

The Influence of Ministerial Training in Enhancing Youth Participation in Mission Work of Protestant Churches in Kiserian Town Kenya

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Abstract

Mission work in this study is a coordinated outreach effort where Christian's endeavor to reach unreached communities with the gospel. However, mission work in churches is a dilemma, occasioned by insufficient youth presence in the mission field. In Kenya, there has been a declining youth participation in mission work, particularly in Protestant churches, compounded by participation omission, youth vulnerability, and inadequate support. The purpose of the study was to determine the influence of ministerial training in enhancing youth participation in mission work of Protestant churches in Kiserian town, Kenya. The study applied descriptive survey design to collect quantitative and qualitative data from youth and church leaders in a natural setting. A population of 653, consisting of 600 youth and 53 church leaders, was identified. Stratified random sampling (20%) selected 136 respondents: 120 youth and 16 church leaders. Data was collected from youth via questionnaires with open and closed-ended questions, while interviews were conducted on church leaders. Validity and reliability of tools was achieved through pilot-testing at St. Stephen's Church and Kenya Assemblies of God in Matasia. Quantitative data were analyzed using descriptive statistics in SPSS version 27. Results were presented in charts and tables as frequencies, percentages, mean and standard deviations. Qualitative data was analyzed through thematic approach. Participants consent was sought, assuring confidentiality and ensuring data collected was for academic purposes only. Results revealed that Protestant churches considered ministerial training critical for youth participation in mission work; however, churches had not conducted adequate training to equip youth. The study concluded that ministerial training had considerable influence on youth participation in mission work. However, contribution of youth in mission was hampered by inadequate facilities and instructional materials. The study suggests that leaders should allocate funds to facilitate training programs, ensuring youth are confident to do mission work in churches.

Keywords: Kenya, Ministerial Training, Youth Participation, Mission Work, Protestant Churches, Kiserian Town

1.0 Introduction

Ministerial training is a plan of instruction to equip God's people with skills, knowledge and guidance for the work of ministry. In understanding whether ministerial training contributes to mission work, Mbithi et al. (2023) identified ministry training as a strategy to help impart youth with knowledge and skills for mission work in churches. Hence, equipping young people with knowledge and ministry skills builds confidence, draws their presence and increases support for church programs. Although Rop (2021) highlighted the benefits of training people for mission, it is essential to identify training approaches that prioritize youth outreach needs in churches. According to the author, training not only empowers the youth, but encourages their presence, which leads to increased participation.

In addition to ministerial training, where participation includes physical presence and experience, youth get equipped with skills that foster mission. Nevertheless, churches that offer interactive programs often experience improved youth turn-up for ministry work. In concurrence, Thompson (2017, notes that churches that integrate mission in their recruitment, mobilization and training increases youth retention in outreach programs. Thus, the need for diverse approaches to ministry training, particularly for youth and church leaders, all in a missional context.

Statement of the Problem

Mission work in the context of this study is a coordinated outreach effort where Christians' endeavor to reach the unreached people with the gospel. Hence, mission work commits Christians to gospel witnessing in a cross-cultural context (Swindlehurst, 2023). As for Williams (2019), God as the founder and author of mission, revealed the redemption plan for humanity where youth involvement is significant. Therefore, increasing mission work in churches is important to help prepare the world for Christ's return (Oblomuradova, 2021).

However, youth involvement in mission work of Protestant churches has become challenging in recent times. Apparently, the mission function in churches is a growing dilemma occasioned by insufficient youth numbers in the mission field (Ferreira & Chipecu, 2021). In Kenya, there has been a growing decline of youth participation in mission work. This has been compounded by participation omission, youth vulnerability and inadequate funding support (Wambete, 2020).

Purpose of the Study

To determine the influence of ministerial training in enhancing youth participation in the mission work of Protestant Churches in Kiserian town, Kenya.

Research Question

What is the influence of ministerial training in enhancing youth participation in the mission work of Protestant churches in Kiserian town, Kenya?

Theoretical Review

The Incarnational Mission Theory by Nouwen (1972), Newbigin (1989), Langmead (2002) and Bosch (1991) among other contributors has its origin in Christian Theology discourses. The theory has been shaped through centuries but formally presented as a missiological framework in the 20th century. The contribution by Nagel (2021) to the incarnational mission theory provides vigorous insight on how youth should play their God-given role in mission work among churches. Just like other believers, youth in Protestant churches should align more with what promotes God's mission in the world today. As such, Protestant churches should prioritize youth training to help prepare young people for mission work. Such that, skillset that boosts cross-cultural mission should be prioritized while engaging communities in God's mission (Mbithi et al., 2023). Guidelines and standards, according to Rop (2021), anchors mission training in a practical perspective.

Therefore, youth are encouraged to attain ministerial skills, while reflecting on flexibility to

enhance mission work effort. Additionally, ministerial training has impact when mission actors are provided with adequate training materials (Freeks, 2018). Hence, to attain a grounded youth participation in mission work, churches should ensure training needs for mission actors are adequately provided.

