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JINJA, UGANDA

CONFERENCE REPORT



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1. Overview

Uganda Gathering was organised by Tearfund, Micah Global, YWAM and Call2All with the aim of creating a space where people could:

- Deepen their theological understanding of compassion ministry and the pursuit of justice as part of the mission of God.
- Learn from compassionate and holistic ministries.
- Share learning and knowledge with each other.
- Be inspired by best practice examples of holistic ministry.

The five-day gathering brought together 122 delegates from 14 different countries and featured plenary sessions, workshops, project visits and group discussions.

Countries of origin of conference delegates

COUNTRY	NUMBER OF DELEGATES	COUNTRY	NUMBER OF DELEGATES
Burundi	2	Tanzania	12
Cameroon	2	Thailand	1
Ethiopia	1	Rwanda	5
Kenya	8	Uganda	68
Nepal	6	United Kingdom	10
South Sudan	3	Zambia	1
Switzerland	2	Zimbabwe	1

Some of the key themes and topics explored include:

- The church as a beacon of the kingdom of God
- How we can serve the most marginalised members of society
- Orphans and vulnerable children
- Gender-based violence and sexual exploitation
- Conflict and reconciliation

The gathering was also a wonderful time of building new friendships and networks, and learning from one another.

‘There has been wonderful interaction between people from many different backgrounds.’
 (Uganda Gathering delegate testimonial)



ABOUT TEARFUND



Tearfund is an international NGO recognised for its professional expertise in development, disaster response and advocacy. We believe that the local church is a powerful force for transformation in communities living in every kind of poverty. Inspired by the example and teaching of Jesus, we recognise that people have deeply interconnected material and spiritual needs. We seek to meet those needs by working through our local church partners. Churches are at the heart of their communities - full of dedicated, resourceful people who want to make a long-term difference.

ABOUT YWAM



Youth With A Mission is a global movement of Christians from many cultures, age groups and Christian traditions, dedicated to serving Jesus throughout the world. Also known as YWAM (pronounced 'WHY-wham'), we unite in a common purpose to know God and to make him known. Back when we began in 1960, our main focus was to get youth involved in missions. Today, we still focus on youth, and we also involve people aged 9 to 90. We currently work in more than 1,100 locations in over 180 countries, with a staff of more than 18,000.

ABOUT CALL2ALL



The **call2all** movement is an activist, Holy Spirit-driven movement. Strategy is not just for discussion. It is time to do it! To stay on the cutting edge of what God is doing around the world in our generation, we have to: **Look up!** We must begin every outreach by looking to heaven. **Reach out!** We must never grow insensitive to human need and suffering around us - whether in our local neighbourhood or across the world. **Ask questions!** We are called to be disciples - that is, learners - imitating our Lord. **Cross borders!** Don't stay put! Consider how to break out of the mould and cross borders, which may be geographical, linguistic, generational, political, cultural or of any kind. **Press on!** Never give up, 'but press on toward the goal to win the prize for which God has called [you].' (Philippians 3:14)

ABOUT MICAH GLOBAL



Micah Global is a global community of Christians (aid/NGO organisations, mission organisations, academic/training institutes, local congregations, networks, alliances, denominational secretariats and individuals) drawn together because of their passion for and commitment to integral mission. Established in late 1999, Micah Global now has over 550 members in 80+ countries. Underpinning all they do is the inspiring passage from Micah 6:8: 'What does the Lord require of you? To act justly and to love mercy and to walk humbly with your God.'

2. Conference content

Over the duration of the conference we thought about the nature of mission, what the Bible has to say about issues connected to poverty, and what being disciples of Jesus means for our lives and work. We reflected on how Jesus calls the church to reach out to those individuals in our communities who society has marginalised and thought about who the marginalised members of our communities are. We also spent time reflecting, discussing and learning from case studies of how the church can be a beacon of God's kingdom.

The gathering was highly engaging and created space for active delegate discussions through the workshops, group discussions and plenary question-and-answer sessions. This ensured that delegates were able to share their own reflections, learning and experiences, providing a rich cross-cultural learning experience.

At the end of the conference, delegates made commitments for how they were going to implement what they had learnt. (See page 39 for an overview of these.)

2.1 Devotions

Below are some key reflections from Rev Gideon Byamugisha's devotion and Jane Acahloi's devotion.

2.1.1 - Rooted in Jesus: 'I am the way, the truth and the life.'

Rev Gideon Byamugisha

- Key Bible passage: John 14: 6-7
- According to Jesus we need to praise, worship, pray and study our God-Emmanuel because he is the way, the truth and the life.
- **The way.** We are called to walk in the way of Jesus, with Jesus, for Jesus and in Jesus, because he is the way to take us where the need is greatest, where love is weakest and where hope is faintest, to unlock people's potential for survival, thriving and eternal life.
- **The truth.** We are called to discover the truth that God is love and that God involves us in the Great Commission to
 - Love.
 - Make disciples of love, faith and hope among all nations.
 - Baptise them in love and with love in the name of the Father, Son and Holy Spirit.
 - Teach them to obey as our God-Emmanuel commanded us in what we say and do, and to love, for safer, healthier, more peaceful, more prosperous and more spiritually-fulfilling lives. Because our God-Emmanuel is truth incarnate, we can be confident that none of us will be judged unfairly in what we fail to be, do or accomplish.
- **The life.** We are called to live sustainable, safe, healthy, peaceful, prosperous and spiritually-fulfilling lives. Jesus asks in Mark 8:36 what good is it for us to gain the whole world yet forfeit our souls? The reverse is equally true: what good would it be for us to gain our souls after physical death but leave untouched or unfulfilled our God-given duty, God-willed mission and God-commissioned ministry?
- **Conclusion.** Jesus is able to answer our many questions about where to go, how to go and with whom to go in our integral mission and ministry work. *'Don't worry,'* says Jesus. *'I'll show you the way. If you stick with me, you won't get lost. I am the way, the truth and the life.'*

2.1.2 - Rooted in church: the importance of being a part of the body of Christ, called to bear witness to the kingdom together.

Jane Achaloi

- Key Bible passage: 1 Corinthians 12.
- The body has many parts but they need to function together well.
- Each part of the body has a specific role to play. We also all have an individual role to play in the body of Christ - we are all called to co-mission with Christ.
- The different parts of the body of Christ should not work for their own benefit but rather for the benefit of the body as the whole, and ultimately for God's glory.
- There should be respect for each part of the body - no parts are less important than others. Each part has a valuable contribution to make towards making the body whole. When one part is affected the entire body is affected.
- The right part in wrong place cannot perform its function well. As Christians, we need to be rooted in a local church and then together we can function well as the body of Christ.
- When we see other ministries excelling and the one we are involved in is not, we can become jealous. Jealousy is not conducive to working well together. Rather we should learn from other another and support one another to be effective in our ministries.
- Very often we can see problems that people or our communities are facing and we can feel overwhelmed - it can feel like our contribution will make no difference. In these situations we need to work together to bear witness to the kingdom together.

2.2 Plenary sessions

Twelve plenary sessions were hosted during the gathering.

2.2.1 - Introduction and vision for the week

David Westlake and Sam Kisolo

During this session delegates were welcomed to Uganda Gathering and the vision for the week was shared. (*Please see the aims in Section 1: Overview*) Delegates also enjoyed a time of worship together.

2.2.2 - How can the church be a beacon of the kingdom?

Bishop Zac Niringiye

- What is the good news of the gospel? Where does the church come into this picture?
 - The kingdom of God and the reign of God is the good news. Firstly, *God is in charge* because this is his creation; secondly, *he is in your midst* and the kingdom of God is here.
 - Two key truths are that 'Christ is in me' and at the same time 'I am in Christ' - and the second of these is the more important.
 - The problem with focusing on 'Christ in me' is that we think that we carry the gospel to other places instead of knowing that God is in charge.
- The longing of a believer is not merely to go to heaven but to see the kingdom of God here on this earth. We can see this in the Lord's prayer, eg 'Your kingdom come, your will be done on Earth *as it is in heaven*'.
- Often, where there are thriving churches there are also thriving injustices.
 - In Uganda, 85 per cent of the population belongs to a church but the average age of women having their first baby is 15-16 and 300 people die daily from malaria.
 - There are female sex-workers in the slums working to be able to afford to look after their children and pay rent. These are still fellow daughters of God.

- Jesus spent time with prostitutes, eg Mary Magdalene, because they were also his children. This shows that we should not be judgemental.
 - Note the tragedy that churches were praying for peace but going about 'business as usual' during post-election violence in Kenya, even though people were displaced, dispossessed, suffering and needing active help. Justice requires action.
 - The idea that we are one in the Spirit remains very theoretical and not played out in practice.
- The peace of the kingdom of God begins with justice because there cannot be sustainable peace without justice.
- Challenge: we gather here to serve with money and deliver projects to transform communities but is that our ultimate purpose? No. These might serve the kingdom of God but what we really should look for is justice, peace and joy in the Holy Spirit - the kingdom of heaven here on Earth as described in Romans 14:17.
- We may believe 'we need more prayer' or 'we need more projects'. This is exactly the same theory as in Micah 6:6 and Isaiah 1:11, where Israel believed that more burnt offerings and sacrifice would please God. However, the Lord contradicted this - 'Stop bringing meaningless offerings! Your incense is detestable to me... When you spread out your hands in prayer, I hide my eyes from you... Your hands are full of blood!' (Isaiah 1:13, 15)
- Is it possible that God is sick and tired of our prayers? Prayer and worship are good but it is not healthy to see them as the sole answer because God also calls us into action.
- Isaiah 1:16-17: *'Wash and make yourselves clean. Take your evil deeds out of my sight; stop doing wrong. Learn to do right; seek justice. Defend the oppressed. Take up the cause of the fatherless; plead the case of the widow.'*
 - The answer first is repentance: repentance means to act justly, love mercy and walk humbly with your God (Micah 6:8).
- How do we build repentant Christian church communities?
- Sustainable development is to do with the kingdom of God and relationships.
 - We must listen to people's needs. Relationships matter more than projects.
- Our projects must target the demolition of the structures of injustice.
- Mission of God to Jeremiah (Jeremiah 1:9): *'Now I have put my words in your mouth. See, today I appoint you over nations and kingdoms to uproot and tear down, to destroy and overthrow, to build and to plant.'* We must uproot corrosive structures and plant good ones through our programmes.
- A walk with God is shown through Micah 6:8 - *'act justly... love mercy... walk humbly'*. Mercy is personal and compassionate and it's true we have many compassionate ministries, but we need to see ministries of justice which break down structures and systems that keep people in poverty.
- Churches are communities where the kingdom of God is visible.
- The church does not have a mission for God. God has a church for his mission. God is transforming us so that we can welcome others into his kingdom and so we can reflect the kingdom.
 - As Christians, we must provide solutions that are kingdom solutions and which reflect justice, peace and joy. He will surely use us.

