

Training Prophets with compassionate hearts

Mentoring future leaders to confront social problems

When Jesus saw the crowds, he had compassion for them, because they were harassed and helpless, like sheep without a shepherd. Then he said to his disciples, “The harvest is plentiful, but the laborers are few; therefore pray earnestly to the Lord of the harvest to send out laborers into his harvest.” (Mt 9:36–38).

Therefore as God’s chosen people, holy and dearly loved clothe yourselves with compassion, kindness, humility, meekness, and patience (Col 3:12–13).

Outline

1. Pastors with a vision of God's transforming grace
2. Predominant social problems in Africa
3. The church and social problems
4. Training future leaders through mentoring

Vision of God's transforming grace

They shall hunger no more, neither thirst anymore; the sun shall not strike them, nor any scorching heat. For the Lamb in the midst of the throne will be their shepherd, and he will guide them to springs of living water, and God will wipe away every tear from their eyes.” (Re 7:16–17).

Behold, I am making all things new (Re 21:5).

Therefore, if anyone is in Christ, he is a new creation. The old has passed away; behold, the new has come. (2 Co 5:17).

The creation waits with eager longing for the revealing of the sons of God. ...we ourselves, who have the firstfruits of the Spirit, groan inwardly as we wait eagerly for adoption as sons, the redemption of our bodies. (Ro 8:19–23).

The Biblical images

- The Bible bears witness to the goal of God's work in the world:
 - In the Old Testament:
Shalom
 - In the New Testament:
The Kingdom of God

Shalom in God's Kingdom

- When human beings dwell at peace in all their relationships
 - With God
 - With self
 - With neighbours
 - With nature
- Not merely the absence of hostility
- At its highest: *enjoyment* of one's relationships

Transformational Theological Education in Africa understands

God in his grace is transforming,

- *hearts,*
- *minds,*
- *attitudes,*
- *life conditions,*
 - *lifestyles*
 - *economy*
- *stewardship...*
- **Ushering in his kingdom providing a fortaste of his glory**

How is God ushering in his kingdom?

- Forgiving, reconciling, regenerating
- Empowering, gifting, equipping and sending
- Creating, providing and sustaining
- Demanding justice, truth and mercy
- Making the church channels of his compassion

The *missio Dei*

- God is at work in the world manifesting shalom
 - Healing
 - Justice
 - Reconciliation
 - Beauty
 - Freedom
- God calls his people – the Church – to be involved in this work
- This is our biblical and theological mandate for engagement in confronting social problems



**“The world
is out of
joint. “**

***Understand the effects of
sin over all of life and all
the earth – the sin of
Genesis 3 (Total Depravity)
that alienated men and
women from God, from
self, from others and from
the environment.***



The kingdom already-

and not yet

Confronting social problems aims to see the reversal of this sin and the restoration of God's order in creation and God's intent for humans to be full image bearers of God. Such transformation will make people more fully human, worshippers of God through the proclamation of the gospel in word and deed in the power of the Holy Spirit

The completion of this task will only occur at the culmination of this age, when Christ returns.

Our citizenship is in heaven – strangers on earth – not conforming to this world yet be transformed.

