REPORT OF THE WORKSHOP

FOR

NORTHERN NIGERIA CHURCH LEADERS

ON

IGNITING THE NIGERIAN CHURCH

FOR INTEGRAL MISSION

HELD AT KINI COUNTRY GUEST INN, AKWANGA-NASARAWA STATE

FROM March 16 – 20, 2009

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INTRODUCTION

The first key to unlocking the vision of Tearfund is igniting the global church for integral mission. This involves working with and through existing partners, an expanded Micah Network of Christian agencies, churches and theological colleges. The focus is outworking integral mission through the local church.

As the implementation of the Tearfund strategy for Nigeria has commenced, consideration must be given on how this key would be applied in the context of Nigeria. Many church denominations are involved in integral mission in Nigeria but not through the local church. In Nigeria, this is a new concept. There are many other churches especially the Pentecostal churches that are not involved in integral mission. These need to be envisioned for integral mission through the local church. The strategy for meeting these needs involve a series of seminars and workshops to church leaders. CRUDAN and RURCON are the main consultants to carry out the project of igniting the church for Integral Mission.

Consequently a 3-day seminar on Integral Mission was organized by CRUDAN & RURCON for church leaders from the northern Nigeria as part of the project of “Igniting the Nigeria Church for Integral Mission” with support from Micah Network and Tearfund. The workshop had 24 key church leaders in attendance from different Christian denominations. The workshop was held at Kini Guest Inn, Akwanga Nasarawa State from 16th-20th March 2009. The workshop was facilitated by: Mr. Andrew Gwaivangmin and Mr. Daniel Makpu and supported by Mr. Danladi Musa.

The workshop was aimed at exposing participants to Integral Mission and Building Relationship among participants.

TOPICS COVERED:

- Introduction to Tearfund Strategy
- MICAH NETWORK
- Understanding Poverty
- Theology of Integral Mission
- Understanding the local Church
- Leadership in the Church
- The Church and Disaster
- Envisioning the Local Church
- Envisioning Church and Community
- Relationship Building
- Case Studies of Zimbabwe Orphans (ZOE, Zimbabwe)

Action plans were developed by each participant indicating what they would be doing after the workshop.
DAY ONE (1)

Facilitator: Daniel K Makpu

Devotion: By Rev Dr. Pandang Yamsat

The devotion commenced with singing of choruses, which was followed by a word of prayer. The speaker commenced by reading from the book of Hebrews 13:20-22. He appreciated God for the opportunity given to them to attend this workshop. Most times we are struggling in order to make it in life as if we have no hope. Sometimes we need to ask the rich people in our churches whether they have life. Most of us think that having material possession is life. Having life is a wholistic thing which encompasses every abundant need. It is God that gives life abundantly, and it is in this life that we have been called to ignite the church for integral mission. Why do we pursue this life, is it God's will or to satisfy our ego? God's will for us is to know Him. Christians must play their parts to influence, affect and impart the system of the world. It is when we have played our parts to the fullest that we will enjoy heaven. Play your role as Christians and God will see us through, Amen. A word of prayer was said after the exaltation.

1.0 CLIMATE SETTING:

A. Self Introduction
Each participant was asked to introduce himself, using the format below;
- Name:
- Geo-political zone
- Church
(See details of each participant in the Annex attached)

B. Workshop Objectives
- To know ourselves;
- To get expose to CRUDAN, RURCON and TEARFUND
- Introduce participants to Tearfund Nigeria strategy
- Introduce to Igniting the Nigeria church
- Expose participants to CCMP

C. Can Evangelical Blocks
- CCN
- TEKAN
- NEMA/NEF
- PFN
- Theology Institutions.

D. Workshop Expectations (Hopes)
The following are participants’ expectations of the workshop:
- How to be effective and efficient;
- To know what integral mission means;
- How to mobilize believers in sponsoring projects;
- Networking among churches;
- Gain more insight into integral mission;
- To know the strategies to use in mobilizing the church;
- To know more about wholistic development;
To learn something new;
To have more knowledge on the way forward;
How Tearfund will partner with Nigeria churches;
To be trained on how to make the church invest for integral mission;
To learn more about Christian approach to social problems.