2.2.3 - What does it mean to be blessed?

Dr Noah Pashapa

A session on the flawed teaching of Word of Faith theology:

- Some of the most influential proponents of the word-faith movement are Kenneth Hagin, Kenneth Copeland, Paul Crouch, John Avanzini, Robert Tilton, Fred Price and Benny Hinn.
- What word-faith teachers teach and how this contradicts the Bible:
 - **About God:** They fail to acknowledge the sovereignty of God - only God can decide who is healed, and when and by what means this happens. But word-faith teachers may instead teach that whether or not someone is healed is determined by the faith of the person wanting to be healed. That is flawed teaching. God in his sovereignty may choose to heal partially, progressively, and with or without the use of herbal or scientific medical care, or not to heal at all. There is no simple formula for securing healing: our faith calls us to ask, but does not guarantee the response we want.
 - **About humans:** These teachers exalt humans to the status of God by claiming that people can effectively exercise 'sovereign choice' over who gets healed or prospered, as well as when and by what means this happens. They misinterpret passages in the book of Psalms and the gospel of John - where humans are referred to as gods - by suggesting that human beings can, through faith, exercise God-level sovereign authority to decide on these matters of prosperity and healing. But we are not omnipresent, omniscient, omnipotent or infinite. God is the only being who is holy in and of himself (Revelation 15:4).
 - **The fall and salvation:** Word-faith teachers claim that when Adam fell in the garden he forfeited the nature of God and took on the nature of Satan. Salvation for these teachers is not the forgiveness of sins and the restoring of a right relationship between God and humans. Salvation for them is instead the removal of the nature of Satan from humans and the restoring of the nature of God in people rather than the restoration of humans' relationship with God through Christ.
 - **Prosperity:** They teach that to be blessed by God is exclusively to experience physical health and wellness, as well as financial and material prosperity. This teaching contradicts the Bible, which teaches that to be blessed by God is to experience right standing with him, and to pursue right living with him and right service for him (Deuteronomy 28:1-14). Word-faith teachers do not appreciate the 'already is' and the 'not yet' dimensions of the kingdom of God.
 - **Healing:** They teach that because Jesus carried our sicknesses and pains on the cross, if we believe in him and are born again by his Spirit then we will have no sickness or disease. Not being healed is associated with not having enough faith. This teaching contradicts the Bible, which teaches that the complete manifestation of the effects of our healing in the atonement will be realised when Jesus Christ returns and gives us transformed bodies and ushers us into the new heaven and earth (Romans 8:19-23).
 - **Faith as an independent force:** They teach that faith is a force that a believer exercises to pressurise God into conducting himself and acting as required by the believer (Mark 11:23-25; Luke 17:5-6,19). They view faith predominantly as a currency to exchange with God in order to receive blessings from God. The Bible teaches that faith is predominantly a relational attitude that nurtures our relationship with God and is a set of Bible-based beliefs about God, and our

relationship with him, that we uphold. According to the Bible, faith is a gift from God (Romans 12:3; 1 John 5:13-14; John 15:7,16).

- **Flawed teaching about demonisation and deliverance:** They teach that the believer remains susceptible and vulnerable to attacks by demons - attacks that can inflict disease and misfortune unless the believer submits to the 'spiritual father's' spiritual covering and protection. This teaching promotes the sale of protective anointed relics, such as oil, arm-bands, portraits etc, by the 'spiritual father' to 'spiritual sons and daughters'. But the Bible teaches that every born-again believer has been transferred from the kingdom of darkness into the kingdom of Jesus Christ and has been given delegated authority to exercise over Satan and his demons to resist their evil schemes (Colossians 1:13; 2:15; Luke 10:19; James 4:7).

2.2.4 - Sustainable Development Goals: what are they and why are they important?

Florence Soobi

- The Sustainable Development Goals (SDGs) build upon the Millennium Development Goals (MDGs). They are also known as the Global Goals.
- As a result of the MDGs there has been some progress globally, for example:
 - There has been a decline in the number of people living in extreme poverty since 1990 (the baseline from which progress for the MDGs was measured).
 - More children are now going to school and gender parity has increased.
 - There has also been progress in increasing gender equality.
 - Child and maternal mortality levels have decreased.
- However, there are still high levels of poverty and inequality continues to exist across the world.
- Poverty is not just a lack of money but it can also be a mindset.
- We now have a context of aid from the North steadily decreasing. The church, therefore, needs to awaken and be the instrument that God intends it to be, reaching out to those in need and mobilising church leaders and their congregations to work together with the local community, using local resources to bring about positive change for the whole community.
- There are now 16 SDGs. (*To find out more about each one please visit <https://sustainabledevelopment.un.org/sdgs>*)
- Within civil society, faith-based organisations (FBOs) have a valuable role to play.
 - Churches are often at the heart of rural communities, involving many people with an important role to play. Supporting churches and faith-based groups to engage with communities can be an effective way of creating sustainable, grassroots reconciliation and community cohesion, given the continued influence and place of churches in many rural communities.
- The church and Christian development organisations can contribute to global progress against the SDGs. Some examples include:
 - Goal 3: *Good health and well-being*. The church can create awareness in our communities about disease prevention and treatment.
 - Goal 4: *Quality education*. As the church, we should put value on education and equip those in the church to create opportunities for learning at all levels.
 - Goal 5: *Gender equality*. In too many parts of the world women and girls are consigned to second-class status, denied access to education and employment, and victimised by violence, trafficking and rape. There is a need to avoid selective theology and to empower women within our churches. We also need to change our cultural mindset where women are looked at as property; the church

should promote a message of women and men being created equal in God's image. Local church partners can also work to educate parents and the broader community on harmful issues, such as child marriage and trafficking, in order to raise awareness of the dangers and help prevent them from happening in the first place.

- FBOs must seek a greater understanding of government, NGOs and donors, to aid dialogue and help establish closer partnership.

2.2.5 - Today's lost generation: how can we help the 2 million orphans?

Caleb Rukundo

- Uganda alone has over 2 million orphans, more than half of whom have been orphaned by HIV-related illness.
- Many orphans are critically vulnerable. Vulnerable children are neglected, abused, live in extreme poverty, are stigmatised, discriminated against and infected or affected by HIV.
- Everyone has four basic needs:
 1. To live
 2. To love
 3. To learn
 4. To leave a legacy
- Caleb Rukundo shared his personal experience of being an orphan and spending part of his life living on the streets.
 - As an orphan you are invisible; there are no such things as rights for you.
 - What can we do? In ministry you have to be like those you serve otherwise you cannot reach them.
 - How do we stop this orphan crisis? Answer: we should love them. Children need to feel safe and have food and love. We cannot give these children their parents but we can love them and help them feel secure.
 - We have become so individualistic: in the past abandoned children were unheard of. We had extended families that could take over.
 - Whatever we do today to these vulnerable children determines what they will become tomorrow.
 - We can be overwhelmed by what is going on but we can also be inspired to do something, even if it means for just one child.
 - The crisis is real, but to what extent are you willing to fight for a child who is not your biological child? The church is called to provide loving homes for orphaned, vulnerable or disadvantaged children. We need at least to give them food otherwise they may start stealing and getting into trouble. The church can also provide emotional support.
 - Jesus modelled the way - he lived with the poor and the outcast of society. We need to be there, literally and physically.

2.2.6 - Models of caring for orphans and vulnerable children: an interview panel with Sam Kisolo, Irene Kisolo, Dorothy Neriah and Caleb Rukundo

Host: Ali Swann

- Each of the panel introduced themselves:
 - **Sam and Irene Kisolo:** Sam and Irene work with Youth With A Mission. When they got married, God impressed on their hearts that they should work with orphans and widows. Following this call, Sam and Irene now work with vulnerable, disadvantaged and orphaned children. Their vision is to help these children become responsible and productive citizens. They are helping to realise their vision through the Foster Family Network, which they established and run. Sam

and Irene believe that it is easier to develop a child than to repair an adult. They are convinced that through providing targeted support for children, it is possible to change our communities and the world at large. The Foster Family Network also helps widows whose husbands have died from AIDS-related illnesses.

- **Caleb Rukundo:** Caleb runs a ministry called Amahoro, which means 'inner peace'. 'Amahoro' is a greeting that the staff use with each other and with the children they support in its children's home. Amahoro believes in the value of family. It has a halfway-house model: children can stay in the children's home for up to three years, but the goal is always to find them families as soon as possible.
- **Dorothy Neriah:** Dorothy is from Nairobi Chapel and works for Safe Families for Children. Safe Families for Children runs social justice ministries and fellowship programmes. It is mobilising the church to be what it should be by reaching out to communities.

→ There was then a question and answer session with the panel.

- **Q1. What is your take on managing drug addiction among street children?**

Answer. Addiction is a process and takes time to manage, so we need to accept children with their addiction. We need to seek to understand the children and the reasons for their addiction. Sometimes you have to become weak for the sake of the weak, so there can be transformation and trust.

- **Q2. Is the role of extended families no longer relevant?**

Answer. The spread of HIV has resulted in some extended family support networks becoming extinct. Elsewhere, the extended family of a child may be overwhelmed (due to the number of children they now have responsibility for). In other cases, the extended family may not want to take in the child or have the financial means to support them. Sometimes sending orphaned children to their extended families is harmful, as they may face abuse or neglect. These factors and the economic challenges orphans face are reasons why many of them end up living on the streets. The church has great capacity (due to the number of people in it) to provide homes for many of these orphans and vulnerable children. But we must not look for children simply for them to help us and become our slaves, but instead our motive should be to love and care for them.

