

**Resilience Building and Income Generation:
Tools for Holistic Ministry in the Ugandan Context**

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20 April 2018

Submitted in partial fulfillment of the requirements for the degree of Master of Arts:
International Community Development, College of Social and Behavior Sciences at Northwest
University, WA. Portions of this paper were previously submitted to meet the requirements of
other program courses, GLST 5153/Research for Social Change, GLST 6593/Disaster Relief and
Development, GLST 6423/Social and Environmental Justice.

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Introduction

“A pastor called me yesterday,” recounted Timothy¹, administrator at Uganda Christian Mission.

“He is a pastor, at a big church, and he refused to pay school fees [for his child]. He says the administration has to pay the school fees [because] he is a lead pastor. For the sake of the child, I had to pay. When the child is sick, he calls me, and says, ‘I am going to send you the bill.’”

Timothy reports receiving many calls like this daily. These calls come from graduates of Uganda Christian Mission’s pastoral training program, Mukama Mulungi², which has planted nearly three hundred churches in its thirty-year lifespan. According to Pastor Ronald, director of Uganda Christian Mission (UCM), the mission of Mukama Mulungi is threefold: to plant churches, spread education, and get involved in transforming local mindset by shifting church members out of a poverty-driven mentality. Unfortunately, calls like the ones Timothy reports receiving indicate that the organization is participating in, and in some cases even perpetuating, a cycle of dependency.

This cycle of dependency starts with pastors, graduates of Mukama Mulungi, who turn to UCM regularly for financial support, regarding both personal and church matters. As church members witness this pattern, they begin participating in the same behavior, asking pastors, who then ask UCM, for financial support. Priscilla, Mukama Mulungi alum and elder at UCM’s base, comments, “Members continually call us with their needs.” According to Timothy, this pattern has existed since the beginning of the organization. He comments that under UCM’s previous

¹ The names of some people and organizations have been changed throughout this paper to protect privacy.

² Mukama Mulungi a pseudonym that translates to “God is Good.” It is a common phrase in the local language, Luganda.

leaders, “People could come and tell him, ‘Papa,’ and he pays them. But now the ministry is big...Churches are many, and those who start the churches, they start the schools and they come, saying, ‘Administration, we need money.’ When dealing with some, the pressure is too much, they are chasing me out, they call me in the middle of the night, saying, ‘Administrator, we need your money.’”

The current trend of dependency amongst Mukama Mulungi alumni and their parishioners is simply not sustainable. As One Billion Coalition for Resilience states, “Our answer cannot be more of the same. We need to change, to take a longer view, and to more effectively use our collective resources, if we are to truly strengthen resilience and ensure communities are better prepared for the threats they face” (“Why Do We Need It?”). In response to the current cycle of dependency among churches started by alumni, Mukama Mulungi should consider implementing a curriculum to train pastors in holistic ministry. This curriculum would equip pastors to minister sustainably by empowering church members to build resilience throughout their community and engaging in income generating projects. The following examination of the current situation amongst Mukama Mulungi churches and potential alternatives to the dependency that exists will inform a suggested curriculum (see Appendix A) meant to augment the training Mukama Mulungi provides to students and alumni.

Context

Mukama Mulungi Bible School is a theological training program located in Kampala, Uganda. The Bible School operates under a local umbrella organization called Uganda Christian Mission (UCM), which is under a larger, US-based organization called Global Christian Mission (GCM). The larger organizations, UCM and GCM, oversee a wide variety of ministries across much of Africa, but Mukama Mulungi focuses on training pastors in Uganda, with some students coming

from surrounding African countries. Pastor Kevin, co-founder of UCM, commented, “Those we teach are our extended arms who reach where we cannot go” (6/30/17). According to Pastor Kevin, the overall goal of Mukama Mulungi is to train and equip “world changers” across Africa, reaching villages that do not yet have local pastors (7/4/17). Pastor Ronald agrees that the heart of the organization is to train aspiring ministers to plant churches. This is why UCM is so invested in Mukama Mulungi Bible School, which is their primary training facility for equipping pastors to serve in village churches in Uganda and across Africa.

In addition to the Bible School, UCM operates many Christian outreach programs. It is considered the mother organization for nearly three hundred churches that have been planted by Mukama Mulungi Bible School alumni. UCM is based on the same campus as the largest of these churches, Mukama Mulungi Church. From this campus, UCM and Mukama Mulungi Church oversee seventeen ministries that reach out to the Kampala area and other parts of Uganda, seeking to plant churches, spread education, and spark generational change. These ministries include things like prison outreach, crusades, community-based microfinance programs, women’s empowerment programs, and children’s ministries. Graduates of Mukama Mulungi who have elected to stay in Kampala for ministry in favor of returning to their home villages lead the majority of these ministries. As the epicenter of this wide range of ministries impacting so many across Uganda, UCM leadership works to stay in contact with and support Mukama Mulungi alumni to the best of their ability. In addition to offering mentorship to those running ministries, UCM leaders have also become known as financial supporters of pastors and their programs.

While UCM and Mukama Mulungi have been established to foster local leaders, they have historically been funded and heavily influenced by donors from the United States. Along

with their parent organization, GCM, these organizations have relied on donations to fund their operations for their entire lifespan. Mombo points out that this pattern of dependency is a common trend amongst missionary ministries that were started and continue to run based on outside funding and leadership. She states,

The impact of this [organizational structure] was that it created a dependent syndrome so that all mission work was to be done by a missionary or missionary agency. Financial dependence became paramount for most of the churches leading to unequal relationships between and among those who served within the church. This reduced initiative and innovation among those who became Christians and chose to serve the church. (42)

Michael, Liaison Officer for UCM, comments that UCM used to have full time missionaries for each of its ministries, including Mukama Mulungi Bible School. These missionaries would spend six months per year in Uganda doing ministry and six months traveling to fundraise. The missionary staff is currently down to only two. As Michael states, “The season of eating manna is over. At thirty years old, we need to start projects to sustain ourselves” (7/14/17). There have been a variety of events that have led to the drastic change in staffing of missionaries and funding sources for UCM and Mukama Mulungi, but the current reality is clear: the demand for funding can no longer be met by the dwindling number of missionaries conducting fundraising.

Although the need for change in the organizations’ operations may be exacerbated by the drastic changes in access to funding, many agree that the reduction in dependency upon outsiders³ will have a positive impact beyond finances. Lawrence, pastor on staff at UCM,

³ The term “outsiders” is used throughout this paper to describe anyone based outside of the immediate local context in which the situation described occurs.

comments that leaders in the organization currently look to the US for direction and see their relationship with Americans in a paternalistic light. Raistrick notes that this is not an uncommon arrangement, stating, “Often churches adopt paternalistic welfare models, doing things *for* communities rather than *with* them, treating people as passive recipients of their compassion rather than as co-workers involved in a common task” (144). Lawrence argues that replacing the transfer of money with the teaching of skills and more forms of reciprocity could shift the paradigm for UCM and its ministries, including Mukama Mulungi. Many other leaders in Kampala agree that a shift from dependency to independence with reciprocity would be a positive change for the ministries, parishioners, and pastors-in-training they serve.

A time of transition brought about by the urgency in funding needs creates an opportunity to begin other transitions that could support UCM in its quest to become more self-sustaining. The Bible School could be an ideal place to start implementing these changes, as it already serves as the training center for wider UCM ministries and exists to equip leaders going out into ministry. This makes it a natural starting point for structural change. In a conversation about the idea to shift operations in order to meet funding needs as well as become a more holistic training program, Godfrey, faculty at Mukama Mulungi, brought up the adage, “give a man a fish and he eats for a day; teach a man to fish and he eats for his lifetime” (6/28/17). Godfrey and other faculty at the Bible School believe that this training center is the best place to start working towards creating a more self-sustaining operating model. Instead of continuing the pattern of always giving financial support, these faculty members see the value of teaching students how to support their own ministries financially. Alumni are widely in agreement. In fact, much of the feedback currently given by alumni of Mukama Mulungi centers around their frustrations with not being able to support themselves or their ministries. It turns out that those who are repeatedly

asking UCM for financial support are feeling the same frustrations felt by Timothy and other leaders at UCM. The need for change is clear, yet the pathway to a new system remains cloudy.

Mukama Mulungi Training

Currently, the courses and teachings offered at Mukama Mulungi almost exclusively address theology. Vincent, alum of the program, shared with me that “theology is primary” throughout the coursework at Mukama Mulungi. Many alumni and staff acknowledge that this type of training may not be sufficient for students who want to sustain their own ministries. Joy, another alum, stated in an interview, “We spent four years on theology; it would be good to add some practical skills. Without practical skills, graduates have to go back to university.” These comments are consistent with what I observed throughout several interactions, namely that the theology taught at Mukama Mulungi follows a dualistic interpretation of Scripture. This interpretation emphasizes focus on the spiritual as more important than the physical needs and realities of daily life. This theoretical perspective could be a contributing factor to the financial dependence upon outside support experienced by the organization.

Without staff and students who are equipped to consider matters beyond what they consider spiritual, there is little potential for self-sustainability. Godfrey and Samson, Mukama Mulungi faculty in charge of alumni support, commented in a personal interview that the school needs to put more of an emphasis on getting practical materials and skills in student hands so they can grow throughout all of their lives, not just during their theological training (6/27/17). By equipping students to consider Scripture as it applies to all aspects of life, Mukama Mulungi could transform their training and its impact. This type of transformation would require a re-examination of the theology they are teaching and a greater emphasis on the incarnational message of Scripture. A new, holistic perspective would open Mukama Mulungi’s teachings to

integrate all of the spiritual elements they value into a whole-life approach, as opposed to isolating the application of their faith to “spiritual matters.” This type of holistic perspective, which will be examined in greater detail in later sections, could help Mukama Mulungi meet two of its most pressing needs—reducing dependence on outside funding and more fully equipping students to sustain their ministries after graduation.

A theological perspective that integrates the spiritual, physical, and practical application of faith would create a more complete training program and build holistic ministries as a result. According to Padilla, the success of a holistic approach to ministry is multifaceted, in that it meets human needs of all types, not only addressing the spiritual elements of life (“What is Integral Mission?” 6). By only targeting spiritual growth, Mukama Mulungi is neglecting the material needs of their pastors and the communities they serve. As Joseph Watuleke, professor of Community Development and Online Learning at Makerere University, Kampala, commented, “If you teach people about heaven when their life on earth is miserable, they won’t understand.” On the other hand, Myers argues that building a dynamic church and sustainable development are mutually benefitting pursuits, meaning that each endeavor spurs progress for the other (“At the End of the Day” 220). Myers also states, “Any vision of a better human future that is Christian must include a vibrant, growing, living Christian community that is eagerly and joyfully serving God and the community. It is impossible to imagine a transforming community without a transforming church in its midst” (*Walking with the Poor* 115). Mukama Mulungi’s current training program is incomplete in the sense that it is only meeting some of the needs of its stakeholders. It is producing pastors who are unable to meet their own holistic needs, thereby fostering congregations with the same problem. However, if pastors were trained in holistic

ministry, they would be able to meet the spiritual needs of their communities more completely by helping to meet their other needs as well.

While there is widespread support for the idea of creating a more holistic, practical training program at Mukama Mulungi, there is also some resistance. Some instructors worry that incorporating a more integrated focus will take away from the spiritual strength of their theological program. As Pastor Kevin pointed out, a fear of change is common, especially in Ugandan culture. He stated, “People live out their history and tradition. They need time to learn and adapt” (7/4/17). Unfortunately, it is very difficult to implement meaningful change at the slow pace requested by those resisting it because the ministry’s financial burden and the needs of students preparing to minister in the field are urgent. Bediako points out that this resistance must be navigated with great care, as decisions in African culture are often arrived at by consensus (238). These trends of following tradition and needing group consensus are consistent with the cultural characteristics of collectivism and moderate uncertainty avoidance, which Hofstede contends are common in East African cultures (97, 193). This means that although there may be support for change, if unanimous support is not achieved, the actual implementation of new policies and training programs may not be realized. It is my hope that the argument of this thesis, along with the curriculum offered (Appendix A), will inspire those who are reluctant to embrace holism in their ministry training.

Church History

While there is a clear need for more contextualized theological education to help transform the communities UCM serves, it is no surprise that the training that exists at Mukama Mulungi is primarily focused on the spiritual elements of theology. According to Ndyabahika, a heavy emphasis on spirituality in pastoral training programs has become increasingly common with the

spread of the charismatic movement in Uganda (648). This movement, of which UCM is a part, emphasizes the authority of the Bible over any other type of knowledge and places a high value on spirituality (643). The charismatic movement, along with the lack of contextualization in training programs that has developed out of this movement, contributes to the emphasis on the spiritual, while material, social, or other practical needs are left unaddressed.

The problem of contextualization in theological training is prevalent across much of Africa, where theological training programs have been modeled directly after western programs with little modification for the new context in which they are being implemented. While Bediako highlights the benefits of Christian education, commenting it is better than no education, he also acknowledges that it is time to separate theological training in Africa from the “European messenger who brought it” (235). Hesselgrave and Rommen demonstrate that Mbiti agrees, summarizing his argument, “Missionaries have been unable to contextualize the gospel with an understanding of and appreciation for African thought and religion” (99). This has led to widespread training in an interpretation of the Gospel that is irrelevant to Africans (99). A separation from western models would no doubt require an increase in African voices in the teaching and study of theology. In addition, it would likely enhance the training to address more local needs and realities, rather than remaining strictly theoretical, as much of western theological training does.

Fortunately, Mukama Mulungi is not the first institution facing the challenge of changing programming to meet contextual needs. In fact, widespread conversations are happening about adapting theological training in Africa to be more genuine to local realities, in order to meet African student needs and the needs of their communities. Dyrness argues that while the work of contextualization is only beginning, it is necessary to develop new theology that is genuine to the

African church (52). Harrison agrees that there is a global need for contextualization of the Gospel and proposes that theological training programs should be at the forefront of this work (195). She states, “To help [pastors-in-training] meet their future ministry needs we must endeavor to teach to the contexts in which they will serve after graduation. So the people among whom our students will minister constitute our secondary target groups” (201). By moving forward in the work of contextualization to better meet the holistic needs of their population, Mukama Mulungi will be joining the work of hundreds around the world targeting the same goals.

Those who have begun the work of contextualization in theological training programs have done so in a way that seeks to provide relevant training without compromising theological principles or disregarding local culture. To this end, Hesselgrave and Rommen highlight Kato’s suggestions of aiming for adherence to Scripture, sound hermeneutical principles, traditional orthodox theology, and logical reasoning while at the same time preserving cultural characteristics. These distinctive features of African culture include things like collectivism, remembrance of ancestors, and an African perspective of time (110). Dyrness also highlights elements of African culture that need to be considered in the development of a contextualized theology. These elements include a desire for harmony, hunger for a worthwhile life, and the belief that there is a nearby and influential supreme being (43-45). Consideration for the needs of the communities being served, along with an appreciation for their cultural backgrounds, would require leaders at Mukama Mulungi to reexamine what they have been taught to think of as ministry, begin to consider what the Biblical text means in context, and discover how to apply it in a meaningful way in diverse communities.

It may seem intimidating to challenge the status quo, but this shift offers the potential to truly meet the needs of pastors and their congregations. Harrison points out, “Issues important in Western churches are often included in the curricula of Bible schools where they are largely irrelevant” (203). Instead of spending so much time focusing on what has normally been taught, instructors should take the time to get to know and incorporate the needs of their students and the congregations they will serve. Harrison states, “The point is to ensure that ample time is devoted to those issues that are most pressing in the local community, while still covering all doctrinal essentials” (204). Inslee agrees, stating, “If our intent is to help develop leaders for the church overseas, we must broaden our definition of theological education and take a more holistic approach to the process of preparing men and women for effective service” (2). By allowing more time for contextual considerations, Mukama Mulungi faculty will not only provide more relevant teaching, they will also be teaching pastors the skills of contextualizing their own ministries to serve the needs of their congregations. In addition, this process will model the importance of considering the genuine needs of an audience or congregation as a higher priority than tradition or theory, an important skill for students to take back to their own churches.

Stevens and Stelck are two educators at the forefront of contextualization efforts in theological training in Africa. In response to their belief that theological training informed by a western perspective is irrelevant to African pastors, they designed a set of courses to provide “contextually sensitive” theological training. They followed a cycle of learn, practice, learn, practice, in which they taught theory in class and assigned practical application and field experience as students’ homework. While this model stretched western professors, it protected students from having to adapt to a foreign education system. Students found the instruction exceptionally engaging and practical, and their training program has become highly sought after

(37-39). This example should be an encouragement to Mukama Mulungi leadership as they seek to adjust their teaching to better reflect the real needs of students and empower them more completely to serve sustainably in context. Such work has been carried out successfully, and in the settings where it has occurred, both students and teachers are impressed with the results.

Local Situation

In order to contextualize appropriately, Mukama Mulungi instructors must first understand the context from which their students are coming and to which they will return after graduation. One element of this context is the reality of the current dependency cycle and the prevalence of poverty in the communities these cycles are occurring in. Bediako argues,

The Christian churches of Africa live to a large extent in contexts of relative material poverty, amid some of the most vulnerable economies in the world at the present time. Consequently, as the churches have registered growth in membership in course of time, so have the burdens grown which they have had to carry to sustain their witness and ministries. (248)

The complexity of the current cycle of dependency and paternalism within UCM grows when one considers its deep historical roots and its existence at every level of the communities they serve. Pastors in every community I visited shared the same struggle, having to ask UCM for funding in response to parishioners looking to the church for help in every facet of life. These interviews and field visits revealed that impoverished communities remain impoverished even after a Mukama Mulungi church is planted and UCM outreaches begin in the community. In lieu of becoming a center for growth and change, these churches are simply becoming another piece in the complex web of poverty.

Many of the leaders struggling to combat these cycles of poverty believe that the core problem is not material poverty itself but the mindset of those in poverty. Collins and Frank, two people ministering in a community with a Mukama Mulungi church and school, comment that community members believe they are unable to develop because of their past. Myers notes that there is a widespread belief in fate and a negative attitude towards manual labor in many African communities (“At the End of the Day” 216). Pastor Anthony, lead pastor at Entebbe Church, a Mukama Mulungi church, states that there is a lack of commitment to developing communities in Uganda. He argues that the uncertainty presented by poverty makes people reluctant to take the risk of investing in change (7/2/17). The odds are stacked against a Mukama Mulungi pastor going out into a village dealing with the obstacle of poverty. These pastors are entering communities where the past seems to limit a view of the future with no means to sustain their ministries financially. Rather than continuing to send out graduates ill-prepared to meet the needs of a community in this state, Mukama Mulungi faculty could adapt their training to meet these pressing needs by equipping their students with a more holistic lens.

The reality of poverty and widespread mentality of sticking with the status quo is not unique to Mukama Mulungi communities. Watuleke stated that worldview change is the biggest obstacle to development throughout Uganda, especially in rural areas. He commented that many people in rural areas in Uganda are reluctant to pursue development or change because they have low self-esteem, feel trapped by their history, and have little education. Raistrick elaborates, “Part of the dynamic of poverty is that it robs people of hope—and with that self-esteem, self-worth and initiative” (140). Watuleke noted that because of this poverty-driven mentality, a common thought amongst these communities is, “Who are we to start something new?” This

mentality can be crippling to ministries seeking to bring change, and pastors must be equipped to understand and overcome these challenges along with their communities.

Again, a more hopeful response to the prevalent damaging worldviews is to acknowledge their reality and address the need for transformation in this area in the church. Raistrick states, “Local churches can play a key role in turning around such mistaken views of worth, giving people an understanding of their true identity as valued people, made in God’s image with gifts, skills, character and resources that can be used for good and that are rooted in hope for the future” (141). Bediako agrees that the ministry of a church should have practical implications in the lived reality within a community. He argues, “Christian conversion and Christian discipleship need to find concrete expression in response to the ‘elemental forces’ –ethnicity, race, social class, culture and customs—which shaped individual and social identity and destiny” (249). As Pastors Ronald and Kevin pointed out, Mukama Mulungi does not want to leave its pastors or congregations caught up in the challenges associated with the current sense of stagnation within local mentalities. Therefore, Mukama Mulungi training should confront the situation by empowering pastors to combat the poverty their communities face, thereby breaking the cycles of dependency in which they are stuck.

