best answered by the partnership between the local churches and the resource-rich global church (Westerners) which is also explained by the Gateway Strategy through the partnership of the Hub and Gateway office. Here mission is not controlled and directed solely by the Gateway office. Here, the local church is the primary instrument for mission.

The procedure is to mobilise those with appropriate attitudes and skills for mission, in response to the invitation to come.

The weakness of the Gateway Strategy is to focus on the formation of the Hubs and Gateway offices but forgetting the involvement of individual churches. The

focus to mobilise churches to become part of Hubs and Gateway offices where missions efforts are coordinated is not always the best way to go about it.

In many parts of the world churches have a challenge to unite with others for the same purpose. The issue of denominational doctrine and theology conflicts is always a barrier to coordinated efforts of churches and so many churches found themselves isolated from others. The great commandment is not for a certain category of churches but all. Therefore, the Gateway Strategy reflects a weakness that needs to be improved.

The invitation to come is a call for humility and service. We need to recruit workers who have the John the Baptist attitude (non-denominational!) in regard to local churches: they will increase while we decrease. The international worker will see his or her gifts and ministry as an opportunity to build up and empower others. The cross-cultural worker will ask of every ministry: How does this ministry empower the local church for its mission?

The cross-cultural worker will focus on a number of roles. These include:

- Friendship
- Modelling life and ministry
- Mentoring
- Equipping
- Co-pioneering. Whenever we pioneer new ground we will look for local believers with whom to partner.

Part of the solution to the dilemma of the Western mind set in Mission Mobilisation lies in the empowering of the national church for its mission, including the encouragement of contextually expressions of Christian belief and practice.

5.3.2. THE CONTEXT

Luzbetak (1988) and Kraft (1996) support the fact that the communication of the Gospel is more effective when it takes into consideration the context of the recipients (Contextualisation). Luzbetak (1988:79) comments that the goal of Contextualisation is to “integrate the Gospel message with the local culture in such a way that it is faithful to God’s revelation. He defines Contextualisation as: “the process by which a local Christian community integrates the Gospel message with the real-life context, blending text and context into that single, God-intended reality called Christian living” (:134). Kraft’s view is that a contextualised church responds to the Gospel in terms of its own culture and creates the same impact on its society as the first century Christians did on their environment (1996:452).

Bosch (1991:417) quotes Castas (1989: passion): Authentic evangelism is always contextual. An evangelism which separates people from their context views the world not as a challenge but as a hindrance, devalues history, and has eyes only for “the spiritual” or non-material aspects of life” is spurious. Bosch continues, in fact, much so-called evangelism, it appears, aims at satisfying rather than transforming people. And N. Barney Pitsoana (1992:8) will say: “if the gospel is incarnated in a culture, it becomes part of it and is the basis of its own judgment. If it is alien to the culture it will fail to take root.

The researcher believes that Mission Mobilisation, as per its goal to evangelise the world, its effectiveness depends on how well it is contextualised.

5.3.3 STRATEGIC PARTNERSHIP

Bosch (1991) wrote that “partnership” between “older” and “younger” churches was replacing historical models of interaction now considered condescending. “Partnership” ideally means genuine interdependence and mutual responsibility. The term “partnership” is commonly used in mission discussions in churches of Christ, but it is often reduced to financial partnership, where the churches in America provide the funds and the “foreign” churches supply the personnel.

Gateway Strategy is a paradigm shift in the way that a strategic partnership is practiced by engaging the local church and the outsiders. It introduces the principle of partnership (notion of doing together) rather than doing it for someone else. The previous paradigm, one of supporting others financially in order for them to do ministry on your behalf, served the body of Christ well in the previous generation. However, it did not fully facilitate the expression of personalisation that is relevant to the current generation. The support paradigm now provides the basis for a new paradigm that meets the current generation: the principle of partnership.

William Taylor, former director of the World Evangelical Fellowship's Mission Commission, says that when it comes to partnering issues, we must face *four hard questions*:

One, how can the West stimulate non-Western missions without dominating terms of money, power, structures and initiative? *Two*, how can the West partner with sensitivity when the West subconsciously operates from a position on international leadership and initiative? *Three*, what kinds of partnerships does the non-Western world want, where they are seen as true equals and not merely cheap labor for effective cost-reduction and more 'bang for your buck? *Four*, is the Western movement ready to serve as silent partners when the ravenous promotion machinery demands credit in order to generate more funds? (in Raymo 1996:139)

Hence, Butler (in Raymo 1996: 143) suggests the following as sound principles for fruitful and lasting partnerships:

1. Effective partnerships are built on trust, openness, and mutual concern.
2. Lasting partnerships need a facilitator or coordinator.
3. Effective partnerships have a partnerships "champion" inside every partner ministry.
4. Successful partnerships develop in order to accomplish a specific vision or task.
5. Effective partnerships have limited, achievable objectives in the beginning.
6. Effective partnerships start by identifying needs among the people being reached or served.
7. Partnerships are a process, not an event.
8. Effective partnerships are even more challenging to maintain than to start.