E. Workshop Fears
The fears expressed by participants include:
- It may be impossible to achieve all the expectations;
- How will true networking be possible in our Nigeria situation?
- Will I be able to deliver?
- It might be like most seminars without specific objectives;
- Have the knowledge and not be able to apply it;
- Churches ideology on things that are not spiritual;
- Not to misinterpret the word of God;
- How the whole process can be advanced;
- Funds to carry-out the assignment;
- Sustainability of the project.

F. Ground Rules
- Keep to time;
- All phones on vibration;
- Be orderly in talking;
- Respect other peoples’ opinion.

Participants were exposed to CRUDAN’s activities and the relationship between CRUDAN and Tearfund. Copies of handbills on information about CRUDAN were circulated among participants.

2.0 INTRODUCTION TO TEARFUND STRATEGY
(By Danladi Musa, Tearfund UK Nigeria Country Representative)

Tearfund is a Christian international non-governmental relief organization based in the UK.

Tearfund Corporate Vision:

By 2016, we want to see 50 million people released from material and spiritual poverty through a worldwide network of 100,000 local churches

The keys for unlocking the vision:

- Igniting the global church for integral mission
- Transforming local communities.
- Investing in inspired individuals
- Speaking out in advocacy
- Preparing for and responding to disasters
- Raising support for Tearfund
The kind of organisation Tearfund wants to be:

- Christ centred
- Agile
- Courageous
- Highly effective
- Servant hearted

Tearfund Nigeria Focus Areas:

**HIV AIDS Response**

- Facilitate local churches to use Integral Mission approaches to mobilise their local communities to understand issues associated with HIV and AIDS and their vulnerabilities, and to implement their own responses.
- Facilitate young people in schools to understand issues associated with HIV and AIDS and to implement their own responses.
- Use advocacy to influence local and national policy makers on issues directly relating to partners’ projects.
- Facilitate discussion on attitudes towards HIV and AIDS in the church, including on condoms, gender, sex, learning styles and discrimination.

**Integrated Poverty Reduction**

- Facilitate local churches to use Integral Mission approaches to mobilise their local communities to identify their own development needs and vulnerabilities, and to implement their own responses.
- Use advocacy to influence local and national policy makers on issues directly relating to the individual projects.
- Promotion of primary education will include:
  - Advocacy to ensure that Government or Civil Society provides education inputs to target communities.
  - Funding of low-cost refresher training for existing teachers within target communities.

**Governance Response**

Facilitate church denominations and local churches to understand governance and democracy issues and to implement their own responses.

The Tearfund Programme Strategy for Nigeria, developed at the consultative workshop, identified 3 discrete programme components. These components were developed in order to allow the strategy to maintain a tight focus, thereby allowing financial and capacity development support to be maximised to bring about potential impact. In developing the programme components three criteria were used to allow focus:

- Geographical – the geographical areas containing the poorest or most vulnerable people
- Beneficiary – the beneficiaries who are the poorest or most vulnerable people
- Sector – the poverty issue which has the greatest impact on the poor
How will igniting the Nigeria church be done?

Tearfund identified 10 champions that have assisted in developing the plan.

1. **Goals**
   - A transformed society based on Christian values;
   - Awareness created in at least one theological institution on integral mission;
   - 30 denominational leaders positioned and empowered for integral mission;
   - At least 4 main church groupings having at least 2 of their local churches practicing integral mission.

2. **Management of the Project**
   The project is to be managed by 3 champions and 2 consultants/facilitators. The project developed by the two consultants CRUDAN and RURCON respectively.