- **Q3. How do ensure that we help the most vulnerable and how do we measure vulnerability?**

Answer. There is no single, standard way of measuring and determining levels of vulnerability. However, community needs assessments can help to determine who is vulnerable and may need support.

- **Q4. What can the church do to help raise good fathers?**

Answer. A father will learn from other fathers. The church can help us to learn from our real father (God) so the church can disciple fathers. The church should teach men to love, care and take responsibility for their children.

- **Q5. How do you keep yourself sustained, not burnt out, and at peace with God?**

Answer. It is very difficult to separate myself from my personal life. Children are life, they are fun, but they challenge you. You must recognise when you need prayer. You reap what you sow, so my children keep me going. You need to know yourself and do what you enjoy and what keeps you going. If rescuing children keeps you going, then do that and you will be sustained.

- **QN 6. How do you prevent children bouncing back onto the streets because nothing has changed in their homes when they are resettled?**

Answer. The most common reason that leads children onto the streets is broken families. In the re-integration programme we have to prepare the families well if we are to

re-integrate children successfully back into their homes or to be with relatives. Alternatively, we may need to prepare children to be resettled into foster homes.

- **Q7. Do we have good and bad children?**

Answer. Children are gifts from God. We have all sinned so we are all bad. We need to consider whether we are affirming children's dreams and encouraging them or whether are we calling them names and causing them to act out our low expectations.

→ **Conclusion:** There are so many ways of reaching out to orphans and vulnerable children. The question is, how can we play our part?

2.2.7 - Investing in youth to be change-makers: an interview with Olivier Kavutse, Timothy Kaberia, Safari Paul, Henry Kavuma, Fabrice Nzeyimana and Moses Fisseha

Host: Steve Goode

- Globally, there is currently the largest youth population ever recorded.
- We need to see a revival for young people reaching out to other young people.
- The worship and justice team (Olivier Kavutse, Timothy Kaberia, Safari Paul, Henry Kavuma, Fabrice Nzeyimana and Moses Fisseha) are all worship leaders, passionate about worship and seeking God's heart for justice. They come from six different countries: Tanzania, Kenya, Uganda, Burundi, Ethiopia and Rwanda.
- They shared about the worship and justice project which aims to:
 - Encourage the church towards a bigger, more holistic vision of worship. We believe that true worship of God leads us to love the things he loves and pursue justice in our world. The songs we sing should reflect this and lead us towards a life of justice and righteousness.
 - Raise the voice of worshippers around the world. We know that the world is worshipping, but most people only hear the western voices.
 - We also believe that worship can be part of peacebuilding and creating unity among the global church.
- Fabrice shared that we need to learn to prefer one another (Romans 12:10), putting each other's needs before our own needs and agendas: this is the true meaning of unity.
- Throughout Uganda Gathering, the worship and justice team spent time writing songs about justice. Some of these will be recorded and made available for different nations.
- A time of prayer took place, in which all under 35s were prayed for.
- Delegates spent time in small groups thinking about three things God is speaking to them about or asking them to repent of.

2.2.8 - Revealing violence against women and girls

Clotilda Ndezi

- Violence against women and girls (VAWG) is the most prevalent form of gender-based violence (GBV) worldwide and between 25 and 50 per cent of women in many countries reported physical abuse by a present or former male partner.
- At least one in every three women around the world has been beaten, abused or coerced into sex during her lifetime.
- Definition of VAWG:

'Any act of gender-based violence that results in, or is likely to result in, physical, sexual or psychological harm or suffering to women, including threats of violence, coercion or arbitrary deprivation of liberty, whether occurring in public or private life.'
- VAWG usually happens when men assert their power, authority and control over women in ways which are abusive or violent.
- Forms of VAWG:

- Sexual violence - when a woman is a) forced to engage in sexual activity, or b) treated as a sex objective or have their sex organs mutilated, or c) raped.
 - Emotional abuse or bullying - when a woman is insulted or manipulated.
 - Reproductive control - when a woman is forced to have or not have children, or is denied access to family planning methods.
 - Economic control - unfair control of household income and assets, by preventing a woman from obtaining or keeping a job, or by taking money or other possessions from her.
 - Isolation - when a man controls who a woman sees or talks to. Women may be kept from spending time with friends or family.
 - Threats and intimidation - threats can include being abandoned or becoming poor. They may also include physical violence and can lead to suicide.
 - Domestic violence - when one or more of the types of abuse listed above happens within a family-type relationship. It refers to a pattern of coercive and controlling behaviour, including forced marriage. It happens across different countries and cultures, in rich and poor families, and in church families as well as across wider society.
- VAWG is a violation of human rights; it is both a cause and consequence of gender inequality.
- Various international instruments have declared violence against women and girls as a violation of human rights, including:
- The Universal Declaration of Human Rights 1948
 - The Convention on the Elimination of All Forms of Discrimination against Women 1979
 - The UN Declaration on the Elimination of Violence against Women 1993
- On 25 February 2008, the UN Secretary-General launched the campaign UNiTE to end violence against women. UNiTE highlighted that states have an obligation to protect women from violence, to hold perpetrators accountable and to provide justice and remedies to victims.
- Relationship between GBV and HIV:
- Approximately 68 per cent of people infected with HIV worldwide live in sub-Saharan Africa, where the virus disproportionately affects women.
 - GBV has been identified as a significant driver of HIV infections in women in the region.
 - Proposing condom use may increase women's risk of violence.
 - Disclosing HIV status may increase risk of violence.
- Female Genital Mutilation:
- Definition - partial or total removal of the female external genitalia, or other injury to the female genital organs, for cultural or other non-therapeutic reasons.
 - Short-term effects include trauma, severe pain and hemorrhage.
 - Long-term effects include psychological trauma, risk of HIV transmission and problems in pregnancy and childbirth.
 - Traditional leaders, women and men in the community are usually aware the practice is taking place.
- VAWG stems from cultural practices and societal attitudes that are gender-biased and based on patriarchy or male dominance.
- Beliefs that perpetuate VAWG are most entrenched in rural areas.
- VAWG remains largely invisible and its victims largely silent, due both to a wide socio-cultural acceptance of this form of violence and to the stigma attached to the victims of violence. This is an obstacle to preventing, reducing and eradicating VAWG.
- The role of the church:

- We must teach from our pulpits, our Sunday school classes and our Bible schools that women are to be cherished, honoured and protected by men and the general population.
- In the public arena, Christians as citizens should be the most insistent on legal protection for women and girls.
- The church should hold government to account for any national commitments made for addressing GBV.
- We must teach boys to play the role of good fathers and protectors.

Question-and-answer session:

→ **Q1. It is not only women who may experience GBV. How do you address violence against men?**

Answer. We need to encourage men to speak up and to offer them support. We also need to find out why women who are supposed to be loving have become violent.

→ **Q2. How do we help pastors who are strongly rooted in their cultural beliefs?**

Answer. Most pastors do not have any training so they come in with a little bit of the Bible, not fully understanding the word, and end up using it to support their beliefs. The culture that does not believe in the Bible should be discarded.

→ **Q3. Legal frameworks sometimes fail. How can we then fight FGM and VAWG?**

Answer. Paralegals can help women understand their rights and give them counsel. We also need to advocate for religious leaders to address issues of violence from their pulpits. One delegate also shared some practical suggestions: *'We use Sunday school to advise the girls to run during the time of FGM and through football clubs tell the boys that there is nothing wrong with marrying a girl who is not mutilated. We also follow up the traditional birth attendants who mutilate girls they have previously helped to give birth to. We let them know that whoever carries out FGM can go to jail for 15 years.'*

2.2.9 - Bringing recovery and healing: interview with Annette Kirabira

Host: David Westlake

→ Context:

- Worldwide, at least 20.9 million adults and children are bought and sold into commercial sexual servitude, forced labour and bonded labour.
- About 2 million children are exploited every year in the global commercial sex trade.
- Almost six in ten identified trafficking survivors were trafficked for sexual exploitation.
- Women and girls make up 98 per cent of victims of trafficking for sexual exploitation¹.

→ Background on Annette and Rahab Uganda:

- Annette is a trained counsellor and psychologist. She has been helping women and girls who come out of prostitution since 2006.
- Rahab Uganda started when Christian women decided to respond to the need for rescuing girls from prostitution. Rahab brings restoration and empowerment to women and children affected by sexual exploitation in Kampala.
- Through a residential home and a drop-in centre, Annette and her team reach out to those who are most vulnerable. They offer emotional and practical support as well as vocational training, enabling women to recover from the past and build a safe and stable future.

¹ All statistics in section 2.2.9 have been taken from <http://www.equalitynow.org/traffickingFAQ>

Question-and-answer session:

→ Q1. How did the church respond to this ministry?

Answer. Some people wanted to support from a distance, others asked whether the women really do change? (They feared these women might make the male church members backslide.) As time goes on, some church members are warming to these vulnerable women. But it is a delicate issue because just occasionally a church member may be a client of brothels. Our church has barely responded and many members do not want to be involved. However, we do outreach in brothels and lodges, and have discovered that what can be transformative is the feeling of being loved and having a sense of belonging, although these women have a lot of material needs too. I had no idea about trafficking until 2008 when we were introduced to it and started to educate ourselves about it. We learnt on the job, receiving girls who had been trafficked from Thailand. Their biggest need was counselling. Some had been recruited through organised crime but others had become involved because of domestic violence. Often we feel powerless and helpless. So we started thinking about prevention and discovered that most common cause of prostitution is not poverty but broken families and being fatherless. Belonging to someone is of key importance so we are raising awareness of this in orphanages, because once children turn 18 and leave the orphanage they belong to no-one and the pimps are waiting.

→ Q2. Do you have laws in place and are the pimps being pursued?

Answer. In 2009 the government set up a counter-trafficking office which has many departments to help. But law enforcement officers need training and there is a need for more recruits. Investigation is weak - very few cases get investigated - and the courts of law cannot do much without enough evidence.

→ Q3. How widespread is the problem?

Answer. It is everywhere - these women and girls are from all over the country. Every weekend there are more than 500 women and girls on the streets, engaging in prostitution. We are trying to figure out why this is happening. We need people in all regions who want to walk alongside these women and girls to help them. When our team is at full capacity, they are disadvantaged. We need the church to intervene more.