9. Effective partnerships are made up of partner ministries with clear identities and vision.
10. Effective partnerships acknowledge, even celebrate, the differences in their partner agencies' histories, vision, and services.
11. Effective partnerships serve at least four constituencies: the people they are trying to reach; the partner agencies' funding and praying constituencies; and eventually, the partnership itself with its growing expectations.
12. Effective partnerships have a high sense of participation and ownership.
13. Effective partnerships keep focused on their ultimate goals or vision and are not distracted by day-to-day operational demands.
14. Effective partnerships see prayer and communication as uniquely powerful elements to bind partners to gather in Christ.
15. Effective partnerships do not come free.
16. Effective partnerships expect problems and plan ahead from them.

The researcher believes that the partnership paradigm is the most effective approach for today's generation. It facilitates the greater advancement of the kingdom. Larry Poston (in Raymo 1996:135) concludes:

My native brothers and sisters preach the same gospel I do, and gospel has always been "foolishness" and a "stumbling stone" to the lost. Native missionaries will carry their own cultural baggage and will be accused of religious imperialism....Neither we nor they can

win the world alone. We need each other. Let us join hands, encourage one other, and put an end to world's wait.

5.4. CONCLUSION

The analysis of the Gateway Strategy reveals some strengths and weaknesses. The researcher's reflection and analysis dealt with the issues on what makes the strategy contextual, the message and procedures. Therefore, few conclusions were made.

1. The obedience to the command of Christ has long been a motive for the Mission Mobilisation endeavour. But the approach to get a church to obey to this command depends very much on contextualising the message to fit the cultural framework of the targeted church region such as the case of the Lichinga Churches in the Northern Province of Mozambique.

2. The focus should be to encourage the local churches (National) to take up their responsibility for mission locally (reaching out to those non evangelised people). Because the nationals are best placed to take up the challenge of mission in their own context, they can speak the language and understand the culture of the people to reach.

This view does not exclude the contribution of international churches (outsiders), they are required to humble themselves and work with the local church by empowering them in what is needed to be done. This empowerment includes

training and resources that are necessary to fulfil the task. They are also required to learn the culture of the targeted region in order to be relevant with their contribution.

The researcher believes that it is time to shift the emphasis in Mission Mobilisation from the command to GO to the invitation to COME. The invitation to come precedes the command to go. There is only one mission: God's. We are invited to join Him, to participate in what He is doing. Jesus himself models this understanding of mission when He says, "I only do what I see my Father doing." (John 5:19). Therefore, the invitation to come is an invitation to join in with what God is doing in and through His people.

The invitation to COME changes the message and motivation of Mobilisation in a critical way. It places us at once in the position of listener, servant and co-worker. Instead of the emphasis being on me, my church, my ministry the emphasis shifts to my being part of a team, first with God and then with His people.

CHAPTER 6 CONCLUSION

This chapter is a summary of the study, the researcher's suggestions and contribution to Missiology and suggestions for further research.

6.1 INTRODUCTION

This chapter sums up answers to the problems raised in this study concerning the church Mission Mobilisation in order to:

- a) Understand the concept of Mission Mobilisation.
- b) Explore the World Mission Centre Mission Mobilisation activity in the Niassa Province of Mozambique
- c) Formulate a contextual approach toward effective church Mission Mobilisation.

6.2. FINDINGS

Throughout this study, a number of findings were made including the following:

- 1) The local church is God's primary instrument to evangelise the world. The Church is only a healthy and vibrant church when it is involved in its calling and sending out into the world (Matthew 28:18-20) as a participant in God's mission. This means that the church is missionary in terms of its very existence and nature. Christ's mandate to the church is to go into the world and preach the gospel to every creature" (Mark 16:15). This mandate was not given for a specific race or

culture of people but every creature. The emphasis on every creature refers to all human beings in spite of their race, language and culture. Unfortunately, there are many people groups around the world that have not received the Gospel of Jesus Christ. This situation is partly justified by the lack of involvement in missions by the majority of churches, a view which is supported by Towns (1981:7) as he writes: "one of the great dangers facing the church in evangelism is the lack of concern and active involvement in touching the lives of others who are without Christ".

World evangelism Mobilisation is applied throughout the ministries of the church. Rather than leaving all the work to a certain individual, team, or department, the church expects all ministries to participate in mobilising disciples to reach the world for Christ.

2) Mission Mobilisation is a solution to get the church to understand and get involved in the *missio Dei*. The view is that the church is an instrument to implement God's mission on earth (the task of world evangelisation). Verwer (2000:64) argues: "*if we are going to see the world evangelized we are going to have to see some major steps forward in the Mobilisation of the whole church*".