Holistic Ministry and Resilience Building

An integrated approach to ministry training would broaden the spiritual foundation established at Mukama Mulungi to also address the holistic needs of communities and pastors in the process.

Holistic ministry entails a mindset that seeks to address the felt needs and acknowledge the lived experiences of everyone involved in the ministry, with a goal of catalyzing transformation throughout the community it reaches. Resilience building ensures that the progress a community makes will endure and is sustainable, regardless of changing circumstances. Mombo summarizes

these ideas, commenting, “Holistic mission is reflected... in the quality of life of the people. The mission of God is about life in abundance” (44). Addressing holistic needs and increasing sustainability need to be top priorities for Mukama Mulungi as they face funding restrictions and ever-growing stakeholder needs. As Sam Soita, community development worker in Mbale, Uganda, commented in a personal interview, “The demands on pastors are many and vary. Often, they encounter issues they may not be trained to address” (7/10/17). Numerous pastors in Mukama Mulungi churches agree, explaining that their congregations look to them for answers to all of life’s problems, not only theological questions. Rather than leaving pastors to attempt to meet the varying needs of their communities on their own or perpetuating the cycle of dependency, Mukama Mulungi should be training them to empower their communities to develop holistically and build resilience. Through this development and resilience building, communities will gain independence and become long-term problem-solving agents, as opposed to always looking to others to meet urgent needs.

Holistic Ministry

The current training offered at Mukama Mulungi is strictly theological, with some small practical skills offered as optional courses. These options include baking classes and maintaining a pig farm. However, as David noted, not all graduates will become pastors, but all need a skill to sustain themselves and impact their community in a positive way (7/11/17). Having a skill, such as pig-keeping or baking, can take an individual experiencing poverty to a new level; however, as leaders going out into communities battling poverty, having a personal skill is not enough. Samson and Godfrey commented, “Graduates need the ability to think holistically. They need decision-making skills, intellectual skills, and general awareness of the world they are living in” (6/27/17). These pastors need to be trained holistically in order to meet the overall needs of their

families, churches, and communities. To begin training pastors holistically, Mukama Mulungi instructors must gain an understanding of holistic ministry and come to value its merits.

Holistic ministry, also referred to as transformational ministry or integral mission, relates to the application of the Gospel in every aspect of life. Instead of understanding Christianity as simply spiritual or theoretical, holistic practitioners see their faith as practical in every aspect of life. This means they read Scripture to apply it in their relationships with others, in their work, and when they make use of the environment. The foundation of this integral interpretation is rooted in the Biblical concept of shalom, which Zaslow defines as wholeness through the joining together of seemingly disconnected people or events (“The Deeper Meaning of Shalom”). Dortzabach explains, “Shalom occurs when people who are in right relationship with God and each other enjoy and share together the resources of the earth in ways that show Christ is Lord of all creation” (81). Holistic practitioners seek to see every element of life through the eyes of the Kingdom of God, integrating their faith into the physical realities surrounding them. While a Kingdom perspective may propel evangelism, it also inspires social action, often moving leaders and communities to work towards a new social reality and improved living conditions for their community. In fact, Padilla argues that there is an “inextricable relation between evangelism and social responsibility” (*Mission Between the Times* 6). A more integrated approach to ministry would empower Mukama Mulungi graduates to apply their deep theological training in a wider variety of sectors, increasing their impact to reach more people in ways that create meaningful changes in lived realities.

There is a growing global movement towards approaching ministry in a more holistic way. Russell acknowledges that although there has historically been some resistance to viewing social action as essential to ministry, current trends show increasing agreement that discipleship

is more than just verbal proclamation and should consist of a whole-life transformation (94). Mukama Mulungi staff and students are currently in the midst of this tension, realizing that there are significant social demands that their churches should be addressing, yet experiencing uncertainty in the face of the changes required to begin meeting these needs. As Samuel states, “There is no lack of declaration about what the bible teaches about these areas of society, but little evidence of engaging with the systems, institutions, cultural drives of the world” (130). Although there may be some fear or resistance, the applied elements of holistic ministry are exactly what parishioners are looking for when they bring their daily struggles and problems to pastors. In his work, Padilla consistently argues that evangelism has a social benefit and that social action is a bridge to evangelism. In this way, theological ministry is complemented by social action. In fact, Padilla comments that social action and evangelism are inseparable. He states, “They mutually support and strengthen each other in an upward spiral of increased concern for both” (*Mission Between the Times* 12). The fact that Mukama Mulungi pastors are being asked to help their communities in ways beyond the scope of their preaching shows that their congregations understand that the Gospel should be more than just a message; it should bring transformative power to every aspect of their lives.

One helpful tool for those struggling to see the merits of holistic ministry is Myers’ framework for transformational development. According to Myers, “Transformational ministry must seek restoration of relationships within oneself, with others, with the environment and with God” (“The Church and Transformational Development” 65). This framework demonstrates the Gospel’s power to impact lived realities in every facet of life. (An image of Myers’ framework is included in Lesson #2 in Appendix A.) As people begin to grow in restoring their relationship with God, they start to see the need for restoration in other areas of their lives and become better

equipped to move towards improving these situations. For example, as a person begins to realize God's care for them, their neighbor, and creation, that person will begin to grow in self-esteem and take greater care in their relationships with neighbor and creation as well. As each relationship improves, they all benefit, sometimes directly and sometimes indirectly. Ferreira explains that this integrated approach to ministry closely aligns with the Biblical teaching of shalom:

It is all about life as God intended it to be. It clearly affects living conditions and personal and adequate security; enough food to eat...family life that is conducive to all growth potential for the future; to foster strong and peaceful relationships. Shalom is exactly the positive opposite of what we normally experience [in impoverished communities]. (6)

An expanded view of ministry that concerns itself with the holistic wellbeing of people can have impacts far beyond the church service, transforming lived realities.

When a strictly spiritual ministry embraces the concept of holistic ministry and shalom in the community, it demonstrates a powerful understanding of God's care for His people. Russell argues that ministry that integrates the elements of evangelism and meeting practical needs affirms the intrinsic value of the people who are being ministered to (97). Restoration of relationships can take a variety of forms, but in situations of poverty, it often means working to strengthen relationships within one's community to foster collaboration towards development. Application of the Gospel in these practical and diverse ways will empower Mukama Mulungi pastors and their congregations to collaboratively meet local needs, rather than having to look to outsiders for support or direction. This shared vision may spark the formation of a holistic ministry leadership team, including community members in the process and delegating

responsibility for this larger scope of work, as a substitute for placing sole responsibility for transformational work on pastors.

To provide the holistic ministry that parishioners call for when they turn to their pastors for help in matters of daily life, Mukama Mulungi graduates will need to broaden their view of ministry. Myers argues that assessing needs first and then doing evangelism allows for a more relevant and people-centered ministry (“At the End of the Day” 221). While assessing needs can be a good start, it is not the only thing holistic practitioners need to be able to do. In fact, Healthy City recommends starting with creating an asset map instead of a needs assessment (7). This approach builds community support for development efforts and shows community members the value of the resources they already have access to. Teare emphasizes that sustainable development requires shared ownership between leaders and the community members the development will impact (134). This shared ownership can be fostered in many ways, such as through the utilization of asset mapping and Appreciative Inquiry. Hammond describes Appreciative Inquiry as a method of thinking and analyzing problems from an asset-based perspective (6). According to Hammond, “Asking questions from an appreciative point of view, I still get the information I need but the difference is, the organization has the confirmed knowledge, confidence, and inspiration that they did well, and will continue to do well with a heightened sense of awareness of what works” (9). By utilizing their churches as a center for holistic ministry and starting with the positive experiences of asset mapping and Appreciative Inquiry, Mukama Mulungi pastors can leverage the relationships and support they already have established amongst their congregation and use this momentum to make a lasting impact in their communities.

Once a pastor has committed to holistic ministry and built a team of support in the

community, this team can engage in asset mapping and Appreciative Inquiry together. Next, it is time to begin making a plan for moving forward. This plan should incorporate community desires as well as an informed understanding of resilience, which will be discussed in the next section. Sustained transformation requires both the investment of a community and a meaningful direction. As Bornstein and Davis point out, “Planning forces members of an organization to come together, set priorities, agree on the details of implementation, and turn vague intentions into time-bound goals. When people see how their contributions fit into the big picture, their motivation strengthens” (50). Growth in any goal area established by the community should be measurable and prompt growth in other areas as well. For a ministry to be truly holistic, it should not overemphasize any single area of growth but actively pursue growth in each of the areas communities have identified as targets for change. Bugg-Levine and Harold point out that measuring outcomes empowers organizations to operate with clarity, secure sufficient capital, impact a specific context, and join larger conversations in their sector. Carefully selecting goals that can be measured can help holistic ministers track the growth of their community, inform decisions, and attract additional community members to join the community transformation process.

A holistic practitioner must have the skills to see and hear the concerns within a community, discover locally available resources of all kinds, and innovatively utilize the resources available to meet needs and promote progress within groups of people. As pastors already working towards incorporating development into their ministry have highlighted, this takes another level of training. Pastor Frank, Mukama Mulungi alum, notes, “Communities wait for outsiders to bring development, but with training, they come to see how to be responsible for this development. . .mindset change is a process. It is hard and requires continued learning.

Pastors can set an example.” Teare agrees, commenting, “If you give aid—when it runs out, that’s it. But if you help people through a process of self-directed change, they will continue and teach others” (135). Rather than seeing skill development as an add-on to theological training, or as an endeavor meant to sustain the pastor and his own family, Mukama Mulungi should transform their instruction to consider holistic development as central to the Gospel message they preach.

Resilience Building

Resilience building is complementary to holistic ministry and is bolstered by the sense of community built through church-based development. Resilience, defined by Latham as, “the capacity that the individuals, communities or nations have to survive and prosper when faced with adversity” (“Operative Field Manual” 5), is a meaningful capacity to build amongst stakeholders in any community. The adaptability and utility of resilience building is what makes it an important skill for leaders in every sector to learn and apply, especially pastors in a context like Uganda where poverty and uncertainty are very real influences on their ministry. According to Rodin, resilience building is not an “end state” but something that can be ongoing and that “brings with it benefits that are sometimes beyond what you can imagine” (9). She states that there are five key components to building resilience: awareness, diversity, integration, self-regulation, and adaptability (14). By building capacities in each of these areas, Mukama Mulungi graduates and their communities would be more self-sustained and better able to prevent and solve their own problems. Church-based resilience building in these communities could foster a greater sense of cohesion amongst church members and promote holistic community-wide development.

Awareness is the first component of resilience that Rodin identifies. By developing greater awareness of and preparation for unexpected incidents, communities build their capacity

to prevent many challenging circumstances (103). Mukama Mulungi congregations could use strategies such as asset mapping and Appreciative Inquiry to grow in their level of awareness. Awareness leads to a more effective utilization of local resources, especially in times of urgent need (108). “Sustainable Livelihoods Guidance Sheets” points out that there are many different assets that contribute value to a community (5). Simply being aware of those assets and the strength they can add to a community can build positive morale. Advancing to taking advantage of these assets propels a community beyond awareness to utilization. In this way, awareness helps communities realize their fullest potential by highlighting the abundant resources available to them and encouraging them to begin asking how these resources can best be utilized to develop their community.

Understanding the potential risks in their communities would also help Mukama Mulungi congregations to mitigate those risks, effectively reducing the likelihood and cost of disasters. In fact, United Nations Development Program’s “Act Now, Save Later” campaign video states, “Every one dollar spent on preparedness saves seven dollars in response” (00:02:22-00:02:30). If Mukama Mulungi pastors were trained in this type of risk assessment and mitigation, they would be able to help their congregations prevent or prepare for many of the issues they are currently seeking outside support to overcome. As Mukama Mulungi pastors begin encouraging members of their communities to recognize and take advantage of the assets they already have, people will begin to see their own capacities for meeting local needs. Not only would this reduce the amount of dependency on pastors and UCM amongst church members; it could also be a key element in shifting communities away from the poverty-driven mindset they have wrestled with for generations.

Another component of resilience, diversity, refers to the variety of resources a community can access. In “Resilient Practices Methodological Toolkit,” Latham illustrates the necessity of having access to diverse assets through a graphic called the Resilience Wheel (7). This diagram (included in Lesson #5 in Appendix A) shows a wheel with twelve spokes, each representing a domain that a community should have some access to or assets invested in. These twelve spokes are centered on concepts of spirituality and psychological wellbeing. This is consistent with Mukama Mulungi’s belief that theology should be central to any teaching as well as a Kingdom perspective that sees faith as a central element to life. The image of a wheel with twelve spokes demonstrates that the assets of a community need to be diverse and should all be strengthened simultaneously. The wheel could not turn without equally strong spokes, just as a community cannot function without strength in a diversity of sectors.

To transform the paradigm of dependency within UCM communities, leaders need to embrace capacity building in diverse sectors. For example, once it becomes clear what a community’s strengths are, holistic ministry leadership teams could encourage community members to creatively utilize these strengths and begin working to build capacities in areas of weakness in their community. This diversification of assets would help build a variety of solutions for problems that may be too big for one response to mitigate. Latham comments that diversifying assets in a community allows them to begin “overriding multiple risk factors with multiple protection factors, thereby generating an enabling environment resulting in more resilient individuals and communities” (“Resilient Practices” 6). “Sustainable Livelihoods Guidance Sheets” aligns with this concept, arguing, “People require a range of assets to achieve positive livelihood outcomes” (5). As communities gain awareness of their assets, capacities, and potential risks, they should begin recognizing areas of potential diversification. Rather than

investing all their resources, time, and energy into maintaining their current strengths, a community growing in resilience will work towards building capacities in new areas of need. In a similar way, as UCM has become increasingly aware of their financial need in recent years, they should begin building capacity in new sectors, such as holistic ministry, resilience building, and income generation.

Rodin proposes that integration, the third component of resilience, means that there is open communication and collaboration between various community members (26). Integration would help community members see the many resources they have available to them and pursue other local resources in lieu of asking for outside support when they are in need. This new system would provide an alternative to maintaining the paternalistic pattern leading to pastors and their connections at UCM when a problem occurs. According to Rodin, integration promotes the use of a variety of community strengths to solve its own problem (172). If Mukama Mulungi congregations began responding to problems with integration by leaning on local resources and helping community members collaborate with one another, they could build greater unity and interdependence amongst community members. This would not only build community-based integration, but it would also place the church in a more integral position within the community. Instead of acting as a last resort access to outside funds, these churches could become problem-solving centers.

While a community begins to develop integrated ways of solving their own problems, members build a sense of ownership and agency. “Transforming our World: The 2030 Agenda for Sustainable Development” points out that unity can be built amongst all stakeholders when a common goal is worked towards in differentiated ways (8). Problems and solutions amongst communities vary, but the concept of local collaboration and integration of assets can create

solutions to situations faced by any group of people. Facilitating this type of integrated development aligns directly with the Mukama Mulungi vision, which Pastor Ronald describes as planting churches, spreading education, and getting involved in transforming local mindset by shifting church members out of a poverty-driven mentality. The synergy amongst community members, their leaders, and the locally available resources demonstrated in resilience building also complements Myer's argument that holistic ministry impacts relationships of all kinds. Once again, the pursuits of holistic ministry and resilience building not only complement one another; they also merge with the mission of Mukama Mulungi.

The process of resilience building also promotes community self-regulation. According to Rodin, the social cohesion developed throughout the process of building resilient capacities helps community members become increasingly interdependent, as opposed to relying on a single leader or even outside help to respond to problems (167). Self-regulation also means that a growing asset base provides enough security that communities are equipped to cope in the face of successive or ongoing disasters (14). The co-development of relationships and assets strengthens communities to face daily realities and empowers them in times of disaster. "Sustainable Livelihoods Guidance Sheets" states that building new capacities in a community should be done "in a participatory manner" and supported by "a meaningful dialogue with partners" (2). By fortifying communication and promoting collaboration amongst community members, Mukama Mulungi pastors could create a unique opportunity for members to grow in ownership and leadership of the development they want to see in their communities. This participant-driven approach would allow community members to direct the progress of their own development, recovering local responsibility and agency.

The final component of resilience building, adaptability, refers to the capacity to respond to changing conditions, regardless of the cause of those changes (Rodin 14). “Sustainable Livelihoods Guidance Sheets” points out that the assets accessible to a community are always changing because of changing seasons, trends, and shocks (3). A resilient community knows their resources and is able to adapt seamlessly to a situation that reduces their access to, or the utility of, any of their resources. As Mukama Mulungi pastors and their teams lead their communities in resilience, they will grow in their capacity to respond to unexpected changes. Their increased capacities and assets will provide the flexibility to respond in various ways, depending on the situation they are faced with. This adaptability will promote independent problem solving rather than perpetuating dependency upon outside help.

Through promoting awareness, diversity, integration, self-regulation, and adaptability in their communities, Mukama Mulungi pastors could lessen the pressure they currently face to provide answers to every problem in their community. Greater resilience could break the pattern of dependency on outside solutions to local problems. Building a diverse asset base and calling upon community members to find local solutions to problems would empower communities to develop and build greater unity between churches and the larger community. The ongoing process of resilience building could transform the communities Mukama Mulungi pastors serve, building independence and unity.

Pastors Generating Income

As discussed, the current structure of UCM operations is fostering a state of dependency and sense of paternalism amongst alumni and their churches. Most often, these issues are rooted in constant financial need. The ministries overseen by UCM are having an impact, but without a plan for financial sustainability, the positive impacts may not be feasible long-term. Not only do

harmful cycles exist on a large organizational level, they also impact the daily operations of Mukama Mulungi churches. Income generation is one practical way that pastors could begin the work of addressing these systemic issues as well as ministering to holistic needs and building resilience within their communities. As Pastor Gideon, leader of a Mukama Mulungi church in a rural Ugandan community, states, “Churches are tired of being in a state of lack. They want to be able to support themselves.” Micah, local agriculture specialist, agrees that the current state of lack and dependency is not sustainable, commenting, “You cannot be a pastor if you cannot afford to be one!” (6/17/17). Gideon is part of a small group of Mukama Mulungi pastors who have already begun to do something about their situation by starting income-generating projects to support their churches and families. This grassroots movement is building independence and is creating an example for other churches to look towards for guidance and hope for a more certain financial future.

The income-generating projects each look different, but in the Mukama Mulungi churches where they exist, pastors report positive results. These churches have grown because of their stability and the holistic impact they are having. This is contextual evidence of Myer’s argument that building a dynamic church and sustainable development are mutually benefitting pursuits (“At the End of the Day” 220). One pastor engaging in income-generating projects is Pastor Anthony. Pastor Anthony started small, finding ways to earn money to build and furnish Entebbe Church. As his efforts were met with success, he realized that his church could be a center for training members to also begin income-generating projects to sustain their own livelihoods. He comments that an example of development within the church encourages members to choose to be a part of their community’s development as well as inspiring them to pursue development within their own lives (6/28/17). After having successfully established

programs to sustain its own operations, Entebbe Church has grown into a local hub for training in tailoring and jewelry making, empowering local women to gain independence and send their children to school. This is a contextual example of resilience building. Pastor Anthony became aware of his community's needs and assets, built a team that was excited about diversifying their strengths and working together, and built capacities to benefit a large local population. This type of holistic ministry has led to marked growth in membership as well as widespread openness to the church and its outreach in their community, which was previously isolated from and resistant to Christian ministries.

Pastor Gideon has embraced a different model of church-based income generation. In partnership with Micah, Pastor Gideon has started a community agriculture project to support his church, a local school, and local families. The project started on church property, but as church members witnessed the profitability and impact of the funds it was generating, they began contributing their own land to create a larger community farm. This shared land now hosts crops as well as livestock, all raised without any outside financial support. Micah has partnered with several Mukama Mulungi churches to start similar projects and strategically helps communities decide which agriculture projects to pursue based on local needs. He does so in a complementary way so that the communities also benefit mutually from the projects. For example, since Pastor Gideon's church has decided to raise livestock, Micah has partnered with a church in a neighboring community to begin growing and producing livestock feed (7/5/17). This feed can be sold to Pastor Gideon's community to feed their livestock, and Pastor Gideon's community sells manure as fertilizer back to them to support the growth of their crops. This arrangement of mutually benefitting local income generation inspires community members, attracts parishioners to the churches where projects are started, and eliminates the need for financial dependency on

UCM. It also demonstrates the impact holistic ministry and resilience building can have in the context Mukama Mulungi serves.