“The study suggests that ministerial training is a motivation to youth participation in mission work among Protestant churches”

Empirical Review

While looking at necessity for guidelines in training programs among churches, Droege and Nel (2024) reiterated that, whenever young people are adequately trained, they confidently engage in ministry work of churches. Furthermore, where training programs are subjected to standards, guidelines and procedures, opportunities to do mission as it were in the Old and New Testament is guaranteed (Okeny, 2024). Thus, emphasis to adopt training guidelines is pertinent, and increases youth presence in activities that grow mission in churches. Hence, much of the discussion on integrated training, according to Nona and Pius (2024), provides insight, sharpens the mission focus and vitality to help nurture a generation of committed mission actors and practitioners.

Additionally, an integrated approach to mission training was cited in Okeny (2024) study, who uncovered how guidelines for training youth controls their attention to mission work. The study focused on historical experience and teachings to help instill values in youth in a cross-cultural context. The investigator focused on both Old Testament and New Testament biblical sources, underscoring experiences that inspire youth for mission work. Findings showed that, when youth are trained for mission work, they are likely to do

more in the mission field. Consequently, the study scouted for more investment in mission training facilities to boost youth engagement in mission work. However, Okeny (2024) was unclear on target population in the study, and how considerable investment in training facilities could increase youth involvement in mission work.

Nevertheless, ministerial training is an essential component in refining competencies of ardent players in Outreach ministry. Mwinkume et al. (2024) reiterated, that training in mission draws youth into churches where vocational interests are thought-out. A study was done by Ndereba (2022) focusing on, “Youth Engagement in Mission: Impact of Leadership Training Programs”, in the United Methodist Church of California. The quantitative methods were applied, of which up to 300 respondents were randomly selected across congregations. A survey was used to collect data, and analyzed using the IBM SPSS software version 21. The study found out that, 65% of youth who participated in training programs in churches were likely to be on the frontline of mission work than those who did not.

In Kenya, Chiroma and Mureith (2020) conducted a study that put into perspective the present and future mission of churches focusing on mission founded congregations. The study noted that, whereas, youth have not met expectations regarding mission work, strategies to grow mission in churches remains significant. This is alluded to the fact that, youth ministry is among church programs that have evolved over time. For instance, in Presbyterian Church of East Africa, youth workers reported positively about youth involvement in outreach work, (Chiroma & Mureith, 2020). However, insufficient training of youth in aforementioned churches reveals competencies and skills deficit among youthful membership. Whenever, they have been trained, the curriculum revealed mission training gaps occasioned by limited training facilities and inadequate supply of instructional materials. Using the desk study approach, literature materials, youth attitude and mission education

were reviewed. Findings showed that, though trainings had taken place before, but more is needed to improve on training facilities, infrastructure development and adequate supply of instructional materials. Furthermore, existing literature sources captures mission work in the western world, but much less from Africa. As a result, institutions like one Pan African Christian University in Kenya was tasked to being an ambassador for mission training in the 21st century. This implies that, developing a mission-friendly curriculum and putting up training facilities to equip youth with skills for mission work is essential. However, the study did not prioritize the youth input during review and development of new curriculum.

2.0 Material and Methods

The study rigorously applied a descriptive survey design. The design was suitable because it allows vigorous data collection in a natural setting, thus providing the full view of the situation. Consequently, the descriptive survey design aids to collect people's views, attitudes, opinions and habits or follow-up on trends. It also provides answers to questions of who, what, when and how of the investigation (Orodho, 2003). A population of 653, consisting of 600 youth and 53 church leaders was identified for the study. Further, purposive and stratified sampling were used to select participants in the study. According to Mugenda and Mugenda (2003), 10% to 30% of the target population provides adequate sample to represent a population. Therefore, the study applied 20% on youth to select 120 youth respondents, while 30% was used to select 16 church leaders. Data from youth were collected via questionnaires consisting of open and close ended questions, while interviews were conducted with church leaders. On validity and reliability, data collection tools were pilot-tested at the St. Stephen Church and Kenya Assemblies of God Matasia. Quantitative data were analyzed using descriptive statistics through IBM SPSS version 27, while qualitative data were analyzed thematically. The study adhered to required ethical considerations where authorizations from authorities and respondents

was suitably sought. The Ethics and Review Committee at Kenya Methodist University provided a letter to introduce the researcher to respondents and regulatory agencies. The researcher on his part, obtained permits from NACOSTI and the County government of Kajiado. Consent from participants was sought assuring them of confidentiality, and ensuring that data collected was for academic purposes only. Participants were given consent forms stating the study aim, respect for their rights, and use of their data once collected. For anonymity, respondents were not to write their names or phone numbers anywhere on data collection tools. They were asked to fill the forms and hand them to their leaders, who later handed over to the researcher for safe storage.

