

AFRIGO

Encouraging the Church in world mission

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GOATS AND GARLIC
FOR THE GOSPEL

FROM FOOTBALL FIELD
TO MISSION FORCE

THE PEW GOES WHERE THE PULPIT LEADS



THE PASTOR

THE KEY TO MISSIONS

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BY RAY MENSAH

A few years ago, a church invited me to speak on missions for two nights. I was excited about this opportunity but I had mixed feelings. How many people would show up for a missions conference on a Wednesday night?

In my experience, few church members attend such programmes. Upon arriving, I was shocked. The car park was full, and hundreds of people filled the building.

The bishop recounted how the Lord had convicted him about drifting from the mandate of the church, to the detriment of precious souls slipping into hell every day. Because of that rebuke, he immediately began teaching and preaching on evangelism, disciple-making and taking the gospel to the nations. After some weeks, he felt they needed someone with more missions experience to equip them further. Hence, I was invited.

I left that church convinced about something I had been saying for years—“PASTOR IS KEY!” Church members believe and act on what the pastor emphasizes. In my opinion, pastors are responsible for the lack of interest in missions that we see in many churches across Africa and other continents.

Dr. Michael Youssef puts it this way: “As goes the pulpit, so goes the pew. As goes the pew, so goes the nation.”

Scripture mandates the leader “to equip his people for works of service, so that the body of Christ may be built up until we all reach unity in the faith and the knowledge of the Son of God and become mature, attaining to the whole measure of the fullness of Christ” (Eph. 4:12-13). Pastors must thus equip their church members, as a matter of urgency, to make disciples and take the gospel to the ends of the earth.

For a church to be missional, the pastor must create that missional culture. According to Dr. James Lemons, “The

modern mission church movement began in 1932 with a paper that Karl Barth gave at the Brandenburg Mission Conference. From Barth’s paper, Karl Hertenstein in 1934 coined the term *missio Dei* to make the point intentionally that churches do not exist for themselves. They exist to participate in God’s mission to the world.” He adds, “Stephen B. Bevans and Roger P. Schroeder put mission into perspective by saying, “The Church of Christ does not so much have a mission as the mission of Christ has a Church.”

Though I currently serve as director of a mission agency, by the grace of God, I have pastored churches in Ghana, Botswana, and Namibia. I understand the many pressures and challenges pastors face; nevertheless, that is no excuse to be inward-looking. Our mission is global. Our Lord Jesus commanded us, “Go and make disciples of all nations” (Matt. 28:19-20).

In sum, pastors must catch a vision for world evangelization, then instill that vision in their congregation. The members will respond by taking action in their Jerusalems, Judeas, Samarias, and uttermost parts of the world. The pastor then guides them to craft a missions policy which will impact every department of the church: children, youth, women, men, choir, ushering, media, etc. Now missions becomes the mission of the church, and every individual is involved in prayer, giving, and going. I pray this happens in churches across Africa and beyond. May the Lord of the Harvest use this AfriGO edition for that purpose.

Ray Mensa Mensah is the Executive Director of OneWay Africa and also serves as President of the Ghana Evangelical Missions Association (GEMA). He is passionate about the total mobilization of churches for missions where every member is involved in the Great Commission. ray@owm.org.

Church members believe and act on what the pastor emphasizes.

CALLED: DENILSON AGOSTINHO

AS TOLD TO MERCY KAMBURA

MOVE FASTER THAN THE WIND

What does passion for the gospel look like? Imagine a fiery group of teenagers on a mission trip to an unreached people group in Cuanza Sul province in the south of Angola. They stay for a month, preaching, breaking bondages and reconciling villagers to their Creator. Finally it's time to go home – parents await their return. But the harvest is still plenty. What would a missionary do?

I faced this scenario many years ago. A young man decided that he wasn't accompanying us back home after a short-term mission. I was his leader, responsible for delivering him and 14 others back to their parents. But he wouldn't leave the mission field. Worried, I reported his decision to his mother, expecting chastisement.

To my shock and admiration, she said, "I cannot fight with God. If he wants to be a missionary, so be it."

As a teenager, we always played friendly matches with our friends and villagers. One day, someone suggested that we pray at the end of the match. We enjoyed praying together so much that we made it a habit. Every Sunday, after a game, we'd gather to pray. And that is how I got saved.

The small praying group became a Bible study, and we'd meet three times a week. Three years later, the group became a church. We grew to more than 100 members. We were all teenagers



without much experience in leadership. We invited an older brother to lead us, and he became our pastor.