3) The pastor is the key influencer in the local church for the cause of global missions. Regardless of the church polity or structure, the pastor must lead the charge in every area if the local church is to maximise its efforts to reach the world for Christ. When the senior pastor is mobilised, he grasps the universal scope of

God's purposes and seeks to lead his congregation toward the fulfilment of world evangelisation.

4) The World Mission Centre's Mission Mobilisation in the Niassa Province of Mozambique introduces the Gateway Strategy. This strategy presents a paradigm shift in the approach to Mission Mobilisation. It introduces the notion of strategic partnership where the notion of doing together replaces doing it alone. Having some strengths and weaknesses, the Gateway Strategy still offers the best approach to regulate the partnership relationship of the local and the International churches, providing means of a complementary nature their respective task for mission. Here the local church is placed at the centre of mission.

The result of Mission Mobilisation in the Niassa Province yielded 146 new churches planted and so proving how effective it is to empower the local churches getting involved in missions and reaching out to their own people.

5) Contextualisation of the approach toward Mission Mobilisation is necessary to successfully and effectively engage the local church in missions, principally the African churches.

From its background, Mission Mobilisation is a concept initiated by the West and has been used for ages in at Western context, hence Africans considered mission as foreign (Western). This view is expressed by Dube (2012:2) when he argues that

David Livingstone (1813–73) was a missionary who set out to “open” the continent to Western Christianity, commerce, and civilisation. And Bosch (1991:519) confirms that the critics of mission have usually proceeded from the supposition that mission was only what Western missionaries were doing by way of saving souls, planting churches, and imposing their ways on others. A view which is demonstrated by Kraft (1996:457-458), he writes: "Many of us have gone to the field as missionaries armed only with Western theological understandings. And many, though working their own non-Western societies, have been taught such understandings as if they were the only possible correct interpretations of scripture. Both groups have often found such theological understandings often inadequate and sometimes quite misleading in non-Western contexts. This is not necessary because the theology in non-Western institutions is wrong indeed, it is usually quite right for those who developed it, but these have usually been Western scholars speaking in a Western scholars context".

6.3. SUGGESTIONS

The researcher believes that proper Mission Mobilisation needs to be contextual and used in a language that is relevant to the culture of the church being mobilised. Therefore, to formulate a contextual approach toward a successful and effective Church Mission Mobilisation in Africa, the researcher suggests the following:

1. Provide service opportunities

The proper way to mobilise a church and get it actively involved is to provide service opportunities which are in a practical sense, a mission project, for instance adopting a people group or a church planting in a specific region etc... This will help the church to focus and measure their success. Livingood (2004:4) argues that in growing members, churches are seeking one or more strategic involvements geared toward a goal they feel will have major kingdom impact, for instance: Adopting a people group, leadership development or church planting. And for most churches, adopting a strategic focus involves personally assessing needs and reaching out to meet them in a spectrum of ways.

The service opportunities provide ground for the church to pray specifically based on their commitment in missions and more. It also enables the church to send teams and fund that specific project or whatsoever endeavour they are committed to. The progress made in their commitment encourages the members to do more.

The approach to fund missionaries in any part of the world where missions are developed, do not always motivate the church because of little accountability of the supported missionary and sometimes lack of reports from the field. In contrast, when the church adopts a people group for instance, they make it their own responsibility. Each member tries to participate with whatsoever skills they have.

1.1 Research

The research plays a key role in Mission Mobilisation. Peter Vumisa, the Director of Research and Mission Mobilisation at the Institute for Strategic Services (INSERV),

author and editor of the newly published book “Evangelical Christian Missions: and African Perspective”, has this to say: “Every effective mission Mobilisation depends on good research information about both the mission field and the mission force. Therefore good mission research is the one that phases into effective mission Mobilisation of the church in order to reach the field with the gospel.”

The service opportunities need to be birthed out of the research. The Niassa churches were mobilised because of the research carried out amongst their own people whom they could relate with. Inspired by books such as "Operation Mobilisation" by Patrick Johnston, Ethné research material, etc, sending churches are more informed about the people groups of the world and what is needed to be done.

Therefore, the researcher recommends those involved in church Mobilisation to do their homework (research and reachable goals) before they make any move in the direction of Mission Mobilisation of a specific church or movement. And local churches are advised to read more material related to missions and unfinished tasks in missions, and attend conferences where missions report and challenges are presented.