As David, administrator at Mukama Mulungi Church and alum of Mukama Mulungi Bible School, commented in a personal interview, “Churches need resources to empower their members” (7/4/17). If these resources are not readily available to a church, the pastor must find a way to access them. After encountering so many churches stagnant in their lack and dependency, it was refreshing and energizing to encounter leaders like Pastor Anthony and Pastor Gideon who had done something to change the reality of their churches. Discovering that viable sustainability does exist within some UCM ministries led me to the question of “how?” How did these pastors come up with these income-generating ideas, and what empowered them to successfully build financial independence into their ministries? One consistent finding seems to be additional training. Every Mukama Mulungi pastor I interviewed who was leading income-generating projects had received some sort of training in addition to the theological degree they earned at Mukama Mulungi. For Pastor Gideon, this was a business degree. For other pastors, it was previous experience in management positions at local businesses, and still others had earned separate diplomas in accounting, social work, and other fields. It quickly became clear that while these pastors appreciated the spiritual training they received at Mukama Mulungi, this foundation was simply not enough to equip them for full-time, sustained ministry. To successfully minister in a financially independent way, these pastors needed additional training that empowered them to meet the holistic needs of their communities as well as their own needs. This again points to a need for change in the Mukama Mulungi training program to include a greater emphasis on holistic contextualized training, including resilience building and income generation.

Teaching These Skills

When developing a more holistic training program, it is not only essential to consider the need for contextualization, the needs of communities, and the goals of holistic development and resilience previously discussed; it is also imperative to design a curriculum that meets the needs of the pastors-in-training as students. Adding skills and new areas of thought to a training program should be approached in a way that truly enhances the students' experience and equips them more fully for the responsibilities they will have after graduation. For this reason, the curriculum I have developed incorporates suggestions for teaching gathered through interviews in Uganda as well as an examination of literature regarding instructional best practices in Eastern Africa.

Interviews with those in Uganda already conducting development work within their churches revealed resounding agreement that a mindset shift is the largest need for pastors and communities to embrace. In one such interview, Lawrence commented, "Leaders need to engage people's way of thinking—if you don't think right, you will not live right." Lawrence believes that low self-esteem is the biggest factor holding communities in poverty. Training pastoral candidates to empower their communities to develop holistically and build resilience in a meaningful way will help UCM in meeting their goal of transforming this mindset. Bediako supports this method of providing hope through training, commenting that the spread of education can enhance self-understanding and self-appreciation, paving the way for empowerment in Africa (234). Practitioners working to shift mentalities through holistic ministry suggest teaching strategies such as modeling, participatory learning, and breaking down new information into small, manageable pieces within a larger picture.

A common form of modeling is to demonstrate one's own experience of something being introduced to a community. For example, Micah shares that he generally utilizes demonstration gardens to show communities the potential for growth right in their neighborhoods (7/5/17). Soita suggests taking demonstrative learning to the next level, not simply encouraging community members to watch from the sidelines but inviting them to participate through trying new things in a safe environment (7/8/17). For example, rather than forming a demonstration garden on his own, Soita would invite community members to come try new farming methods for themselves on land he has arranged to use for these purposes. In this way, communities get a hands-on, risk-free experience of the new idea and begin building a sense of ownership in the new way of doing things. Ntiri et al. state, "The ultimate goal is to transform students from passive listeners to active learners and creative thinkers and guide them to reach challenging conclusions about various social, political, economic, and environmental phenomena" (45). Through actively trying new approaches to existing problems, communities experience the new possibilities they are being presented with first-hand. Kasl and Yorks support this line of thinking, commenting that experiential learning is one of the primary ways adults acquire and apply new information (4). By first modeling and inviting communities to try a new approach in a risk-free setting, leaders help their communities begin to see the transformation that is possible for them.

Another important feature of teaching these processes is the scope and sequence of teaching. Instead of building understanding piece by piece, Godfrey recommends starting with the big picture, examining specific parts, and then revisiting the big picture before moving on to a new set of specifics. He argues that this creates a vision of where the teachings are going and grabs student attention, motivating them along the way (6/28/17). Bowler demonstrates this

concept with a flower illustration, recommending that instructors in African contexts first teach a main concept, branch out into details, return to the main concept, and then discuss additional details (132). These recommendations are consistent with the findings of the Stevens and Stelck case study previously examined. They also align with Hofstede's recommendations for education in an uncertainty avoiding culture. While Hofstede's index has yet to reach a comprehensive assessment of Uganda, his indicators for East Africa show moderate uncertainty avoidance. He comments that uncertainty-avoiding students are more comfortable in a predictable, structured environment (208). Therefore, rather than designing a curriculum that follows the traditional western format of part to whole, the supplemental curriculum I have designed follows the whole-part-whole format.

In contrast to the modeling and practical application lessons, the elements of teaching that introduce main concepts and details related to holistic ministry and resilience building will likely take place in the classroom environment. However, this instruction can still meet student needs by incorporating visual aids, active learning, and student collaboration. Ntiri et al. state, "Materials in multiple formats designed to tap different learning styles" strengthen adult learning programs (47). Some activities that will be incorporated to meet the needs of various learning styles are skits and small group discussions. In addition, visual aids will be included in the curriculum. Hansman supports an interactive teaching approach, commenting that the most meaningful learning for adults happens "in the unplanned intersection of people, culture, tools, and context" (43-44). By utilizing a conversational, collaborative teaching style with diverse presentation modes, this curriculum will meet the needs of a variety of students, both at the Bible School, and in communities when pastors convey the concepts to their congregations.

Learning within a community allows adults to process their new insights with others who are also learning similar concepts as well as those who are more experienced in the course material. For this reason, a final element emphasized throughout the curriculum is the value of local experts who can contribute to instruction and ongoing mentorship after pastors have completed their training. Not only does this ensure a highly contextualized perspective, it also builds in access to local experts available to support students in continued learning after their coursework is complete. Pastor Anthony finds this strategy effective in his ministry and invites local leaders promoting change and development to preach at his church as guest speakers (7/2/17). Fostering these partnerships between pastors who can then continue building a network for their community is a great way to incorporate resilience building practices into the training program, reflecting the integration and social cohesion Rodin highlights as cornerstones of this work (14). A well-rounded curriculum that addresses student needs by presenting information in a format that is practical, hands-on, “big idea” centric, and varied in presentation style will be a great asset to Mukama Mulungi. This curriculum will prepare students effectively for application of new ideas in the field and demonstrate the wide variety of ways they may be able to pass along this new content in a manner that is meaningful for their congregations as well.

Implementation at Mukama Mulungi

There are a variety of factors at play at Mukama Mulungi Bible School that both facilitate and present challenges to adding holistic ministry, resilience building, and income generation to the curriculum. The widespread support for this movement amongst faculty and alumni is certainly a strength, along with the fact that several alumni are already doing the type of work this curriculum aims to train others to do. In this way, there are already local experts who are readily available to support the teaching of the curriculum and mentorship of graduates I am proposing.

Another reality that will help make this training accessible to students is the fact that they are already full-time students participating in a prescribed schedule. This means that Mukama Mulungi students are centrally located and in a stage of life where openness to new learning and availability to engage in classes and assignments is already established. It also means that the schedule for the added course offerings can be molded around the existing course schedule, ensuring that the additional training is offered in the most convenient and accessible way possible.

However, with some still resistant to change, implementation will not be without hurdles. As previously mentioned, resistance to change will need to be navigated carefully, and getting all leadership to see the merits of such a change to their training program may be imperative to its success. One drawback of adding curriculum to the Mukama Mulungi training is simply the cost and time it requires. At a school where funding for faculty is already spread thin, adding more course offerings is often thought of as impossible, simply because of the cost. However, when compared with the cost of doing such training once alumni are already spread out and ministering across the region, or the cost of continuing to financially support each of the nearly three hundred churches UCM has planted, it becomes clear that offering this training at the Bible School is really the most cost-effective solution to a systemic problem. In addition, if the aim of empowering graduates to financially sustain their ministries is met, the cycle of financial dependency will be broken, and this training will actually save UCM money long-term.

Conclusion

It has been suggested in the literature, and is my argument here, that holistic ministry training that empowers pastors to build resilience amongst their communities can convert a cycle of dependency into a cycle of hope and transformation. Micah is a proponent of a move towards

more holistic ministry amongst Mukama Mulungi ministries. He believes that the villages served by UCM are rich with resources but are simply unaware of how to recognize and utilize their assets. In his partnerships with churches starting agriculture projects, he guides them to see their existing resources and think creatively about the local needs they could profitably meet (7/6/17). In this way, Micah is building resilience, acknowledging resources available, utilizing strengths to meet real needs, and building integration between community members. He is also participating in holistic development, ministering by meeting physical needs of the communities and the churches where he works.

Michael is also building resilience in some Mukama Mulungi churches by training them in Community Managed Micro Finance (CMMF), a program that allows groups to start small savings groups and provide loans for one another. Michael comments that this program builds responsibility and relationships while opening participants' eyes to their potential to earn income and finance themselves (7/6/17). This promotes the integration and social cohesion Rodin argues is central to resilience (167). Programs like the ones Michael and Micah lead are examples of resilience building and holistic ministry that promote independence and self-reliance. These leaders are already partnering with pastors to implement this type of work, but many feel that one such program per church is simply not enough. The needs are too vast and varied, and the potential in communities is too great to be confined to one empowerment program.

As opposed to staying within the limited scope of isolated income generation, agriculture, or microfinance projects, or allowing the current trends of dependence and paternalism to continue, Mukama Mulungi could offer holistic training in a variety of such programs. The accompanying curriculum will provide a starting point for this type of work by teaching pastors the skills and mentality it takes to initiate holistic ministry and resilience building in their

communities. By incorporating this material into their theological training program, Mukama Mulungi would more fully equip pastors before they begin their ministry rather than providing partial solutions to a wide range of problems after graduates have planted churches. This would empower pastors to stop the cycles of dependency Mukama Mulungi churches have become trapped within and instead equip them to begin with a more comprehensive, independence-building, foundation for contextualized ministries.

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Appendix A: Holistic Ministry and Resilience Building Curriculum

Introduction

This curriculum is designed to augment the theological training offered at Mukama Mulungi Bible School. Mukama Mulungi currently offers a variety of programs in theological training, yet students and faculty alike are seeking a more comprehensive program that addresses the holistic needs felt by pastors and the communities they serve. Many churches planted by Mukama Mulungi graduates face the complex challenges of poverty in rural areas, and pastors are struggling to find sustainable ways to run their churches and ministries. This struggle often leads to a cycle of dependency upon the Bible School and its parent organizations for funding and other continuing support. This curriculum is meant to be a practical reaction to the following thesis: In response to the current cycle of dependency among churches started by alumni, Mukama Mulungi should consider implementing a curriculum to train pastors in holistic ministry. This curriculum would equip pastors to minister sustainably by empowering church members to build resilience throughout their community and engaging in income generating projects.⁴

The lesson plans included are meant to create a supplemental course to be paired with the theological training that already exists at Mukama Mulungi. This course could be offered as an elective during a normal semester, as a summer or January-term class, or as an introductory or

⁴ While the curriculum has been informed by extensive qualitative research onsite at Mukama Mulungi Bible School, literature reviews, and existing curricula in use throughout Africa, namely Tearfund's UMOJA and The Navigators' Discipling For Development Workshop, it has not yet been field-tested. Future implementation of the lesson plans along with a review by local instructors may inform greater contextualization and enhance the teaching even further.

capstone class. Ideally, it would be used as a foundational course that would inform a holistic approach to all of the theological education offered at Mukama Mulungi. These lessons are meant to integrate the strong spiritual foundation that exists into a larger picture by placing greater emphasis on the Biblical concept of shalom, God's concern for holistic wellbeing. God's care for his church and its ministers goes beyond what might traditionally be thought of as "spiritual matters." In fact, God's deep love for His people stretches to every facet of life. Throughout this curriculum, students are challenged to examine their current perspective of ministry and perhaps expand their perspective to encompass a larger understanding of God and the potential transformation His presence can bring to their communities.

Rationale

The cornerstones of this curriculum are holistic ministry, resilience building, and income generation. Each of these concepts will be introduced briefly and built upon in a complementary way, as the goal of this curriculum is to be an integrated starting point. It is designed to open students' thinking to a larger picture of ministry and empower them to make this broader understanding their own by applying it to their specific contexts. I have selected holistic ministry, resilience building, and income generation as the central concepts because of the power they hold to transform not only a ministry, but also the people leading and participating in the ministry as a whole.

Holistic ministry is a powerful paradigm that allows practitioners to walk out their faith in every aspect of their lives. It entails a mindset that seeks to address the felt needs and acknowledge the lived experiences of everyone involved in the ministry, with a goal of catalyzing transformation throughout the community it reaches. Resilience building and income generation are tools that can be used to propel this transformation further. Resilience building

ensures that the progress a community makes will endure and is sustainable, regardless of changing circumstances. The process of building resilience guides a community to develop thoughtfully and carefully, ensuring that they are moving in a direction that will genuinely improve their situation in a way that can be maintained independently. By increasing access to financial resources, a community can build resilience and grow in their capacities to meet the felt needs felt by their people.

These three components mutually propel each other and can foster a sense of unity and agency within a congregation and larger community. By opening a pastor's mindset to considering the holistic potential of their ministry, instructors will shift the paradigm within churches and open doors of possibility within communities. This will enable Mukama Mulungi to send pastors to the field with a deeper understanding of the Kingdom Vision God has for their ministries and some practical tools for bringing this reality to fruition in their work. It is my hope that this new perspective along with the tools accompanying it will release pastors from a cycle of dependency and empower them to thrive in ministry, witnessing transformation in every facet of their community.

Teaching the Curriculum

Lessons are designed to take place in 60-minute blocks of time. If more time is available per session and you would like to combine lessons, use an Energizer (included in Appendix B) between lessons to help students stay awake and engaged. Each lesson activity has an estimated or suggested timeframe, which is meant to assist instructors in pacing the sessions. This pacing is also meant to help students stay engaged in the material by limiting the amount of time spent in any one style of teaching. The lesson plans are crafted in a way that guides instructors by providing suggestions for both "what to say" and "what do to." The distinction between these

categories of information will be made with a change in font. If a set of instructions is written in *italics*, it is an example of what the instructor might *say* at a given point in the lesson. Regular font is used for what the instructor will need to do to carry out the lesson.

All lessons in this curriculum are designed to be student-centered. They are meant to promote high levels of participation and engagement amongst all students. While the lessons vary greatly, some teaching strategies will be used consistently throughout the curriculum. They will be explained here in detail for instructor reference and adapted specifically in each lesson plan where they are employed.

Teaching Strategies

- **Think-Pair-Share-** This teaching strategy gives each participant a chance to form his or her own answer and share it with a partner before the pressure of whole-group sharing is added. It also ensures that everyone has a chance to talk about their ideas, even if there is not time for every student to share with the whole group. In this format, the instructor will present a question or two and then guide students through the following steps.
 - *Think:* Give students about 2 minutes to quietly think about their responses independently.
 - *Pair:* The next few minutes are for partner sharing. This partner sharing time should not be long enough for each partner to develop ideas fully—it is simply a time to articulate and process ideas before sharing with the whole group. If a partnership has an idea they would like to develop fully, they should bring it to share in the next round.
 - *Share:* During this phase, the instructor again presents the question. Now, participants can either share their own thoughts *or* what their partner shared with them. There will

not be time for all partnerships to share. I suggest starting with asking volunteers to share and moving from there. If it is still difficult to get students to share, or the same people are sharing too often, you might consider some of the strategies listed under the “Student Participation” section.

- **Small group discussions and Jigsaw reading-** Small group work is a key component of this curriculum. By working in small groups, students will hear ideas and opinions from a variety of peers, and more students have an opportunity to share in small group as opposed to whole group. In some cases, all of these small groups will be discussing the same questions or topics. In other cases, each group will discuss a different component of a larger conversation and share their findings with the whole group at the end. This is called Jigsaw, because, like a jigsaw puzzle, a larger picture has been split up into pieces for each group to discover and piece back together as a whole class. In small groups, students have the opportunity to learn from one another and discover the value they contribute to the class as a whole.
- **Skits and Illustrations-** In Lesson #3, there are directions for a skit that will be performed as part of the bigger lesson. You will need to make preparations for this skit (namely, ask students to participate and give them time to prepare) before this lesson. In other lessons, other illustrations are used to make learning more visual and tangible. Supplies needed for each of these illustrations are listed in the materials section of the lesson plans or included as handouts. These components are meant to help students remember key points of the curriculum, and the props can all be made from locally available resources. This will empower students to repeat any of the illustrations in their own churches in their future ministry.

- **Handouts-** Many lessons include handouts for small groups or individuals. These are meant to help students anchor their learning, giving them a tangible guide for discussion or a place to write their own thoughts. There are not handouts or notes sheets for every component of the curriculum because the goal is for concepts to be vividly anchored in visual aids, such as skits and illustrations. However, if students would like to take notes in a notebook, they should be welcome to do so.
- **Guest Speakers-** In Lesson #8, there are instructions for hosting guest speakers to discuss their experience with income-generating projects. There is a list of suggested guest speakers included, but any local businessperson would be a great addition to the lesson. The idea behind inviting in guest speakers is that they offer the most relevant and practical information for students regarding how to successfully generate income in the context students will minister in. It is also my hope that students will be inspired by these guests and maybe even pursue mentorship relationships with these guests. If you will encourage this kind of mentorship, be sure to give the guests a warning that this is a hope for the class before presenting the idea to students.

Student Participation

One of the goals of this curriculum is to build the social cohesion and integration that Rodin argues are essential to resilience (14). In order to do this within your community of learners, you may need to get creative in strategies for forming partnerships and small groups as well as for facilitating group sharing time. Think-Pair-Share and small group discussions are teaching strategies that are already built into lessons to help ensure that all voices are heard throughout the sessions. In some cases, student choice for partnerships and groupings is fine. In other cases, you may assign groups based on the location of the communities they are planning to minister to or

other relevant interests. However, if you notice the same voices dominating discussions, you may want to get creative in your grouping strategies.

Grouping Strategies

- **Popsicle Sticks-** This requires a small amount of prep work. Write everyone's name on a popsicle stick or small piece of paper and randomly draw names for partners or groups. I also like to use this strategy for sharing after Think-Pair-Share times. This encourages all students to be ready with something to say and increases accountability for engagement.
- **Shoe Twins-** Have students partner up with the person in the room wearing shoes that are most similar to the pair they are wearing. You can do this with any article of clothing. It is a nice strategy for mixing up random groupings.
- **Birth Month-** Form small groups or partnerships based on what month or season people were born in.
- **Numbering Off-** In situations when you just need to make quick groups, have students number off, counting up to the number of groups you need. For example, if you need four groups you would have students number themselves, 1-4.

Sharing

At the end of several activities, students will be asked to share their major "Take-Aways" or new ideas. Depending on how much time is available and how many students you would like to have share, you might call on volunteers, randomly call on people using the Popsicle Sticks strategy previously described, or using one of the sharing strategies described below. Mixing up sharing and grouping strategies can be an easy way to add variety to the lessons, helping maintain high levels of student engagement.

Sharing Strategies

- **Lightning Round-** In this type of sharing, you need to give students a guideline for how much they can share. You might be as restrictive as to say, “In three words or less,” or you can be as generous as “In two sentences.” Anything longer than two sentences should be shared in a different format. To start the lightning round, tell students what the path of sharing will be. For example, “Starting with Michael, sharing will go around the room with the person to the right being the next person to share. When it is your turn, please share with the group what your favorite thing is about your community in three words or less.” Students might say something like, “people, maize, river.” This is a way to share big ideas in a quick, generalized way.
- **Popcorn Share-** If you want students to share a little more in-depth, you likely will not have time for everyone in the whole class to share. In this case, call on a volunteer to start the sharing. When this person is finished, they should call on the next person to share. You might start a round of Popcorn Sharing by telling students how many voices you will have time to hear as a large group. For example, “We have time for six people to share their thoughts. We will start with Henry, and he will invite the next person to share.”