The church is now 15 years old with over 2000 believers. Our greatest joy is not in our numbers, but in our capacity to be involved in the Great Commission. The mantra of our church, Born Again Church (Igreja Nascidos de Novo) in Luanda, Angola, is "fructifying ministry in the nations".

Every week, we preach in the streets. We don't just tell people to go; as their pastors, we go with them. We train the church to make evangelism a lifestyle. Everyone has to teach and preach and disciple five to seven people. We made a schedule to evangelize all the hospitals in the capital, and we ended up preaching in 16 different hospitals. The church now has over 2000 members, most of them young people. All this was born out of a football match.

I now serve as the vice president of the church. I heard God call me as a missionary after my first short-term trip. The mission of our church is to reach out and be involved in missions until it becomes a culture.

Many churches aren't involved in missions because believers don't know

how to share the gospel. Most say they are only mobilizers.

Growing a missional church

Our desire is to grow a church that is so missional that missions becomes our culture. Evangelism is not a task for only Saturday or Sunday morning or holidays. It must be done every day; as a habit and lifestyle. The Church in Africa has to move faster than the wind to spread the gospel to the least reached peoples. How can the Church achieve this?

1. Don't lose any opportunity to preach. Preach everywhere.

2. The church must work with teenagers, youth and children. They have the energy, the time, and the passion. Tap into it.

3. Hold weekly trainings on how to share the gospel with non-believers.

4. Remember that the essence of Christianity is missions.

Jesus said many things, but at the end, He didn't tell us to remember tithes and the like. He said, "GO!" Dear pastor, don't allow anything else to replace the meaning of the Church. The mission of the Church is to go. If you aren't going to save your neighbour, do you truly understand why you have been saved?

PLEASE PRAY:

- For resources and finances as we travel.
- For better vehicles to go to difficult places. We hope to have a bus for missions and a Toyota Land Cruiser.
- For more labourers in the mission field. The harvest is still plenty.

THE PASTOR: A CRUCIAL ADVOCATE FOR MISSIONS

BY PASTOR AZAKI NASH

Missions has been described as God's heartbeat. God's redemptive purpose fulfilled in Christ Jesus and propagated by the Apostles remains the Church's task till Christ returns. When a church understands this, everything changes. Herein lies the responsibility and privilege of pastors to ensure that their churches are mission-oriented.

The pastor's part in forming vibrant, mission-minded churches cannot be overemphasized. Our role as pastors grants us a unique authority and influence in directing the congregation's priority towards missions. This requires us to have both passion and a clear strategy for promoting local and foreign missions. When the congregation sees the pastor consumed with this mindset, it will overflow into their involvement in becoming a mission sponsoring and sending church.

Furthermore, pastors should utilize their leadership platforms to deliberately mobilize and sensitize congregants. Let me give examples of what we have done to increase missions support and engagement in my church.

In the year 2020, during the pandemic, my church was sponsoring 100 local missionary couples serving with the Evangelical Missionary Society (EMS) of ECWA. Additionally, we extended one-time support to other missionary organizations and churches. This was possible because the pastor whom I succeeded had a heart for missions.

Upon assuming duty as the new senior pastor, I was determined to build upon this legacy by scaling up our missions commitment. It was not difficult to get the congregation's cooperation to increase from 100 to 125 missionaries in 2021. We also sensitized the congregation on the SIM North-East Nigeria Project, resulting in substantial financial and prayer commitments. Similarly, the congregation agreed with my proposal to partner in foreign missions with SIM medical ministry in Monrovia, Liberia.

The bottom line is that my church, ECWA Wuse II Abuja, Nigeria, is on mission because successive pastors placed a premium on missions. As the pastor thinks and speaks missions, the congregation learns to participate actively in God's mission. Every church should have this approach.

I must highlight that mobilization for foreign missions can be tricky compared to local missions. If a national currency compares weakly with the dollar, what appears a substantial amount becomes devalued when converted for the foreign field.

The rational solution is to increase the measure of support, say by doubling what is due a local missionary.

The foregoing demonstrates that pastors have to acquaint themselves with real missionary stories, prayer needs and challenges. Armed with relevant information, it behoves them to enlighten the congregation on the need to get involved in missions.

As stewards of God's resources, pastors are also responsible to judiciously apply resources with spiritual sensitivity to where the Holy Spirit is leading (Eph. 1:17-18).