→ Q4. What is that you are looking for?

Answer. Perseverance - it is a process: these women and girls will not change immediately just because you have given them a clean bed. We need to give them time and to journey with them. As the church and as Christians, we need to journey with them on a journey of learning, of perseverance and of love. I have seen a lot of grace and have seen God in brothels. Sometimes can be depressing but, because God is there, that is where we go. We need also to work with the pimps because they too are broken: they always have that look - *what about us?* I have tried to find people who can work with the young men of the brothels.

2.2.10 - Displacement and the challenge of protection

Rev Canon Grace Kaiso

- Definition of internally displaced persons (IDPs): *'IDPs are persons or groups of persons who have been forced or obliged to flee or leave their homes or habitual residence, in particular as a result of or in order to avoid the effects of armed conflict, situations of generalised violence, violations of human rights or natural or human-made disasters, and who have not crossed an internationally recognised state border'*².

² UNHCR (2004) *Guiding principles on internal displacement: second edition*.

- It is estimated that there are over 38 million IDPs worldwide, almost half of them in Africa.
- Causes include:
 - Civil wars
 - Ethnic, religious and cultural tensions
 - Inequalities
 - External military interventions
 - Natural or man-made disasters
- Challenges and risks faced by IDPs:
 - Loss of homes and possessions
 - Loss of social networks
 - Restrictions of movement imposed on them
 - Destruction of food production and market structures
 - Competition for food, water and health services
 - Being denied decision-making opportunities
- Challenges of IDP protection:
 - IDPs do not have a legal status.
 - Those meant to offer protection are sometimes behind the cause of displacement
 - Camps lack adequate security and are prone to attacks.
 - Host communities can be hostile.
 - IDPs lack legal documents that would enable them to seek refuge in neighbouring countries.
 - National sovereignty can be a barrier to other countries intervening and providing support to IDPs, therefore making interventions slow or impossible.
- Why should the church care (the theological rationale)?
 - The church is the new community brought about through the death and resurrection of Jesus Christ - and he broke down all estrangement. For Christians, there should be no strangers, simply brothers and sisters we have never met.
 - The gospel imperative of being good neighbours to each other (Luke 10:25-37).
 - Appreciation that the Earth and all that is in it is the Lord's (Psalm 24).
 - We are pilgrim people and sojourners in the world, living with a sense of detachment.
- How can the church offer practical help?
 - Equip clergy to manage disaster situations before any such disaster occurs.
 - Establish mechanisms for sustained spiritual support.
 - Mobilise humanitarian support for those affected.
 - Explore opportunities for those with skills to make use of them.
 - Advocate for enabling legislation to cater for the needs of IDPs (cf Northern Uganda).
 - Be proactive in seeing ways to resolve the causes of the conflict.

2.2.11 - Reconciliation and healing ethnic wounds

Joseph Nyamutera

- Joseph Nyamutera works for Le Rucher Ministries, an organisation that provides:
 - Member care services - both routine debriefing and crisis debriefing for individuals, families or teams, and counselling and training courses.
 - Healing and reconciliation workshops - part of their ethnic reconciliation work.
 - A community development ministry which involves training, consulting and finding resources for projects in Africa, Asia and Eastern Europe.
- Different root causes of genocide were outlined:

- Economic, eg unfair distribution of resources and access to land
 - Socio-cultural, eg prejudice
 - Spiritual, eg fatalism
 - Political, eg oppression and no access to power
 - Historical, eg colonial divide-and-rule
- In their healing and reconciliation workshops, Le Rucher use principles outlined in their *Healing the Wounds of Ethnic Conflict* (HWEC) report.
(The report can be accessed by visiting:
<https://www.lerucher.org/Content/pdf/Principles%20of%20HWEC.pdf>)
- The message is that unity in diversity should be our dream and aspiration: people of different races and tribes living together and celebrating each other's uniqueness, and reflecting God's original intention for human relationships across gender, political affiliations, race and tribes (Genesis 1:26; John 17:22).
- The distorted perception of 'otherness' comes from a transmission of prejudice (bitter roots) from one generation to another. Any discrimination based on one or several elements of our identity (eg ethnicity, race, religion or culture) results in conflict. Negative views on ethnicity and stereotyping play significant roles, first in dividing and then in bringing about all kinds of evil: war, alienation, subjection and ethnic cleansing (John 4:9).
- Prejudice leads to rejection, marginalisation, war and killing. The climax of cruelty is genocide. Wherever there is serious sin, people are wounded and the damage binds them. Not only is the victim bound by the crime committed against them, but the offender too is bound by the ties of the crime they committed. Both offender and victim are bound together and both need healing to be free (Proverbs 17:22).
- When someone is wounded (perpetrator or victim), three things happen to them:
- they are bound emotionally
 - they are bound mentally
 - their arms are bound in that their productivity is limited
- When they get to the cross and put down their burden of guilt and pain, they are set free and the sun of righteousness rises on them; they receive beauty out of ashes, set free to work and serve one another (Isaiah 53:4-5).
- Forgiveness and repentance are key to reconciliation.
- Therefore, let us break dividing walls and celebrate diversity (Ephesians 2:14). Then the nations will come to our light!

2.2.12 - Unity amongst diversity

Rev Canon Grace Kaiso

- There is a distinction between unity and uniformity.
Unity can be defined as '*a state of being in full agreement, the quality or state of not being multiple, a condition of harmony and continuity without deviation or change*'.
Uniformity can be defined as '*the quality or state of being uniform and the quality or state of being the same*'.
- Our diversity is not only in tastes but also in culture and in political and religious beliefs.
- God is a God of diversity - look at the seasons and wildlife etc.
- Diversity is an asset and not a liability because it enables complementarity.
- We need to strive for unity but we do not need to be uniform - diversity is a gift and life-giving.
- Diversity is part of God's scheme: he endowed members of his body with different gifts which enable them to complement each other to realise his purpose. Unity needs to be understood as complementing each other to realise God's purpose and glorify his name (John 17). Therefore, unity for Christians is not a choice but a question of obedience.

→ We are incomplete without each other; the church should emphasise the essential character of intercultural unity as the body of Christ. We need unity within our churches and between different churches.

→ Churches should interact with government.

Q. What helps to facilitate interaction between church and government?

- Clarity on the part of the church on its role and that of the state (Matthew 28:16-20, 5:13-16); the church as an instrument of God's mission.
- Understanding the purpose and mandate of the state (Romans 3:6); creating an enabling environment for citizens to thrive.
- Shared vision of the desired future.

Q. What hinders interaction between church and government?

- Defective theology and politics - the church concentrating on spiritual matters only.
- Lack of a coherent vision desired by church and society.
- Manipulation of church leaders by politicians in exchange for economic benefit.
- Lack of integrity on the part of church leaders and politicians.
- Ethnic chauvinism and nepotism within the church and state.

→ Churches should also interact with NGOs.

Q. What helps to facilitate interaction between churches and NGOs?

- Genuine spirit of partnership.
- Clear mechanisms for mutual accountability within partnerships.
- Clear vision of what they want to achieve.
- Models that have worked well for church and community often succeed because NGOs take the role of supporting the set agenda of churches/communities.

Q. What hinders interaction between churches and NGOs?

- Lack of understanding among NGOs of church structures and how they function.
- Value system of NGO staff and their method of engagement that conflicts with the stance of the church.
- Conflict between corporate world culture and church institutions with regard to decision making, management, accountability and measurement of success etc.

2.3 Workshops

2.3.1 - Relational leadership: building authentic, high-trust relationships as the fastest and easiest way to get anything done

Matt Bird, Mike Royal and David Westlake

Key learning from the workshop included:

- Relational leadership has a natural responsiveness to other people and is able to adapt itself accordingly.
- Relational leadership is always characterised by relational intentionality - it is what you do with the people who are already in your network and how you deliberately nurture relationships with them.
- The answer to the question '*How do you distinguish yourself in a crowded market?*' is relational intentionality. You can differentiate yourself from 95 per cent of others by deciding to be proactive in your relationships. This demonstrates itself in practical ways that include reaching out to people you have just met in order to keep in contact.
- At the heart of great leadership is a relational authenticity that treats all people as if they really matter - because they do. Authenticity does not allow any form of prejudice and welcomes diversity in all its dimensions (including race, gender, faith, age and

disability). How do we treat those who seemingly cannot do anything for us? How can we be more authentic? In the Bible, Joseph did not think he was better than the other people he was in prison with.

- Relationships are too important to leave to chance. The quality of our relationships determines our life happiness, social impact and business success. Relational intentionality therefore not only differentiates you but determines your success.
- The Bible is not a book of rules but a book of relationships - it is the story of God's relationship with people through a particular period of history. In God we see relationships modelled. As Christians we celebrate the Trinity.
- To be human means to live in relationship. We were made in the image of a God who is relational!
- Talent is only maximised and makes sense in context of relationships. This is demonstrated in the lives of biblical figures, such as Joseph, Paul and Daniel.
- 2 Timothy 1:6 - '... fan into flame the gift of God...'. Relational leadership helps us to fan into flame the gifts that God has given to us and can help to fan into flame the gifts that God has given to others.

2.3.2 - Equipping leaders (Part 1)

John Koch

During this workshop, John Koch shared with delegates about Lighthouse Empowering Ltd, a business he established in 2015, which offers coaching, mentoring and organisational development services. The organisation serves to facilitate holistic transformation and empowerment to open up new perspectives and growth in the life of entrepreneurs, leaders and in organisations, by coming alongside and journeying together to bring the necessary resources to bear.