Materials

The materials required for lessons are always listed at the beginning of the lesson plan.

Newsprint or some other large piece of paper is required for most lessons. You will also need markers for writing on this paper, enough for students to use in small groups, if needed. This is suggested instead of digital presentation formats so that students see a format they can easily transfer to their communities. The charts and diagrams created on these large pieces of paper are

often revisited in future lessons, so it is best to keep them readily available until the whole 10-lesson series is complete.

Bibles and pens/pencils will also be required for several lessons. It is recommended to let students know that these are required materials for them to bring to each lesson. In addition, in Lesson #5, students will receive a *Components of Resilience* handout that they will need to refer to in several future lessons. To ensure that students always have access to them during class, decide if these handouts should be stored in the classroom or taken back and forth by students each session.

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Lesson #1: Setting the Stage- Kingdom Vision

Central Question: What would our churches and communities look like if we were living in the fullness of the Kingdom of God?	
Background for Instructors: God is concerned with more than just our spiritual wellbeing. In fact, the Bible demonstrates that God cares about every facet of our lives and desires that we would experience shalom, complete peace and wholeness, in every element of life. He has provided resources for us to thrive in every way. This lesson challenges participants to examine every detail of church and community life to identify areas where God’s Kingdom can be seen and where we can work to bring deeper revelation of His will in our lives. It is meant to plant seeds for seeing ministry as more than simply a “spiritual matter,” demonstrating that the Christian faith can be relevant in any aspect of life.	
Lesson Materials: Kingdom Vision Lesson Handout (one copy per student) Newsprint and markers (enough for students to use them in groups of 4)	
Lesson Activities: Bible Study Kingdom Vision: Small Group Illustrations Kingdom Vision Large Group Discussion Closing Think-Pair-Share	
Bible Study: Your Kingdom Come 10 minutes	Start out the session with a choral recitation of The Lord’s Prayer. The words to the prayer are included on the lesson handout for anyone who does not know this passage by memory. Facilitate a group discussion about this question: What do you think Jesus meant when he prayed “Your Kingdom Come?” <i>According to the NIV Study Bible, The Kingdom of God refers to “the establishment of God’s rule in the hearts and lives of his people, the overcoming of all the forces of evil, the removal from the world of all the consequences of sin...and the creation of a new order of righteousness and peace” (1593). This concept is central to Jesus’ teachings, and it is mentioned over 50 times in the book of Matthew.</i>
Kingdom Vision: ⁵ Small Group Illustration 25 minutes	<i>In Matthew 3:2, John the Baptist announces that the kingdom of heaven has come near. Let’s explore what that looks like in our ministries by illustrating what our community looks like and then discussing how we can see God’s Kingdom there.</i> Split the students into groups of 4-5. In these groups, give students 15 minutes to use newsprint and markers to illustrate a snapshot of a typical village in Uganda. In this illustration, they should be sure to depict areas where God’s Kingdom can easily be seen now and areas where there is still great need for His Kingdom to come.

⁵ “The Vision/The Need.” *Discipling for Development Foundations Workshop*. The Navigators, 2013, pp. 7.

	<p>After 15 minutes of drawing and discussion time, each small group will present their illustration to the whole group. These presentations should only take about 3 minutes each. As they share about their illustration, groups should describe what life is like for the people in the community they drew, using the guiding questions listed on their handout.</p>
<p>Kingdom Vision Large Group Discussion 15 minutes</p>	<p>Once all groups have shared their illustration, facilitate a whole group discussion about how God's Kingdom exists in our communities. The following questions can be used to facilitate the discussion:</p> <p>How do we already see God's Kingdom present in our community? What have we learned about His vision for our communities? Are there any areas we can see that we should pray for His Kingdom to come in a greater sense? How would our communities look different if God's Kingdom was fully here?</p>
<p>Closing Think-Pair- Share 10 minutes</p>	<p>Scripture Reading: Read (or have a student volunteer to read) Psalm 72. We will conclude this lesson with a Think-Pair-Share activity, reflecting on this passage and our small group time.</p> <p>Think: <i>Take two minutes to reflect independently on the questions: What do you believe God can do in the communities you work in to bring His Kingdom there? What do you need to do in your work to help your community experience God's Kingdom more fully?</i></p> <p>Pair: <i>Briefly share your thoughts with a partner.</i></p> <p>Share: Volunteers can tell the whole class what they or their partner talked about during their partner discussion time.</p>

Kingdom Vision Lesson Handout

The Lord's Prayer

Our Father in heaven,
hallowed be your name,
your kingdom come,
your will be done,
on earth as it is in heaven.
Give us today our daily bread.
And forgive us our debts,
as we also have forgiven our debtors.
And lead us not into temptation,
but deliver us from the evil one.

Matthew 6:9-13 (NIV)

Small group activity

Illustrate a snapshot of a typical village in Uganda. In this illustration, be sure to depict areas where God's Kingdom can easily be seen now and areas where there is still great need for His Kingdom to come.

When you present your illustration to the class, address the following questions:

What would we see if we visited this community?

What are some things that are happening in this community?

What is life like for the people in this community? (Consider all aspects- spiritual, social, physical, environmental, etc.)

Think-Pair-Share

What do you believe God can do in the communities you work in to bring His Kingdom there?

What do you need to do in your work to help your community experience God's Kingdom more fully?

Lesson #2: Ministering Holistically

Central Question: What impact does God call us to make through our ministries?	
Background for Instructors: While God cares deeply about each one of us as a spiritual being, His care goes beyond the spiritual. God is concerned about every facet of our life and calls His church to minister to His people in a complete way. Dortzabach explains, “Shalom occurs when people who are in right relationship with God and each other enjoy and share together the resources of the earth in ways that show Christ is Lord of all creation” (81). One way this has been illustrated is through Bryant Myers’ framework of relationships, included in the handouts for instructor reference as background knowledge. In this lesson, students will discover God’s concern for all aspects of life through a Bible Study and begin to think about how their church is (or should be) ministering to their community in a holistic way.	
Lesson Materials: Student Bibles Bible Study Handouts (at least two copies for each group to use)	
Lesson Activities: Review Session Whole Group Bible Study Jigsaw Bible Study	
Review Session 10 minutes	<p>Spend some time reviewing the material from the last session before moving on. Start by asking students what they remember from the previous session. You can ask students what they remember about the following topics if they struggle to recall on their own.</p> <p>In the last session, we:</p> <ul style="list-style-type: none"> -Described what Jesus meant when he prayed “Your Kingdom Come” and how we see God’s Kingdom in our communities -Illustrated our communities and examined where we saw God’s Kingdom there <p>To close the review discussion, you can summarize: <i>In the last session, we examined God’s vision for our communities and the influence it would have if His Kingdom came in an even greater way. Today we will dig deeper into examining how our ministries might bring a greater revelation of God’s Kingdom to our communities.</i></p>
Whole Group Bible Study 15 minutes	<p><i>Before describing the ways we want to impact our communities, let’s examine some examples from the Bible. We will discuss one passage as a whole group before splitting into teams to look at different stories of community transformation throughout the Bible.</i></p> <p>As a whole group, study the story of Jesus Feeding the Five Thousand, found in John 6:1-15. The instructor may read the passage or call on a volunteer to read. After reading the passage, discuss the following questions as a whole group.</p> <ul style="list-style-type: none"> -Who was involved in the story? -Where did this story take place? -Why were the people there? -What was happening? <p>Next, have students reflect on the following questions in a Think-Pair-Share</p>

	<p>format. Be sure the points included in parenthesis are addressed, either by a student or as a concluding statement from the instructor:</p> <p>What needs does Jesus show concern for during this time of ministry? (Jesus cared about the people’s physical needs. In this story, He does not preach a sermon but alternatively focuses on making sure that the needs of the congregation are met.)</p> <p>How does He meet the people’s needs? (Jesus knew there were many barriers to meeting the people’s needs. Verse 6 shows that He knew from the start he would not simply buy the people meals. Instead, Jesus examines locally available resources and calls upon what is available in the community to provide for all of their needs.)</p> <p>Why do you think he chose to meet their needs in this way? (It gave the community ownership of the solution to the problem. It also showed that although one person in the community may not be able to meet their own needs, others around them may have exactly what that person needs. God has provided resources for us to meet all of our own needs. As we will discover in future lessons, by looking at our own resources, we can address many of our own problems.)</p> <p><i>Our study of John 6 shows that Jesus cared about meeting people’s needs when they were hungry. Do you think this was a step away from spiritual ministry? Was it out of character for him to do this?</i></p>
<p>Jigsaw Bible Study 30 minutes</p>	<p><i>Let’s examine some other passages in Scripture to create a more complete view of the needs God shows concern for. We all know we are called into ministry, but what areas of community life does this calling involve?</i></p> <p>Split the class into 3 groups. Each group will get the same set of questions but different Bible passages to examine. The passages and questions are included as handouts for this lesson. The groups should take about 15 minutes to examine their Scriptures. They can answer each question for each passage and then come up with a summary answer. (Shown on handout)</p> <p>After 10 minutes of the group work time, tell groups to pick a spokesperson who will share their group’s ideas with the whole class. This spokesperson will share the summary statements the group has discussed with the whole group.</p> <p>When all the groups have shared their thoughts, facilitate a whole group discussion about what the overarching summary of the Bible Study could be. Are there any themes that were seen across groups? What do these themes say about the type of ministry we should engage in?</p> <p>Summary Statement: <i>The goal of this Jigsaw Bible Study is to point out that God cares about all types of needs and wants our ministries to reflect this concern. This is called holism- a concern for every facet of life, rather than</i></p>

	<i>compartmentalizing or separating the spiritual from the physical. A core goal of this course is to help pastors-in-training develop a vision and skills to carry out the holistic ministry that God calls us to.</i>
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Note: The next lesson requires 3 student volunteers to come prepared to perform a skit. Instructors may want to select these volunteers and set up time for them to prepare the skit before dismissing the class at the end of this lesson.

Group 1 Bible Study

Passages to examine: Genesis 2:15-25; John 8:2-11; Luke 4:38-44

What needs does God show concern for in each of these passages?	
Genesis 2:15-25	
John 8:2-11	
Luke 4:38-44	

Summarize: What types of needs do you think God is concerned about?

How does God meet the needs of His people in each of these passages?	
Genesis 2:15-25	
John 8:2-11	
Luke 4:38-44	

Summarize: How does God meet the needs of His people?

Why do you think God chose to meet the needs in this way?	
Genesis 2:15-25	
John 8:2-11	
Luke 4:38-44	

Summarize: Why do you think God chooses to meet our needs the way He does?

Group 2 Bible Study

Passages to examine: Luke 16:1-15; Isaiah 58:3-9; John 15:9-17

What needs does God show concern for in each of these passages?	
Luke 16:1-15	
Isaiah 58:3-9	
John 15:9-17	

Summarize: What types of needs do you think God is concerned about?

How does God meet the needs of His people in each of these passages?	
Luke 16:1-15	
Isaiah 58:3-9	
John 15:9-17	

Summarize: How does God meet the needs of His people?

Why do you think God chose to meet the needs in this way?	
Luke 16:1-15	
Isaiah 58:3-9	
John 15:9-17	

Summarize: Why do you think God chooses to meet our needs the way He does?

Group 3 Bible Study

Passages to examine: Ephesians 2:11-22; Isaiah 1:10-17; John 4:43-54

What needs does God show concern for in each of these passages?	
Ephesians 2:11-22	
Isaiah 1:10-17	
John 4:43-54	

Summarize: What types of needs do you think God is concerned about?

How does God meet the needs of His people in each of these passages?	
Ephesians 2:11-22	
Isaiah 1:10-17	
John 4:43-54	

Summarize: How does God meet the needs of His people?

Why do you think God chose to meet the needs in this way?	
Ephesians 2:11-22	
Isaiah 1:10-17	
John 4:43-54	

Summarize: Why do you think God chooses to meet our needs the way He does?

Bible Study Notes for Instructors

Each group had 3 passages to examine. This key lists the passages in the same order the groups have them. The numbers 1-3 indicate which group studied each passage.

What needs does God show concern for in each of these passages?		
Group 1 Responses	Gen. 2:15-25 John 8:2-11 Luke 4:38-44	God is concerned for Adam's need for relationship and help. Jesus is concerned for the woman's safety, wellbeing, and justice. Jesus is concerned for our health, our families, and our spiritual wellbeing.
Group 2 Responses	Luke 16:1-15 Isaiah 58:3-9 John 15:9-17	Jesus demonstrated care for financial needs as well as justice. He cares about the workers, the need for rest, justice, those who are hungry, and those who need shelter or clothing. Jesus cares about His followers and wants them to know and share love.
Group 3 Responses	Eph. 2:11-22 Is. 1:10-17 John 4:43-54	God cares about unity. He wants us to know one another and be in peace. God wants us to seek justice, care for the oppressed, widow, and orphans. Jesus is concerned for our health, our families, and our faith.

Summarize: What types of needs do you think God is concerned about? God cares about all types of need- big or small, spiritual or physical, God intimately and deeply cares for every aspect of our lives.

How does God meet the needs of His people in each of these passages?		
Group 1 Responses	Gen. 2:15-25 John 8:2-11 Luke 4:38-44	He has provided other people to help us and to build relationships with. He reminds the crowds of the real laws and their own needs for grace. He draws near to the sick, praying for them and calling out the demons.
Group 2 Responses	Luke 16:1-15 Isaiah 58:3-9 John 15:9-17	He reminds them to seek first God's Kingdom before wealth. He calls followers to help meet the needs of others and to call upon Him when in need. He calls them friends and lays down His life for them.
Group 3 Responses	Eph. 2:11-22 Is. 1:10-17 John 4:43-54	Jesus provides the ultimate reconciliation for us. He also declares the elimination of barriers by welcoming all into the Kingdom, not only Jews. God meets the needs of those who are oppressed, widowed, and orphaned by calling their communities to care for them. He responds immediately when asked to help meet a need He has the resources to meet.

Summarize: How does God meet the needs of His people? God meets our needs through relational ministry, by providing resources for us to meet our own needs, and by reminding us to draw near to Him.

Why do you think He chose to meet the needs in this way?		
Group 1 Responses	Gen. 2:15-25 John 8:2-11 Luke 4:38-44	Like God, we are relational beings. He gave us other people to help and sharpen us. God cares about justice, fairness, and grace. Rather than avoiding people at their lowest, Jesus embraces them and treats their sickness in the most effective way He can.
Group 2 Responses	Luke 16:1-15 Isaiah 58:3-9 John 15:9-17	Jesus wanted to point out that we should be fair and responsible in our finances, honor others in all things, and seek God before anything. As God's people, we are called, equipped, and accountable for caring for all His children. Jesus loved people in a way that we can imitate by building relationships with others.
Group 3 Responses	Eph. 2:11-22 Is. 1:10-17 John 4:43-54	By breaking all barriers to peace and reconciliation, God has eliminated any excuses—we must live in unity because He calls us to and has made it possible! By calling communities to surround those in need, God provides opportunities for connection and relationship building. He has already provided for all our needs, if only we embrace the calling He has placed upon us. Jesus conducted miracles to build our faith but also to show that He truly cares about people and their physical needs, not just their spiritual ones.

Summarize: Why do you think God chooses to meet our needs the way He does? God is a holistic God. He made us to be complex beings and designed our lives to be self-sustaining. He has intentionally designed our needs along with the means to meet them.

*Bryant Myers' Framework of Relationships*⁶

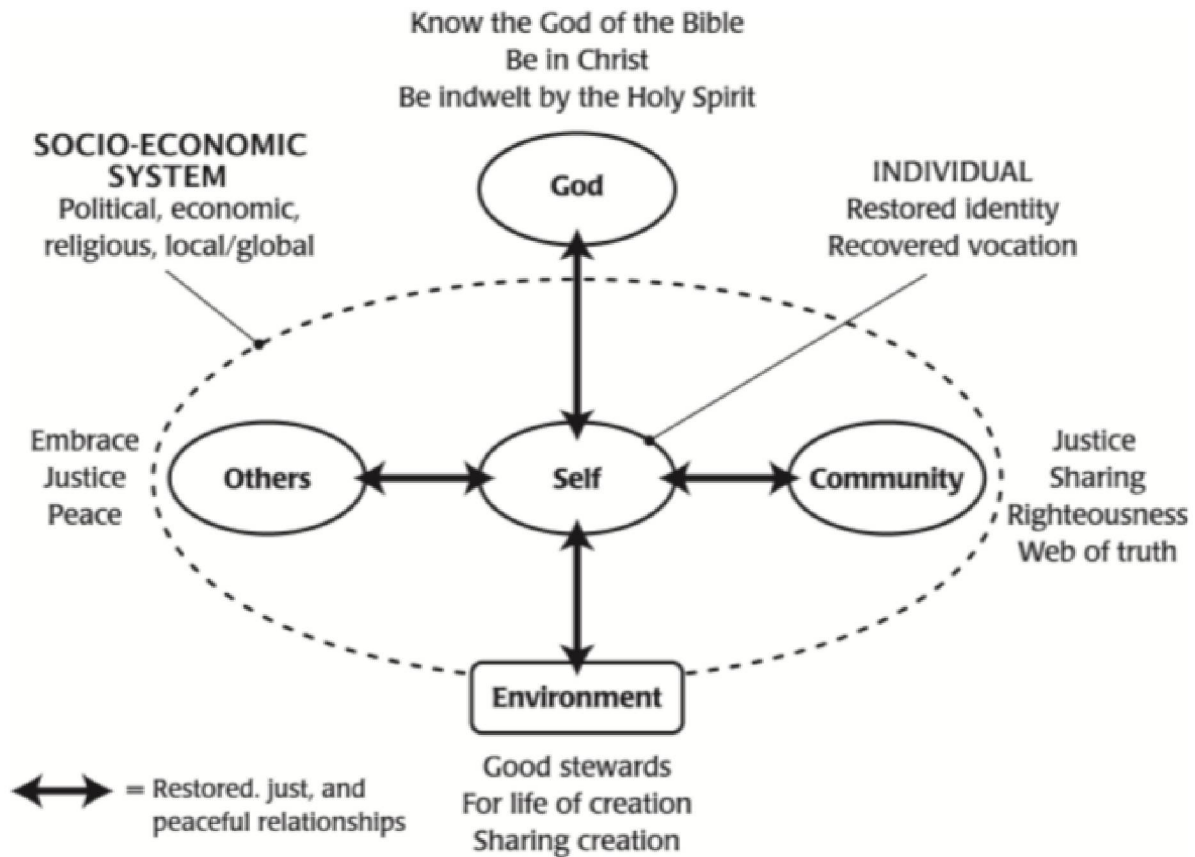


Figure 3 The micro- and macro-levels of transformational development

⁶ Myers, Bryant. "The Church and Transformational Development." *Transformation: An International Journal of Holistic Mission Studies*, Sage Publications, April 2000, pp. 65.

