

Africa Inland Mission Canada Update (September 2026)

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Praying for the Garre Oromo in Kenya

August 31st



Photo Source: Afrigo

Open below to see **4 more pictures**.

In the northeastern corner of Kenya, along the borders of Somalia and Ethiopia, live the Garre Oromo – a semi-nomadic people whose lives are closely connected to their land, livestock, families and community.

The Garre Oromo are an agro-pastoralist people, combining small-scale farming with the herding of livestock such as camels, goats, sheep and cattle. They live in arid and challenging environment, moving from place to place as the climate and availability of grazing land change.

Approximately 612,000 Garre Oromo live in Kenya, with the largest population found in Mandera Country, where they make up the single largest clan.

Community and family are central to Garre life. Clan loyalty is extremely important, and members of the community support one another in times of need. Elders play an important role in guiding the communities, resolving issues, and maintaining order. Gatherings often include storytelling and discussions about matters affecting the community.

Traditionally, Garre families live in portable shelters made of bent young tree branches covered in animal skins or woven mats. These collapsable homes can be taken down, loaded onto animals and moved when families need to find new grazing land. Villages are often made up of several related families whose homes are arranged in a circle or semi-circle around cattle pens in order to protect livestock.

Their diet is largely centered on dairy products from their livestock, supplemented with foods such as maize, rice and vegetables.

The Garre Oromo identify almost entirely as Muslim, with Islam becoming established among the people several centuries ago. Daily prayers, fasting and Islamic festivals are an important part of community life.

There are few Christ followers among the Garre Oromo. Strong cultural and religious barriers combined with the geographic challenges of reaching a semi-nomadic people, make sharing the gospel difficult. Yet no community is beyond God’s love.

God sees families moving across the dry landscape in search of pasture. He knows the elders who carry responsibility for their community and the young people growing up within them. He sees the challenges they face and loves them deeply.

Will you join us in praying for the Garre Oromo?

Details:

- **Population:** Approximately 612, 000
- **Main Language:** Garre
- **Primary Religion:** Islam 99.9%
- **Location:** Northeaster Kenya, particularly along the borders of Somalia and Ethiopia

How you can you #pray for the Garre of Kenya:

- Pray that Kenyan believers would build genuine friendships with Garre communities and share the message of Jesus with wisdom, humility, and love.
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- Pray that God would create a deep spiritual hunger among the Garre, leading many to seek truth and discover who Jesus is, regardless of the cost.
- Pray for missionaries and ministry workers who are seeking ways to reach the Garre Oromo, especially given the geographical challenges created by their semi-nomadic lifestyle.
- Pray that God would open doors for the gospel to be shared in ways that honour Garre culture and build trust within their communities.
- Pray that Garre families and communities would encounter followers of Jesus who demonstrate His love through genuine friendship, service, and care.

Sources:

Joshua Project (Garre Oromo in Kenya), Afrigo (People Group: The Garre of Somalia, Kenya and Ethiopia), People Groups (The Garre of Kenya), Africa 101 Last Tribes (Garre), Ethnologue (Garre), Kenya News (Garre Community Commemorates Their Culture)

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Camp Soar Video Recap

August 31st



A few months ago, we shared about Jay and Laura, our Borderless workers serving in Nova Scotia and running a camp for newcomers to Canada. This year, Tori, our Office and Communications Manager, joined them at camp and helped capture the week through photography and videography.

She put together this video recap to give you a glimpse into camp and the ways Jay and Laura are welcoming and connecting with newcomers. We thought you might enjoy taking a look!

For more information on how to support campers to go to camp or to learn about Jay and Laura's ministry [visit here](#).

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Defining the Great Commission

August 24th



SEND

verb | /sɛnd/

To recognize, equip, encourage, and release others to follow God's call, because no one is called to mission alone.



**AFRICA
INLAND MISSION**

Open below to see **3 more pictures**.

A 2018 Barna study found that [**51% of Churchgoers Don't Know of the Great Commission.**](#)

It's staggering to consider that over half of churchgoers don't understand the significance of Matthew 28:18–20, the biblical passage commonly known as *the Great Commission*, or aren't aware of Jesus' command to “go and make disciples of all nations.”

The study found that 51% had never heard of the Great Commission, 6% were unsure, and another 25% had heard of it but couldn't recall its meaning. Perhaps this indicates that churches are using the phrase less frequently. But it may also reveal something deeper: a lack of prioritizing, focusing on, and communicating the responsibility Jesus gave His followers to make disciples and share the Gospel with others.