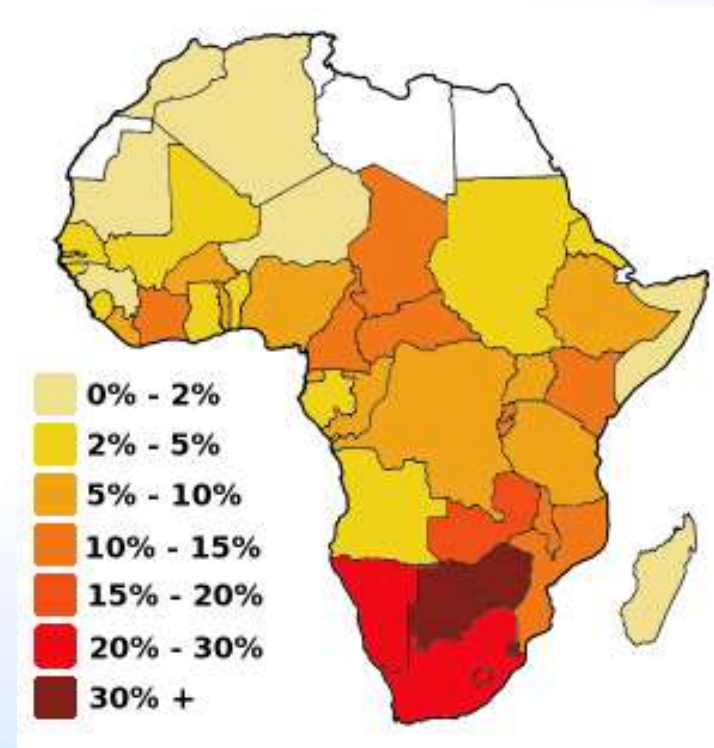
Social Problems in Africa



The 7 Giants identified by SACLA

(These are Symptoms only)

1. HIV/AIDS
2. Poverty / Unemployment
3. Crime / Violence
4. Corruption
5. Racism / Tribalism
6. Sexism
7. Crisis in the Family



Percentage of HIV+ adults (ages 15-49)
(Source: Wikipedia)

More challenges

Refugees, migrants and displaced people.

In the world 232 million people not living in countries where they were born.

South Sudan: more than 2 million people fled from violent tribal wars and people being murdered and women being raped.

Besides those who have fled the country, there are 1,645,392 IDP's (Internally Displaced People) in South Sudan.

27 millions slaves through human trafficking

Multi-ethnic and multicultural churches in cities

African scholars observe

Among the nations of the world, Africa has become synonymous with **poverty, political chaos, social disorder and general backwardness**. But I believe that we can overcome our problems and **bring peace, prosperity, justice and dignity to this continent**. To do so we first need to **understand the severity** and the **causes of the crises** facing the African people. Then we need to **catch the vision for a better Africa** and act to bring about its material, social, moral and spiritual well-being.

KINOTI, G. 1994. Hope for Africa and What the Christians Can Do. Nairobi: AISRED.

Yusufu Turaki

In spite of the fact that Africans are indeed a religious people and have even embraced universal religions, such as, Christianity, Islam, and western modernity in addition to their own traditional religions and cultural values, yet the “visions of man and freedom” as contained in these traditions have left man mostly in chains in Africa... New forms of human suffering, degradation and dehumanization have engulfed modern Africa. We see these in many socio-political and economic problems, corrupt and inept leadership and devastating ethnic, racial and tribal tensions, violence and conflicts *(Turaki , Y. 2012. A Christian Vision for Africa: Towards a Conception of Development and Transformation*

Social and Cultural Issues

- a. Ethnocentrism, primordialism (tribalism and racism)
- b. Family disintegration
- c. Educational problems, fallen standards and illiteracy
- d. Neglect of professional ethics
- e. Problems of urbanization and housing
- f. Abuse and misuse of drugs, etc.
- g. Social tensions, crises, violence and conflicts
- h. Corruption and institutional decay
- i. Problems of cultural politics and dominance
- j. Discrimination, prejudice, biases, preferential and differential treatment, stereotyping

(Turaki , Y. 2012. A Christian Vision for Africa: Towards a Conception of Development and Transformation

Political Issues

- a. Leadership and succession problems in both Church and State
- b. Problems of Church-State relationships
- c. Problems of democracy and multi-party system
- d. Problems of civil wars and wars of ethnic genocide
- e. Problems of refugees and xenophobia
- f. Despotic dictatorship
- g. Problems of land, boundaries and ownership
- h. Problems of population control
- i. Problems of foreign policy and political ideologies
- j. Leadership-followership cum ethnicity/tribalism
- k. Facilitating diversity within unity

(Turaki , Y. 2012. A Christian Vision for Africa: Towards a Conception of Development and Transformation

Economic Issues

- a. Prevailing poverty and economic decline
- b. Unemployment and industrial decline
- c. Structural Adjustment Programmes (SAP), IMF and World Bank policies
- d. External debts and burdens of servicing external debts
- e. Environmental issues, pollution and toxic waste dumping
- f. Industrialization problems
- g. Creation and distribution of wealth
- h. Brain drain and exodus of professionals
- i. Distressed bank and banking industries
- j. Embezzlement and mismanagement of private and public funds and resources
- k. Inflated and over-invoiced contracts and projects
- l. Labour issues and strikes