3.0 Results and Discussion

Response Rate

Determining the response rate appraises accuracy of data collection considering the objectives. A low response rate dismisses representativeness of data and exposes the study to non-response bias (Zhao & Fils-Aime, 2022). The response rate account during the study is presented in Table 1

Table 1
Response Rate

Response	Frequency	Response Rate (%)
Returned	104	86.7
Unreturned	16	13.3
Total	120	100.0
Leaders	16	100.0
Interviewed		
Leaders not	0	0.0
Interviewed		
Total	16	100.0

As shown in Table 1, 120 questionnaires were distributed to youth in Protestant Churches. A total of 104 questionnaires were returned fully completed, accounting for 86.7% response rate. Up to 16 questionnaire forms were not returned, accounting for 13.3% none response rate. In addition, all the 16 church leaders were accessible and available for interviews, yielding 100%

response rate. Cooper and Schindler (2014) cites, that response rate between 70% and 80% is ‘Very Good’, while above 80% is ‘Excellent’. Response rate of youth at 104 (86.7%) was excellent and acceptable, supporting reliability, representativeness and generalizability of the study. Additionally, response of church leaders at 100% level was excellent and highly acceptable.

Table 2
Reliability Results

Variable	No. of Items	Cronbach Alpha	Comments
Ministerial Training	5	0.834	<i>Appropriate</i>
Youth Participation in Mission Work	5	0.803	<i>Appropriate</i>
Overall Value	10	0.819	

The Cronbach’s Alpha Coefficient for the study was 0.819, which was more than 0.7 of expected value, with overall comment as appropriate. Hence, prove that, data collection tools identified for use in the study were appropriate, reliable and commendable.

Table 3
Respondents Views on Youth Participation

Statement	SD	D	Unsure	A	SA	Mean	S.D.
A good number of youths in my church regularly go on mission work	28.8% 30	52.9% 55	1.0% 1	10.6% 11	6.7% 7	2.1	1.1
A good number of youths in my church are trained for mission work	50.0% 52	42.3% 44	1.0% 1	2.9% 3	3.8% 4	1.7	0.9
The church regularly communicates mission work opportunities to the youth	46.2% 48	43.3% 45	3.8% 4	1.0% 1	5.8% 6	1.8	1.0
A good number of youths in the church regularly volunteer for mission work	45.2% 47	43.3% 45	3.8% 4	2.9% 3	4.8% 5	1.8	1.0
Youth in church have adequate access to outreach programs	33.7% 35	48.1% 50	4.8% 5	7.7% 8	5.8% 6	2.0	1.1
Youth Participation Aggregate Score	43.8%	40.2%	2.8%	4.7%	5.0%	1.9	1.0

In Table 3, on the statement that, “A good number of youths in my church regularly go on mission work”, most respondents at 55 (52.9%) disagreed, 30 (28.8%) strongly disagreed, 1 (1.0%) unsure, 11 (10.6%) strongly agreed, while 7 (6.7%) agreed. The statement based on the fact that, youth like other congregants are expected to actively participate in the outreach work of churches. Consequently, this implies that, youth in Protestant churches within the study area are not

Reliability Results

Data collection tools were pilot-tested at St. Stephen Church and Kenya Assemblies of God in Matasia town as shown in Table 2, which also, presents the reliability analysis results.

Youth Participation in Mission Work

The dependent variable being the “Youth Participation in Mission Work” was tested and results as captured from filled and returned questionnaires are shown in Table 3

actively involved in mission work. This is consistent with Miller (2020), who reported that diminutive involvement of youth in mission work stagnates the Great Commission of Jesus Christ.

On the statement that, “A good number of youths in my church are trained for mission work”, respondents at 52 (50%) strongly disagreed, 44 (42.3%) disagreed, 1 (1.0%) unsure, 4 (3.8%) strongly agreed, while 3 (2.9%) agreed. This implies that, youth in Protestant churches within

the study area are not adequately trained for mission work. This is consistent with Okeny (2024), who emphasized on significance of a discipleship making process, and its contribution to youth contribution in mission work in churches. The view holds that; well-trained youth could play a more critical and active role in mission work of Protestant churches.

Subsequently, on the statement that, “The church regularly communicates available mission opportunities to the youth”, respondents at 48 (46.3%) strongly disagreed, 45 (43.3%) disagreed, 6 (5.8%) strongly agreed, 4 (3.8%) were unsure, while 1 (1.0%) agreed. This implies that youth in Protestant churches in the study area are not well informed of available mission opportunities in their churches. This is consistent with Okeny (2024), who emphasized on adequate communication on opportunities of mission work in churches to improve the youth awareness, participation in decision-making, cohesion in goal setting and utilization of God-given spiritual gifts.