2. Sell the vision to the Leader

The vision for missions needs to be sold to the church leader (the Pastor) who in turn will motivate the church members to get involved. Reesor (2000) argues that the pastor is the key influencer in the local church for the cause of global missions and must, in cooperation and in concert with the church leaders, lead the way to mobilise the

local church. Regardless of church polity or structure, the pastor must lead the charge in every area if the local church is to maximise its efforts to reach the world for Christ. Smith (in Raymo 1996:56) argues that the church should be a means to an end: that of growing mature, whole disciples of Christ who will live evangelistic lives here and abroad. The Pastor "ought to be pastoring a centre for world evangelisation. They are not simply taking care of a flock of people.... Missions and evangelism is the task of the church."

A church whose senior leader (Bishop, Pastor, Elder...) refuses to fully embrace the Great Commission will never reach its Mobilisation potential, despite the efforts of lay leaders and supporting staff. The researcher's experience in mobilising churches indicates that any efforts to get individual church members to get involved in missions without their leader agreement or involvement always results in failure. Mostly, teams of individual church members are taken to short term outreaches for a few days with the goal to enthuse them for mission. Once back in their respective churches, they are given a few minutes to report or give testimonies and that is the end of the road. But when the leader buys into the vision, he sells it (influence) to all the members and it happens.

In his article on "Church and Missions" Bruce F.Hunt (1957) writes:" On the mission field, the proposition that *missions is the work **of the church*** is not one of mere academic interest, neither should it be for you who are considering missionary work at home or abroad. And it should be more than an academic question to

every minister who has the responsibility of advising and directing individuals as to their missionary activities or who, before the congregation, in church courts, and on church committees, has the responsibility of forming and directing missionary policy".

3. Emphasis on the role of the Church and the Holy Spirit in Missio Dei.

Christians are sent out to obey Jesus Command in Matthew 28:19 and they are empowered by the Holy Spirit. In reality mission is not Western, it flows from the heart of God, authorised by the Son and empowered by the Spirit. David Bosch's balanced definition of *missio Dei* underlines the role of the church to participate in the involvement of God in and with the world. Bosch (1991:10) writes:

Missio Dei is God's self-revelation as the One who loves the world, God's involvement in and with the world, the nature and activity of God, which embraces both the church and the world, and in which the church is privileged to participate.

Bosch (1991:519) also writes: The *missio Dei* purifies the church. Tom Steffen and Lois McKinney Douglas (2008:32) define *missio Dei* as "the idea of God's nature and expression extended to and stamped upon the world. God the Father sends God the Son who sends God the Holy Spirit; all three send the church."

Although the church is not seen as the only agent in the *mission Dei*, it has a special position within God's mission. In John 20:21 we see Jesus commissioning the disciples: "...As the Father has sent me, I am sending you". Here, the task of the church is specific and divinely mandated.

The researcher believes that missions need to be in the DNA of the local church. Jesus initiated Cross-cultural involvement of the local church, in His words of Acts 1:8: "...and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth." In its simplest form, the Jerusalem ministry would relate to your church's local outreach, Judea and Samaria would relate to regional and national levels, and the ends of the earth would address international ministry. However, there is a special dynamism that comes when a local church moves outside of itself to be an effective instrument of God to fulfil His global cause: for the peoples of the earth to worship the true and living God.

In Lausanne 2004, it is believed that congregations both in the West and in the Two-Thirds World must make the transition to become "missional congregations". Just what is a missional congregation? Missional congregations are those communities of Christ-followers who see the church as the people of God who are sent on a mission.

4. Encourage partnership

Through partnership churches can help each other. Church leaders are encouraged to participate in conferences and world evangelism courses where they learn about what God is doing throughout the world, through the local church. Here, they are challenged to increase their involvement, sharpen their skills, and share their experiences and insights with others. Strategies such as Gateway are encouraged as the church leaders can partner with others in the Hubs and get

inspired on what the Lord is doing in a specific world region. Hiebert (in Bosch 1991:187) suggests that the Christian church should function as an "international hermeneutical community" in which Christians (and theologians) from different contexts challenge one another's cultural, social, and ideological biases. He adds that this presupposes, however, that we see fellow-Christians not as rivals or opponents but as **partners**, even if we may be passionately convinced that their views are in need of major corrections.

Partnership can be between a church with other churches or a church with a missionary organisation. Agencies such as WMC, US Center for Mission, OM, NMM and more are essential to walk along the church to empower and motivate it to fulfil the Great Commission. Raymo (1996:169) suggests that there is a growing influence from organisations like ACMC (Advancing Churches in Missions Commitment), which is an existing agency to mobilise Christian congregations for effective involvement in world evangelisation. ACMC provides resources to equip church leaders, create opportunities for congregations to stimulate one another to excellence in mission ministry, and links churches with other missions resources.

The researcher notes that churches are lately resilient to work with para-church movements such as mission agencies given many mistakes committed in the past where the role of the church was taken by the agencies, funds were pooled out and many more. Therefore, the researcher suggests that the mission agencies should only play a role of empowerment and helpers. They should stand in the position of: "how can we help you" and not take centre stage of mission in the

local church. This will help partnership to be more complementary than competitive.