At Africa Inland Mission, we desire for **all people to know Christ**. We specifically have a heart for serving and partnering with churches to advance the Gospel among Africans who have the least opportunity to hear about Jesus. From the diaspora in Canada and around the world to the continent of Africa, we desire to see the Great Commission lived out—and we believe that **every believer has a role to play**.

“Go and make disciples of all nations, baptizing 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 28:18–20

But if every Christian has a role to play, **what does that role look like?**

Not every believer will move overseas. Not everyone will become a missionary. Not everyone will have the same gifts, opportunities, or calling. But every believer can participate in God's mission.

We can pray. We can give. We can go. And we can send.

These aren't four separate categories reserved for four different kinds of Christians. They are four ways we can understand and live out our participation in the Great Commission. Some may spend their lives primarily going. Others may faithfully support the work through giving or sending. Still others may have a particular ministry of prayer. And many of us will find ourselves doing all four at different times and in different ways.

So, what do we mean when we say **pray, give, go, and send?**

PRAY

Pray *verb* | /preɪ/

To talk with God about the peoples of Africa, to intercede for those who have yet to hear, and to ask Him to establish Christ-centred churches among all of Africa's peoples.

Prayer is not simply something we do *before* the real work of missions begins. **Prayer is participation in the mission itself.** When we pray for people who have never heard the Gospel, we are bringing their names and their needs before the God who created them and desires that they know Him. We pray for missionaries, churches, leaders, communities, and people who have yet to hear the name of Jesus. We pray for open doors and changed hearts. We pray for wisdom and protection. We pray for new believers to grow and for Christ-centred churches to take root and thrive. And we pray because ultimately, **the mission belongs to God.** We don't pray because we are powerless to do anything else. We pray because God is powerful, and He invites us to join Him in what He is doing. **Everyone can pray.**

GIVE

Give *verb* | /gɪv/

To generously offer what God has entrusted to you—your resources, your time, and your gifts—so that others can hear the Gospel and Christ-centred churches can thrive.

Giving is another way we participate in God's mission. Throughout Scripture, God's people are called to generosity. We give because everything we have ultimately comes from God, and He invites us to steward what He has entrusted to us for His purposes. When we give to missions, we aren't simply funding a plane ticket or paying a missionary's salary. We are investing in the work of making disciples. Our giving can help provide opportunities for the Gospel to be shared, missionaries to be equipped, national leaders to be trained, churches to be strengthened, and ministries to continue for generations. And giving doesn't only mean money. We can give our time. We can give our skills. We can give encouragement. We can give hospitality. We can give our expertise and our resources. **Everyone has something they can give.**

GO

Go *verb* | /goʊ/

To step beyond what is familiar, cross barriers of language and culture, and follow Jesus into places where the Gospel is not yet known.

Jesus' command in Matthew 28 begins with **“Go.”** For some, going means moving across cultures and committing years of their lives to serving among people who have little opportunity to hear the Gospel. For others, it may mean a short-term trip, crossing a cultural barrier in their own city, or intentionally building relationships with people from another culture. Going requires us to move beyond what is comfortable and familiar. It asks us to look beyond our own communities and consider where the Gospel is still not known. It may mean crossing an ocean—or simply crossing the street. At AIM, we believe God calls ordinary people to extraordinary obedience. We need people who will be willing to say, **“Here I am. Send me.”** **Everyone can ask, “Where is God asking me to go?”**

SEND

Send *verb* | /send/

To recognize, equip, encourage, and release others to follow God's call—because no one is called to mission alone.

Behind every missionary is a community. Sending means more than buying a plane ticket. It means helping people discern God's call, preparing them for cross-cultural ministry, providing practical and financial support, praying for them, encouraging them, caring for their families, and continuing to walk alongside them once they are on the field. The Apostle Paul understood this. Throughout the New Testament, we see churches partnering with, supporting, encouraging, and sending those who were serving in ministry. **Going and sending are deeply connected.** A missionary may be the one who crosses the ocean, but they don't go alone. They go because a church, family, community, or group of supporters has helped make that ministry possible. Sending is how we say, **“We are with you.” Everyone can send.**

We Are All Called

Perhaps the most important thing to remember about the Great Commission is that **it isn't just for missionaries.** It isn't a special assignment given to a select few Christians who are willing to move overseas. It is Jesus' commission to His followers. We all have a role to play.