In addition to voting substantial resources for missions, it is incumbent on pastors to be good advocates for missions and missionaries. We can deliberately use our Sunday worship services to provide periodic updates on missions.

Every pastor who will be effective in promoting missions must divest personal interests away, even when the leadership team is reluctant to spend more on the missionary than on their pastor. These are some bottlenecks I had to overcome in sending 25 more local missionaries and getting the church to partner a foreign mission in Liberia.

Beyond financial, material, and human resources, there is one resource that every missionary enterprise cherishes—the prayers of the saints. Pastors should garner regular prayers for missions. Prayer can be difficult, but it is the duty of pastors to transform churches into praying congregations without ceasing.

The pulpit presents a strategic opportunity to challenge congregants to live on mission for Christ. When pastors faithfully preach the Word and teach members to reach the lost, the church will be filled with believers who are mission-minded. This has been our experience.

In conclusion, I invite my fellow pastors to develop unalloyed passion for missions, so that their churches will be ignited to go into all the nations with the gospel of Jesus Christ. Our calling as pastors is a privilege for which we shall give an account at the appearing of our master. Hence, I appeal to all pastors to work at building healthy and thriving congregations that are purposeful in extending the frontiers of missions locally and internationally—for the glory of Christ who has set us apart and enlisted us into His end-time mission (2 Cor. 5:19-20).

Pastors have to
acquaint themselves
with real missionary
stories, prayer needs
and challenges.



Azaki Nash is a consummate campus minister, prolific writer, pastor, and missiologist. His ministerial training includes a post-graduate Diploma of Theology (PGDTh), Master of Divinity (MDiv), M.A. in Organizational Leadership and Management, and a PhD in Missiology. He is the Senior Pastor of ECWA Wuse II Abuja, Nigeria. He is married with two children.



Discipleship training at new church plant in Goma, DR Congo

A PASTOR'S HEART, A CHURCH'S RESPONSE

His father belonged to the Baha'i faith and practiced divination. He claimed to heal people and tried to groom his son to follow in his steps. Unfortunately he was unable to save himself from the sickness that took his life.

"After my father's death, I noticed another power that was above what my father practiced. I desired to know God, and in 1998 I gave my life to Jesus and

was baptized." Today that son is Pastor Rurangwa Muziga Meshack, and he is serving with his congregation and fellow pastors to take the good news of Jesus' salvation across borders.

Pastor Meshack leads missions at the Good Shepherd Church in Nairobi, Kenya. "Our church was founded by missionaries, and the biblical mission mandate drives our motives. Every leader who takes over continues from where others left. Our church is mission-minded."

The church is part of the Africa Gospel Church denomination, and traces its roots to 1932—the result of work done by missionaries from the World Gospel Mission. It started as a Bible study, and thereafter it was established with the purpose of reaching people who were located around the church. A beneficiary of the church himself, Pastor Meshack was taken on as a ministry intern after he arrived in Kenya as a refugee from DR Congo. Eventually he was licensed

into full-time ministry and appointed the missions pastor.

Everything rises and falls on leadership

Missions is the central activity of the Good Shepherd Church. From their base in Kenya, they have planted churches in Rwanda, Burundi, and eastern DR Congo. Their next church plant is slated for South Sudan. Every group in the church is involved in different aspects of missions—praying, giving financially, training, and participating in local and international mission trips.

"As John Maxwell said, 'all things rise and fall on leadership'", Pastor Meshack observes. "The pastor influences the church in mission through leading by example. As a pastor I train the congregation to be faithful to the Great Commission the Lord has given to His Church. I don't only preach or teach about missions; I am also involved in going and giving. Missions cannot be



done by the pastor alone. Members play a big role by praying, giving and encouraging the pastoral team.”

Good Shepherd’s mission focus is ingrained in their key strategies: evangelizing the unsaved, establishing churches, edifying believers, equipping leaders, and exercising compassion. “Nothing is done outside the church’s plan or purpose. Missions is not just a church department or activity; it is what the church exists for, and so we are committed to it,” Pastor Meshack says.

Prayer and training

Everything starts with prayer. The church depends on God for the vision and the desire to be involved in missions. They meet every last Friday of the month to pray for everything they do, which includes missions. Their intercessory team also meets every Saturday for that purpose. In prayer, they ask God to help them identify the right person to send out for missions, and also show them which country or field to go to. They also raise funds by prayer, asking God to send givers and make people willing to support.