Judicial Issues

- a. Problems of human rights and civil liberties (LGBTQ agenda even now the African Commission on Human and Peoples' Rights (ACHPR))
- b. Problems of public accountability of Leaders
- c. Detention without trials, tortures and mutilations of suspects
- d. Prisons' congestions
- e. Disregard and violation of profession judicial ethics and code of conduct
- f. Harassment, detention, silencing and imprisonment of human rights and civil liberty
- g. Problems of arbitrary state laws, decrees, legislation, state security and national interest

(Turaki , Y. 2012. A Christian Vision for Africa: Towards a Conception of Development and Transformation

Religious Issues

- a. Problems of proselytization and “sheep stealing”
- b. Religious fundamentalism, militancy and violence
- c. Religious persecution, violation of human rights and denial of religious liberty
- d. Religious pluralism and secularism
- e. Problems of religious politics and dominance
- f. Rise of new religions, cults and occultic practices
- g. Prosperity Gospel exploitation

(Turaki , Y. 2012. A Christian Vision for Africa: Towards a Conception of Development and Transformation

Churches have to function in the midst of:



ORPHANS



POVERTY



VULNERABLE CHILDREN

Dying patients

God's people intuitively look to the Church for help, because they sense that this is what God would want his people to be doing.

TRAVEL FAR AND WIDE IN AFRICA



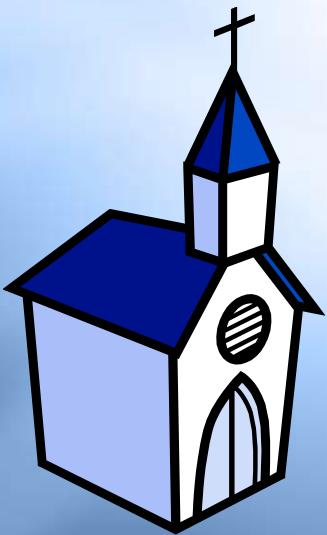
At the end of our journey, there was...



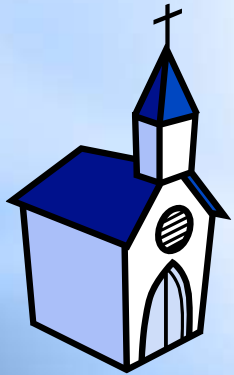
In Africa...



**There's always a
local church**



The Church is a significant, internationally recognized constituency



- **World Bank in Nairobi (2000)**
- **USAID's "ABC" Report 2002 after the Ugandan miracle**
- **African governments, development agencies, funders**

Quotes on Church and Development

If a brother or sister is poorly clothed and lacking in daily food, and one of you says to them, “Go in peace, be warmed and filled,” without giving them the things needed for the body, what good is that? So also faith by itself, if it does not have works, is dead. (Jas 2:14–17).

Development agencies should work through local churches whenever possible. Soliciting partnership with and between local churches is one of the requirements for building high-quality, long-lasting ministries. This will never be a quick process, but a local church partnership is the best way for a Christian community development to carry out its work. Without active participation in a local church people will not grow into maturity.

Christ is coming back to the church.

Christian community development must be a feeder to a local church or churches. A Christian community development ministry and the church must hold common values and ministry philosophy.

The church in the community is the best vehicle for holistic community transformation. It is also the most effective (Mt 16:13-19). The church is able to tear down the strongholds of Satan and repair the brokenness in people's lives.