3. **Roles of Champions**
   - Inspiring and envisioning other church leaders for integral mission.
   - Initiating and stimulating discussion on integral mission whenever church leaders meet.
   - Serve as motivational speakers on integral mission.
   - Assisting in organizing zonal meetings, theological institution.
   - Assist in raising funds for activities and projects in their geo-political zones.

3.0 **MICAH NETWORK**
*(By Danladi Musa, Tearfund UK Nigeria Country Representative)*

**About Micah Network**

The Micah Network is a group of about 460 Christian relief, development and justice organisations, from 75 countries.

Micah Network was formed in 1999, with the following 3 aims:

- Strengthening the capacity of participating agencies to make a biblically-shaped response to the needs of the poor and oppressed.
- Speaking strongly and effectively regarding the nature of the mission of the Church to proclaim and demonstrate the love of Christ to a world in need.
- Prophetically calling upon and influencing the leaders and decision-makers of societies to “maintain the rights of the poor and oppressed and rescue the weak and needy”.

**How to join Micah Network?**

Micah Network membership is open to agencies and churches who:

- work significantly in relief, development and justice ministries
- are committed to integral mission
- are interested in working in and through the local church
- are committed to the aims of the network and desire to participate
- endorse and affirm the Micah Network statement of beliefs (see attached).
Associate membership is open to individuals, networks, theological colleges and other organisations who wish to support the Micah Network.

Membership or associate membership of the Micah Network can be done by completing the on-line form on the Micah Network website.

Capacity building events

Micah Network has held a number of regional and global workshops and consultations for Christian relief, development and justice organisations. These aim to increase capacity of participating agencies in areas of expressed need and provide a forum for exchange of good practice.

Regional and Global events have been held in Africa, Asia, South America and Europe. The Micah Network’s first International Consultation, was held in Oxford UK, in 2001, where the Declaration on Integral Mission which sets out the biblical basis for the MICAH Network was developed. Papers from past events and details of upcoming events are posted on the Micah Network website www.micahnetwork.org.

Coordination of Micah Network

The guidance and leadership of Micah Network is provided by a small Co-ordinating Group of individuals supported by their agencies. The coordinating group is supported by an International Coordinator and a growing team of volunteers who help with translation, website development and other activities.

4.0 MICAH CHALLENGE NIGERIA - Mobilizing Christians against Poverty
(By Andrew Gwaivangmin)

The MICAH Challenge is a global Christian campaign that will raise a prophetic and powerful voice for and with the poor. It looks both inwards, to deepening Christian commitment to work for and with economically poor communities, and outwards, urging leaders of rich and poor nations to fulfil their public promise to achieve the Millennium Development Goals (MDGs), and so halve absolute global poverty by 2015.

Millennium Development Goals (MDGs)

All 191 member states of the United Nations, including Nigeria, have pledged to achieve the MDGs by 2015. These Goals set clear targets for reducing poverty, hunger, disease, illiteracy, environmental degradation, and discrimination against women. For each goal a clear set of targets and indicators have been defined and will be used to track the progress in meeting the goals.

The MDGs provide an exceptional rallying point to work for a more just and compassionate world. We can use them to help hold our leaders accountable to fulfil the promises they have made.

The first phase of the global campaign began at Christmas 2003 with the release of the Micah call for global sign-on via the Micah Challenge website.
The MICAH call

The Micah Call is a call on Christians to commit ourselves, as followers of Jesus, to work together for the holistic transformation of our communities to pursue justice, be passionate about kindness and to walk humbly with God.

A call on international and national decision-makers of both rich and poor nations, to fulfill their public promise to achieve the MDGs and so halve absolute global poverty by 2015.

A call on Christians everywhere to be agents of hope for and with the poor, and to work with others to hold our national and global leaders accountable in securing a more just and merciful world.

What Can YOU Do?