Respondents were asked to indicate whether, “A good number of youths in the church regularly volunteered for mission work”, where 47 (45.2%) strongly disagreed, 45 (43.3%) disagreed, 4 (3.8%) were unsure, 5 (4.8%) strongly agreed, while 3 (2.9%) agreed. This implies that youth in Protestant churches in the study area are not regularly informed of existing volunteer opportunities in mission work. This is inconsistent with Lorente et al. (2024) view, that when youth volunteer in what resonates with their interest, there is guarantee that they will share mission values with peers.

On the statement, “Youth in churches have adequate access to outreach programs”, respondents at 50 (48.1%) disagreed, 35 (33.7%) strongly disagreed, 5 (4.8%) were unsure, 8 (7.7%) agreed, while 6(5.8%) strongly agreed. In this case, majority of respondents disagreed with the statement. This implies that youth in Protestant churches in the study area lack adequate access to outreach opportunities to reach the unreached people groups. The response contrasts Alawode

(2016) view, who stated that access to outreach programs ensures that youth from diverse church backgrounds adequately contributes to community transformation and wellbeing.

In the survey's open-ended questions, respondents were asked to indicate the state of youth participation in mission programs in Protestant churches. Overwhelmingly, respondents at 79 (76.4%) indicated that youth not well informed about existence of mission programs in their churches. However, about 11 (10.2%) felt that, their churches have had mission programs running, while 14 (13.4%) were unsure of availability of such programs. They used words such as ‘aware’, ‘unaware’, and ‘unsure’, responding to the statement. For example, a youth in one of the Protestant churches lamented that;

“There are no programs to engage youth in mission work in our church”, (Youth, aged 24 years).

This implies that youth in Protestant churches, particularly in the study area, are unaware of mission work programs in their churches. They also do not view the absence of mission work programs in their churches as a hindrance and dysfunction to ministry work.

Similarly, interviews with selected church leaders reinforced views regarding youth knowledge on existence, attitude and inadequate response to mission programs in Protestant churches in the study area. Some of interviewees remarked that;

“In many cases, the youth keep away from planned church outreach activities such as Street Evangelism” (Church Leader, S007).

“Youth in church today are just lazy,” “They are not interested in programs planned by the church, especially visiting people in slum areas”, (Church Leader, S014).

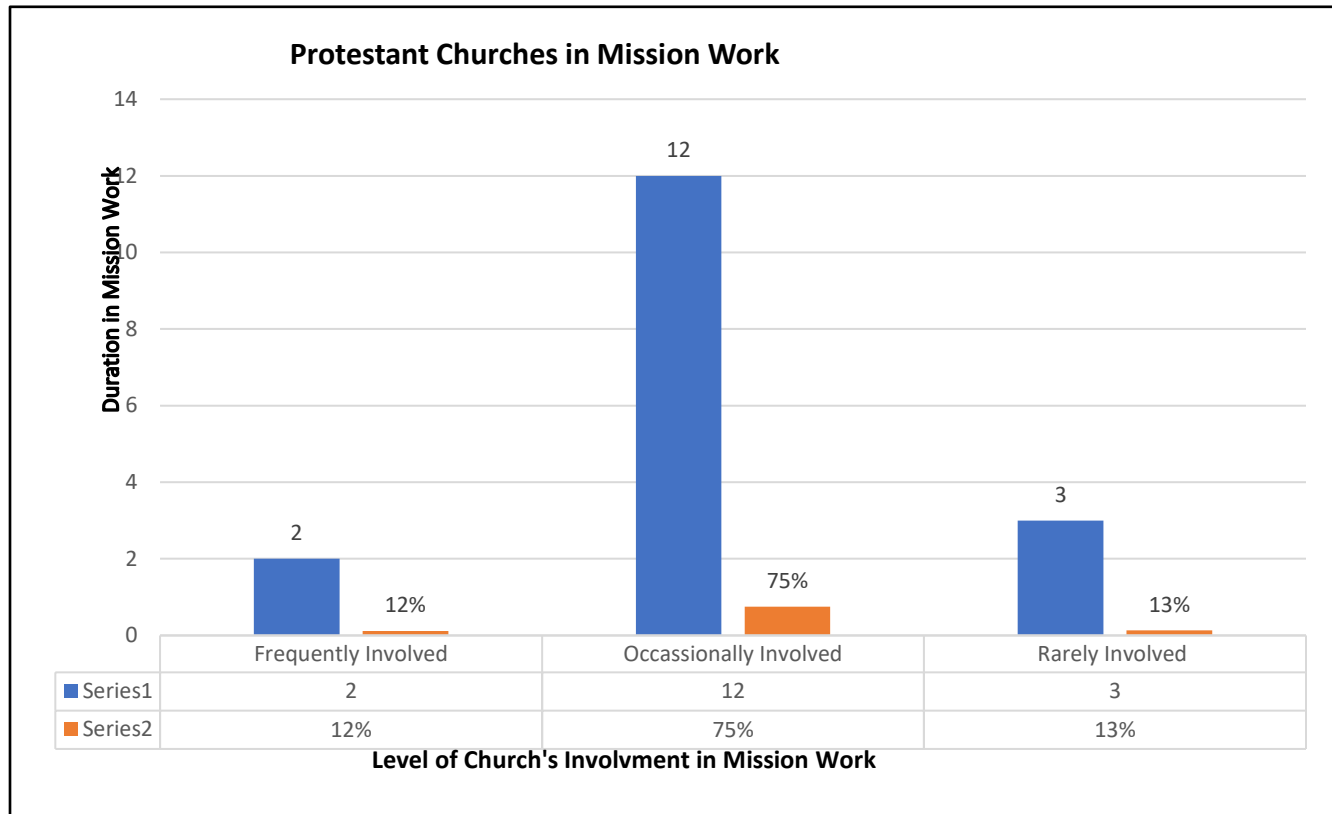
Collectively, the qualitative feedback from respondents cites absence of youth involvement in church foundational programs such as mission work. This shows, that while there could be some level of youth involvement in mission work in