Lesson #3: A Church of Influencers

Central Question: What impact is our ministry making? If we are going to impact our communities beyond our weekly sermons, how should we do it?	
Background for Instructors: As we learned in the last sessions, God cares about all of our needs and the needs of our communities. Our churches are called to transform the lives of their members and the communities around them, and this transformation starts with training community leaders in holistic ministry. In this lesson, students will be challenged to examine the impact of their church and consider its overall impact on the lived reality of community members. They will also be introduced to the concept of making an impact without providing handouts. This is a central component of breaking the cycles of dependency poverty so often traps people and churches within. This lesson is designed to get students to consider the influence their church is having and consider ways they might structure future activities to create a sustainable, lasting impact.	
Lesson Materials: Student Bibles Group Handouts (Only one copy is needed per group, ½ sheet for Group A, ½ sheet for Group B. You might provide additional copies if the groups are large so they can all see them.) 3 Student Volunteers (You should prep them ahead of time.) Skit Description for Student Volunteers (Included in handouts) 2 ropes and a stone for props	
Lesson Activities: Bible Study: Tabitha's Influence Our Church's Influence River Crossing Skit- This requires 3 student volunteers who will need a warning and about 10 minutes to prepare.	
Bible Study: Tabitha's Influence 5 minutes	Read Acts 9:36-42 Use the following questions to facilitate a whole group discussion about how the community reacted to Tabitha's death. Be sure the points included in parenthesis are addressed, either by a student or as a concluding statement from the instructor: Why do you think Tabitha's community responded to her death with such mourning? What made Tabitha so special to her community? (Tabitha ministered holistically, paying attention to both physical and spiritual needs in her community. Her love for others and her care for the widows made a difference and grabbed the attention of her whole community. Her love and support for others made her an influencer in her community.)
Our Church's	Facilitate a Think-Pair-Share discussion about the following questions, helping

<p>Influence⁷ 20 minutes</p>	<p>students draw connections between the influence of Tabitha’s ministry and their own.</p> <p>Think: <i>If, like Tabitha, your church was gone tomorrow, how would your community react? Who would notice? Would anyone in your community who is not a believer grieve the loss of the church?</i></p> <p>Pair: <i>Briefly share your thoughts with a partner.</i></p> <p>Share: Volunteers can share what they or their partner talked about during partner discussion.</p> <p>Facilitate a follow-up whole group follow-up discussion using the following questions: What would the community’s response to the loss of a church say about its influence? Why do you think a community would respond positively or negatively to losing a church?</p>
<p>Irresistible Influence 15 minutes</p>	<p><i>What should our church’s influence in our community look like? To answer this question, we will split the class into two groups. Each group will examine some Scripture passages and take note of what these passages say about ministry. After some time to talk with your group, you will share your thoughts with the class. What do these passages say our church should look like?</i></p> <p>Groups will work together for about 10 minutes, take notes on their ½ sheets, and then come back to share with the whole group what they have found.</p> <p>After 10 minutes of small group time, have each group share what they have discovered in Scripture. If they have not already shared these answers, be sure to ask the following questions: What should our ministry look like? How would a ministry like that impact a community?</p> <p>As a wrap-up to this discussion, ask students to think about ways their churches are impacting their communities. Is anyone’s church having a great impact they would like to share? Does anyone have an idea of a new way to make a greater impact in the community?</p>
<p>Becoming Influencers:</p>	<p>Have three student volunteers act out the River Crossing Skit (described in the lesson handout).</p>

⁷ “A Church of Irresistible Influence.” *Discipling for Development Foundations Workshop*. The Navigators, 2013, pp. 1.

<p>The River Crossing⁸ 15 minutes</p>	<p>After the skit, facilitate a class discussion, using the following questions: What happened in this skit? Why did the first person refuse to learn how to swim? Have you seen this response to growth in your community? What other responses have you seen? Why did the second person decide to learn how to swim? Which type of help benefitted the river crossers the most? What kind of help (or impact, or influence) do we want to bring to our communities?</p>
<p>Closing 5 minutes</p>	<p>Give students a minute to reflect individually about the following questions: What kind of influence is your church having in your community? Are your church members like the person who was in a hurry or like the person who learned? How can you foster deeper learning and independence building in your church?</p> <p>In a “lightning round” of sharing, have students share what they are thinking about how they are impacting their communities or how they would like to impact them in the future.</p>

⁸ Njoroge, Francis, et al. “Crossing the River.” *UMOJA: Facilitator’s Guide*. Tearfund, 2009, pp. 61-62.

Group A

What do the following passages teach about what our ministry should look like? What kind of influence does God want us to have in our communities?

Matthew 5:13-16

Philippians 2:14-16

John 13:35

Group B

What do the following passages teach about what our ministry should look like? What kind of influence does God want us to have in our communities?

Matthew 22:34-40

John 17:20-26

River Crossing Skit

Roles:

Person in a Hurry

Swimmer

Person who Learns

Set up:

Lay out the ropes in parallel lines several feet apart. This represents the banks of your river. Then, place a stone, chair, or other item in the middle of the strings to represent an island.

Act it out:

Swimmer is standing by the river when Person in a Hurry comes by.

Person in a Hurry: "I am in a hurry. I need to cross this river to get to the market."

Swimmer: "Do you want me to teach you how to swim, or do you want me to just carry you across the river?"

Person in a Hurry: "I am in a hurry! Just carry me across."

Swimmer begins to carry the Person in a Hurry across the river but gets tired halfway. He leaves the person in a hurry on the island and swims back to shore alone. He rests by the shore.

Person who Learns comes to the river.

Person who Learns: "I need to cross the river to go to the market."

Swimmer: "Do you want me to teach you how to swim, or do you want me to just carry you across the river?"

Person who Learns: "I will learn to swim"

After some instructions, both begin to swim across the river, passing the island and leaving Person in a Hurry behind.

Lesson #4: Asset Mapping

Central Question: How has God shown concern for all aspects of life in our communities? How has he provided for us? How can we utilize what He has provided to minister more holistically?	
Background for Instructors: In previous lessons, we have discovered that God cares about every facet of life, not just our spiritual wellbeing. He has shown His concern for our holistic needs by providing for us in our physical and spiritual life. Building upon the questions of influence brought up in the previous lesson, this lesson challenges students to specifically identify ways God has provided for their community through creating an asset map. This is an essential step in the shift from a dependent mindset to a mindset of ownership and agency, helping students see the resources they can utilize to help themselves and their communities.	
Lesson Materials: Any visuals that can help students remember previous lessons (ex: Kingdom Vision illustrations, River Crossing props, etc.) Bible Newsprint (enough for students to use in groups or pairs) Markers (for student use)	
Lesson Activities: Review Session Bible Study Opener Asset Mapping Debriefing Discussion	
Review Session 5 minutes	<p>Spend some time reviewing the material from the last three sessions before moving on. Start by asking students what they remember from the previous sessions. It may be helpful to display the newsprint illustrations from the Kingdom Vision activity and any props used in the River Crossing Skit. You can ask students what they remember about the following topics if they struggle to recall on their own.</p> <p>In the last three sessions, we:</p> <ul style="list-style-type: none"> -Described what Jesus meant when he prayed “Your Kingdom Come” and how we see God’s Kingdom in our communities -Explored what needs and aspects of life God is concerned about. (This is a good opportunity to revisit the concept of holistic ministry and how it is different from strictly spiritual ministry.) -Discussed what our church’s influence should look like in our communities. - Asked ourselves, “How would our communities respond if our churches closed tomorrow?” -Discovered the value of walking alongside people to learn together rather than providing handouts. <p>To close the review discussion, you can summarize: <i>In the last three sessions, we examined God’s holistic vision for our communities and the influence our ministry is having. Today we will dig deeper into examining ways we can transform our ministries to match the holistic call God has placed upon us.</i></p>
Bible Study	Read Numbers 13:1-2; 17-26. As you read, ask students to think about what God

Opener ⁹ 5 minutes	<p>is commanding the Israelites to do and why He would ask them to do this. Facilitate a whole group discussion about the following questions. Be sure the points included in parenthesis are addressed, either by a student or as a concluding statement from the instructor.</p> <p>What is God commanding the Israelites to do? Why he would ask them to do this?</p> <p>(God asks the Israelites to create an informal Asset Map of Canaan. They are to note the strengths and weaknesses of many aspects of life in Canaan in order to prepare themselves to embrace a life of prosperity there.)</p>
Asset Mapping- Explain and Model 15 minutes	<p><i>According to Healthy City, “Asset mapping is the general process of identifying and providing information about a community’s assets.” This can include conditions, behavior, knowledge, or skills that can be used as a “support, resource, or source of strength” to one’s self or one’s community (6).</i></p> <p><i>We have all read in Genesis that God created our environment and called it “good.” He also called the Israelites to take note of the assets in Canaan so that they would be well equipped for the next stages in their walk with Him. Following this example, we can take note of the assets in our own communities in order to 1) celebrate God’s goodness displayed in creation, and 2) become better equipped to steward and utilize the gifts he has given us.</i></p> <p><i>Today, we will follow God’s instructions to the Israelites, but in our own context. To do this, we will document the resources in their own communities. Before getting started, let’s brainstorm some ideas about what some of the assets in these environments might be.</i></p> <p>Take about 5 minutes to list student ideas of assets in their communities. Make sure students consider things like soil, water access, human resources, infrastructure, plants, and animals.</p> <p>Model creating an Asset Map by creating a whole-group Asset Map of the classroom. On a piece of paper, draw the outline of the classroom. Then, have students name assets they see in the room. (Furniture, lighting, people, etc.) Draw a simple map with labels to show students how to create an Asset Map.</p>
Asset Mapping Activity 20 minutes	<p>There is a lot of flexibility in how Asset Mapping can be carried out for the purposes of this lesson. You can allow for student choice or assign parameters.</p> <p>The first two things you will need to decide are:</p>

⁹ “Community Research- Resource Mapping.” *Discipling for Development Facilitator’s Guide.*

	<p>1) How you will group students 2) What space they will create Asset Maps for</p> <p>Groups could be based on ministry site, community of origin, or ministry interests. Students should either be familiar with the community they would like to create a map for or select a place that is close enough to walk around and document within the allowed time limit.</p> <p>Once student partnerships and communities for mapping are decided, students should be given 15 minutes to explore, discuss, and draw their Asset Maps.</p>
<p>Debriefing Discussion 15 minutes</p>	<p>When students return to the classroom, give them time to quickly share the Asset Map they created with the whole group.</p> <p>Next, facilitate a whole group discussion about the process and purpose of Asset Mapping. Have students discuss each question with the people they created their map with and then allow groups to share their collective ideas with the whole group. You may want to post the questions on newsprint so students can refer to the questions and recall this discussion later. People who created their maps independently should partner up or join another group for discussion.</p> <p>Discussion questions: Do you see this place differently after creating an Asset Map? How so? Why did your view change? Does this exercise change how you see God in this place? If so, how? How might creating an Asset Map of your church's community change the way you do ministry? How might it change the way your congregation relates to God and to creation?</p>
<p>Digging Deeper</p>	<p>For students who are interested in learning more skills for asset mapping, Hammond's <i>The Thin Book of Appreciative Inquiry</i> describes strategies for discovering the assets within a community in a way that builds positive morale and initiates collaboration amongst community members. Hammond describes Appreciative Inquiry as a method of thinking and analyzing problems from an asset-based perspective (6). According to Hammond, "Asking questions from an appreciative point of view, I still get the information I need but the difference is, the organization has the confirmed knowledge, confidence, and inspiration that they did well, and will continue to do well with a heightened sense of awareness of what works" (9).</p>

Lesson #5: Resilient Churches

Central Question: How can we utilize the assets God has blessed us with? How can we build our local capacities to respond to the needs of our communities?	
Background for Instructors: The call to ministry is an important and complex call. Pastors are expected to meet their congregation's spiritual needs, but as we have discovered, their impact can be even broader than that. Now that this broader perspective of ministry has been established, students need tools to embrace this wider calling. This lesson will provide a framework (image included in handouts) for thinking about how we can start to facilitate holistic growth through resilience building. These concepts will be further developed in future lessons, but the key for this introductory session is to help students see that there are tools and strategies they can utilize to encompass the holistic ministry perspective.	
Lesson Materials: Visuals from previous lessons (for review session) Components of Resilience handouts (one for each student) Bicycle wheel	
Lesson Activities: Review Session Mini-Lecture: Intro to Resilience Resilience Small Group Discussion The Resilience Wheel Whole Group Discussion Resilience Wheel Think-Pair-Share Closing Reflection	
Review Session 10 minutes	After a quick recap of what we have learned so far, ask the following questions: How has your view of your community changed as a result of our Kingdom Vision and Asset Mapping activities? How is your understanding of the calling of ministry changing? What are your thoughts about the concept of holistic ministry?
Mini-Lecture: Intro to Resilience 10 minutes	Spend about 10 minutes introducing the concept of resilience. You may find it helpful to create a newsprint chart listing the components of resilience for students to refer to. There is also a fill-in-the-blank handout provided. This handout will serve as a place for students to keep track of what they are learning as well as an outline for future lessons. Students will want to use this handout in this lesson and keep it to continue filling it in as we continue the rest of this series. They should either be expected to bring it back for each of the following lessons or leave it with the instructor so they can have access to it when needed. During this introductory section, make sure students are able to fill all of the blanks in the "Definition" column. Key components of resilience to introduce: <i>According to Latham, resilience is "the capacity that the individuals, communities or nations have to survive and prosper when faced with adversity" ("Operative Field Manual" 5). God has called us to impact our communities holistically and function as an institution of strength in our community, regardless of the circumstances we face. To fulfill this calling to build ministries that can endure long-term and communities that prosper, we can consider resilience building a component of our ministry. Building resilience is consistent</i>

	<p><i>with God's vision for our communities. It acknowledges the many ways God has already provided for us and seeks to help communities experience more of God's Kingdom by building capacities in areas they may currently experience lack. Rodin explains that resilience can be built when communities become aware of their strengths and weaknesses, diversify their assets, cooperate for growth, self-regulate, and adapt to adverse circumstances (14). We have already begun to develop awareness of our community's strengths and weaknesses through asset mapping. Our next step is to work towards strengthening and diversifying the assets in our community so that our community members have access to many different ways to meet their needs. Later in this course, we will discuss how to integrate many community members into the resilience building process so that our communities experience cooperation and collaboration towards shared goals. As we build this sense of collaboration, we will become more independent and self-regulated, rather than looking outwards for help. Finally, we will look at ways we can lead our communities to adapt in challenging circumstances.</i></p> <p><i>In the next several lessons, we will work through each of these components of resilience to evaluate our community's current resilience and to discover ways to build greater resilience.</i></p>
<p>Resilience Small Group Discussion 10 minutes</p>	<p>In small groups, ask students to reflect on the following questions:</p> <p>What elements of resilience do you already see in your community? Are there any elements you are confused about? Do you think resilience building would impact your ministry in a positive way? Why or why not? How might you see its impact?</p> <p>Back in whole group, have representatives from each small group share a piece of what they discussed.</p>
<p>The Resilience Wheel Whole Group Discussion 10 minutes</p>	<p>(An image of Latham's Resilience Wheel is included in the handouts section for instructor reference, to give an idea about how to connect the image of a wheel to community life.) Hold up a single bicycle wheel for students to see. You may decide to pass around the wheel as students discuss.</p> <p>Initiate the discussion with basic questions: Ask students what they know about a wheel. What are the components of a wheel? How does a wheel work? What are the benefits of using wheels?</p> <p>Probe deeper: About how many spokes do you think this wheel has? Why does it need so many? What would happen if we shortened some of the spokes? What if we took them away entirely?</p>
<p>Resilience Wheel Think-Pair- Share 10 minutes</p>	<p>Draw connections: <i>Just like this wheel, our communities have many parts that work, live, move, and grow together. As we highlighted in our asset maps, we have many resources, but there are also weaknesses we struggle with.</i></p>

	<p>In a Think-Pair-Share format, have students discuss the following questions: Do you think every component of our community has the same level of strength? Are there areas of weakness within our community? How do you think these inequalities impact our community's wellbeing and growth?</p>
<p>Closing Reflection 10 minutes</p>	<p>A wheel is a great tool for visualizing resilience. Have students refer to their handout. Look at the five components of resilience. What components are present in the image of a wheel?</p> <p><i>The spokes of a wheel need to be strong and work together to ensure the wheel functions properly. The spokes are placed in differing angles, not all in one place. This diversity adds strength to the wheel. The different elements of a wheel function collaboratively to produce the desired effect. A wheel with bent or shortened spokes would not serve its proper function. A wheel with too much of one kind of strength (picture an overinflated wheel) might be able to function for a short time but will eventually fail.</i></p> <p>Gather a sense of how students are feeling about adding the idea of resilience to their thinking about ministry. If students are feeling reluctant or unsure, this is good to note, and you should validate their concerns—it is normal to be unsure of a new thing at first. As we learn more about it, students will grow in their confidence and comfort level.</p>

Components of Resilience Notes

According to Latham, resilience is “the capacity that the individuals, communities or nations have to _____ and _____ when faced with adversity” (“Operative Field Manual” 5).

Rodin’s Components of Resilience (14):

Component	Definition	Ways to Build
Awareness	Knowing our community’s _____ and _____, as well as the risks we face.	
Diversity	Having access to many _____ types of resources so that we can thrive, even in challenging circumstances.	
Integration	_____ and _____ amongst many community members to share problems and solutions.	
Self-Regulation	Responding to challenges _____ without needing to rely on outside help.	
Adaptability	_____ to new circumstances or problems by creatively utilizing our own _____.	

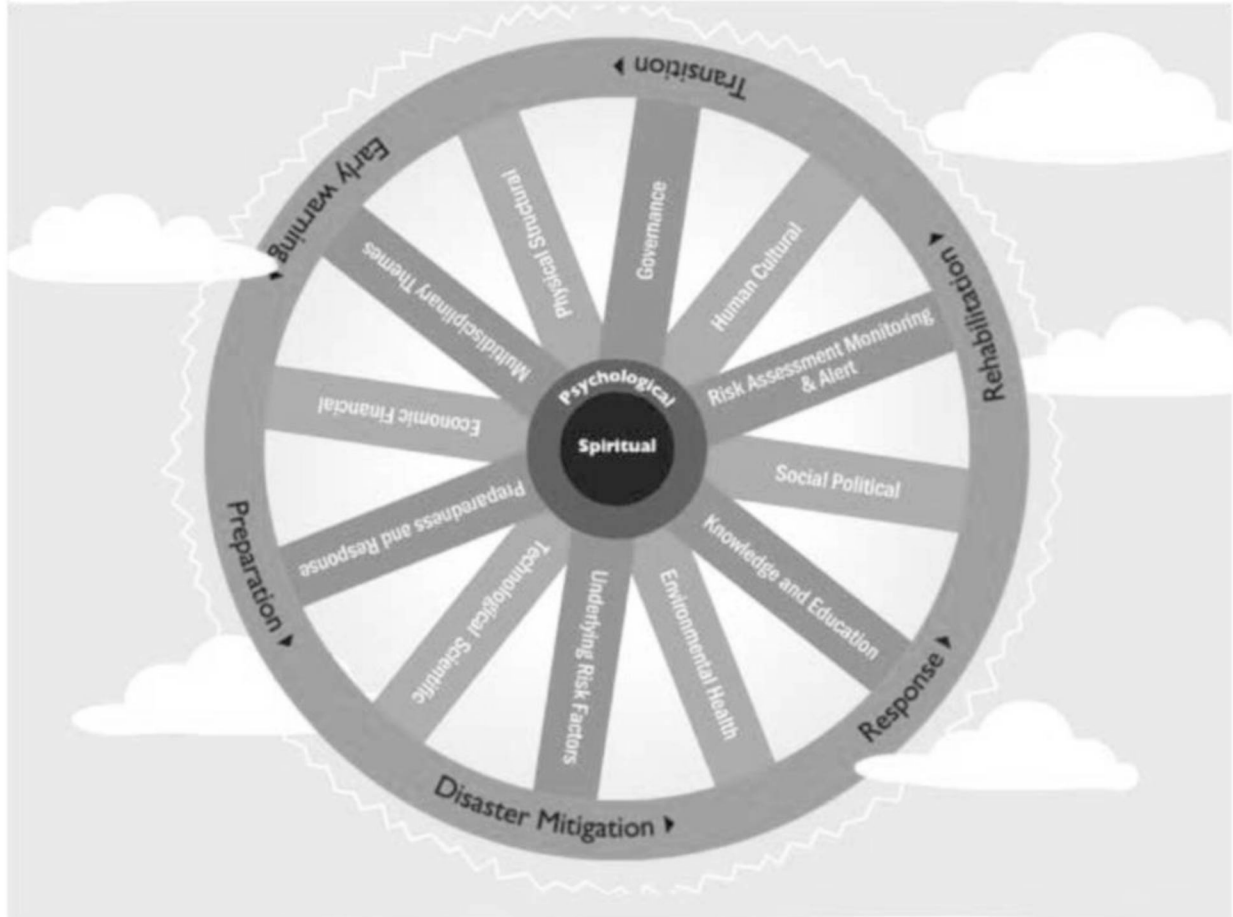
Components of Resilience Notes for Instructors

According to Latham, resilience is “the capacity that the individuals, communities or nations have to survive and prosper when faced with adversity” (“Operative Field Manual” 5).