Every year, October is dedicated as a missions month. The church invites different speakers to share specific topics about missions and encourage people to give to missionaries and to go on missions. Members are trained to have a Great Commission mindset wherever they are. They are taught and encouraged to share the gospel at work, by creating friendships, giving to those in need and praying for those who are troubled.

Pastor Meshack shares John’s story: “When the church did a training on effective disciple-making, John attended and later secured an internship opportunity at a bank. He introduced the idea of a Bible study and prayer sessions every day before work. When he was granted the permission, everyone became interested in joining. John later testified that many of his backslidden colleagues resumed reading their Bibles and attending church. Today, they have secured one of the conference rooms to be a prayer,



Team members adjusting to the reality that this is the church sanctuary that will be hosting them for the duration of their mission trip.

worship and Bible study room. John was motivated by what the church was doing. Our major focus is to help church members to follow in Jesus’ steps by training them to make disciples.”

Mobilization and equipping

The church supports those who are willing to join missions by equipping them with what it takes to respond to God’s call and serve in missions. They teach members about the culture of the people, how to communicate with them, their dress code and beliefs. The church organizes short- and long-term mission trips locally and internationally.

Members sign up to go themselves or to support those who are willing to go but do not have the funds. International trips are done quarterly or based on their

plan for the year as a church. Every year, the church budgets for missions and contributes part of the normal offering for that purpose. The church also has three mission fields with missionaries whom they support financially and with regular visits.

A Pastor’s encouragement

For a congregation of about 600 members, doing missions is not easy. Pastor Meshack shares some challenges: “Over the years the biggest challenge has been financial. We run all our ministries with our own resources without

depending on outside support. Another challenge is that the congregation is mostly migrants who keep relocating. It is hard to have volunteers and members who are permanent and can be fully engaged in the work of the church. These challenges affect the fact that we are unable to send more missionaries, although we would love to do that.”

Nevertheless, he offers advice and encouragement: “When God calls you into ministry, He goes with you and helps you. This has led me to trust God, but when someone wants to respond to God’s call to missions, it is important to be prepared for the hardship and the joys that come with it. One should however not fear or doubt when things get tough—that is part of our calling in mission. I have learnt to use the resources that are available to do what I can at that particular time, rather than doing nothing. Our ministry works by faith; it is not that we are really able to sustain ourselves in what we are doing, but God provides in His own way.”

“For a church to be seriously involved in mission, it has to start from the heart of the pastor. As a pastor, I have influenced my church by preaching and going myself, and also by calling and encouraging those who have the call to go. Sometimes a church can be involved in so many things and yet lose the heart for missions. When the pastor knows the reason why the Church exists, missions will become the priority of his church.”

**When God calls
you into ministry,
He goes with you
and helps you.**

MAKING YOUR CHURCH MISSIONAL

SIX C's: EMPOWERING YOUR MEMBER TO GO INTO MISSIONS

By Pastor Faith Mugeru, Pastor of Global Partnerships and Missions, Nairobi Chapel

Nairobi Chapel is one of the largest missions-minded churches in Kenya. To date, NC has sent 31 missionaries and 33 short term teams and are making Kingdom impact in 16 countries.

While the entire pastoral staff are focused on missions, Faith Mugeru is key to keeping missions flourishing. As a friend of AfriGO, she has shared with us the six C's that they have developed to guide their missions programme.

1. Confirm their call

Know the journey that led to their decision. Our members do not go out solo, so we want to understand

our relationship with the member and how we can validate and be involved with their call.

2. Character formation

We present a path of discipleship and mentoring to prepare and support them in their time away. It's important that this continues even while they are on mission.

3. Culture training

Starting with basic ideas about culture, we want them to be immersed and break stereotypes, learning to listen well. We want them to belong and build relationships that last.

4. Commitment to the call

We ask our members to make vows of godliness, chastity and poverty, or as close to these as agreed.

5. Commissioning

We celebrate and release the missionary publicly. We usually train their small group in how to continue supporting them by visiting, calling, and sending care packs.

6. Church

We always go in partnership with a local church. They take care of visas, insurance and accommodation. We financially support our missionaries, so they have not needed to raise support.

TOWARDS MORE MISSIONS-MINDED CHURCHES

Ndivhuho Ranwedzi, Presiding Pastor The Apostolic Faith Mission of South Africa Revival Centre, Atteridgeville

One instruction the modern church should not forget is Matt 28:19: "Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit." I would like to reflect on the aspect of "going" by the modern church.