Protestant churches, it's currently inadequate. This is consistent with proponents of mission, such as Jones (2020), who claim that over time mission in Protestant churches has lost impetus on

a credible scale. The views connects with respondent's opinions on frequency of church involvement and duration in mission work as shown in figure 1

Figure 1

Shows Level of Protestant Church's Involvement in Mission Work

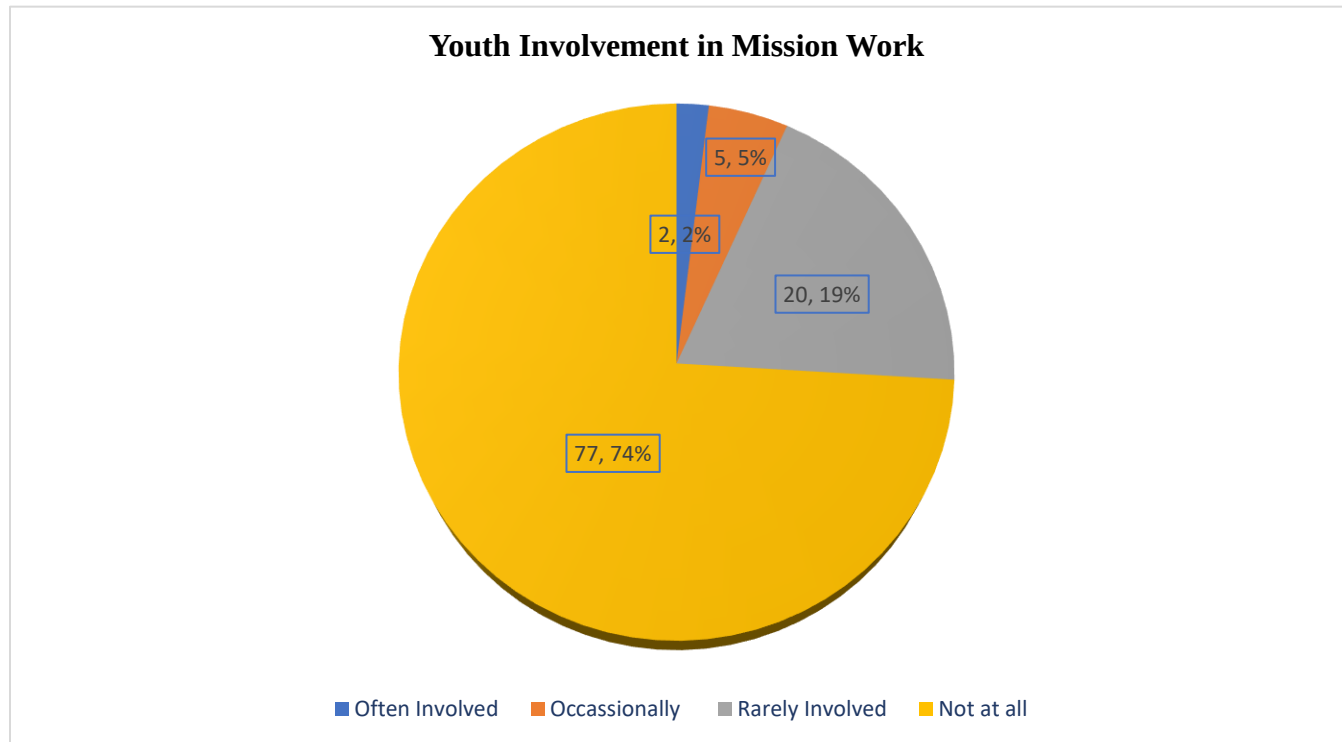


In figure 1, on the level of Protestant church's involvement in mission work indicates that, 2 (12%) were frequently involved in mission work, 12 (75%) were occasionally involved, and 3 (13%) were rarely involved. An occasional involvement at, 12 (75%), and 3 (13%), 'Rarely involved' shows that Protestant churches in the study area are not actively involved in activities of mission work. Findings on inconsistent involvement of Protestant churches in mission work matches Williams (2019) views. That, despite the undisputable youth contribution to mission work in the past, detachment from

mission work is evident now as compared to the past years. The views were reinforced by Maitai et al. (2022), who reiterated that despite effort made to initiate programs that engage youth in the ministry of Methodist Church in Kenya, participation in the said programs is inadequate. A report on youth absence in programs initiated by the Methodist Church in Kenya confirms declining presence of youth in the mission work of Protestant churches in the study area. This also confirms the status of youth participation in mission work of Protestant churches as shown in figure 2