Deepest Roots of Challenges

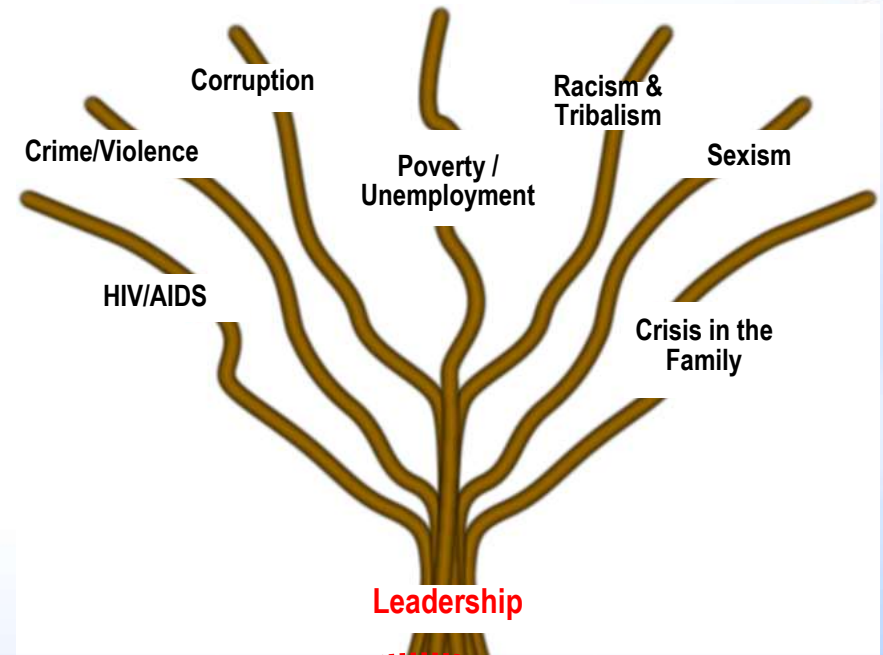


Africans say:

We suffer acutely because we have bad leadership in so many places ... we desperately need godly leadership in God's kingdom **Stephen Lungu** at Lausanne (2007)

Trouble with Africa simply a failure in Leadership (**Chinua – Nigeria**)

... they fail to raise to the challenge of personal example - the hallmark of true leadership (**Achebe 1983**)



Do not conform any longer to the pattern of this world, but be transformed by the renewing of your mind. Then you will be able to test and approve what God's will is—his good, pleasing and perfect will. Romans 12:2

Africa desperately need Christ centered servant leaders

- preaching the kingdom,
- real compassion for people,
- feeding the hungry,
- befriending the friendless,
- championing the oppressed,
- comforting the bereaved,
- seeking the lost,
- washing feet.

Do theological educators radiate this kind of Christ likeness?

➤ Theological education needs to equip people to know, understand and tackle emerging issues so that the training produces leaders who are able to proclaim God's transforming grace as his solution for all social and moral challenges

- “Theological education must be more than just the academics in a seminary context
- Formation not be just of the head alone, but also of the heart and hands and attitudes
- Mentoring in real life situation crucial
- Modelling of educators are crucial

- Thus the student is seen as a whole person with body, mind, emotions and spirit
- Holistic Learning seeks to develop approaches to teaching and learning that foster connections between subject fields, between learners through various forms of community

- Holistic Learning seeks a dynamic balance in the learning situation between such elements as content and process, learning and assessment, and developing analytic critical creative thinking problem solvers.
- Holistic Learning is inclusive in terms of including a broad range of students and a variety of learning approaches to meet their diverse learning needs.