A going church is not confined to its buildings, but is concerned about its external environment, both locally and globally. Can you imagine a church whose interest is to see people flocking into the building every Sunday, without being cognizant of its environment? Surely that church will be disconnected from the realities of the community and the wider world, and may soon become irrelevant.

It is imperative for a pastor to reflect on the church's role in response to societal challenges within its community and beyond. The approach will have to be an intentional mission

strategy which links the church and the community. Although people may be attracted to a particular church, it remains the responsibility of the church to "go", rather than to "wait". A church should not merely be attractational in its approach, but also missional. When the church is solely attractational, it misses the opportunity to impact the world. The clergy, as appointed leaders of the church, are key to focussing a church towards missions, and one way they can do this is by providing capacity building programmes.

The missional endeavour has been employed mostly by the Catholic Church and traditional Protestant denominations more than the Pentecostals, who are known to operate more independently. However, most of these independent ministries are well resourced to carry out the task and make a huge impact. In most cases, they begin with a missional flavour but



Photo: AIM Stories

usually reach a stage where they become attractational, especially when they are well known. I would like to encourage the pastors of churches, particularly independent ministries, to reconnect with Matt. 28:19.



Photo: AIM Stories

OUR PASTOR MADE OUR MISSIONARY CALL POSSIBLE

Patrick Nabwera

Prayer has been a crucial need for our family and our work. My wife and I serve far from our home country, and our pastor back home mobilizes the whole congregation to pray for us. He would tell them at a Sunday service to look in the direction of our mission field and pray, then he would sum up the prayer. This encourages us.

One time, our pastor was not able to give us any financial support. He held my hand and he prayed, “God, we do not have what to give them, but we pray that you provide for them.” And for sure, the Lord provided. My pastor was honest, and I knew the situation then. When the time came, he mobilized the church to support us with resources.

Another time, our pastor sent a sister to visit us in our mission field, about 2500km away by road. Seeing this sister was like seeing an angel sent from God. Her presence was

not only encouraging, it was also an opportunity for her to go back and share with the pastor and the local church the realities in our mission field. This increased prayer and concern for us.

Our children were in schools not far from our home church while we were on the mission field. Often, we could not visit them on the required visiting days due to distance. Our pastor, his wife, his assistant pastor, and some members of our local church would go visit them. This support made us feel we were not alone but belonged to a community of faith.

During our rest at home from the field, our pastor would give us the opportunity to share our testimonies with the whole congregation. Later, he joined the small group of believers who would come to listen to more stories from the field. His presence in the meeting made others see its

importance. Besides this, the pastor always created time to fellowship, listen to our missionary journey and our next steps. He constantly reminded the congregation to support us since we are missionaries sent by this local church. His commendation increased the value of our mission work in the eyes of our church.

I liken cross-cultural missions to the image of walking on two legs. One leg is “going” and the other is “sending”. Just as it is impractical, tiring, slow, and hard to hop on one leg, so it is with doing missions on one leg—going without sending. Paul asks, “And how can they preach unless they are sent?” (Rom. 10:15a). And John counsels that those who send should send in a manner worthy of God (3 Jn. 6). In light of this, a local church is crucial for effective mission work. And key to the local church is its leader, the local pastor.

GO! NEWS OF AFRICA'S MOBILISING CHURCH

MANI Continental Consultation

From 8-10 March, 2022, the Movement for African National Initiatives (MANI) held its Continental Consultation via Zoom, with a daily attendance of more than 165 participants from 38 countries. Sessions included times for prayer, sharing the Word, and reports on the work happening in Africa and beyond.

MANI was launched in 2001 as a “network of networks” catalyzing mission movements and mobilizing the resources of the Body of Christ in Africa.

MANI participants reaffirmed their commitment to work

to ensure that the whole Body of Christ is engaged and in partnership towards accomplishing the Great Commission.

Mission leaders reiterated the importance of “polycentric mission”, that is, the movement of mission workers from anywhere to everywhere, leading to networks with shared ownership and leadership. This is the whole concept behind MANI. The delegates affirmed a renewed and strategic focus on the least evangelized, most marginalized, and forcibly displaced communities.