Figure 2

Shows Level of Youth Involvement in Mission Work



In figure 2, the involvement level of youth in mission work of churches under study implies that, 2 (2%) are often involved, 5 (5%) occasionally involved, 20 (19%), while 77 (74%) not involved at all. Youth none involvement in mission work of Protestant churches in the study area confirms their growing absence, sense of reluctance, unwillingness to serve and lead in outdoor ministry contexts (Gabriel and Catherine, 2025). This confirms the growing dilemma of the decaying mission function among churches as occasioned by insufficient youth numbers in the mission field (Ferreira & Chipecu, 2021). The views were also reinforced by Maitai et al. (2022),

who reiterated that despite effort made to initiate programs that engage youth in the ministry programs of churches, participation in the said programs remains inadequate.

Ministerial Training and Youth Participation in Mission Work

The study sought to determine the influence of ministerial training in enhancing youth participation in mission work of Protestant churches in the study area. Respondents were given items on ministerial training to indicate their agreement or disagreement on 5-point Likert scale in Table 4

Table 4

Respondents Views Regarding Ministerial Training

Statement	SD	D	Unsure	A	SA	Mean	S.D.
My church considers training essential for youth participation in mission work	21.2%	28.8%	8.7%	17.3%	24.0%	2.9	1.5
	22	30	9	18	25		
The church conducts regular trainings to equip youth for mission work	23.1%	33.7%	6.7%	25.0%	11.5%	2.7	1.4
	24	35	7	25	12		

Statement	SD	D	Unsure	A	SA	Mean	S.D.
My church has adopted diverse approaches to train youth for mission work	22.1% 23	27.9% 29	14.4% 15	19.2% 20	16.3% 17	2.8	1.4
My church has set up standards and guidelines to train youth for mission work	21.2% 22	35.6% 37	10.6% 11	21.2% 22	11.5% 12	2.7	1.3
Church adheres to guidelines and standards when training youth for mission work	21.2% 22	29.8% 31	22.1% 23	17.3% 18	9.6% 10	2.6	1.3
Church has sufficient facilities and materials to support youth training for mission work	24.0% 25	36.5% 38	18.3% 19	11.5% 12	9.6% 10	2.5	1.2
Ministerial Training Aggregate Score	18.6%	32.1%	13.5%	18.5%	13.8%	2.7	1.4

In Table 4, respondents were asked to comment on statements regarding influence of ministerial training in enhancing youth participation in mission work of Protestant churches in the study area. In the statement, “The church considers training essential for youth participation in mission work”, respondents at 30 (28.8%) disagreed, 25 (24.0%) strongly agreed, 22 (21.2%) strongly disagreed, 18 (17.3%) agreed, while 9 (8.7%) were unsure. The statement sought to know whether Protestant churches in the study area considered mission training essential for youth to effectively participate in mission work. The statement was founded on the fact that, where churches embrace training, youth confidence increases more for mission work. Thus churches have a duty to ensure that youthful congregants have adequate knowledge in mission work. This is consistent with Mbithi et al. (2023), who cited ministerial training as a function meant to empower youth for mission work.

Additionally, on the statement, “The church conducts regular trainings to equip youth for mission work”, respondents at 35 (33.7%) disagreed, 25 (25.0%) agreed, 24 (22.1%) strongly disagreed, 12 (11.5%) strongly agreed, while 7 (6.7%) were unsure. Thus, respondents disagreed with the statement that Protestant churches in the study area conducts regular trainings to prepare youth for mission work. This confirms Ndereba (2022) view, that initiating training programs in churches, helps commit trained youth more to mission work than those without the training.

On the statement, “The church has adopted diverse approaches to train youth for mission

work”, respondents at 29 (27.9%) disagreed, 23 (22.1%) strongly disagreed, 15 (14.4%) were unsure 20 (19.2%) agreed, while 17 (16.3%) strongly agreed. Respondents disagreed that, Protestant churches in the study area have diverse training approaches to prepare youth for mission work. This is consistent with Rop (2021) view, who cited benefits of youth being trained for mission work, while underscoring the fact that diverse training approaches addresses their missional needs.

On the statement, “My church has set up standards and guidelines to train youth for mission work”, respondents at 37 (35.6%) disagreed, 22 (21.2%) strongly disagreed, and 22 (21.2%) agreed, 11 (10.6%) were unsure, while 12 (11.5%) strongly agreed. This implies that, Protestant churches in the study area have not adequately developed and documented guidelines for training youth for mission work. This is consistent with Okeny (2024), who reiterated that when training programs in churches are subjected to standards and procedures, access to available mission opportunities is guaranteed as it were in the Old Testament and New Testament.