Rodin’s Components of Resilience (14):

Component	Definition	Ways to Build
Awareness	Knowing our community’s <u>strengths</u> and <u>weaknesses</u> , as well as the risks we face.	Asset Mapping Ranking Needs (Lesson #6)
Diversity	Having access to many <u>different</u> types of resources so that we can thrive, even in challenging circumstances.	Utilizing our assets effectively and creatively (Lesson #7) Strengthening our weaknesses Income Generation (Lesson #8)
Integration	<u>Cooperation</u> and <u>collaboration</u> amongst many community members to share problems and solutions.	Teaching others (Lesson #9) Creating a resilience team in our church (Lesson #10)
Self-Regulation	Responding to challenges <u>locally</u> without needing to rely on outside help.	Building Ownership (Lesson #7) Creating a resilience team in our church (Lesson #10)
Adaptability	<u>Adjusting</u> to new circumstances or problems by creatively utilizing our own <u>resources</u> .	Building Ownership (Lesson #7)

*The Resilience Wheel*¹⁰



¹⁰ Latham, Stephen J. "Resilient Practices Methodological Toolkit." World Vision Intl., September 2104, pp. 7, pdf.

Lesson #6: Utilizing our Awareness

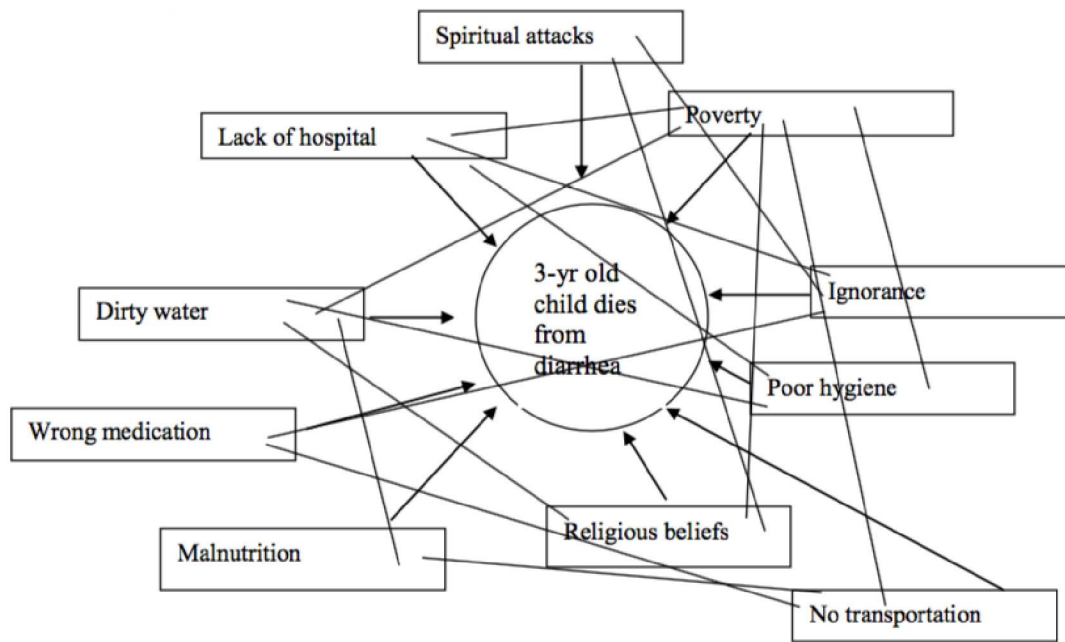
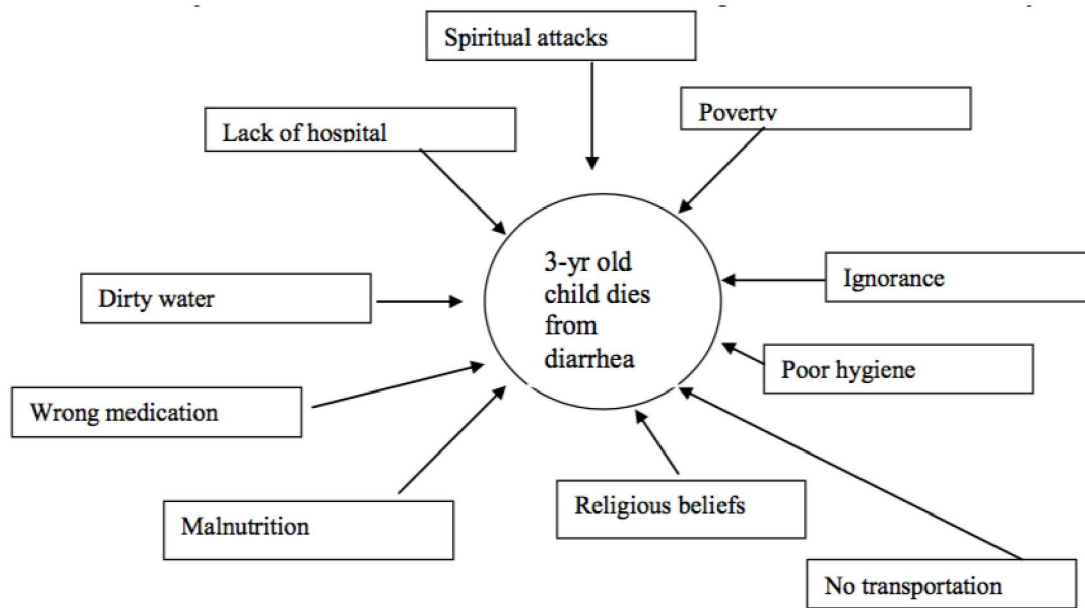
Central Question: What needs are present in our communities? How do we know where to start?	
Background for Instructors: Students are likely beginning to see the breadth of holistic ministry and recognizing their responsibility to act on this understanding in their ministries. Through the previous lessons, including asset mapping and discussion of resilience, it has become clear that awareness of both our strengths and weaknesses can help build resilience in our churches and communities. The resilience wheel discussion made it clear that it is important to acknowledge and combat our weaknesses. Today students will describe the needs in their communities and create an asset-based plan of action as a result of their growing awareness. Acknowledging the needs that exist and planning ways to address these needs will help students begin to formulate a direction and application steps for how they will use what they have learned in these lessons throughout the rest of their ministries.	
Lesson Materials: Bicycle Wheel Newsprint Markers Notecards or Post-It Notes	
Lesson Activities: Review Session Three-Year-Old Child Demonstration Localizing the Need for Resilience Ranking our Needs and Mitigating our Risks Closing Reflection	
Review Session 5 minutes	<i>Our call is to minister to more than the spiritual wellness of our communities. God cares about our holistic wellbeing, and we should minister in a way that demonstrates His care in all ways to all His people.</i> <i>In our last session, we discussed the idea of resilience. What do you remember about that lesson? (Perhaps show the bicycle wheel again to help jog memories).</i> <i>Today, we are going to deepen exploration of the first component of resilience, awareness. We will also begin to discuss diversity and integration.</i>
Three-Year-Old Child Demonstration ¹¹ 20 minutes	Post a piece of newsprint with a circle in the center of it, ready to create a mind-map of this group discussion. An example mind map is included at the end of this lesson as a guide. <i>Imagine that you're in a rural Ugandan community. An event has just occurred: A three-year-old child has just died of diarrhea. (Instructor: Scribe this problem in the circle at the center of the newsprint.)</i> <i>What realities in this child's family, community, or environment might have contributed to his death?</i>

¹¹ "Life is Complicated." *Discipling for Development Foundations Workshop*. The Navigators, 2013, pp. 8-9.

	<p>Ask students to take a moment to think about all of the realities in this child's family, community, or environment might have contributed to his death.</p> <p>Have students popcorn share realities that contribute to this type of tragedy. As students list realities, create a web mind map showing all the realities that could have contributed to this child's death. Make sure students touch on all types of related factors, not only medical explanations.</p> <p>Once you have exhausted all possible causes of this tragedy, pose the question, "<i>How do these factors relate to one another?</i>" Draw lines across the mind map to show how each cause is related to the other causes.</p> <p>After students have made several connections like this, stand back and facilitate a discussion about the following question: What does this mind map tell us about the problems our communities face?</p> <p><i>The problems faced by our community are integrated, complex, and interrelated. Life in the village is complicated! And our ministries should reflect our understanding of this reality.</i></p>
<p>Localizing the Need for Resilience 10 minutes</p>	<p><i>In order to address the real problems in our community, we can embrace the principles of resilience. The Three-Year-Old Child demonstration showed us that the problems our congregations face are complicated. To walk with our people through these challenges, our response must be integrated and diverse as well.</i></p> <p><i>As we develop a deeper awareness of the assets and needs of our communities, we can create effective plans for utilizing our assets to meet our needs. Through asset mapping, we have grown in awareness of our assets. The Three-Year-Old Child demonstration reminded us of some of possible community needs. Let's take some time to consider the needs in our own communities.</i></p> <p>Give students 5 minutes to write down the most pressing needs in the communities they come from or minister in. Each need should be written on a separate notecard or Post-It Note.</p>
<p>Ranking our Needs and Mitigating our Risks 15 minutes</p>	<p>Once everyone has written down the most pressing needs in their community, have students get into small groups of about four students each.</p> <p>In these groups, students should share the needs they have identified and collaborate to determine the top five most pressing needs within their group.</p> <p>After a few minutes of work time prioritizing these needs, ask groups to discuss ways they could potentially utilize the assets they identified in their Asset Maps to mitigate their most pressing needs.</p> <p>Ask students to discuss: What locally available resources exist that could be used to meet these needs</p>

	<p>in your community? How could neighboring communities collaborate to meet one another's needs? Is there an asset available to you that you haven't previously recognized that would help in this situation?</p> <p>Ask representatives from each group to share one problem they discussed and a new way they collectively discovered to meet that need.</p>
<p>Closing Reflection 10 minutes</p>	<p>Have students refer back to their resilience handout. <i>What elements of resilience did you see in our lesson today?</i></p> <p>This lesson was designed to demonstrate resilient practices in the following ways: We discussed the integration of both problems and solutions. Students collaborated to create a list of priorities and potential plans for solutions. They offered diverse solutions based on the assets present in their communities. We built deeper awareness of our needs and resources. We worked to establish self-regulation by thinking of ways to solve the most pressing needs in our own communities without relying on outside help. We creatively adapted the way resources could be utilized to meet problems we haven't previously used them to meet.</p>

Sample Mind Maps for Instructors¹²



¹² “Life is Complicated.” *Discipling for Development Foundations Workshop*. The Navigators, 2013, pp. 8-9.

Lesson #7: Building Ownership

Central Question: What new ideas do you have for meeting the holistic needs of your community? How can we encourage our communities to develop their own ideas for meeting needs locally? How are we going to build resilience in our communities?	
Background for Instructors: Students have been exposed to the ideas that God’s Vision for our communities encompasses a holistic perspective and that building resilience in our communities can help us bring shalom to our communities. This lesson aims to build ownership of these concepts, encouraging students to think of ways they, themselves, can implement changes to their ministries to use the assets they have access to in order to meet local needs. This growing ownership will increase self-regulation and adaptability, two components of resilience. It will also build independence and demonstrate that each student has a valuable perspective and approach when it comes to ministry.	
Lesson Materials: 30 Circle handout (one for each student) 2 pieces of Newsprint & markers for class charts Box of Secrets (Place 8 common items in a shoebox, or similarly sized box. See Secret in a Box activity for details. This needs to be prepared ahead of time.) Blindfold	
Lesson Activities: Review/Warm-up 30 Circles Activity Facing Challenges Whole Group Discussion The Secret in the Box Concluding Brainstorm- Finding Solutions	
Review/ Warm-up 5 minutes	<i>In our last session, we discussed ways we could use existing assets to meet our needs. What were some of the needs you discussed in your groups? What ideas did you have for meeting these needs?</i>
30 Circles Activity ¹³ 20 minutes	<i>Today we are going to start the creative thinking process that will help us move forward in discovering even more new ways to meet the needs of our churches and communities.</i> In this activity, participants will each get a handout with 30 blank circles on it. The goal is to draw something different in each of the 30 circles in 3 minutes. Drawings can go outside the circles but should utilize the circle shape. (For example, students could draw a sun with rays coming off the outside of the circle.) Don’t give students too many ideas, but you may demonstrate 1-2 circles by drawing things like a soccer ball or bicycle wheel to get students thinking. It is

¹³ Kelley, Tom and David Kelley. “Jump-Start an Ideation Session.” *Creative Confidence:*

Unleashing the Creative Potential Within Us All. New York: Crown Business, 2013, pp. 219-221.

	<p>best if the instructor does this activity along with students, generating his/her own set of 30 circle drawings.</p> <p>After 3 minutes of drawing time, have students stop drawing and get in groups of 4 to share their drawings.</p> <p>When students have shared as a group, facilitate a whole group discussion about the following questions: What was challenging about this activity? What strategies did you use to think of ways to fill in your circles? What did you notice when you shared your ideas with your group?</p> <p>Conclude with the following summary: <i>When we all go back to our own villages to conduct our ministries, we will each encounter different needs and different resources. We have seen this in our asset mapping and needs ranking activities. No two people in this room will face the same challenges, and no person in this room has all of the answers. Just like in the 30 Circles activity, we will all need to come up with our own way of understanding and meeting needs.</i></p>
<p>Facing Challenges Whole Group Discussion 10 minutes</p>	<p><i>We've already discussed ways we can use local assets to meet local needs. However, in some circumstances, there are not currently enough locally available resources to meet our needs.</i> Facilitate a short whole group discussion about the following questions: Are there weaknesses in your community that can only be strengthened by something new-- new assets, ideas, or practices? How are these needs currently being met? How could we improve in meeting these needs?</p> <p><i>Just like in the 30 Circle activity, we will all face problems we need to try to solve in many different ways. In some circumstances, there will be many feasible answers to the same problem, and in other circumstances, we will struggle to come up with even one way to solve our problem. Regardless of the circumstance, the challenge and assets available will be unique to your community. Therefore, the solution must be creative and unique as well. No one is better equipped to understand and find solutions to these problems than you and the community members experiencing the problems themselves.</i></p>
<p>The Secret in the Box¹⁴ 15 minutes</p>	<p>Ask three students to volunteer to participate in a demonstration. Assign each student a role. The first student will play the role of a volunteer from the United States, a short-term missionary who is a businessperson at home. The second</p>

¹⁴ “Who Knows Best?” *Discipling for Development Foundations Workshop*. The Navigators, 2013, pp. 28-29.

	<p>student's role is a government community development worker from Kampala. The third student is an active community member, someone who attends the local village church.</p> <p>Bring the first student to the front of the class and introduce her/him as indicated above and let him/her shake the closed box and try to guess what is in it. List responses on newsprint.</p> <p>Now bring the second student, introduce her/him as indicated above, and place a blindfold on him/her. Open the box and allow the student to attempt to identify the items by touching them. List responses on newsprint.</p> <p>Finally, bring the third person and introduce him/her as indicated above. No blindfold. Open the box. Ask this person to identify all the objects and to describe them with as much detail as possible. List responses on newsprint.</p> <p>Facilitate a whole group discussion: Who was able to describe the contents of the box most accurately?</p> <p><i>Let's think of the items in the box as aspects of life within a community: resources, history, social patterns, problems, needs, achievements, etc. There are many different groups who want to help improve life in rural communities. Some groups know only a little about life in the community. Others know a lot. Let's talk about these three groups represented in our demonstration.</i></p> <p><i>How was the first student like the short-term volunteers we host?</i></p> <p><i>How was the second student like the government representatives we work with?</i></p> <p><i>How was the third student like our community members themselves?</i></p> <p><i>Summarize: The members of a community know more about their problems than outsiders do. The problem is that insiders often don't realize what they know (they take it for granted or don't see its value). Because community members know the most about the community, they are the best equipped to find or create sustainable solutions to the problems the community faces.</i></p>
<p>Concluding Brainstorm- Finding Solutions 10 min</p>	<p><i>Think about a challenge in your community that you are unsure of how to face. It could be one you discussed with your group in the last session, or it could be something different. Share this challenge with a partner.</i></p> <p>Follow the Think-Pair-Share format to discuss the following question: How might we start the process of finding solutions to a difficult problem in our community?</p> <p>Tell students to think about the activities we have done today as well as the components of resilience, focusing on ways to face problems with resilience. (For example, use self-regulation and adaptability rather than asking for outside funding.)</p> <p>If students are having a hard time thinking of ways to start problem solving, you</p>

could provide a few suggestions:

- Starting a community problem-solving committee
- Asking a mentor for ideas
- Inviting representatives from another community that has overcome this problem to come share how they did it with your church

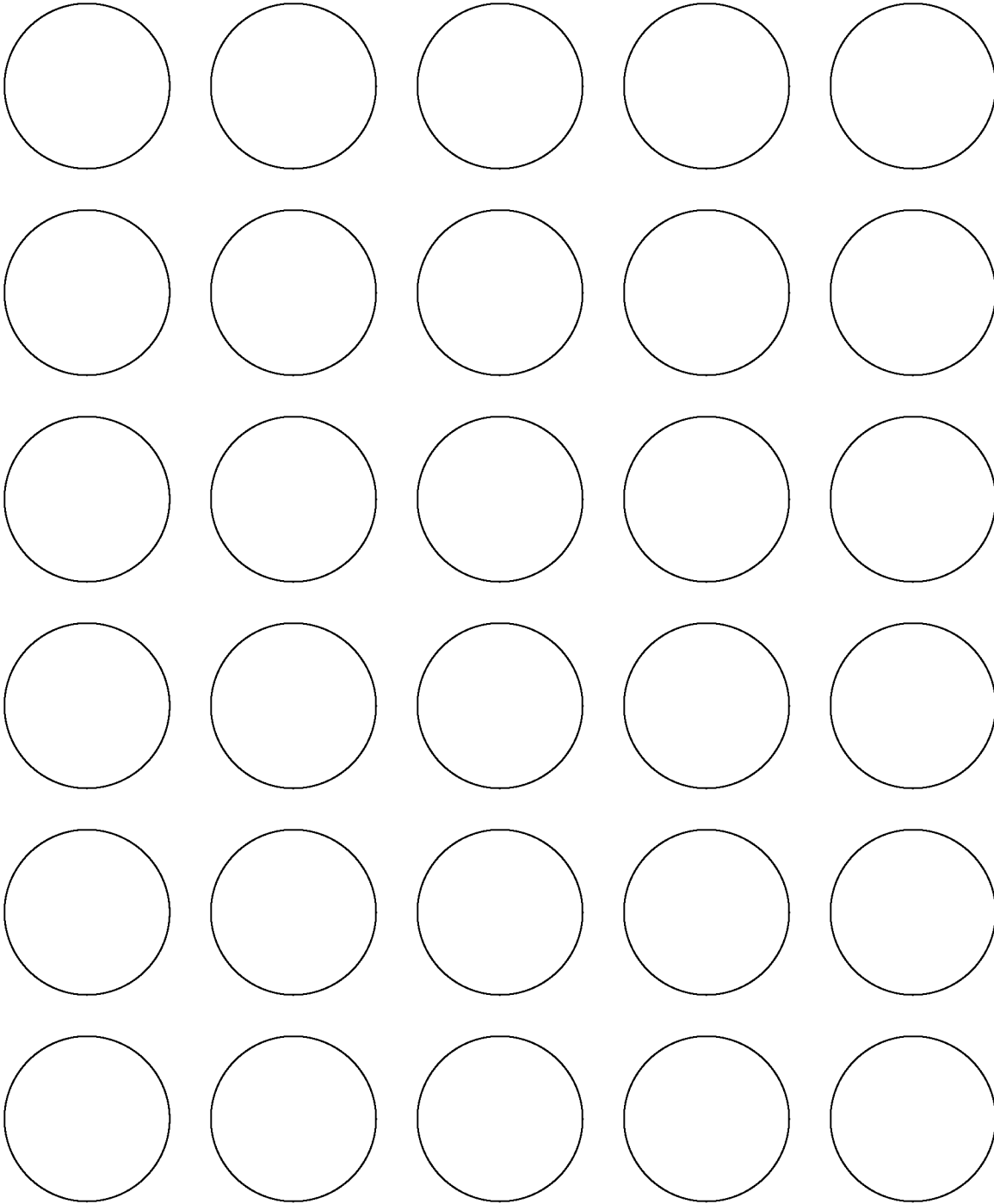
As students share their ideas, create a class mind map of their ideas. Write “Finding Solutions” in the center of a piece of newsprint. Then, draw lines branching from the center and write their ideas around the page.