- Delegates discussed:
 - a basic understanding of coaching
 - the significance of coaching in a) a biblical context and b) an operational context
 - the benefits of coaching
- Definition of coaching: '*Coaching is an ongoing, goal-oriented, conversational, reflection process that transforms and empowers a person or a group by drawing out their resources to live out their potential in God's calling.*'
- A key difference between mentoring and coaching is that the former often involves imparting and giving advice, whereas the latter involves drawing out and asking questions.
- Delegates learnt how coaching can help in leadership. Below are the key learning points about the benefits of coaching:
 - Coaching enables leaders and organisations to use people's potential and incorporate people's diversity of gifts and expertise.
 - By developing leaders and using the potential of individuals and teams, you are able to increase the impact of your organisation.
 - Coaching increases cross-cultural effectiveness, as it allows people to develop their own solutions within their cultural context.
 - Coaching works over long distance, so it is economically highly effective (time, money).
- Biblical context:
 - Coaching is an effective affirmation for living your created design. (God created human beings in his image, for relationship with God and for a purpose.)
 - Coaching is an effective way to acknowledge and support:

1. God working to transform lives towards their destiny (not mere problem solving).
2. Human responsibility in working out life by taking intentional action.
3. The fulfilment of unique purpose and calling on a relational basis.

2.3.3 - How do you sustain yourself in lifelong ministry?

Steve Goode

During this workshop delegates discussed what feeding your soul looks like and how leaders can sustain themselves in lifelong ministry. Key learning points included:

- Look at God's beauty and creation and soak in it. It is Sabbath rest, calming and therapeutic.
- How well do you know yourself? Are you an introvert/extrovert? How do you re-energise?
- Make a plan - change it when you need to - and manage time for yourself during the day.
- Listen to and create music - tap into the depth of sound and worship.
- Draw near to God - but how do you do that? Learn about his nature and character, particularly for challenging times.
- Write and express your/God's heart through poetry, articles, books, blogs and webpages.
- Leaders are readers, and being mentored, trained and taught by others gives strength, encouragement and vision.
- Take time off - rhythms of rest - God gave the model. He worked/created for six days and it was good and very good then he rested. How do you rest? What gives you rest? When is the last time you took time off more than just for Sabbath rest?
- Be kind to yourself. Learn to say no. Listen to God about what he wants you to do.
- Debriefing - allow third parties to be a part of your journey and take time out at key phases of life and ministry.
- Continually check in with the Lord who is good and has a wonderful plan and hope for your future.

2.3.4 - Theology stream: welcoming the outsider

Rev Canon Gideon Byamugisha

This workshop gave an opportunity for theological reflection on how Christians and the church as the body of Christ should seek to reach out to the most vulnerable and marginalised members of society. Some key learning points from the workshop included:

- Jesus welcomed and embraced those who were regarded as 'impure' in Israel - the prostitutes, lepers and tax collectors.
- Following Jesus' example, the church, as the body of Christ, should welcome in those society thinks of as impure. For example, in some communities there is still a problem with HIV stigma and discrimination but the church should be a place where those infected or affected by HIV feel welcome.
- We all need to consider who are the most vulnerable and marginalised members of our communities and consider ways to reach out to these individuals.

2.3.5 - Farming God's way

Martin and Judy Heath

- About Farming God's Way (FGW):
 - FGW is a resource given to the wider body of Christ, to equip the poor and break the yoke of poverty.
 - It allows you to honour God in farming.
 - It helps to conserve soil.
 - It helps to minimise wastage.

- It helps to produce higher yields on a reduced areas.
- It enables farmers to grow crops more effectively under low rainfall.
- It prevents a decrease in soil fertility.
- Six major biblical keys to unlocking the potential of the land and its people:
 1. Acknowledge God and God alone.
 2. Consider your ways.
 3. Understanding God's all-sufficiency.
 4. What you sow you will reap.
 5. Bring the tithes and offerings to God.
 6. Stake your claim.
- Three management principles (help to bring a sustainable profit):
 1. Need to ensure you plant on time.
 2. Plant to high standards.
 3. Plant with minimal waste.
- **Technology.** Technically, the laws that God has put in place in creation for the most productive ecosystems in the world include: little or no soil disturbance; no destruction or incorporation of surface organic residues; and a significant biodiversity of species. In keeping with this, we model our agricultural practices on the above through:
 1. No ploughing.
 2. One hundred per cent mulch covers (referred to as God's blanket).
 3. Practising rotation.
- Key learning points from the session included:
 - Respect the soil.
 - Honour God in farming.
 - God himself is a farmer - he was the first farmer.
 - Mulching helps to prevent soil erosion and surface run-off.
 - Crop rotation is better than intercropping.
 - We need to understand what sustainable farming means.
 - Practise the three technical components of FGW (*see Technology above*).
- Outcomes:
 - One of the Cameroon delegates requested training for his community.
 - One pastor is intending to adopt FGW.
 - One pastor is already doing FGW and gave a positive testimony.
 - One delegate began training her colleagues in the field later that afternoon.
- If you are interested in finding out more or accessing FGW resources, please visit www.farming-gods-way.org

2.3.6 - Keeping crime levels low

Dr Noah Pashapa

In this session Dr Noah Pashapa shared about Zimbabwe Prison Ministries - the work they are doing to try to reduce crime levels and the key things they have learnt through their work.

Below is some information about Zimbabwe Prison Ministries.

- Zimbabwe Prison Ministries is a not-for-profit organisation and was established in February 2009.
- Social development is always compromised by high levels of crime.
- The programmes and projects of Zimbabwe Prison Ministries are based on the core objectives of:
 - Reducing crime.
 - Reducing recidivism.

- Restoration and re-socialisation of ex-inmates.
- Zimbabwe Prison Ministries workers seek to facilitate the adoption of restorative justice approaches by all stakeholders in the crime-care sector and the reduction of crime to tolerable levels.
- They seek to establish partnerships and synergies with churches, business corporations and individuals in pursuing social responsibility projects and programmes that benefit inmates, ex-inmates, victims of crime and families affected by crime. They seek also partnerships and synergies with the Zimbabwe Prison Services for effective equipping of crime-care providers and for cultivating a restorative justice approach in the restoration of inmates, and the reintegration and resocialization of ex-inmates.
- Their seven core ministry areas are:
 1. Training and equipping church and community-based leaders in prison ministry/correctional care skills, so that they actively engage in resocialization and reintegration activities.
 2. Establishing certified correctional-care churches that actively support restoration, reintegration and resocialization activities.
 3. Providing skilled pastoral care, counselling, deliverance and humanitarian assistance for inmates and ex-inmates.
 4. Running restoration and reintegration assistance programmes and events for ex-inmates.
 5. Organising peace circles to facilitate victim-offender reconciliation.
 6. Arranging childcare for female inmates.
 7. Carrying out research and advocacy.

2.3.7 - Empowering processes

Donald Mavunduse

Overview and key learning:

- An empowered individual is someone who:
 - takes responsibility and is able to act with confidence
 - is aware of their strengths and knows they have something to offer
 - is resilient
 - is self-motivated and self-driven
 - is able to identify and use resources to improve their quality of life
 - has the ability to identify his/her potential
 - is able to voice their needs

About Tearfund's Church and Community Mobilisation Process (CCMP)

1. Church and Community Mobilisation, otherwise known as 'Umoja' (Swahili for 'Togetherness') is a dynamic way of helping local churches to work together with their community in addressing needs using their own resources. It has brought remarkable transformation to local churches and their communities around the world.
2. Tearfund believes that local churches around the world can make an immense contribution to overcoming poverty at a local, national and international level. Their passion, rootedness in the community, commitment to relationships and spiritual hope mean that they can be tremendous agents of transformation.

3. Umoja is an exciting and comprehensive set of training resources for those who want to envision and equip the local church to work for transformation in their communities.
(To find out more please visit <http://tilz.tearfund.org/en/themes/church/umoja>)

Challenges that may be encountered when implementing empowering processes

- Not being sure how to interact well with other faiths during the CCMP process.
- Preparing the CCMP facilitators well.
- Bringing churches together to implement CCMP.
- Changing people's mindsets.
- Leaders not being focused.
- Dwindling energy after some programmes.
- Identifying, training and using good facilitators.

Solutions to the above challenges

- Involve church leaders from the time of inception of the programme.
- Have biblical foundations for what you are starting to do.
- Sensitise people against expectations of monetary funds/handouts.
- Walk with leaders from the very beginning.
- Demystify their way of thinking (mindset).
- Facilitators should be self-driven, knowing that it is a service to God.

2.3.8 - Impactful networks: building networks that enable you to achieve more together than you can apart

Matt Bird, Mike Royal and David Westlake

Some key learning points shared around **building networks** were:

- We need to build long-term, mutually beneficial relationships. Networking should not be self-serving.
- Building a network of relationships is not just for extroverts, sales people and networkers. Networks can be for business, charitable or social purposes.
- A network can be half a dozen people, or hundreds of people, who come together around a common purpose and deploy their resources to achieve together.
- There are unique benefits to starting a network, including:
 - accelerating your direction and speed of travel
 - creating opportunities for yourself and others - by accelerating the growth of the personal network of everyone involved, you will be increasing the opportunities open to all
- A personal network of trusting relationships is:
 - the easiest way to get anything done: people can help you solve any challenges you may be having or help you gain access to certain resources or important stakeholders
 - the fastest way to get anything done - pre-established trust means due diligence is not required and legitimate shortcuts can be taken
 - the cheapest way to get anything done - immediate access to specialist knowledge saves both time and money
- Joining a professional network:
 - is one of the fastest ways to increase the growth of your relationships - you are highly likely to meet people that you hit it off with and who you can then add to your personal network.

- can help to improve your personal performance - you can immediately begin benchmarking yourself and your organisation against the best people and practice within your industry or sector. In addition, there is normally a range of specialist training events which you can participate in.
- As powerful as the above benefits are, there are equally strong challenges. For example, you may find yourself in the middle of interpersonal or inter-organisational politics and having to discover your latent ambassadorial abilities. Starting a network is not for everyone - it requires catalytic leadership, unending motivation and a propensity for relationships.