- Sign the MICAH call
- Tell others about MICAH Challenge and encourage them to sign the MICAH call
- Get informed – find out what your church is doing to support individuals and organisations working to reduce poverty
- Regularly check the Nigerian National Campaign page on the MICAH challenge website for events and activities and other ways you can work for and with the poor
- Pray regularly for the success of the campaign and about how you can be involved

The MICAH Challenge is a global campaign of the World Evangelical Alliance and the Micah Network, and is offered as a gift to the world Christian community. The World Evangelical Alliance (WEA) (www.worldevangelical.org) was founded in 1951, and now embraces about 3 million local churches in 121 countries. As a starting point toward the world God wants, in Nigeria the Micah Call is supported by over five organisations with RURCON as the Host Organisation.

5.0 UNDERSTANDING POVERTY

(By Andrew Gwaivangmin)

He began by asking participants to define Poverty. Their responses were:

- It is people’s inability to meet their needs.
- It is lack of adequate basic necessities.
- It is lack of enough resources to adequately meet the basic needs of life.
- It is lack of basic things for meaningful living.
- It is lack of physical materials and spiritual needs for a good livelihood.

Definition of Poverty:

- Poverty is powerlessness
- Poverty is experienced by people who are limited in choices.
- Economic poverty is limited ability to meet basic needs.
- Spiritual poverty is limited knowledge of God and of his son Jesus Christ.
- The underlying cause of poverty is sin, usually committed against those affected by it, and not by them.
The Deprivation Trap:
Poverty is seen as a lack of assets—households, lands, livestock’s, state of health, etc.

This trap talks about poverty in relation to vulnerability, lack of assets, powerlessness, isolation and physical weakness.

6.0 THEOLOGY OF INTEGRAL MISSION
(By Andrew Gwaivangmin)

This session also looks at what integral mission is and why it is important that the church embraces it. It began with a shared understanding of Integral Mission and closed with this definition; ‘Integral mission’ refers to the mission of the church through proclamation and demonstration of the gospel. ‘Proclamation’ means telling people the gospel, and is sometimes called evangelism. The term ‘demonstration’ means showing people what it means to be part of God’s kingdom, such as through showing love to others. It is sometimes called social action or social involvement. The term ‘integral mission’ comes from the Spanish ‘mission integral’ and can also be referred to as ‘holistic ministry’, ‘(w)holistic development’, ‘Christian development’ or ‘transformational development’.

The need for the church to be involved in demonstrating the gospel

Social involvement is part of what God expects Christians to do:

1. Social involvement is rooted in the character of God

   God is concerned for people’s physical needs. Social involvement is part of his character (for example, see Psalm 146:7-9). He opposes those who are responsible for injustice and sides with the victims of oppression.

   God’s character is most fully revealed in the person of Jesus Christ, who showed and preached concern for the poor (Matthew 4:23; Matthew 9:35-38; Matthew 14:14; Luke 12:33).

2. We are called to care for those around us

   God expects us to mirror his concern for the oppressed (see Proverbs 31:8-9 and Isaiah 1:10-17). We are to care for those around us (Mark 12:28-34). Jesus told the parable of the good Samaritan (Luke 10:25-37), showing that we are to care for people across social and cultural divides.

The links between proclamation and demonstration of the gospel

There is a natural link between demonstration and proclamation:

- When proclamation leads to repentance by those who respond to the gospel, there are social implications. Jesus Christ becomes Lord over every area of their lives, so that there is transformation beyond the spiritual. In recognition of Christ’s authority and through a desire to please him, Christians seek to reflect the justice and love of God in their own lifestyle and relationships, and in society as a whole (James 2:15-18). Proclamation therefore leads to social involvement.
- This social involvement (demonstration), in turn, has consequences for proclamation as Christians bear witness to the transforming grace of Jesus Christ.
GROUP WORK

At the end of the plenary, participants were divided into 4 groups to carry out the under listed task and then come to do presentation

Bible Study

Title: Jesus meets the needs of the poor.
Text: Luke 7:11-23

Questions:

1. What would being able to see and walk mean economically to the blind and the lame in the time of Jesus?
2. Lepers were social contrast. What impact would being cleansed have on them?
3. What would be the greatest blessing to the deaf if they were able to hear?
4. Why did Jesus have compassion on the widow and her son?