Wrap-up the lesson: *Building resilience requires us to be aware, diversify, integrate, self-regulate, and adapt.* Revisit the Components of Resilience handout. Discuss: *What are things we discussed today that can help us build resilience?* (Encourage students to add ideas to their Ways to Build column.)

Today, we built our capacities in several of these areas by realizing that the best solutions to our problems are within our own communities. We can solve our problems when we cooperate and collaborate, respond locally, and adjust to problems by using our own resources creatively.

Note: The next lesson is designed to utilize guest speakers who are local experts in income generation. The instructor will need to arrange for these guest speakers ahead of time.

*30 Circles Activity Handout*¹⁵



¹⁵ Kelley, Tom and David Kelley. “Jump-Start an Ideation Session.” *Creative Confidence: Unleashing the Creative Potential Within Us All*. New York: Crown Business, 2013, pp. 221.

Lesson #8: Income Generation (This lesson requires guest speakers, preferably 4, which must be arranged by the instructor ahead of time.)

<p>Central Question: What are local pastors doing to help meet the financial needs of their families, churches, and congregations? What can we do to do the same?</p>	
<p>Background for Instructors: Students are building a toolkit for independent holistic ministry by learning about different components of resilience. As recognized in the previous lesson, sometimes the needs communities face cannot be met with local assets that are currently available. At the same time, as leaders in our communities, we need to take ownership of this problem and think creatively to meet our needs. In this lesson, students will discover ways other pastors and local leaders have creatively met the financial needs of their families and congregations. By engaging with other local leaders who are engaged in income-generating projects, students will see that this type of success is truly accessible to them. It is my hope that this lesson will inspire students to pursue their own ideas for generating income and help them build relationships with other holistic ministers who are experiencing success in this regard.</p>	
<p>Lesson Materials: Guest Speakers Student notes handout (one copy for each student)</p>	
<p>Lesson Activities: Introduction of Guest Speakers Guest Speaker Rotations Concluding Statements</p>	
<p>Introduction of Guest Speakers 10 minutes</p>	<p><i>In the last session, we discussed creative ways to solve local problems, but we also recognized that there are some problems we are currently unsure of how to solve. As a larger organization, we are fortunate to have a network of pastors facing similar challenges, and many of these pastors are excited about sharing their ideas with students who are rising to leadership. Today, we will have an opportunity to hear from four of these exemplars. These community leaders have taken strides to learn ways to manage and generate income to sustain their own churches and benefit their community as an extension.</i></p> <p><i>First, each speaker will introduce himself and briefly share what they are doing to generate or effectively manage money. Then, we will have an opportunity to ask each guest questions in small groups.</i></p> <p>Pass out the student handouts and ask each guest to give a brief (2 minute or less) introduction of their finance management or income generation strategy. Students should take notes about speakers’ projects and try to think of at least one follow-up question to ask each one of them.</p> <p>Next, split students into the same number of groups as you have speakers. Have the speakers move to different spots in the room, and then send one small group to each speaker.</p>
<p>Guest Speaker Rotations 10 minutes</p>	<p>When small groups are with the guest speakers, they will have a chance to ask the guests the questions they have written on their handouts.</p> <p>You should prep the guest speakers with some topics to discuss further, in case</p>

<p>each, 40 minutes total</p>	<p>the groups run out of questions for them. Some things guest speakers could elaborate more about are: How do you manage your time between ministry and your income-generating project? How has your congregation reacted to you adding income-generating activities to your ministry? What challenges have you faced throughout the process of starting income-generating projects? How have you overcome these challenges?</p> <p>Every 8 minutes, announce a 2-minute warning, and every 10 minutes have small groups rotate to a different guest speaker, until all small groups have met with all guests.</p>
<p>Concluding Summary 10 min</p>	<p>Are there any questions students still have that they did not get to ask? If time allows, they could ask these questions now.</p> <p>Thank the guest speakers for attending this class session and meeting with the small groups. If the guests are willing to stay after class, encourage students to follow-up with them to build mentorship relationships or get contact information in case these guests could be helpful to them in the future. This is an opportunity to build a layer of integration between students and established leaders.</p> <p>In a lightning round, have students share one take-away they gained from this experience. What did students learn today? How will these conversations impact their future ministry?</p>
<p>Digging Deeper</p>	<p>A business proposal is included in Appendix C for students who are interested in starting an income-generating project in their own churches. This proposal outlines ideas for a Mobile Money stand run by church staff to supplement church income. It has been written for use in a Ugandan church, and the idea can be adapted for use in any local church that finds it useful. If pastors are interested in starting a business but do not think Mobile Money is the approach for them, they could use the document included as an example for outlining their own business proposal.</p>

Suggested Guest Speakers:

Michael- Community Managed Micro Finance

Micah- Community Farming

Pastor Anthony- Congregation training center, tailoring project

Pastor Gideon- Community Farming

Timothy- Managing money, finding ideas for income generation

Air Save Uganda Staff- Mobile Savings

Local Mobile Money stand operator

Manager or owner of any local small businesses

Income Generation Guest Speaker Handout

<p>Name of guest:</p> <p>How is this guest generating income?</p> <p>How did they get started?</p> <p>A question I have for this guest is:</p>	<p>Name of guest:</p> <p>How is this guest generating income?</p> <p>How did they get started?</p> <p>A question I have for this guest is:</p>
<p>Name of guest:</p> <p>How is this guest generating income?</p> <p>How did they get started?</p> <p>A question I have for this guest is:</p>	<p>Name of guest:</p> <p>How is this guest generating income?</p> <p>How did they get started?</p> <p>A question I have for this guest is:</p>

Lesson #9: Teaching Others

Central Question: What will we do with all this information?	
Background for Instructors: This curriculum has been designed to help students discover and begin to embrace a new perspective of ministry. Students have been challenged to see their role as holistic ministers rather than sticking strictly to spiritual matters. Resilience building has been introduced as one way students could start pursuing more holistic ministry functions, and income generation is a practical step complementing both resilience and holism in ministry. Ministry is already a big job, and adding a new paradigm to the mix can make it seem even more overwhelming. In this lesson and the following one, students will explore strategies they can use to pass on the information they have learned so that they can build support for the ideas of holistic ministry and resilience building in their communities. The goal of this curriculum is not to overburden pastors-in-training but to equip them to initiate ministries that support themselves and delegate in situations where the work is too much for one person to handle. By teaching students to teach others the same material presented in these lessons, instructors can provide hope and encouragement that holistic ministry is a collaborative effort and does not need to be shouldered by pastors alone.	
Lesson Materials: Visuals that can help students recall previous lessons Lesson Topics List (one to display) Student <i>Components of Resilience</i> Handouts River Water Illustration (one enlarged copy to display or several copies for students to take) Newsprint for 2 class charts Student Bibles Bible Study Handouts (1 copy to give to each group)	
Lesson Activities: Review Session Illustration and Discussion: Why should we pass this information along? Brainstorm: How can we pass this information along? Closing Bible Study	
Review Session 15 minutes	<p><i>Before we move forward, let's take some time to remember where we've been.</i> Facilitate a large group discussion about the big "take-aways" from the lessons covered so far. Having visuals from each lesson on display will help students remember the lessons and the concepts they have taken away from them. (There is a large-print list of the lesson topics included at the end of this lesson plan that could be displayed to help students remember what topics have been covered so far.)</p> <p>Session 1- Setting the Stage- Kingdom Vision- Small group sketches Session 2- Ministering Holistically- What needs does God care about? Session 3- A Church of Influencers- River Crossing props Session 4- Asset Mapping- Asset Maps Session 5- Resilient Churches- Resilience Wheel, Components of Resilience Handout (if students haven't had a chance to completely fill out the "Ways to Build" section, this may be a good time to brainstorm ideas to add in that column) Session 6- Utilizing our Awareness- Three-Year-Old child, Ranking our Needs</p>

	<p>and Mitigating Risks Session 7- Building Ownership- 30 circles, Secret in the Box Session 8- Income Generation- guest speakers</p>
<p>Illustration and Discussion: Why should we pass this information along? 15 minutes</p>	<p><i>All of this information is great, and these new ways of thinking will help us create ministries that address holistic needs in our communities. In this way, our churches will become centers of community transformation. However, knowing and practicing these things on our own is not enough. We need to get our churches and communities involved in building resilience and holistic development.</i></p> <p>Briefly discuss the question: Why might it be important to get the entire community involved in this type of work?</p> <p>Show students the River Water illustration. Read the following narration and facilitate a whole-group discussion at the end: <i>Through Asset Mapping and Needs Ranking, Pastor George realized that it would be important to take better care of the local river, which serves as his community's water source. He recognized that having a river in their community was a great asset and that there were many needs that could be met by clean water, including improved health for his children. As a result, he decided to build a latrine for his family so that their waste would not pollute the river. Pastor George and his family worked hard to take care of the assets they had, and they adapted their lifestyles to cultivate their resources.</i> <i>Every day, Pastor George encouraged his family to drink enough water, but as he went to the river more often to drink from it himself, he started to notice that other members of his community had not made changes like he did to care for the river. The illustration you are now looking at is the scene Pastor George faced each time he went to the river to draw water.</i></p> <p>Facilitate a whole group discussion about the following questions: Considering the picture we are looking at, do you think Pastor George and his family will enjoy improved health as a result of their decision to build a latrine and drink more water? What could Pastor George do to ensure that his family and the other families in his community do begin to enjoy improved health and cleaner water?</p>
<p>Brainstorm: How can we pass this information along? 15 minutes</p>	<p><i>We have learned a lot throughout this course, but we cannot build resilient communities on our own, and simply knowing new information will not make our ministries more holistic. We need to actually make a plan and a commitment for how we will implement what we have learned to lead transformational work in our communities.</i></p> <p>Create two class charts to document brainstorms of the following questions. Title the first chart "Things we need." What are some things you think you will need in order to implement the things we have discussed in your community?</p> <p>Some things that may go on this chart include:</p>

	<p>-A community committee to help support the work</p> <p>-Mentors to help us learn about specific ways to build resilience (ex: a relationship with someone who has an income-generating project in their church)</p> <p>-Additional guidance about ____ (if students are asking for additional training, be sure to get as specific as you can with them—what exactly do they need to know more about?)</p> <p>Title the second chart “Things we will do.” What are some things you will need to do in order to make progress towards building a holistic ministry and a resilient community?</p> <p>Some things that may go on this chart include:</p> <ul style="list-style-type: none"> -Start a committee in our church -Create an Asset Map of our community -Take a survey and rank the needs in our community -Maintain connections with other pastors pursuing the same work -Include more practical living topics in my sermons, showing that God cares for all of my congregation’s needs, not just the spiritual ones. <p>Many of the things on this chart should connect to things on the last chart. Students should be encouraged not to stop at a need but to push themselves to think of something they can do to meet that need. If there is anything that can be done at the Bible School to help students meet their needs, this support could be offered during this session or the next one.</p>
<p>Closing Jigsaw Bible Study¹⁶ 15 minutes</p>	<p><i>To guide our next steps, let’s examine some things Jesus needed and did to carry out His holistic ministry.</i></p> <p>Split the class into 4 groups. Using the handouts included, each group will read a set of passages and answer a question as it relates to each passage. After the groups have had time to read their passages and discuss their questions, they will each share what they have found with the whole group.</p> <p>After each group has shared their thoughts, facilitate a whole group discussion about the question: What could we learn from Jesus as we try to implement new teachings into our ministry and community life?</p> <p><i>Closing Summary: Jesus’ ministry was hands-on, inclusive, and holistic. He cared about every aspect of life and participated in all of life with His followers. His ministry was not limited to formal sermons but included things like meals, storytelling, and problem solving. If we want to be pastors that follow in His footsteps, we need to step into areas of ministry that we may not be used to, relating to every element of life in our community and working with people to</i></p>

¹⁶ “The Discipling for Development Process.” *Discipling for Development Foundations*

Workshop. The Navigators, 2013, pp. 74-76.

	<p><i>bring salt and light where there is currently hopelessness. In the next session, we will continue to develop our plans for teaching our communities the information we have learned together here.</i></p>
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Lesson Topics List

Session 1- Setting the Stage- Kingdom Vision-
Small Group Sketches

Session 2- Ministering Holistically- What Needs
Does God Care About?

Session 3- A Church of Influencers- River Crossing

Session 4- Asset Mapping- Asset Maps

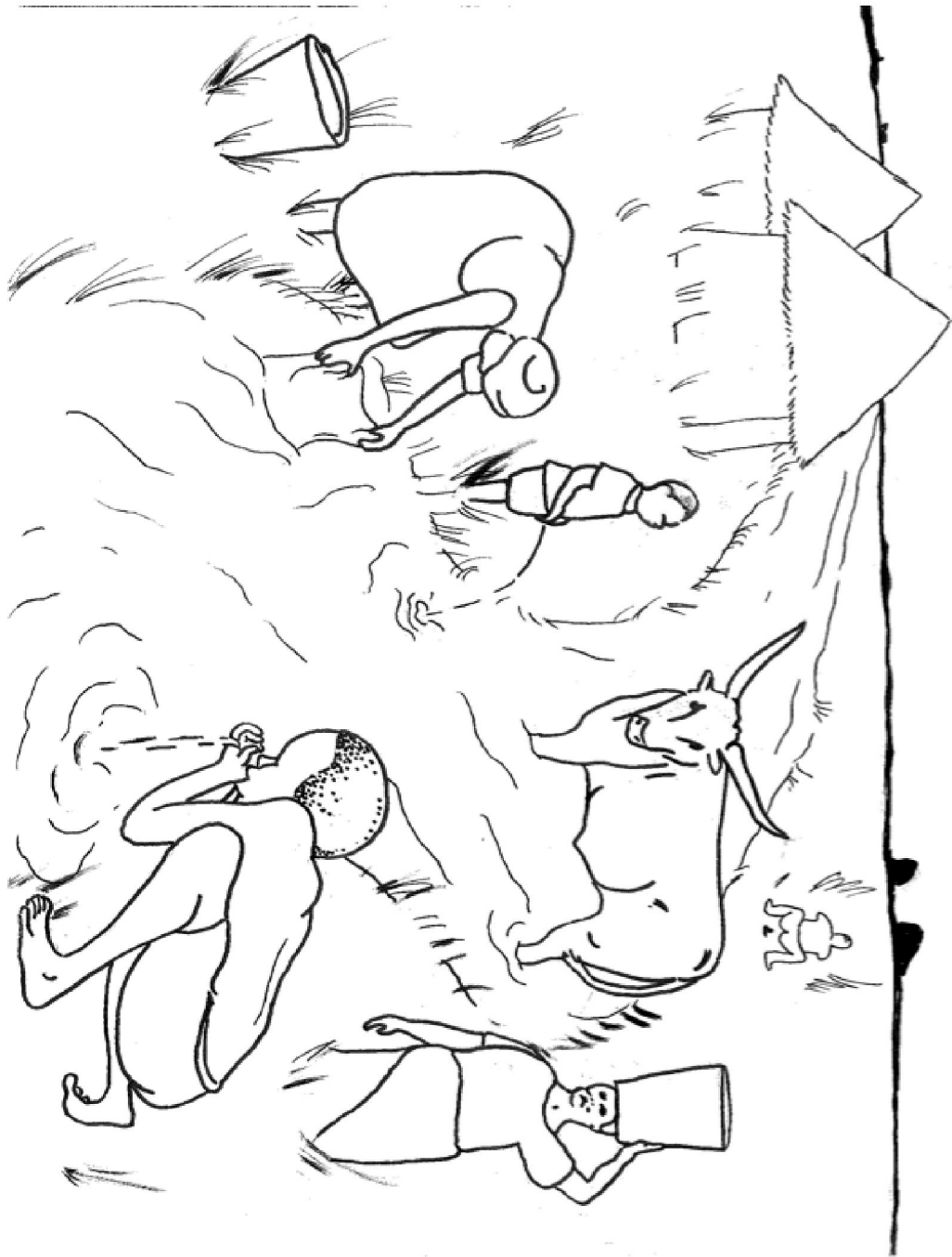
Session 5- Resilient Churches- Resilience Wheel,
Components of Resilience Handout

Session 6- Utilizing our Awareness- Three-Year-Old
child, Ranking our Needs and Mitigating Risks

Session 7- Building Ownership- 30 Circles, Secret in
the Box

Session 8- Income Generation- Guest Speakers

*River Water Illustration*¹⁷



¹⁷ *River Water*. “Whole-life Discipleship.” Sketch, *Discipling for Development Foundations Workshop*. The Navigators, 2013, pp. 52. Recreated by Tyler Hagebusch for this curriculum.

Group 1

Read the following passages. Use the Scriptures to help you answer the question,
What did Jesus do with the Disciples?

Matthew 20:28

Mark 14:12-26

Luke 8:1-2

John 13:5

Group 2

Read the following passages. Use the Scriptures to help you answer the question,
How did Jesus convey a vision to His disciples?

Matthew 4:19

Matthew 5:13-14

Matthew 10:40

Matthew 16:18

Matthew 28:10

Mark 3:14

John 15:15

Group 3

Read the following passages. Use the Scriptures to help you answer the question,
How did Jesus train and develop His disciples?

Mark 6:7-13, 30-43

Mark 9:14-29

Group 4

Read the following passages. Use the Scriptures to help you answer the question,
What did Jesus tell the disciples to do?

Matthew 28:18-20

John 15:16

John 20:21

Acts 1:8

Acts 2:46-47

Acts 6:7

Bible Study Notes for Instructors

What did Jesus do with the Disciples?

Matthew 20:28

Mark 14:12-26

Luke 8:1-2

John 13:5

Jesus did everything with His disciples. They were his community, and He did all of life with them, eating, traveling, and teaching them the way to minister as a servant leader.

What did Jesus do to impart a vision to His disciples?

Matthew 4:19

Matthew 5:13-14

Matthew 10:40

Matthew 16:18

Matthew 28:10

Mark 3:14

John 15:15

Jesus called them each specifically and demonstrated for them a vision for the mission they were going to be a part of. He described the power of ministering for God and made it clear to His disciples that He expected great things from them.

How did Jesus train and develop His disciples?

Mark 6:7-13, 30-43

Mark 9:14-29

He modeled what it was like to be a servant of God and called them to follow in His footsteps, living in faith as He did.

What did Jesus tell the disciples to do?

Matthew 28:18-20

John 15:16

John 20:21

Acts 1:8

Acts 2:46-47

Acts 6:7

He gave them authority and the Holy Spirit as servants of God and called them to make disciples themselves. He told them to go in peace and to bear fruit in their ministry.

Lesson #10: Wrap it up, Pass it on!

Central Question: How will we move forward?	
Background for Instructors: This curriculum has been designed to help students discover and begin to embrace a new perspective of ministry. Students have been challenged to see their role as holistic ministers rather than sticking strictly to spiritual matters. Resilience building has been introduced as one way students could start pursuing more holistic ministry functions, and income generation is a practical step complementing both resilience and holism in ministry. Ministry is already a big job, and adding a new paradigm to the mix can make it seem even more overwhelming. In this lesson, like the previous one, students will explore strategies they can use to pass on the information they have learned so that they can build support for the ideas of holistic ministry and resilience building in their communities. The goal of this curriculum is not to overburden pastors-in-training but to equip them to initiate ministries that support themselves and delegate in situations where the work is too much for one person to handle.	
Lesson Materials: Lesson Topics List (Included in Lesson 9) Class Charts from Lesson 9 (“What we need,” “What we will do”) Student Bibles Small Group Discussion handout (one copy for each group of four students) Large rubber band	
Lesson Activities: Opening Discussion Bible Study: Working Together Small Group Discussion: Forming a Committee and Delegating Closing Reflection	
Opening Discussion 10 minutes	Revisit the Lesson Topics List from the review session in Lesson 9. <i>Are there any lingering questions or new thoughts about any of these topics? Are there any ideas we should add to our Ways to Build column on the Components of Resilience handout?</i> <i>In Lesson 9, we discussed what we need and what we will do to share what we have learned with our communities. (Display charts) We also talked about Jesus’ ministry and what He did to train and impart a vision in His disciples. After reflecting more on these ideas, is there anything you would like to add to the charts we created in the last session? (If there were things on the “What we need” chart that you have been able to secure support for, this is a good time to share this information.)</i>
Bible Study: Working Together ¹⁸	Have students take turns reading aloud Nehemiah 2:17-3:32. Facilitate a whole group conversation about the following questions:

¹⁸ Njoroge, Francis, et al. “Working Together.” *UMOJA: Transforming Communities Facilitator Guide*. Edited by Rebecca Dennis, Tearfund, 2009, pp. 135.