Some key learning points shared around **building movements** were:

- The sometimes controversial Steve Chalke said this: *'If Jesus wanted to start a religion, he either forgot to mention it or his disciples forgot to write it down.'*
- Key Bible reading: Acts 2:42-47
- The hallmarks of a 'movement of change', like the one Jesus created and which is described in Acts 2:42-47, are:
 - common purpose
 - disrupting the present order
 - organic
 - magnetic (attracting others)
- The church and our faith make us well-placed to create movements of change because it is in our DNA. For example:
 - Anti-slavery movement
 - Ragged schools movement
 - Civil rights movement
 - Drop the debt movement
 - Anti-trafficking movement
 - Street pastors movement
- It is important when building a network or movement to think about:
 - The formation of a collective identity - what is your collective identity? How broad or narrow is that?
 - The development of a shared normative orientation - eg the education of every child is a basic human right!
 - The sharing of a concern for change of the status quo - what do you observe that makes you angry or that you would like to see changed in your society? Eg two-thirds of the prison population in the UK were excluded from school.
 - How to redeem your anger and harness it to work for transformative change - social commentator and theologian, Robert Beckford, says, *'I view my rage as a productive emotion, which has the power to save and transform... My rage is a catalyst for personal and social change consistent with the call of God to be full of the Spirit and to also battle against the principalities and powers of this world that seek to demean and destroy, through oppressive practices, systems and institutions.'*
 - Moments of practical action connected together across time to effect social change - eg an annual Education Sunday which can be used to highlight the challenge of so many children being out of school. What campaigns do you have?
- Other considerations
 1. Who are your followers? How do you harness their people-power and lead a social movement of change? (You need to get as many people as possible on board with an idea!)

2. How do you make it easy for people to take action?
3. How do you create space for stories to be told?
4. How do you keep gathering momentum? Eg get more than one organisation or network involved; connect with wider agendas; mainstream the issues.

2.3.9 - Helping communities find their own long-term solutions

David and Ali Swann

Key learning points from this workshop were:

- All communities have resources. We are often so focused on problems and needs that we forget to look at the strengths and resources already there.
- We want to promote ownership from within the community.
- Avoid creating dependency by bringing in 'outside solutions'.
- Long-term change comes when people think differently and therefore their behaviour changes.
- Hope is crucial for any community.
- Relationships and research are essential to long-term success in community development.
- Allow God to speak through your planning process - be open to the Holy Spirit.
- Do not do for others what they can do for themselves. Are we doing things for the community that they could do for themselves?
- Encouragement is a powerful tool to motivate communities to help themselves.

2.3.10 - Equipping leaders (Part 1 - repeat)

John Koch

Please see section 2.3.2.

2.3.11 - Farming God's way (repeat)

Martin and Judy Heath

Please see section 2.3.5

2.3.12 - The role churches can play in curbing and fighting corruption in the public and private sectors

Dr Noah Pashapa

During this workshop the group considered different types of corruption, the different actors involved in corruption and the relationship between corruption and poverty. Key learning points included:

- Corruption is now endemic in many African countries.
- Corruption poses serious development challenges. Some of the reasons why are:
 - undermines democracy and good governance
 - undermines the legitimacy of governments
 - erodes the institutional capacity of government
 - can increase the cost of business, eg the price of illicit payments or the cost of negotiating with officials (paying bribes)
 - diverts public funds away from education and into capital projects where bribes and kickbacks are more plentiful
 - lowers compliance with, eg construction and environment regulations, and reduces the quality of government services and infrastructure
 - deters investment and reduces economic growth
- Bible-believing Christians need to be spiritual and moral 'salt and light', and pursue with integrity and consistency the cause of keeping corruption levels at their lowest.

- To tackle corruption, the production, distribution and consumption of wealth and material goods must be done in a way that promotes an inclusive democracy and a participatory, sustainable society.
- We need Christians who are in leadership and opinion-shaping positions in the media, in the church, in business and in local and national government, to persistently and impartially resist corrupt practices; they should support genuine efforts by the media and relevant institutions to impartially investigate, expose, name, shame and punish corrupt acts.
- Unilateral abuses by government officials include:
 - Embezzlement
 - Nepotism
 - Bribery
 - Extortion
 - Influencing
 - Peddling
 - Fraud
- Corruption can be organised or not organised at all.
- Distinction between corruption and crime: though corruption often facilitates criminal activities such as drug trafficking, money laundering and prostitution, it is not restricted to these activities.
- Corruption is ultimately a leadership issue. Our leaders in churches, in politics and in business need to influence and motivate, encouraging business persons, law enforcement agencies, lawyers, judges, civil servants and the general population to abhor, shun and punish corruption through institutions, policies, legal frameworks, attitudes and social norms.

2.3.13 - United Mission to Nepal internship: moulding young lives for greater ministries

Durga Khanal

Internship programmes can offer young people an opportunity to develop their professional skills in specific technical areas, equip them with leadership skills and also develop their understanding/knowledge of a particular field. During this workshop Durga Khanal shared some of the key learning from the United Mission to Nepal (UMN) internship programme.

- The internship programme started in 2007 and offers young Nepali Christians an opportunity to engage with transformational development. Since 2007, 68 young Nepali Christians have participated in the internship programme.
- The internship programme invites graduate-level Christian applicants who, among other things, are enthusiastic about working in a Christian International Non-Governmental Organisation (INGO).
- It is designed to give interns an opportunity to learn how a Christian INGO functions, as well as to develop leadership, professional skills and a biblical understanding of integral mission.
- There are five stages to the internship programme:
 1. A period of orientation at UMN's headquarters in Kathmandu.
 2. Intensive integral mission education.
 3. Field placement: UMN works with churches in different regions in Nepal, supporting their existing programmes, developing their capacity, investing in their leadership and increasing the church's understanding and practical application of integral mission.
 4. Professional skills for community/church: this segment of the programme is designed to capture field learning and skills in a practical way. Interns are asked to identify issues they came across during their field placement and are taken

through systematic assessment and further learning on those issues. This includes topics such as the Church Community Mobilisation Process, servant leadership, advocacy, gender sensitivity, responding to HIV and enabling churches to respond to community needs as part of its mission.

5. Continuous assessment: the interns are required to write their personal reflections every month as a means of assessing their learning and growth. There is a quarterly review of the ongoing learning of every intern.
- Exposure to people living in poverty, in rural as well as urban areas, is an important element of the interns' learning experience.
 - Internships can not only help develop young people's professional skills but also help to draw them closer to God.
 - Key learning that can be considered by other organisations thinking about running an internship programme:

Opportunities:

- There is significant demand for the internship programme.
- Young people internalise their learning quickly and with commitment to applying this learning.
- Discipling others results in your own growth: as an organisation UMN have learnt a lot through training the interns.
- Taking risks in engaging young people in internships creates space for future transformational leadership in the kingdom of God; the interns go into the world with a wide range of knowledge and skills.

Possible challenges:

- Managing the expectations of interns and the resources available to UMN - sometimes there can be a mismatch between them.
- Overwhelming expectations and demands from churches - there are more than 7,000 churches in the country and a large number of young people want the experience.
- Since churches cannot sponsor these young people, levels of donor and church resources can limit the numbers offered the opportunity.
- Once interns have gained experience, they tend to move out from their churches for other/better opportunities. This leaves a gap in church empowerment.
- Building relationships is crucial for longer term impact - you need a lifelong commitment to follow up with interns once they leave, if possible, providing an annual platform for them to come together and continue sharing their life stories and learning. But you need sufficient capacity to facilitate this.

2.3.14 - Theology stream: gender-based violence

Annette Kirabira

The key learning points from the session were:

- There should be unity and complementarity in our diversity. Our equality should also be recognised.
- We need to be Christ-centred and look at how Jesus, our role model, interacted with people. How did he treat women?
- We should be courageous enough to identify and then adjust our cultural prejudices.
- Churches need to base their teaching on the Bible and have well-interpreted beliefs.

2.3.15 - Effective replication: identifying church-based community projects that work and replicating them in other communities

Matt Bird and Mike Royal

During this workshop Matt and Mike shared learning from the Cinnamon Network (www.cinnamonnetwork.co.uk) and TLG (www.TLG.org.uk). These are Christian organisations with multiple projects.

Key learning from the session included:

- Organisations and churches should consider these questions: What are you passionate about? What can you be best in world at? What is your economic engine?
- Christian organisations should not try to do projects *to* churches - that way you carry all the risk and may not have the economic resources needed to keep scaling up and replicating projects. Instead, try to find organisations and churches to partner with.
- The group discussed these questions: What are the benefits of locally-based projects that emerge from the grassroots? What are some of the challenges?
- The group then looked at the characteristics of a project that is worth replicating.

Characteristics identified included:

- Track record of transformation
- Longevity
- Tried in more than one place
- Meets a widely identified need
- Done the learning
- Team with specific expertise
- Systems and processes highly developed
- Recognised as an example of good practice

2.3.16 - Equipping leaders (Part 2)

John Koch

During this workshop delegates were introduced to the key coaching principles of Authenticity, Listening and Asking questions.

- **Authenticity:** we need to recognise that we are unique and important (1 Corinthians 12:14-19) and not try to be someone else. There are five characteristics for building authenticity:
 1. Specific: what we share is shared with details.
 2. Significant: what we share is something we really care about.
 3. Vulnerable: sometimes we need to acknowledge our own shortcomings and weaknesses.
 4. A gift/real: not sharing out of a need or a hidden agenda - it is a gift to the coachee, the gift of being real.
 5. Relevant/up-to-date: be willing to share something from our current situation/life.

We must recognise that God is already at work in the coachee's life - they are not our project! It is not the role of the coach to solve problems or give advice. Rather the coachee is responsible for their actions, knows their situation and is therefore better at setting the agenda.

- **Listening:**
 - To answer before listening is foolish (Proverbs 18:13).
 - Be quick to listen, slow to speak (James 1:19).
 - Listening is a gift to the other. Through listening we can affirm others and discern what God is saying and doing.
- **Asking questions:**

- Jesus asked questions (Matthew 16:15-16; Luke 20:24-25). He did this to draw out things/learning from people.
 - Ask questions carefully. Think about whether we are: 1) using open or closed questions; 2) asking leading questions; 3) giving the solution within the question; 4) asking lengthy and confusing questions; 5) putting a spin on what is said; 5) imposing judgemental connotations.
- Delegates were then given the opportunity to practise coaching during an interactive exercise.
- In conclusion, coaching is about transparent relationships and about influence, rather than authority.