Ministry Practicums

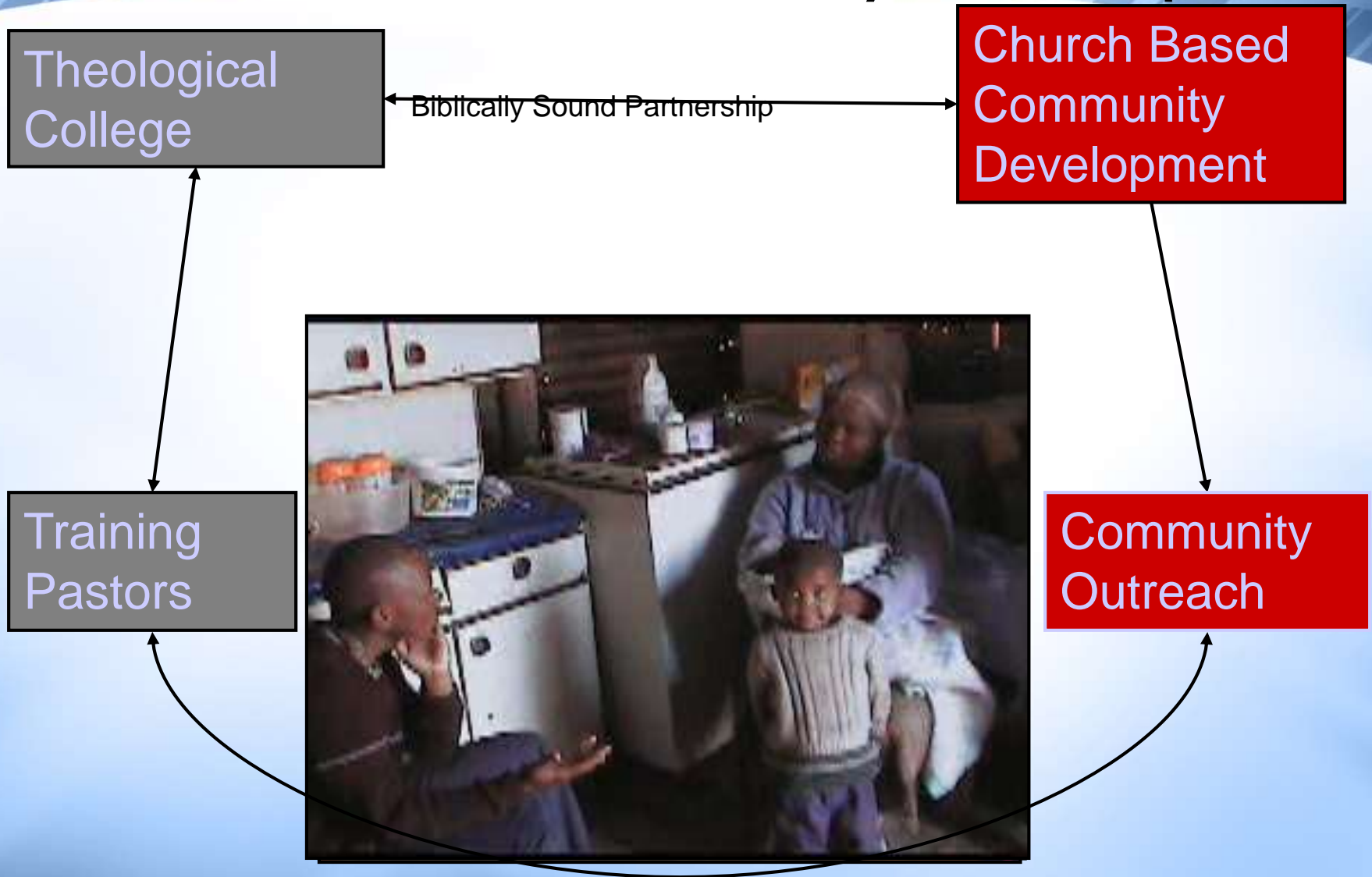
- Require ministry practicum courses for all students at different levels with churches in their outreach to communities
- Students will be assessed by church leaders through questionnaires
- Hopefully this will...
 - encourage students to be more active in ministries of mercy;
 - continue in their ministries after their training;
 - prepare them to lead mercy ministries in their future work.

Assign students to teach short courses

- Assign students to teach introductory level courses for an average church member...
 - Marriage and family enrichment seminars
 - How to lead a Bible study
 - Basic biblical counseling courses for care workers (manual almost complete)
 - How to demonstrate Christ to suffering people
 - Servant leadership courses
 - Basic evangelism instruction to church members
 - Encourage students to publish