20 minutes	<p>What is happening in this passage? Who is involved in the work happening in this passage? Do you think the number of people involved helped the walls be built quicker or slower?</p> <p>Facilitate two rounds of think-pair-share format discussion about the following questions:</p> <p>1) Who is already involved in your ministry? Who in your community might be interested in working towards building resilience?</p> <p>2) What would be the benefits of getting more people involved in resilience building in your community? What would be the challenges of involving more people in this work?</p> <p>Summary Statement: <i>When more people were involved in rebuilding the walls of Jerusalem, the work was done quickly and efficiently. There were probably leaders who needed to coordinate the work and delegate so that the right people were doing the right work in the right place at the right time. This is a big job, and as leaders of resilience building, it is our job! We need to recognize the strengths and assets in our communities and mobilize a variety of people to work together in different ways to accomplish the same goals.</i></p>
Small Group Discussion: Forming a Committee and Delegating 20 minutes	<p>Explain that students will be divided into groups of four. In these groups, they need to assign roles and answer some questions together. The roles are Question Asker, Voice Monitor, Scribe, and Timekeeper.</p> <p>The Question Asker will read the questions on the handout aloud to their group, the Voice Monitor will ensure that everyone has a chance to share their opinion for each question, the Scribe will write down group answers, and the Timekeeper must ensure that the group answers all the questions in the allocated time.</p> <p>Give each group a Small Group Discussion handout (included) and tell them they have exactly 10 minutes to answer all the questions.</p> <p>After 10 minutes, debrief the activity. Facilitate a whole-group reflection. How did it go? What were some insights you gained as a group? What was challenging about this activity?</p> <p>Summary Statement: <i>While the answers to the questions you just discussed in groups are valuable, the added challenge of assigning roles and a time limit is meant to help us see the value of delegation and the importance of each person fulfilling their role when there are constraints, such as a time limit. In addition to facing time constraints in our real ministries, we will also face challenges such as limited resources, conflicting ideas within our teams, and uncertainty about what the best decisions are for our community. When we have a team with varying strengths and clear roles, a team that demonstrates integration and self-regulation, these challenges become easier to overcome.</i></p>
Closing	Read Romans 12:1-2 aloud. <i>In this course, we have learned that God calls us to</i>

<p>Reflection 10 minutes</p>	<p><i>transform ourselves and work for transformation in our communities. God cares about all kinds of needs and has given us so many resources to meet our needs. One of those resources is this class and the people in it. We have built our own community of holistic ministers, and we have a shared vision for building resilience in our communities. The work cannot stop here, and a few hours of teaching and learning does not overcome the patterns we have learned throughout our whole lives.</i></p> <p><i>Just like this rubber band, we all have a tendency to “snap back” into our old ways. (Demonstrate stretching and releasing the rubber band.)¹⁹ However, if we are committed to the transformation God has called us and our communities to, we must remain committed to continual learning and growing. We must be willing to continually stretch ourselves and grow. We have learned many tools here to keep us moving in the right direction, but the greatest tool of transformation we can offer to one another is ourselves and the commitments we have made in relationship together to work for holistic transformation.</i></p> <p><i>In a lightning round, let’s each share a commitment we are willing to make to one another. What is one small thing you are committed to doing in order to ensure that your ministry is holistic? What is the first step you will take towards building resilience in your community?</i></p>
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¹⁹ “Concluding Demonstration: Transforming the Mind.” *Discipling for Development*

Foundations Workshop. The Navigators, 2013, pp. 70.

Small Group Discussion Handout

Roles:

Question Asker: _____ Voice Monitor: _____

Scribe: _____ Timekeeper: _____

How might you select community members to be a part of your resilience building team?

How will you lead your team to decide what needs to be done, and in what order to do these things?

How will you assign roles within your resilience building team?

What will you do to track progress throughout your community?

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Appendix B: Energizers

Pop

This is a counting game. There are many variations, and it can be changed each time it is played to heighten interest. To start the game, all participants stand in a circle. Then, going clockwise around the circle, participants count one number at a time. Whenever it is time to say a number with a 7 in it (ex: 7, 17, 27...) or a multiple of 7 (ex: 7, 14, 21...), the person who is meant to say the number must say “pop” instead. The next person says the number that comes after the 7. If anyone accidentally says a 7 or the next person loses track, they are eliminated from the game. When playing this game with 7s becomes too easy, switch numbers to add a level of challenge.

Using Your Resources²⁰

This activity pairs well with the Asset Mapping activities in Lesson #4. Students should be aware of and utilize the assets available to them! This activity also requires collaboration with a group of other students.

To facilitate this activity, ask students to form two lines with an equal number of people in each line. Explain they are going to use anything they have on them to make their line the longest possible line (shoe laces, belts, shirts etc.). Each person must be in contact with another person either by means of a part of the body or an article of clothing. The team that wins is the one that forms the longest line.

To wrap-up this activity, you might discuss the following questions as a whole group:

1. To what lengths were people prepared to go to make the line as long as possible?

²⁰ Njoroge, Francis, et al. “Step 1- Energiser- Making the Longest Line.” *UMOJA: Transforming Communities Facilitator Guide*. Edited by Rebecca Dennis, Tearfund, 2009, pp. 39.

2. What were the barriers to people sharing what they had?
3. What does this exercise teach us about using our own resources?

Learning points to highlight:

- It is amazing to see what we can achieve by only using what we have.
- Sometimes challenging situations produce natural leaders.
- Once people have a clear vision of what is needed they become motivated and energized.
- Challenging situations can produce creativity.
- For some people this exercise may be uncomfortable, and sometimes offering up our resources for the common good can be challenging and uncomfortable too.

The Floating Stick

This is a teambuilding activity. It would pair well with the “Forming a Committee” discussion in Lesson #10. For this activity, you will need a long, light, round rod or stick, one for each group of eight students. Participants need to line up on either side of the stick, four people on each side. Then, using only the top sides of their fingers, the team needs to raise the stick so that it is above all of their heads. This activity requires communication and collaboration. Groups should get creative, trying to raise the stick quickly or slowly. Some teams even decide to crouch down so they have less distance to lift the stick.

This/That

This is a good activity to practice careful listening. To begin, all participants need to stand, and one leader should be selected. The leader goes to the front of the space, where everyone can see them. Then, similar to “Simon Says,” the leader will do actions and direct the class to follow their lead. If the caller says, “do this,” everyone must do what he/she says. However, if the caller

says, “do that,” they will do an action, but the class should not follow. Anyone who does an action on a “do that” call is eliminated from the game.

Catch My Clap

This activity follows a similar structure to This/That. All participants should stand so they can see one student leader. The leader will clap their hands, and everyone should try to clap at the exact same time as him/her. The goal is for the whole class to clap in unison. The leader may suddenly stop or change beats to catch people who are not watching carefully. Anyone who claps out of turn is eliminated from the game.

Appendix C: Business Proposal

Executive Summary

Uganda Christian Mission²¹ is a church planting organization located in Kampala, Uganda. Over the last thirty years, it has planted over three hundred churches, but in recent years it has been met with financial struggles. As Bornstein and Davis comment, “When an organization is effective, people naturally ask whether it is sustainable. Typically, the answer hinges on its ability to raise funds to keep going year after year” (69). In order to continue ministering effectively and sustainably across Uganda, UCM needs to adopt a new strategy for fundraising. Mobile Money stands are a flexible, scalable enterprise that would complement the mission of UCM while at the same time offering a source of income for the organization.

Background

“A pastor called me yesterday. He is a pastor, at a big church, and he refused to pay school fees [for his child]. He says the administration has to pay the school fees [because] he is a lead pastor. For the sake of the child, I had to pay. When the child is sick, he calls me, and says, ‘I am going to send you the bill.’” Timothy²², administrator at Uganda Christian Mission (UCM) reports receiving many calls like this on a daily basis (7/13/17). These calls come from graduates of UCM’s pastoral training program, Mukama Mulungi²³, which has planted over three hundred churches in its thirty-year lifespan. According to Pastor Ronald, UCM director, the mission of

²¹ The name of this organization has been changed to protect privacy.

²² Names of some people have been changed throughout this paper to protect privacy. Any individual introduced with a first name only has been given a pseudonym.

²³ Mukama Mulungi a pseudonym that translates to “God is Good.” It is a common phrase in the local language, Luganda.

Mukama Mulungi is threefold: to plant churches, spread education, and get involved in transforming local mindset by shifting church members out of a poverty-driven mentality.

Unfortunately, calls like the ones Timothy reports receiving demonstrate that the organization is participating in, and in some cases even perpetuating, a cycle of dependency.

This cycle of dependency starts with pastors, graduates of Mukama Mulungi, who turn to UCM regularly for financial support, both in regards to personal and church matters. As church members witness this pattern, they begin participating in the same behavior, asking pastors, who then ask UCM, for financial support. According to Timothy, this pattern has existed since the beginning of the organization. He comments that under UCM's previous leaders, "People could come and tell him, 'Papa,' and he pays them. But now the ministry is big...Churches are many and those who start the churches, they start the schools and they come, saying, 'administration, we need money.' When dealing with some, the pressure is too much, they are chasing me out, they call me in the middle of the night, saying, 'administrator, we need your money'" (7/13/17).

The current trend of dependency amongst churches planted by Mukama Mulungi alumni and their parishioners is simply not sustainable. As Lynch and Walls point out, "If you are going to change the world, your enterprise must rise to a level of impact. It takes money to grow" (80). In response to the current cycle of dependency and clear financial need among churches, UCM needs to find ways to empower their church plants to survive and thrive independently without feeling the constant funding concerns they currently face. One way UCM could begin to break this cycle of dependency is to start income-generating enterprises within each church that they plant. This would empower pastors and their congregations by ensuring they have a reliable source of income, building independence and financial freedom.

The income-generating enterprise I am proposing is an MTN/Airtel Mobile Money stand to be owned and operated within UCM churches. These churches already use MTN and Airtel Mobile Money services to transfer money and pay bills, and with each transaction they make, they are paying service fees to transfer via local Mobile Money stands. However, if churches were to incorporate this enterprise and service into their church operations, they would be the entity collecting the commissions each time they use the services. These Mobile Money stands would also serve the church's congregation and local community, directing the transaction fees these people are currently paying to the church rather than to other vendors.

Products

Mobile Money is a versatile product, opening the doors for customers to use their money with flexibility and freedom. Ssetimba outlines the six primary services offered by Mobile Money: person to person transfers, merchant payments, tax payments, bulk payments (wages, major purchases), microloans and savings, and mobile banking (6). Not only does a Mobile Money stand offer access to these financial services, it also offers customers airtime, the currency required to keep one's cell phone in service. A Mobile Money stand is the hub of mobile activity, providing customers access to communication and financial services.

The Mobile Money stands I am proposing will offer Mobile Money services through MTN and Airtel service providers. These service providers have been chosen based on the fact that, according to Timothy, these are the most common cell phone service providers in communities served by UCM. In addition, Timothy shared that these service providers are currently used by UCM and many of its churches, making the services readily usable by the organization (3/4/18). A Mobile Money stand offering access to both of these service providers will increase the number of potential customers and conveniently serve a variety of purposes.

Operations

The hours of operation for the stand will depend on the availability of staffing as well as the demand of customers. If a church wishes to incorporate Mobile Money as an option for tithes and offerings, they may need to consider opening the stand before or after church services on Sundays to accommodate this market. Hours of operation should be as consistent as possible and seek to meet the needs of consumers, matching the times when most people are seeking to purchase Mobile Money. These hours may or may not match current working hours of the church staff, which will need to be considered in the staffing decisions as well.

A Mobile Money stand requires very little space and could easily be housed within the same space current church operations are held within. At UCM's headquarters, which would pilot this enterprise, there is already a snack stand and an administrator's office open during regular work hours. Both of these spaces are located in popular areas on the campus, making them ideal locations for the Mobile Money stand. Either of these places would make a suitable location for the Mobile Money stand, and as long as hours and location are communicated, these options could be used interchangeably to best meet consumer and staffing needs.

Market

The market for Mobile Money services is strong and continues to grow throughout Uganda. According to Ssettimba, over 64% of Ugandans used Mobile Money services for the money saving function alone in 2016 (14). He argues that person-to-person transactions are an even more popular use of Mobile Money (21). Ayemoba contends that the Mobile Money industry is on a strong upward trajectory, increasing 34% in value from 2016 to 2017. This increase was the result of growing access to Mobile Money stands as well as increased acceptance of Mobile Money as a method of financial services.

Both Ssettimba and Ayemoba agree that the lowest rates of Mobile Money usage are amongst rural communities and those experiencing the most severe levels of poverty in Uganda. The churches planted by UCM possess a unique strength in this front, because these communities lagging behind in Mobile Money access and usage are the same communities UCM churches serve. As Lynch and Walls point out, social enterprises possess unique points of leverage and must take advantage of these leverage points (21). UCM has unique access to a population that is currently underserved by Mobile Money. By incorporating Mobile Money into their church planting strategy, UCM could be bringing a previously inaccessible resource to these communities. Ssettimba states, “The ability to execute instantaneous P2P [person-to-person] transfers, compared to the alternatives of transporting money in person or using a bus driver increases one’s purchasing power, implying that they have the capacity to consume immediately- this has a multiplier effect and positively impacts on output” (21). Including Mobile Money stands in churches could bring financial power to the communities served by UCM. This would positively contribute to UCM’s mission of shifting the poverty mindset by giving community members access to a tool that has proven effective in increasing the financial power of Ugandans.

Some of the communities served by UCM already have access to Mobile Money through stands established in neighboring communities. However, with the knowledge that these purchases will be benefitting their church and its congregation, church members are likely to switch to purchasing Mobile Money services from the church-based stands. Once again, UCM would be taking advantage of their unique leverage point. Churches could also open their church tithes and offerings to accepting Mobile Money, making the service even more useful to

congregants and increasing the number of commission-generating transactions made at their Mobile Money stands.

In addition, the churches and overarching organization themselves present a large market. According to Timothy, every UCM church currently utilizes Mobile Money to carry out routine administrative tasks, such as paying bills and salaries (7/13/17). Ssetimba comments:

The adoption of mobile money services has decreased administrative costs for companies. – Many firms... spent significant time and money on the administration and processing of paper bills. Incorporating electronic receipts and reporting has reduced costs and improved speed and accuracy, reducing erroneous charges. (22)

Including Mobile Money as an in-house function at UCM and its churches would build on the savings they are already enjoying by using Mobile Money. In fact, with every Mobile Money transaction made by the organization, it would direct the commission back into its own account rather than paying that fee to another entity.

The market for Mobile Money is firmly established and growing rapidly throughout Uganda. By including Mobile Money services at its churches, UCM would be joining a national movement of financial empowerment. UCM's adoption of Mobile Money stands would increase access to Mobile Money amongst all of its congregations and reduce expenses for the organization as a whole.

Strategy

The primary purpose of incorporating Mobile Money stands into UCM's operations is to create a flow of income for churches, making the ministries more sustainable and independent. UCM has planted over three hundred churches. Of course, a new strategy such as this one could not be implemented at all three hundred churches simultaneously. As Kelley and Kelley point out,

“Sometimes a more gradual change has a higher chance of success than a radical, revolutionary approach” (253). In alignment with this philosophy, I am proposing to start this enterprise at the UCM headquarters as a model income-generating project. Pastors from other churches would be able to see for themselves the ease and utility of such a project and then decide independently if they would like to try this type of enterprise for themselves. This would be an opt-in structure, and as more and more pastors saw the benefits for themselves, more of them would opt-in.

The spread of Mobile Money stands throughout churches would contribute to the secondary goal of the enterprise, which is providing access to these financially empowering services to the rural communities served by many of the churches planted by UCM. Kelley and Kelley comment, “One of the “secret ingredients” in a culture of experimentation is getting your team to defer judgment long enough to let an idea evolve” (139). By creating a pilot enterprise at the central headquarters of UCM, we would create a gradual introduction to a revolutionary change, inviting others to opt-in rather than forcing adoption. This would ease the level of judgment by reducing pressure for implementation and provide an opportunity to prove effectiveness before asking others to risk taking on something new.

After starting the model Mobile Money stand at headquarters and encouraging other pastors to visit, see the impacts, and create one of their own, UCM will have an opportunity to expand their enterprise. Expansion will occur through mentoring other churches as they implement the same strategy. It could also take the form of adding more services to the Mobile Money stand, such as additional service providers for Mobile Money or additional bill pay services. For example, Timothy shared that local electric companies sometimes place Pay Way machines at Mobile Money stands. These Pay Way machines conveniently allow customers to pay their electric bills at Mobile Money stands (3/4/18). The opportunities for expansion through

spreading to more churches and diversifying the services offered make the Mobile Money stand a flexible and scalable investment for UCM. According to Bornstein and Davis, “A field is truly sustainable when its institutions can be readily renewed and improved upon” (70). The endeavor of adding income-generating enterprises like the Mobile Money stand would be a renewal within UCM, one that improves its current operations and opens doors to new pathways in the future.

Management

The Mobile Money stand that I am proposing should maintain regular business hours. However, there will likely not be a constant stream of customers, so it will be best if the stand’s staff can be utilized for other church-related responsibilities in the downtimes to fully utilize the investment in their time. A Mobile Money stand is not difficult to run, but it does require detailed record keeping. For this reason, a team of 2-3 people should be selected and trained in operating the Mobile Money stand. In churches where there is already a person carrying out an administrator or bookkeeping role, these people should be included in the Mobile Money team. These are people who will already be familiar with the necessary recordkeeping for operating a Mobile Money stand. This way, operation of the Mobile Money stand can simply become a side aspect of their job, and the need for hiring additional help will be eliminated. In cases where allocating this responsibility to current personnel is not an option, the church may have to consider hiring someone to take on this role.

At UCM, where the pilot Mobile Money stand will be established, there are many staff members available to take on the management of the stand. For example, there is already a snack stand open during the business hours of UCM. Staff members running this stand should be trained to run the Mobile Money stand as well. In addition, there are already staff members responsible for collecting tithes and offerings at church services. These staff members could also

take on Mobile Money operations if the church chooses to have the stand open during or around service times.

Financial Information

Opening a Mobile Money stand is a low-cost endeavor, and UCM has already laid the groundwork for such an enterprise. According to Timothy, the first step in the process of opening a stand is to have a registered company, which UCM already is. Timothy has also researched the next steps, which are to become registered with MTN and Airtel. This costs \$590 for each company, coming to a total of \$1180 (3/4/17). Because the Mobile Money responsibilities will be added to already existing positions, there is little to consider for personnel funding. In addition, the Mobile Money stand will be set up in already existing church buildings, eliminating the need to purchase or rent space. As other churches decide to opt-in, they will need to examine these expenses to determine if they already have space and personnel to accommodate such an endeavor or if these consideration need to be included in their start-up plans.

The profits of the Mobile Money stand are based on commission. When customers carry out their financial activities at a Mobile Money stand, the stand is given a commission for the sale. Transaction fees and commissions are charged on a sliding scale, whereby the transaction fee and commission are calculated based on a percentage of the transaction total. Because UCM already conducts much of its financial activity via Mobile Money, there is a guarantee that commissions on fairly large transactions will be collected on a regular basis, in addition to any community member purchases that are made at the stand.

Summary

Bornstein and Davis argue, “The bridges that link businesses, social organizations, and government agencies remain narrow and undertraveled” (71). By venturing out on a new path to

generate income internally, UCM could become pioneers on this undertraveled road. Linking the income generating power and financial empowerment of Mobile Money to the church will not only serve to meet the financial needs of UCM's ministries, it will also empower local communities to use their money with more independence and freedom. This will serve UCM's goal of shifting members out of the poverty mindset while at the same time making their goals for church planting and expansion more sustainable. Mobile Money is a low-cost, low overhead business to start and maintain, it is scalable throughout the organization, and its impacts would closely align with the organization's overarching goals. A gradual roll-out through modeling at headquarters will enable pastors to see the benefits of Mobile Money stands in the church and provide mentorship and training for churches that want to join in with the new endeavor.

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