5. Encourage training

Courses such as world perspective can change the lives of church leaders or their respective members. The Live School is also a tool that is recommended for the local church to train their own people. And so, people in the church are motivated as they are trained. Willie Crew, the Director and Founder of World Mission Centre, has this to say: "The Live school motto is *Training leaders to take the Gospel anywhere and everywhere.*" By using the Live School Curriculum, the pastor of a church can provide his/her people with meaningful training. Churches may also partner together to run a school. Every school will have a full-time facilitator, some one that will give attention to all the details of running the school and also take a sincere interest in each of the students. This school is recommended as it was designed to accommodate the back streets of countries (remote areas of Africa as well as other continents). This was tried in the Niassa Province of North Mozambique, Mangochi (Malawi), Swaziland, DR Congo, Angola, Zimbabwe, Zambia, Botswana, Guyana (South America), India, Ukraine with great success. Today, there is a Live School in over 47 countries of the world. For further information, one would browser www.liveschool.org

LIST OF REFERENCES

Aagard, J.1973. *Trends in Missiological Thinking During the Sixties*. International Review of Mission. Volume 2-pp 8-25.

Abrams, A. Cooper,(undated), *The Biblical basis of a New Testament Church*, viewed 09 May 2012, <http://www.bible-truth.org/church.htm>.

Akeson, Gunilla and Virgulino Nhate, 2005, *Rapid Poverty Assessment*, Niassa-Mozambique, Maputo, Sida.

Armstrong, Peter, 2006, *What is mission Mobilisation?* Viewed 09 May 2012, <http://propel.mdat.org/2006/03/>

Barclay, William, 1964, *'New Testament Words'*, SCM Press Ltd.

Beals, Art, 2001, *When the Saints Go Marching Out*. Mobilizing the Church for Mission, Geneva Press, Louisville, Kentucky. 2nd ed. Bosch, David, 1991,

Transforming Mission: Paradigm Shifts in Theology of Mission, Orbis, Maryknoll, NY

Couturier, Charles SJ, 1960, *The Mission of the Church*. Translated from the French by A. V. Littledale, Baltimore, Helicom Press.

Creswell, J. W, 1998, *"Qualitative Inquiry And Research Design: Choosing Among Five Traditions"*. Sage Publications, London, New Delhi.

Creswell. J.W, 2003, *Research Design: Qualitative, Quantitative and Mixed Methods Approaches*, 2nd ed, London: Sage.

Crew, WF. (No date). *The supreme Task*,. Viewed 06 September 2012,
<http://www.worldmissioncentre.com/supreme-task.html>.

Crew, WF. (Undated). *Live School Mobilizes churches*, viewed 12 March 2012,
<http://www.liveschool.org/impact-of-ls/mobilizes-local-churches!.aspx>.

Crew, WF , 1997, *The missing ingredient in world evangelization*, The Trumpet,
November 1997, pp44.

Culbertson (No date). *Missions slogans and notables quotes from missionaries*,
viewed 03 September 2012, <http://home.snu.edu/~hculbert/slogans.htm>.

Darlington, Y. and Scott, D. 2002. *Qualitative Research in Practice: Stories from the field*. Ilen and Unwin, Australia.

Dayton, R. Edward and Fraser, R. David. 1980. *Planning strategies for world Evangelization*, Grand Rapids, Wm. B. Eerdmans Publishing Co, Michigan-USA.

Dube, S. Musa, 2012, *Postcolonial perspectives in African Biblical Interpretations*, Society of Biblical Literature, 825 Houston Mill Road, Atlanta-USA.

Ducker, Christopher, 2008, *Explain the thinking behind mission as missio Dei*,
viewed 03 September 2012, <http://www.theduckers.org/media/missio%20dei.pdf>

Engelsviken , Tormod, 2003. "*Missio Dei: The Understanding and Misunderstanding of a Theological Concept in European Churches and Missiology*,"
International Review of Mission, Vol.92, No.367, October 2003, pp481-49.

Essex, T.W, 2011, *Obeying the Great Commission*. Preparation for short-Term Mission Trips. Rossbooks. Bloomington, IN 47403.

Fairchild, Mary, No date. *What is the Church?* The Church - Person, Place, or Thing? Viewed 06 September 2012,

<http://christianity.about.com/od/churchandcommunity/a/thechurch.htm>.

Fung, Lawrence, 2011. *The Pastor's role in Mobilizing the local church for world mission Part1*. The Mission Journal of Gospel Operation International. Issue No. 11 (September/October 2011).

Hesselgrave, J. David, 1996, *Challenging the church to World Mission*. International Journal of Frontier Mission. Vol 13:1 Jan-Mar 1996.