2.3.17 - Running healing and reconciliation workshops

Joseph Nyamutera

- Joseph Nyamutera is from Le Rucher Ministries. (*To find out more see www.lerucher.org*)
- In nations which have experienced ethnic conflict and where a large percentage of the population attends church, for example in Rwanda post-genocide, we need to ask what role the church can play in the healing of the nation. The church can help to bring healing, forgiveness and reconciliation.
- During the workshop Joseph Nyamutera shared with delegates some of Le Rucher's key learning about how to run effective healing and reconciliation workshops. This included:
 - Workshops should be Bible-based and Cross-centred.
 - Need to involve various church leaders.
 - Delegates should be Christians from different ethnic groups - deep healing can happen when pain is shared across different ethnic groups.
 - Ideally you need people to attend who might be capable of multiplying the ministry and a group or church willing to pursue this.
 - There must be unity among the team hosting the workshops.
 - The workshops should not be used as a way to make money.
- Below are some of the key learning points from the session:
 - Delegates discovered their own wounds, which is essential for healing to happen.
 - Political correctness is just bandaging wounds but does not help them to heal.
 - True reconciliation will only come by the word of God, not by humanistic approaches.
 - Self-healing in Christ and forgiveness will help us before we can help others.
 - The church needs to heal before bringing healing to others.
 - Healing is a process.
 - Someone working in the area of healing needs to understand the root cause of the conflict.
 - Healing should be holistic, touching all aspects of life.

2.3.18 - Worship and justice

Olivier Kavutse, Timothy Kaberia, Safari Paul, Henry Kavuma, Fabrice Nzeyimana, Moses Fisseha.

During the workshop Olivier Kavutse shared his story and first-hand experience of living through the Rwandan genocide. The group discussed his journey of forgiveness and the role worship played in that. Other delegates attending the workshop shared their testimonies.

2.3.19 - Theology stream: restorative economy

David Westlake

This workshop explored the theology behind the principle of 'restorative economy' and what the principles of restorative economy would look like in practice. Key learning points included:

- While many people have escaped from poverty in the last 25 years and there was much progress towards the MDGs, a billion people remain trapped in poverty and inequality has increased in many countries.
- As many economies have developed, there has been damage caused to the environment.
- Climate change disproportionately affects those living in poverty: they are often not able to cope with the shocks and stresses caused by climate change.
- The biblical idea of **jubilee** emphasises relief for those living in poverty. Liberty was proclaimed throughout the land; everyone, slaves included, was free to go home. No-one was to lend money at interest to those in need, or sell them food for profit. While markets and trade were allowed, the jubilee principles were aimed at ensuring human welfare was not made subservient to these markets. And if these principles were followed correctly, then '*...there need be no poor people among you...*' (Deuteronomy 15:4), just as there were no needs left unmet in the community described in Acts 4.
- A restorative economy would be an economy where: 1) we live within environmental limits; 2) everyone is able to meet their basic needs; 3) inequality is kept within reasonable limits.
- Key Bible readings: Leviticus 25; Luke 4.

(A summary version or the full version of Tearfund's *Restorative Economy* report can be downloaded by visiting: http://www.tearfund.org/en/about_you/campaign/report)

2.4 Project Visits

On Wednesday, delegates had the opportunity to go on an inspirational project visit. The delegation was split into nine different groups, with each group visiting one of the projects below. During the visits, delegates were given an introduction to the project and a chance to participate hands-on.

2.4.1 About the project visits

Group 1: Kitega Community Centre

Kitega Community Centre (KCC) aims to attain a good standard of living for disabled children and other people living in the area surrounding the centre. Their workers seek to empower those who have been marginalised and under-served, providing them with the knowledge, strategic information, skills, resources and capital necessary to become economically independent and self-sustaining. They also have advocacy programmes which seek to end prejudice and discrimination against all those with disabilities.

Group 2: Home of Hope/Siita Nest Mother's Love Home

Group 2 visited both Home of Hope and Siita Nest Mother's Love Home.

The first visit was to Home of Hope's home for children with disabilities. Home of Hope aims to provide for basic needs, social protection and inclusion, and improved standards of living for disabled children.

The group then visited Siita Nest Mother's Love Home. The heartbeat of Siita Nest is to provide care, education and protection to orphaned, vulnerable and disadvantaged children.

Group 3: Child Restoration Outreach

Child Restoration Outreach (CRO) is a non-profit organisation committed to rebuilding the lives of street children in Uganda. The group visiting CRO first spent time walking through the streets of Jinja, seeing where street children often sleep and work. They then spent time visiting the CRO clinic and school, before enjoying a time of singing and games with some of the children from the CRO school. The group then went to visit the CRO farm where produce is being grown to sell, helping CRO to be more self-sustaining.

Group 4: Sanyuka Women at Risk

Sanyuka Women at Risk (SWAR) is a ministry that seeks to help women in prostitution, helping to rehabilitate them and to train them in vocational skills which can be used to generate income. SWAR has been rescuing women and providing them with shelter since 2007. Their workers also provide psycho-social support for the children of these women.

Group 5: UWEPO

UWEPO Ltd is a socially responsible for-profit business that provides goods and services to help alleviate poverty and create long-term sustainability among the rural poor in Uganda. Since UWEPO's start in 2014, they have produced and delivered approximately 1.4 million seedlings to farmers in many districts, working in partnership primarily with government agencies.

By modelling innovative methods of agriculture, UWEPO particularly hopes to influence the youth, who are the future of Uganda. The tree planting initiative will provide jobs and develop markets, seeing the distribution of tens of thousands of high-quality grafted fruit trees, indigenous trees and other revenue-producing trees and vines around the nation.

Group 6: Women with Hope in Christ/Homes of Hope

Group 6 visited Women with Hope in Christ and Homes of Hope, both ministries run by YWAM Hope Land. Women with Hope in Christ works with widows and other women in need, including those infected or affected by HIV, in the rural surroundings of Hope Land. It seeks to encourage and empower the women it works with, supporting them to raise their families, offering micro-finance to some and providing support groups for those living with HIV. It also offers sponsorship to children of widows, single mothers and grandmothers.

The group then visited Homes of Hope which builds houses for people who cannot afford to have their own home and provides support for the families, training them in income-generating skills and connecting them with a local church.

Groups 7, 8 and 9: Various interlinked ministries

Each of these groups visited first **Kangulumira Integrated Clinic**. The clinic is run by YWAM Torch and has been treating patients since 1998. Its aim is to provide healthcare at an affordable price for the poor rural community of Kangulumira sub-county – an area which has been hard hit by HIV. The clinic has a particular focus on helping people with HIV, women and children.

The groups then visited foster families who are a part of the **Foster Family Network**. The Foster Family Network is a ministry under YWAM that sets disadvantaged, vulnerable and orphaned children into a family environment. It cares for about 200 children and adults in 27 families. It also supports and works with widows and single-parent families, especially those who have been infected or affected by HIV.

Group 7 then visited the **Hope for Women** women's group. Some of the women who are a part of this group are also part of the Foster Family Network. These women engage in craft-making activities in order to generate an income. They have used this income to help build a school for children affected by the stigma of HIV.

Group 8 then visited **Kyabato Farm**, a farm started by the Foster Family Network. The farm helps families to find a sustainable way of producing food for consumption or to sell to generate an income.

Group 9 then visited **Hope Kids Primary School**, a school built to cater for the children of over 200 women supported by the Hope Women project, the majority of whom are widowed or HIV-positive. The school was started in 2014 by the women themselves, using funds from their self-started, handmade crafts businesses. The school is a safe space for their children to get an education: many of these children were suffering from stigma and discrimination at their previous schools, where peers knew the HIV status of their parents. Hope Kids Primary School has since been opened up to children from the wider community.

All the groups finished their project visits at **Kyabato pre-primary school**, where they enjoyed a time of fellowship over lunch. This is a school set up from the income from Kyabato Farm. In the community surrounding the farm, many children were not attending school. The school was started as a way to reach out to the community. Through the school, connections are made with other members of the community, offering spiritual support and addressing issues of injustice through raising awareness.

2.4.2 Key learning from the project visits

Project visits are always a highlight of Compassion and Justice gatherings. Delegates were inspired by the project visits and left them excited about pursuing holistic mission and with lots of ideas to take back to their own communities.

Below are some of delegates' key learning points and reflections following the project visits.

- Children with disabilities are often seen as carrying a curse or being demon-possessed. It is important to keep disabled children based at home and involved in family life and to break stigma and encourage/train parents to understand their child.
- God loves each woman on the streets as much as he loves you.
- The church needs to get more involved in combating prostitution and supporting prostitutes.
- Lives are changed through the gospel of Christ.
- We are the church! We need to ask, 'What is the church doing?'
- Skills-building is important.
- The church has a mandate to support families in parenting.
- Growing trees can be an income-generating activity.
- Income-generating activities are not just business activities but can serve to reveal God's glory in the community.
- We do not have to start big to bring change as 'small' can grow.
- Planting trees means you can earn money from different uses (timber, fruit etc).
- There is a need to model Christian business principles.
- Uganda's population is growing and UWEPO demonstrates a high-performing agribusiness.
- Producing trees to grow in the community can generate income for school fees.
- God can use a heart of compassion in a person with just a Bible and the clothes he/she is wearing. Through this person God can build a big, thriving ministry that touches hundreds of lives, interweaving many people with different needs. Our amazing Father!
- Ministry is being with and walking with people.
- Even though I see a lot of pain and suffering in the community, I should not become used to it. I should maintain a heart of compassion always and be sensitive to people.
- My lesson from today is that if you love the children of a community then you can change the community. Children are such a big resource to influence attitudes and ways of thinking.
- We can foster children within the community.
- God calls us to completely give ourselves, living out completely his love and grace.
- Small beginnings grow.
- I have learnt that God blesses our faith with the little that we have.
- God loves the poor and he loves us in all situations.
- I have learnt about how the church can contribute to help children with disabilities - feeding them, praying for them, providing clothes and visiting them and their parents.
- I learnt about how the church can play a role in poverty reduction, especially when using its members, eg Kitega village bank. A church can introduce a microfinance loan scheme.