Gospel opposition becomes gospel opportunity

In our last issue, we featured New Life Media (*Nolosha Cusub*), which is reaching out to Somalis with the gospel. In March, Somali journalist Husain Haji Hassan began to warn Somalis about the danger of New Life Media, and in doing so he shared the URLs for their Facebook and website pages. As a result of this, New Life has noticed an increase in visits to their sites! Even though Hassan is criticizing them,

he has unwittingly given them a lot of free publicity! They are praising God for this new development. They are asking us to pray that the Holy Spirit uses negative psychology and natural curiosity to draw many Somalis who were previously unaware of *Nolosha Cusub* to visit their “dangerous” pages and find peace with God. Pray for Husain Haji Hassan’s salvation.

BOOK REVIEW Rethinking Global Mobilization: Calling the Church to Her Core Identity

What a noble gift to the global mission community! Ryan Shaw has produced a compelling text that is biblically sound, intellectually stimulating and inspires us to missions. It urges the Church to keep her eyes on why we do missions as foundational to mission mobilization. The book’s subtitle, “Calling the Church to Her Core Identity”, captures Shaw’s prophetic vision. His wide understanding is further emphasized in chapter two’s excellent attempt at defining mission mobilization from the idea that “redemptive history comprises the ‘mobilizer God’ calling the total extent of His covenant people into being in this age.”

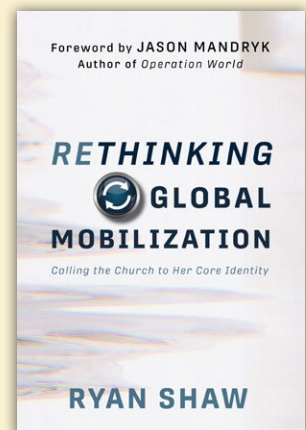
The author’s unashamed emphasis on the biblical mission mandate and priority of unreached people groups is a timely remedy to the Church’s loss of focus by increasingly viewing everything as mission. This book is a prophetic voice reawakening the Western mission movement and catalyzing the emerging kingdom force in the Global South. The invitation is accompanied by practical guidelines for developing a framework for missions mobilization as well as a plea to discern the move of God and to (re)direct kingdom resources in support of His mission.

Apart from giving shape to the critical role of mission mobilization, Shaw’s work contributes to the expansion of the ideas, terms and references regarding missions, increasing our vocabulary and understanding. He has

achieved this by consolidating and organizing ideas and practices which were scattered in the field of missions. Moreover, he has elevated concepts such as “Message Bearers” and “Scattering” (instead of “Missionaries” and “Sending”) to importance even while people are shy to use traditional mission terminology.

While admiring his vision of a new era of “A Truly Global Mission and Mobilization Movement”, I regret that the book is limited to historical experiences in the Western Church; thus missing the opportunity to investigate these same movements in both reputable and emerging indigenous movements in the Global South. The book is nonetheless a must-read for every pastor and church leader. It should be a companion to Bible school students and a resource to university discipleship and mobilization teams.

Rev. Theo Mburu, PhD Mission Leader and Senior Pastor, Christ Is The Answer Ministries (CITAM) University Chaplain, Pan Africa Christian University



GOATS AND GARLIC FOR THE GOSPEL

AS TOLD TO KATE AZUMAH

Purple Horizon is the name of our farm. ‘Purple’ refers in part, to a special tree that turns purple every October, and its significance as a place of prayer. It also represents the royalty and majesty of the Lord Jesus. ‘Horizon’ refers to the endless possibilities for Africans engaging in the Lord’s work as well as the millions waiting for the gospel.”

For the past seven years, Siphon and Amanda Moyo have been doing farming and mobilization with ACTS13/WEC International. They enjoy a cross-cultural marriage and reside in Siphon’s hometown of Kwekwe, Zimbabwe.

Siphon is a pastor, a role which connects him with other pastors, thereby opening doors into churches. Although their home church is Kwekwe Central Baptist, the Moyos mobilize for other denominations too. The Baptist Union of Zimbabwe recognizes them as mission leaders, and they are helping to raise mission awareness with the Assemblies of God. Their mobilization team is formed of pastor friends. “Pastors connecting to pastors opens doors into

churches since people consider the role of missionaries a bit foreign,” the Moyos prefer. Purple Horizon is strategic for the Moyos’ mission mobilization efforts. “We see the farm as a place for preparing the Church for cross-cultural missions, preparing individual mission workers, and preparing pathways for creative gospel opportunities.”