Hoekstra, Harvey T, 1979, *The World Council of Churches and the Demise of Evangelism*.

Wheaton: Tyndale House Publishers Howell, Norm, No date. *The seven steps to giving a missions presentation*. Viewed 10 September 2012

<http://www.thesinglesnetwork.org/uploads/4/6/4/9/4649501/sevenstepstogivingamissionspresentation2007mblfall.pdf>

Huckabee, Davis W, No date, *Studies on church truth*, Chap.2. viewed 02 March 2012, <http://www.pbministries.org/Theology/DavisHuckabe/StudiesonChurchTruth/index.htm>.

Hunt, F. Bruce, 1957, *Church and missions*. An address delivered at the opening exercises of Westminster Theological Seminary, Philadelphia.

John Paul II, 1990, *Redemptor is Missio*, On the permanent validity of the Church's missionary mandate, viewed 06 September 2012, <http://vatican.va/>. Johnstone, P and Mandryk, J, 2001, *Operation World*, when we Pray God Works. 21st Century Edition. OM Operation Mobilization.

Kraft, C.H. 1996. *Anthropology for Christian Witness*. Orbis Book, New York.

Liddell, Henry George; Scott, Robert, 1940, *A Greek-English Lexicon* (Trustees of Tufts University, Oxford) [word count] Greatscott22.

Little, Dale W, (No date), *Thinking Theologically About Church Planting*, viewed 12 December 2011, <http://www.cptheo.net>.

Livingood, Ellen, 2004, *Innovation in Church Mobilisation*, viewed 20 May 2013, <http://www.dualreach.org/missions/bm~doc/short-term-3.pdf>

Luzbetak, Louis J, 1988, *The Church and Cultures: New Perspectives in Missiological Anthropology*, Orbis Books. Maryknoll, NY.

Merck, D, 1996, *Missions*. Viewed 10 August 2012, <http://www.vor.org/truth/dwm/missions.html>.

Miles, Matthew B. & Herman, Michael A, 1994, *Qualitative Data Analysis, Second Edition*.

Murray, Stuart, 1998, *Church Planting: Laying Foundations*, Paternoster. Cambria, U.K.

Nyasulu, Timothy, 2004, *Missiology: a Study of the Spread of the Christian Faith*, Zomba:Kachere.

Olson, Gordon C., 2003. *What In The World Is God Doing? Essentials of Global Missions: An Introductory Guide*. 5 ed. Cedar Knolls: Global Gospel Publishers.

Paauwe, Edward, 2003, *Mission or Missions?*, THE BURNING BUSH, Volume 9
Number 1, January 2003.

Peters, George W, 1972, *A Biblical Theology of Missions*. Moody Press, Chicago.

Pityana, N. Barney, 1992, *The light and shadows of mission*. Journal of Theology for
Southern Africa 81 (Dec.1992): 3-15.

Raymo, J. 1996, *Marching to a Different Drummer*, Rediscovering Missions in an
Age of Affluence and Self-interest. Christian Literature Crusade, Washington:
Pennsylvania.

Reesor, Larry D (No date). "*How to mobilize your church for world missions*",
viewed 05 September 2012,

<http://www.partnersinchrist.info/links/howtomobilizeyourchurch.pdf>.

Reesor, Larry, 2000, *A Fresh Perspective on Mobilizing the Church*, Mission
Frontier, January, 01, 2000.

Rhodes, Mark, 2010, *Five Essentials Of an effective Strategy*, viewed 20 May 2013,
[http://managementhelp.org/blogs/strategic-planning/2010/06/07/five-essentials-
of-an-effective-strategy/#sthash.mO1oopCT.dpuf](http://managementhelp.org/blogs/strategic-planning/2010/06/07/five-essentials-of-an-effective-strategy/#sthash.mO1oopCT.dpuf)

Robinson, H.W, 1940. *The Bible in Its Ancient and English Versions*. Oxford Press.

Ross, Kenneth, R, 2009, *Edinburgh 1910*. Springboard for Missions, William Carey
International University Press, Pasadena, California.

Schirmacher, Thomas, 2006, *Biblical reasons for Evangelical missions*, MBS text
64. Martin Buce Seminar, 3 Jahrgang 2006.

Setiloane, G M 2000, 1986, *African Theology: an Introduction*. Lux Verbi, Cape Town.

Shadrach, Steve. No date. *Mobilisation*. The Key to World Evangelization, viewed 07 September 2012, <http://www.thetravelingteam.org/articles/Mobilisation>.

Shepherd, C, 1972, *Church/Mission Tensions today*, ed. C. Peter Wagner, Moody Press, Chicago, IL.

Smith, Oswald J. 1959. *The Challenge of Missions*. The People's Church, Toronto, Willowdale, Ontario.