We **pray** for those who have yet to hear.

We **give** what God has entrusted to us.

We **go** where God leads us.

And we **send** others who have been called to go.

Sometimes we will do all four. Sometimes one may become a particular focus in a season of our lives. Our circumstances, gifts, resources, and callings may look different—but the invitation remains the same: **Participate in God's mission.**

The Great Commission isn't simply something we should know about. **It is something we are called to live.** And perhaps defining it is the first step toward doing just that.

Pray. Give. Go. Send.

There is a place for you in God's mission.

Respond and Encourage

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9 THINGS YOU TOLD ME: QUOTES FROM BELIEVERS WORKING IN NORTH AFRICA (PART 2)

August 10th



Open below to see **2 more pictures.**

1. We really believe strongly in the value of work and just putting your hand to something. A lot of times, people just don't have enough in their days to fill them.
 2. Kids in other places are taught in school to be kind. Kids are still taught to respect each other. Kids are still taught to own their mistakes, even in a secular situation.
 3. We don't need to dig up demons under some gate in the medina (old city). The strongholds, I will tell you, they are a lack of repentance, owning our mistakes. Unwillingness to forgive. I have sat with women who have said, "I will never forgive that person. I can't unhear what my daughter-in-law said to me." But we gotta believe, we gotta forgive, we gotta repent.
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4. We know the Devil's works. They are always the same. They are theft, killing, and destruction. So whenever we see that in the world, and whenever we see that in the body of Christ, we know who's at work. It's not that person who has that skin suit on. It's the enemy who's at work. And so we cannot get wrapped up in these flesh and blood battles. We have to go deeper. We have to give it to Jesus.
5. The things I've witnessed and things I've seen and things I've heard are just really, really disheartening. We are not disheartened, but they are disheartening behaviors.
6. This wasn't where I wanted to be. This isn't where I thought we would be. It's a slow process, but it's been a great one.
7. It's frustrating dealing with the hoops of North Africa and starting anything anywhere. It's just the headache.
8. You just go back to: What do you enjoy doing? That's always a cool thing when the Lord can marry a talent with the work He's called us to. We're not all called to the same kind of people. So you can touch the people that other people can't, which is really cool.
9. It was an answer to a prayer that we weren't praying.

Is God stirring your heart for the unreached in North Africa? [Talk to a mobilizer about working in North Africa.](#)

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9 THINGS YOU TOLD ME: QUOTES FROM BELIEVERS WORKING IN NORTH AFRICA (PART 1)

July 31st



1. We actually need some people around who have not grown up in complete chaos.
2. I taught her about Jesus, and I taught her about friendship, and I taught her you don't actually have to be harmed in your marriage anymore.
3. She's just felt very free with me, and she has shared a lot of things. That's not uncommon for us as believers to have that experience. We represent outsiders. It's a safe place. *(Clarification: We ARE safe people—but not immediately. In the Arab world, in general, Westerners are viewed with suspicion, often for good reason. Once we've learned our neighbors' language and lived some life together and they "know of our concern for you from the way we lived when we were with you" (1 Thessalonians 1:5), THAT is when the trust feels strong enough to hold their deepest vulnerabilities. A place of honor isn't automatically bestowed upon us as foreigners—it needs to be earned.)*
4. We're standing with our friends no matter what.
5. We don't look at people as projects at all. We love them holistically and whether they're taking three steps forward, five back, three forward, 18 backwards, full stop—we love them.
6. A lot of these men and women coming to house church actually left Islam a long time ago. Or maybe they never even bought into it in the first place. They might have given it lip service, but it's more of a cultural Islam. So Christianity is often one of the many different identity pieces that they're trying on as they leave Islam. Another identity a lot of them try on is homosexuality.
7. *From a new North African believer:* We're living between the death of Christ and the third day resurrection. I'm in the middle day and things aren't okay yet. And they're not perfect. But I have to choose belief and I have to choose faith.
8. It's a lot of just helping people to not give up on each other. It's the normal way of the culture that the most simple of things will break relationship. And that's a very, very normative practice here.
9. These are people that are just like literally clinging onto the garment of Christ by a thread.

Want to come help people not give up on each other? [Talk to a mobilizer about working in North Africa.](#)

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