Garlic, goats and more

The Moyos admit the temptation to grow everything; however, the Lord led them to grow garlic and raise goats as their primary industries. Garlic is a specialty crop and has great potential for making money. To keep it free from pests and diseases, they rotate it with butternuts and sugar beans. They also cultivate maize, sorghum, sunflower and peanuts. The goats are perfect for the thorny brush around and they have a small chicken project and fish farm nearby.

Amanda explains, “1 Thess. 4:11-12 has

motivated us to lead a quiet life and to work with our hands so that we walk properly towards those who are outside and that we may lack nothing. We believe the farm will

one day sustain us and other gospel workers going out of Zimbabwe.” In the meantime the Moyos are harnessing all available opportunities to make their farm serve God in missions mobilization and training.

They have trained outgoing workers with agricultural skills, who in turn have set up similar sites at their mission bases in Kenya and Nigeria. Others have taken what they see at the farm and are copying the initiatives. Many pastors have also visited and received a bigger vision of missions. Workers in training come for missions development and the Moyos impart the vision of working hard with one’s own hands for God’s glory.

“Mostly we sell locally, or give help to our community. It is an entry point for connecting and building relationships.”

Purple Horizon has a support base of churches, family and friends to help with the work.

“Our garlic turned out well this year, but the market has not been strong. It has been discouraging to hold on to such a valuable crop.” The Moyos had hoped to support missionaries through the profits, so it’s hard that it hasn’t sold. Nevertheless, they don’t give up. “The Lord gave us the direction so we press on”, they say, and offer the following advice:

- Pray into your life, what you have in your hand and your environment. Start where you are.
- Have a business idea and write down a detailed plan. It may change and adapt 100 times. Missions is about bringing others along, and if they see your plan on paper, they can trust you.
- Be prepared to trust God. Plans may fail, but God doesn’t. Making a profit takes time. Always serve and give and love.
- Notice the lessons God will teach you about Himself, about yourself, about life, etc. They are valuable tools to help you gain wisdom and experience.

We see the farm as a place for preparing the Church for cross-cultural missions.



Siphon and Amanda Moyo
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PEOPLE GROUPS: **BAKA**

The Baka people of southeastern Cameroon are the largest of several pygmy groups scattered throughout Central Africa. Pygmy people tend to be small in stature, with adult men not taller than 155 centimetres.

The Baka worship the forest spirit called *Jengi*, and see his favour as vital to sustaining their way of life.

Most Baka live in small camps or villages, scattered throughout the forests of the Congo River basin. They are hunter-gatherers, collecting their daily food from forest animals and plants. As more trees are harvested and more animals are disturbed, it is increasingly difficult to sustain their families. Many have started planting fields to supplement their meager diet. Most Baka go to work for neighbouring farming tribes, but the pay is low and they are often treated poorly.

Other tribes assign them a low status due to their physical stature and lifestyle. Yet they also revere their “spirituality” and connection with nature, coming to them for medicines and potions.

The Baka have a poor self-image, seeing their denigration

by others as evidence of their inferiority. Alcoholism and drug use contribute to the breakdown of society.

Some missionaries from World Team have been among the Baka for more than 16 years, learning their language and culture and doing evangelism and discipleship. They are working to provide training for pastors and leaders, encouraging them use their culture and skills to make a better life and a stronger church for their people.

The few church leaders often work for neighbouring farmers. This takes them away from their church work.

Their nomadic life and remote locations make formal education difficult. Most Baka use oral methods to pass down traditions. A mission agency, SIL, has created a set of 37 Bible stories to be used for evangelism and teaching.

Though there are some small, growing churches, many camps and villages have no strong gospel witness. John Paul Gouffo, a Cameroonian with Christian Missionary Fellowship International (CMFI), is one of the first local missionaries to the Baka.

At a Glance

- The Baka believe in a creator god, *Komba*, but see him as distant. They instead follow *Jengi*, the spirit of the forest, trusting him to care for them.
- Hunting and fishing are vital to Baka culture, and they dam up streams to catch fish.
- Many Baka are too busy with daily survival to consider spiritual things.

Pray for

- Fruitful work by the linguists who are learning the Baka language and translating the Bible into it.
- The Lord to answer the prayers of the Baka Christians, to build their faith while in their isolated situations.
- Unity and blessing among the various churches and ministries involved with the Baka, and for Baka believers to rise up and reach their own people.

Sources: Wikipedia and World Team missionaries

Photo credit: Jordi Zaragoza Angles



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