Stake, R, 1995, *The art of case research*, Thousand Oaks, Sage Publications, CA

Stott, John R. W, 1975, *Christian Mission in the Modern Worl*, IVP Classics, London: Church Pastoral Aid Society.

Tashakkori, A. and Teddlie, C. 1998, *Mixed Methodology: Combing Qualitative and Quantitative Approaches*, London: Sage.

Taylor SJ and Bogdan R, 1984, *Introduction to Qualitative Research Methods*, New York: Wiley Inter-science.

Tellis, Winston, (1997). Introduction to Case Study. *The Qualitative Report*, Volume 3, Number 2, July. Viewed 09 March 2012, <http://www.nova.edu/ssss/QR/QR32/tellis1.html>.

Steffen, Tom and McKinney Douglas, Lois, 2008, *Encountering Missionary Life and Work Preparing for Intercultural Ministry*, Baker Academic, Grand Rapids.

The Holman Bible Dictionary.1991. Holman Bible Publishers. 1450 pp. Nashville, TN.

Todd M, Johnson and David B. Barret, 2007, *International Bulletin of Missionary Research*, January 2007.

Towns L.Elmer, 1981, *Evangelize Thru Christian Education*, Wheaton, Illinois: E T T A.

Van Engen, Charles, 1991, *God's Missionary People: Rethinking the Purpose of the Local Church*, Grand Rapids: Baker.

Van Gelder, Craig, 2000, *The Essence of the Church: A Community Created by the Spirit*, Grand Rapids: Baker.

Van Gelder, Graig, 2007, *The Missional Church in Context: Helping Congregations develop contextual Ministr*, 2140 Oak Industrial Drive N.E, Grand Rapids: Eerdmans.

Verwer, George, 2000. *Out of the comfort zone*, OM Publishing, Cumbria, CA 3 0QS,UK.

Vicedom, George F, 1965, *The Mission of God. An Introduction to a Theology of Missio*, Saint Louis, Concordia Publishing House, Missouri, and London.

Winter, D. Raph & Hawthorne, S.C 1999, "*Perspectives on the World Christian Movement*", William Carey Library, Pasadena, California.

Winter, D. Ralph, 1984, *Reaching the unreached, the Old-New Challenges*, Edited by Harvie M. Conn, Presbyterian and Reformed Publishing Company. Phillipsburg, New Jersey

Winter, D. Raph, 1995, *The Editorial Comment*. Viewed 19 March 2012,
<http://www.missionfrontiers.org/issue/article/editorial-comment74>.

Winter, D. Ralph, and Bruce A. Koch. 2009. Finishing the Task: The Unreached Peoples Challenge. In *Perspectives on the World Christian Movement: A Reader*, ed. Ralph D. Winter and Steven C. Hawthorne, 531-46. Pasadena, CA: William Carey Library.

World Christian Missionary Resources, No date, *Planning mission conference*,
viewehttp://www.missionaryresources.com/mission_conference.html

World Council of Churches, Geneva 2005. *The Nature and Mission of the church*.
Faith and order paper 198,4, viewed 05 March 2012,
[http://www.oikoumene.org/fileadmin/files/wcc-
main/documents/p2/FO2005_198_en.pdf](http://www.oikoumene.org/fileadmin/files/wcc-main/documents/p2/FO2005_198_en.pdf)

World Evangelization Research Center, 2002. *Status of Global Mission in context of
20th and 21st centuries*, viewed o5 march 2012, <http://www.gem-werc.org/>

Yin, Robert K, 1994, *Case study research: Design and methods* (2nd ed.), Beverly
Hills, CA: Sage Publishing.

Yin, Robert K, 2012, *Application of Case Study Research*, California, Sage
Publications, Inc. 3rd Ed.

Yin, Robert, 1984, *Case study research: Design and methods* (2nd ed.), Beverly
Hills, CA: Sage Publishing.

Appendix A:

Questionnaire for Research on Northern Mozambique

Details of Researcher
1. Name of researcher.....
2. Date research was done.....(yyyy/mm/dd) / /

Area where research was carried out
1. Area where research was carried out (Pemba/Lichinga)..
2. Name of the town/village.....
3. Is the town/village found on the map.....
4. If yes, what is the number you have allocated to it. _____
5. What are the GPS coordinates.....

Details found in the town/village

1. What is the name of the town/village..... _____

2. What is the name of the chief/headman..... _____

3. How accessible is the town/village..... _____

3.1 Will a 4x4 vehicle be needed..... _____

3.2 If no, what type of transport will be needed... _____

3.3 Give some directions to the town/village from the nearest big city/town:

3.3.1 Kilometres from nearest city/town..... _____

3.3.2 Directions from nearest city/town..... _____

4. How many people live in the village..... _____

5. What is the average age..... _____

Details found in the town/village

6. What is the name of the tribe(s).....

7. What languages do they

speak.....