On the statement, “The church adheres to guidelines and standards when training youth for mission work”, 31 (29.8%) of the respondents disagreed, 22 (21.2%) strongly disagreed, 23 (22.1%) were unsure, and 18 (17.3%) agreed, while 10 (9.6%) strongly agreed. The item assessed, church adherence to guidelines when training youth for mission work. Respondent’s agreement and disagreement had an equal score, as such there was no difference in the ratings.

Results shows that, Protestant churches in the study area are not committed to adhere to guidelines of training youth for mission work. The statement emphasizes adherence to guidelines when training for mission work. Thus, Voorhee et al. (2024) reiterates that, ministers who adhere and comply with requirements of ministry training are highly ranked in ministry practice.

On the statement, “The church has sufficient facilities and materials to support youth training in mission work”, respondents at 38 (36.5%) disagreed, 25 (24.0%) strongly disagreed, 19 (18.3%) were unsure, 12 (11.5%) agreed, while 10 (9.6%) strongly agreed. Respondents denied that, Protestant churches in the study area have sufficient facilities and materials to support youth training for mission work. This is consistent with Chiroma and Mureith (2020) view, who stated that inadequate training facilities and limited material support hinders effective training of youth for outreach work. Thus, ministerial training positively impacts youth involvement in mission work when necessary training materials are accessible and in adequate supply (Freeks, 2018).

In the open-ended question (s) of the survey, respondents were prompted to indicate whether ministerial training in their churches was sufficient to enable youth participate in mission work. Respondents, at 82 (78.4%), indicates that ministry training in churches is not sufficient nor relevant to enable youth go for mission work. About 8 (7.6%) felt that churches have adequate facilities and materials to empower youth for mission work, while 15 (14%) were not sure of the existence of such resources. They used words such as “Sufficient”, “Not Sufficient”, and “Unsure”, “Relevant”, “Irrelevant”, and “Unsure” to respond to statements. Some respondents remarked that:

“Youth training for mission work in our church is inadequate to enable us confidently

go for evangelism work”. **(Youth, aged 23 years).**

“Mission training in the church is not relevant to us as young people, and does not address the mission needs of youth”. **(Youth, aged 21 years)**

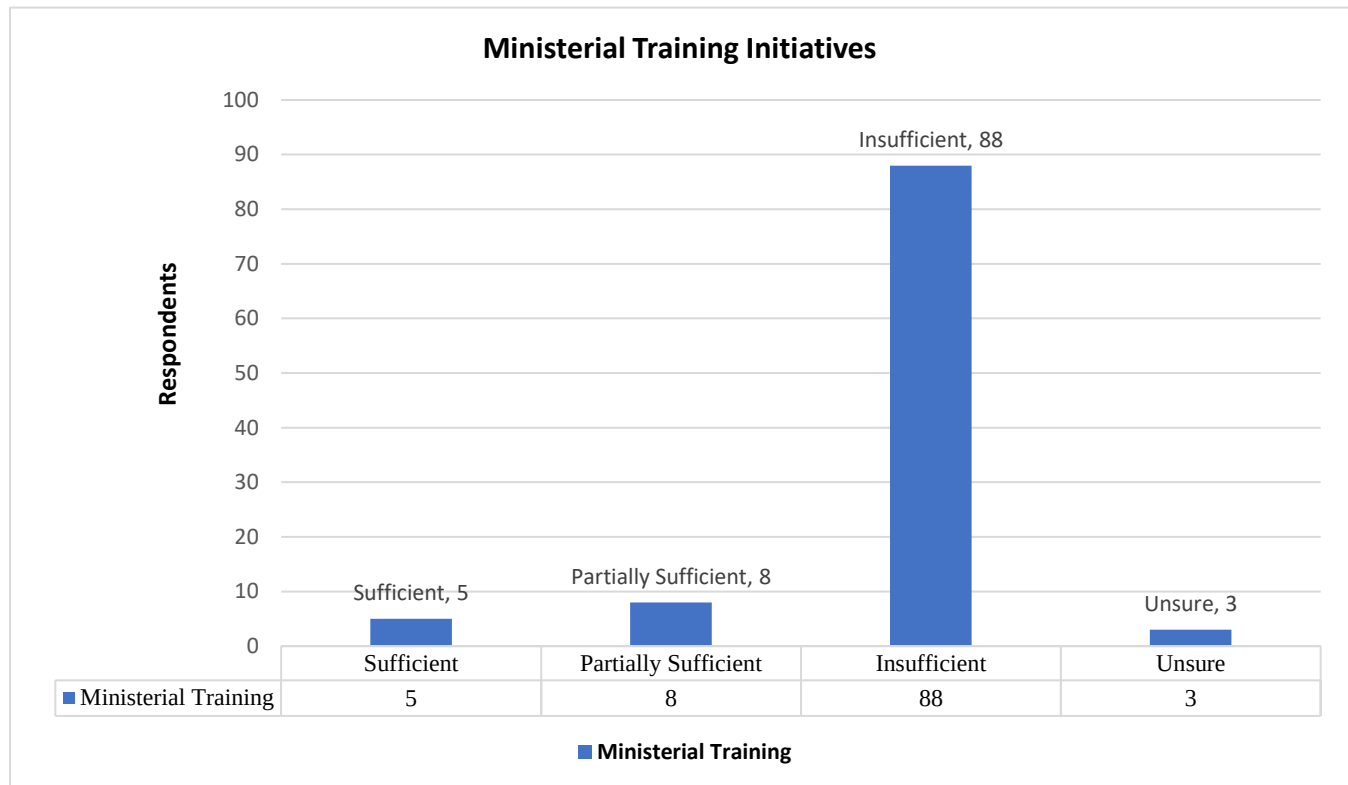
These responses indicate more, youth in Protestant churches, particularly in the study area are not adequately trained to undertake mission work. Neither do they find training approaches relevant, and sufficient to meet their missional needs. These views were reinforced by interviews with church leaders in Protestant churches within the study area. Some of the interviewees remarked:

“Sometimes, youth miss on training opportunities for mission work because they are not interested, that, it is a waste of their free time”. **(Church Leader, S005)**

“The church has no adequate facilities and training materials to train youth for mission work in the church”. **(Church Leader, S011)**

The qualitative data as provided by respondents confirms existence of ministerial training gaps in regard to building youth knowledge and skills for mission work. While attempts have been made to train the youth, it’s inadequate to help youth for effective participation in mission work. This is consistent with thoughts of Miller (2020) who suggested integration of mission in recruitments as well as diverse training approaches to increase youth retention in outreach programs of churches. The views connects with respondent’s opinions on whether ministerial training initiatives in churches were adequate to equip youth with knowledge and skills for mission work as in figure 3

Figure 3
Sufficiency of Ministerial Training Initiatives in Churches



In figure 3, sufficiency of ministerial training initiatives in empowering youth with knowledge and skills for mission work point out, 5 (4.8%) sufficient, 8 (7.7%) partially sufficient, 88 (84.6%) insufficient, while 3 (2.9%) unsure. This implies that, protestant churches had no adequate ministerial training initiatives in place to empower youth for mission work. Additionally, absence of sufficient ministerial training programs limits opportunities for youth to grow in knowledge and skills of mission work. Furthermore, the untrained youth lack capacity to become future leaders and practitioners of mission work in churches. The views concurs with Hanna (2020), who emphasized the need for churches to initiate training to empower the youth for mission work. Subsequently views by Maitai et al. (2022), emphasizes that where effort is made to integrate training in programs meant to empower youth for church work, participation in the said programs will substantially grow the mission. This means that, insufficient training facilities and limited

supply of instruction materials tend to hinder effort of churches to train youth, and drags training initiatives, which limits capacity of youth in mission work.

Summary of the Findings

The results revealed that Protestant churches and their youth considered ministerial training critical for mission work in Kiserian town and beyond. However, respondents indicated that, Protestant churches had not adequately conducted trainings to equip them more for mission work. Similarly, churches had not adopted diverse ways of training youth for mission work. It was also clear that, churches had put in place guidelines to train youth for mission work. However, adherence to such guidelines by churches under study was crossly inadequate. Lastly, it was also noted that Protestant churches in the study area lacked sufficient facilities and instructional materials to build youth capacity for mission work. Thus, respondents gave the influence of ministerial

training in enhancing youth participation in mission work a 54% score out of the total 100%.

4.0 Conclusion

The study suggests that ministerial training is a motivation to youth participation in mission work among Protestant churches in the study area and beyond. However, youth contribution in mission work was hampered by inadequate facilities, and limited supply of instructional materials to enhance youth training for mission programs.

5.0 Recommendations

The study suggests that, leaders in Protestant churches should facilitate mission training function to provide youth with knowledge and skills for mission work. This may not be happening in most Protestant churches within the study area. Hence, Protestant churches should be proactive to mobilize and equitably allocate funds to facilitate training programs that target youth

who yearn for mission work. This will ensure that missions' aspiring youth are confident to do mission work in churches. However, other churches and parachurch organizations should be included in training programs, especially those that didn't participate in the study.

Value of the Study

The results show that ministerial training level of youth for mission work is lean due to inadequate facilities, and limited supply of instructional materials in Protestant churches within the study area.

Implication

Diversity in mission training approaches, adequate training facilities, sufficient supply of instructional materials, and consistent adherence to training guidelines will address the knowledge gaps and skillset deficit of young people who desire to do mission work in Protestant churches, within the study area and beyond.

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