**THE BEST LEARNER IS THE ONE WHO
TEACHES AS SOON AS POSSIBLE WHAT
HE HAS LEARNT**

Integration of Pastoral Training & Church Based Community Development



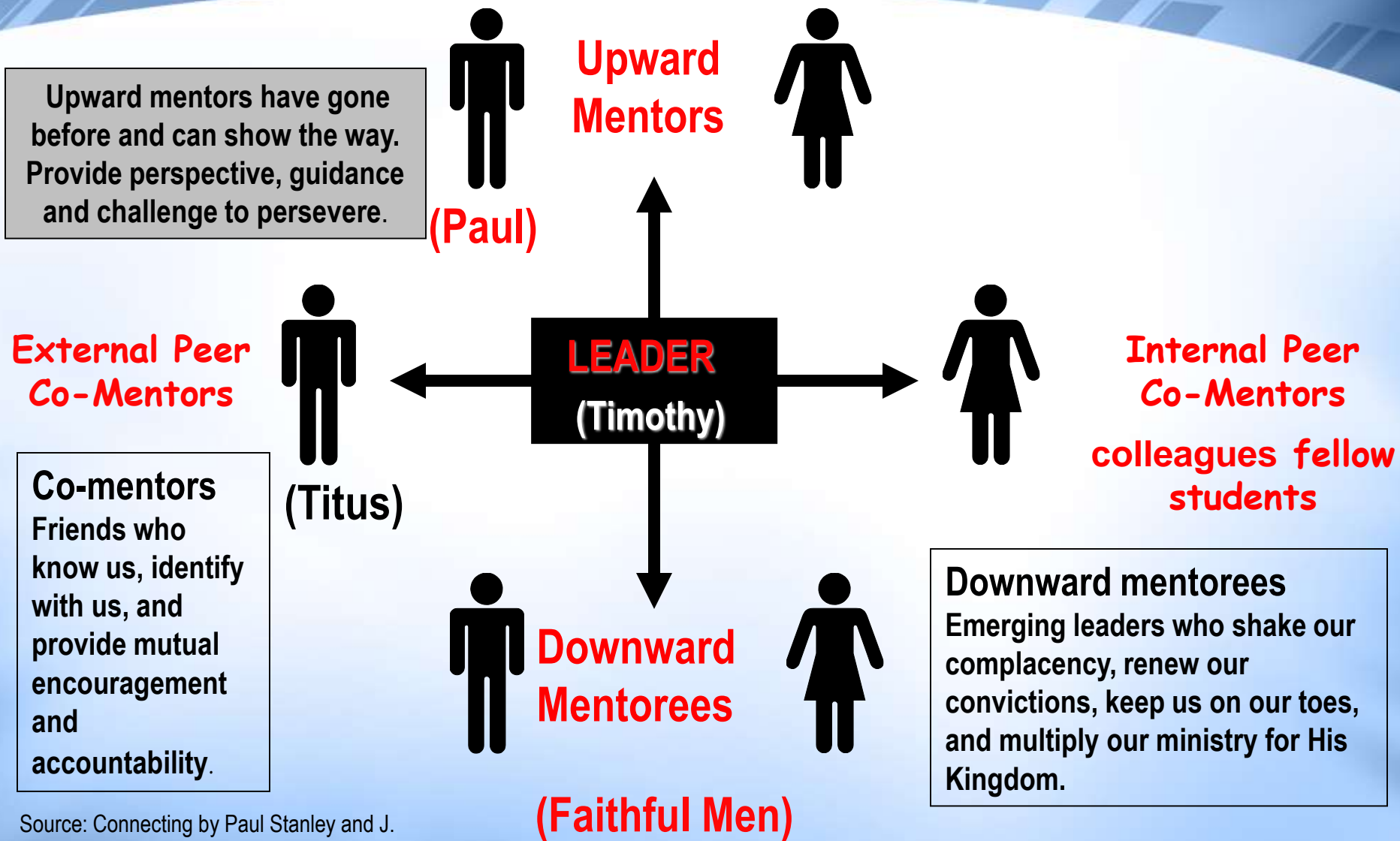
MENTORING AS MUTUAL ENCOURAGEMENT

**Let us consider how we may
spur one another on
towards love and good
deeds.**

(Heb 10:24)

**Stimulate the formation of
mentorships**

FOUR MENTORING RELATIONSHIPS WE NEED TO FINISH WELL



LEADERS WHO FINISH WELL....

- Are committed to developing **new leaders** and releasing them into ministry.
- **Plan for succession**
- They leave behind a **legacy** that outlives them to God's glory.