8. What trade languages do they understand.....

(example Portuguese, Swahili, Yao).....

9. How do the people feel about outsiders:

9.1 From other villages.....

9.2 From other parts of Mozambique.....

9.3 From other countries.....

10. Are there any diseases to be aware of.....

11. What type of educational facilities is

available..._____

Details found in the town/village

12. Where could a church planter possibly live....._____

What type of food can he expect to

find....._____

13. This question must be answered by the researcher, not the village people

What are the people's greatest physical

needs....._____

Religious activities found

1. What religious activities goes on in the town/village (animist, Islam, African

Independent Church,

Christian,

Catholic)._____

2. Is there a mosque in the

town/village....._____

Religious activities found

3. Is there a church in the town/village....._____

Details of the church/churches

1. Name of church/churches....._____

2. Name and details of pastor/leader.....

3. How can we contact them....._____

4. Who are they connected to (denomination/group).._____

5. Does the church plant other churches....._____

6. Do they know of any other churches in the area.._____

7. How many people attend the church or

Details of the church/churches

preaching.._____

8. How many people are members....._____

9. When did the church start....._____

10.Do they have members in other towns/villages.._____

11.How far do people travel to attend the
church...._____

The next three questions must be answered by the researcher and not the village members

12.What are the basic needs of the
church.._____

13.Give your general impression about this
church.._____

Details of the church/churches

14. Who would you describe as the most prominent Christian leader in the town/village

15. If there is no church, is there anyone that comes there to preach the

Gospel..._____

15.1. Name of

preacher....._____

15.2. How many people attend the

preaching..._____

Project details

1. Where you able to discuss the project with them..._____

2. Are they willing to participate.._____

3. Will they come to one of the conferences_____

4. Which conference will they attend: Pemba, Lichinga or

Project details

Mangochi.._____

5. Are they able to travel there by public transport.._____

6. What will the cost be to take public

transport...._____

In addition to the research questionnaire form above, the researchers were given extra sheets which they were supposed to write down the answers as they were visiting villages. It includes considerations such as:

1. Religion:

- a. Type
- b. Rituals
- c. Place of music
- d. View of sin, salvation, forgiveness, resurrection, judgment, etc.
- e. Main Cultural iniquities: bitterness, envy, depression, etc.
- f. View of lying
- g. Bible translated and available in native language and/or trade or known language?

2. Tribes

- a. In village
 - b. Nearby and location
 - c. Distinctiveness of Tribes – effect of war on distinctiveness
 - d. Social Structure - Tribal Leadership Structure
 - e. Governmental Leadership Structure
 - f. Tribal vs Govt Leadership Structure – which is practiced
 - g. Esteemed Values of ...
 - h. Dishonourable Traits of ...
 - i. Perspective of the various tribes of each other and of people in surrounding region.
3. Familial Relationships
- a. Polygamy or Monogamous
 - b. Doctrine of divorce
 - c. Maturation process and rituals
 - d. Patriarchal or Matriarchal
 - i. Does man leave his family or woman hers at marriage?
 - ii. How are men treated?
 - iii. How are women treated?
 - iv. How are children treated?
 - e. Pets
4. Health and Hygiene
- a. List and rank main sicknesses

- b. Protocol for treatment of sicknesses
 - c. Prevalence of AIDS
 - d. View of Sanctity of Life
 - e. Healthcare Programs used
 - i. Government subsidised doctor clinics
 - ii. Private doctor clinics
 - iii. Witch doctors
 - iv. Dental – teeth
 - v. Other
 - vi. Peoples viewpoint of going to doctor/hospital, etc. – Is it last resort before you die?
 - f. Mental Health – how mentally unstable are handled
 - g. Illegal Drugs and Alcohol use
 - h. Use of latrines/toilets
 - i. Brush teeth?
 - j. Method of disposal of trash and waste
 - k. Water source(s) and needs
5. Industry, Agriculture and Economics
- a. Main Food Staple
 - b. Main Industry(ies)/Businesses and percentage of income from them
 - c. Main Agricultural Products
 - i. Animals

- ii. Crops
 - iii. Pets
 - d. Products exported
 - e. Products imported
 - f. Employment practices – slavery, indentured servants, children, men, women
 - g. Government' assistance programs
- 6. Geographic description of region
 - a. Interior vs Coast
 - b. Elevation
 - c. Soil Type
 - d. Savanna vs Woods, etc.
- 7. Entertainment – what forms of entertainment are used?
- 8. Outside Influence
 - a. How are they influenced by outsiders at present?
 - b. View of Outsiders?
 - i. Americans?
 - ii. South Africans?
- 9. Cultural Keys to Christ – Are there any obvious keys to give light on reaching this village and these people with Christ?

This document was translated into Portuguese for the research candidates.