3. Delegate learning

On the final day, delegates were given the opportunity to write down one significant thing they had learnt. Some these were:

- The diversity of the church is to be celebrated.
- One thing that stood out for me is the diversity of projects and ministries people are engaged in.
- The role of the church in addressing the issue of poverty and inequality.
- How the church can demonstrate God's kingdom.
- God is looking out for men and women he can empower to stand with the broken people so they realise their full potential, appreciate the nature of God and live fulfilled lives.
- More enlightenment on integral mission.
- The church is the centre of transformation.
- I have learnt in great detail about enhancing change through preaching the word and practical living.
- 1) How to engage with and stir up the local church for social action and transformation for the long-term. 2) Leadership that builds and affirms.
- Being sensitive to the true needs of my community.
- Valuing relationship with people in the community I am working in.
- Investing in children and youth has impacted me.
- Be ready to be inconvenienced for the furtherance of the gospel and God's purposes. Be ready to be the change I want to see.
- One thing that stood out for me is the role of the church in transforming communities through integral processes. One thing I am going to do is to transmit the love of Christ by starting small works of service to the youth.
- Mentorship, coaching and empowering processes.
- The vast responsibility of the church to the community and nation.
- Community development is the outcome of churches working together as 'salt and light' to fulfil the Great Commission through the Great Commandment in the spirit of justice, humility and mercy.
- How to equip leaders through coaching.
- What I have learnt is that God is looking for the younger generation. I want to empower them to do God's work.
- The demographic situation is creating a huge future problem - the population of Uganda (and other African countries) will increase considerably. This poses challenges for food security.
- Fostering children within their community is new and inspiring to me.
- Working with people whom we minister to and not just preaching to them. We need to meet people where they are at.
- The value of networks/networking.
- God is at work everywhere.
- I have been encouraged and learnt more that there are still more children who need to be parented.
- I am challenged to participate in all levels of development as a church.
- We are called to a life of inconvenience.

- Something that has been strongly communicated is the role of the church in ensuring humanity lives in peace. There are many socio-political and economic challenges suppressing the people of God but church has not responded enough to fulfil its mandate.
- The church is God's method in changing community. I have learnt that in order for us to have a lasting development, there is a need to appreciate each person's contribution (coming together) but still acknowledging that we cannot do anything without God.
- I got to know that no-one should be left out. What inspired me is about sex worker ministry; the church can be the vehicle to heal and God can even stop that practice.
- Heart of repentance for nations. The role of the church in Tanzania. The value of individuals. To build up effective working teams.
- I have learnt that people in the community can use their own resources / local resources to enable them to come out of their problem.
- Farming God's Way and equipping leadership.
- The church is well placed to address the issues that cause poverty, violence and disunity through integral ministry of the church.
- I have learnt that I should not call orphans 'orphans' but my own children.
- There is need to have interactions for boys and men as a way of addressing gender-based violence against women and girls.
- To sustain yourself for long-term ministry, you need to ensure you sometimes take a break and have a day of rest.
- Coaching is a very important part in the life of Christian leaders. It is an ongoing process to draw out the hidden talent and God's calling on the person.
- The uniqueness of the church in transformative work is incredible.
- The role of the church in addressing dynamic needs in community. The need to partner and work together as kingdom players in our community and nations.
- I have learnt that peace cannot be sustainable without justice.
- Whatever is not in the Bible should not take precedence, ie cultural beliefs.
- I am inspired by the way God has used his people to do things that I thought very difficult. Some of the issues discussed here are what God has been speaking to me.
- Church and politics - there is a need for clarity on the role of the church and state.
- God can use anyone who is available.
- To serve my community in practical ways even without preaching at them.
- God comes first, family comes second, mission comes third.
- Our services should emulate the body of Christ.
- We need to serve without bias.
- I came to realise that the church has a lot to do as a vehicle of transformation. It has to be concerned and keep updated of what is happening around and be part of doing something.
- From the conference I have been challenged as a church leader to go back to my community to do God's mission holistically. I have been woken up to address all challenging issues of my community as a church leader.
- The church can help to bring human dignity through using godly values to change world views.

4. Gathering commitments

At the end of the conference, delegates were given the opportunity make commitments regarding how they were going to apply what they had learnt. Some of these commitments are detailed below.

- I will strive to motivate and equip local churches in my community to be the agent of community transformation.
- To discuss with the church leaders in my community about how to handle community issues and encourage them for holistic ministry.
- I will share what I have learnt with senior leaders of different denominations with the aim of mobilising the local church to serve the community people.
- I will change/modify our CCMP approach based on learning here.
- My commitment is to improve integral mission services offered in the church (PAG - Pentecostal Assemblies of God - Uganda) through building the capacity of church leaders, administrative structures and different church stakeholders.
- I commit to share the learning I have with the pastors I work with and see that we practically do what we can.
- Work with my organisation to promote a new way of engaging with the local church so that our programmes are more sustainable and enhanced.
- Raising leaders who will be sensitive to issues around them.
- I would like to go back and hold a workshop with all the pastors I serve with and dialogue.
- To continue to help peoples of Africa to produce food more effectively, efficiently and sustainably on a decreasing land area.
- I am going to continue fostering children and also working with those who have experienced or are experiencing grief and trauma.
- I commit myself not to close my eyes to the cries of the people.
- My commitment from this conference is to go and help my community to find their own long-term solutions by identifying their own strengths and assets.
- When I go to Tanzania in June, I will teach and implement the principles I have learnt at the conference.
- To pray for human trafficking.
- As an NGO worker, I am going to lean so much more on the church to see pieces of transformation in the community that I serve.
- To pray and allow self-transformation and not pursue things that break God's heart.
- To focus on discipling the future church (youth) in understanding the church's mandate and living it out in their lives.
- I am going to go from church to church to share that unity is not a choice but obedience, and that we are all on one mission and that is advancing the kingdom of God, so we should be concerned with one another.
- Encourage our church to identify a project in response to the need in our church location.
- I have learned that it is my responsibility as a church leader to take initiative to go to the community and tell them to think of the assets they have and encourage them to use them to change their lives.

- I commit myself today to stand out of my comfort zone, acting in confidence and standing in the gap on behalf of those in need, praying for them and sharing the little I have with them, for this is the will of God.
- My commitment is to go back and begin small in bringing transformation to my community.
- To set up regular network meetings and involve pastors' wives in these.
- Support my local church and any church initiatives to respond more to the plight of the people, contributing to making the church more actively involved in advocacy, peacebuilding and reconciliation.
- I plan to mobilise my fellow youths so that we can do something about the different challenges affecting our community. I am also going to put in more effort in the women's cell group, creating awareness of the different issues affecting families in our community.
- I am going to start being an advocate of sustainable peace through calling for acts of mercy and justice.
- Embrace diversity and work on my prejudices.
- I want to teach our church and community about gender-based violence.
- To step out more boldly into action.
- To find out in my community those things that break God's heart. Then, together with a team from church, talk about how we can influence in that situation.
- I am committed to ensure that I uphold the spiritual perspective in everything I do.
- Initiate a plan to work with opium smokers in my town who are often arrested, charged and left without any help to get out of the situation.
- To share what I have learnt with other people, bringing people from other places so that the learning can be reproduced.
- I pledge to use the information acquired to help the non-school-going youth and build capacities of their families to raise their children.
- I will give input on our new strategy to include and incorporate gender, children and conflict work within our integral mission work. I will share my key learning with my husband/family and church members.
- 1) Mainstream integral mission onto the local church's purpose and priorities.
2) Incorporate integral mission principles in coaching, teaching and programming.
- I will use my little corner to do my part.
- To address brokenness among boys and men.
- God spoke to me through the conference to write a book on the topic 'No one is to be left behind'. I will work on it. I will also try to work with a Bible school and share about integral mission with the students.
- To let God be sovereign in whatever I do but to be a vessel of noble use.
- I now realise that church is the key factor in reformation. Now I am going to pray and work together with my church and other neighbouring churches to bring change in the lives of orphans and widows for the glory of God.
- To be a voice of value, impact and transformation in my community.

'I want to thank you so much... I feel overwhelmed and empowered by all the teachings... I am ready to be committed to work with my organisation and the church that I am serving in. I am ready to apply what I have learnt.' (Uganda Gathering delegate testimonial)

5. Summary statement

At Uganda Gathering we thought about how the church can be a beacon of God's kingdom. As Christians, we are called to share the good news of the gospel and be good news in communities! We are called to be 'salt and light' in our communities, helping to bring holistic transformation to individuals' lives and to communities. This is not just about Christians identifying community needs and projects to meet these needs. Pursuing social justice and reaching out to the most marginalised members of society is instrumentally part of what it means to be church and disciples of Christ. One development challenge we looked at was the orphan crisis. Africa is facing an orphan crisis, with over 2 million orphans in Uganda alone. Yet there is a growing church in Africa. The question therefore arises, what are individual members of churches doing about the orphan crisis? Are we willing to open up our homes and foster or adopt these children?

During the gathering we considered the need to consciously ensure that our development practice is Christ-centred and based on biblical teaching. This necessarily means that our ministries must be holistic; we cannot separate the spiritual from the economic or the economic from the environment or from the political and social contexts we live in. All these areas are instrumental to seeing individuals thrive and communities flourish.

We need to have integrity in our lives and in our ministries. We must be in the world but not of the world. At Uganda Gathering, some delegates spent time thinking about the devastating effects of corruption. Corruption is plaguing societies across the world and has negative consequences for poverty and development. As churches and Christian organisations, we must not conform to such practices but rather demonstrate honest and equitable ways of doing mission and business.

There was recognition among delegates that although we may come from different backgrounds, organisations and denominations and differ in our theological positions and understanding, we must be gracious with one another and find ways to unite as the body of Christ. By showing the world that we can be united despite our differences and diversity, we are able to bear witness to the gospel and show the world the nature of the kingdom of God.

Jesus calls all of us to follow him (Matthew 4:19). What does it look like for us as individuals, churches and organisations to follow Jesus where the need is greatest?

6. Acknowledgements

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We would also like to acknowledge the wonderful support and enthusiastic cooperation of the YWAM Hope Land team. Thank you for your willingness to host the gathering and for all your efforts in making it run as smoothly as possible.

Finally, we would like to express appreciation to all the individuals who attended the gathering. Thank you for your interest in and passion for being salt and light in your communities. We recognise that it is only through individuals, churches and organisations seeking to respond to the holistic needs of individuals and our communities in a Christ-centred way that will truly see individuals flourish and communities thrive.

The Uganda Gathering Steering Committee