Summary of Group Presentations:

1. The new thing here is that Jesus ministry involved compassion for the people and giving focused leadership.
   - Jesus ministry involves both urban and rural communities. Proclamation and demonstration.
     (Mobilisation) for intervention in integral mission.
   - There was healing for the sick, He had compassion and covered every area.
   - Jesus went to where the needies were and met their needs, wholistically.

2. It brings to a state of lack of good leadership
   - Isolation, poverty, powerlessness, helplessness, lack of leadership and vulnerability.
   - Poverty, lack of care, injustice, discrimination, oppression and vulnerability.
   - No good leadership

3. We respond by sympathizing, we hardly look for who are in need.
   - Little or no compassion; lack of concern for the needy.
   - People don’t show much care for those in need; They are being counsel and given little help.
   - By getting to them and identifying with their needs.

4. Our motivation is not the same
   - Not the same with Jesus, it is a selfish one.
   - Our motivation is most times selfish.
   - Our motivation is similar to that of Christ for we follow the footsteps of Jesus; however there are selfish ones.

5. The numbers of needs are so enormous and outweigh the number of people who need help.
   - We are nonchalant about the needy.
   - The needy are so great but those to meet the needs are few.
6.  - Seek out for/how to have compassion for people; stop selfishness and greed.
    - There is need for us to have a genuine transformation.
    - We need to have a wholistic approach in our ministry by combining proclamation and demonstration.
    - We should follow the footsteps of Jesus by being faithful and committed to God's work.

LESSONS LEARNT from the group work were:

- In today’s ministry there is more of proclamation than demonstration.
- Having the right motive for ministry is key.
- True workers are few.

God created the earth, than created man. He made man to take stewardship of the garden. There was fellowship between God and his creation; but since sin came into the world, it destroyed the relationship that existed. The equilibrium binding God and his creation together was broken. John Steward identified 3 ships that sank when the relationship between God and man was broken. These ships are fellowship, stewardship and ownership. Jesus Christ came and redeemed the world through proclamation and demonstration of God’s love. In proclamation you help people accept Christ as Lord and savior by faith. And through your actions (demonstration) people will see Christ in you.

Reading materials were distributed to participants. At about 6:14pm, the days session came to an end with a word of prayer.
DAY (TWO) 2

Devotion: Rev Peter Bartimawus

The devotion time began with the singing of choruses. This was followed by a word of prayer said by the speaker. He took his reading from the book of Jude: 24. He said from the group work done yesterday, it is evident that we are not far from what God wants us to do. He admonished everyone that Christ expects us to demonstrate his love in words and in actions. He concluded his exaltation by reading from CRUDAN prayer booklet. Three participants were asked to present the prayers into God’s hands.

Reflection of Day 1:

This was facilitated by Daniel K Makpu:

- Practice demonstration/declaration of the integral mission is needed in our day.
- Need to address the sinful and suffering world.
- There is the need to follow the footsteps of Jesus Christ in our ministry.
- Need to add the prophetic aspect to the priesthood ministry.
- There is dire need to initiate and stimulate discussions in integral mission, in order to remain relevant in this generation.

7.0 UNDERSTANDING THE LOCAL CHURCH

(By Andrew Gwaivangmin)

He began his presentation by asking participants to define church. Their responses were as follows:

- A body of believers.
- Gathering of the people of God.
- Assembly of God’s own people.

In his presentation, he gave the following as the definition of church:

- Church is a meeting of God’s followers.
- A gathering of believers that meet in a house.
- It is a translation of a Greek word ekklesia.
- It is a community in which God lives by his spirit.

Characteristics of the Local Church

He referred the participants to read Acts 2:42-47 & Acts 4:32-35. The following are some characteristics of the local church:

- Fellowship
- Breaking of bread
- Discipleship
- Love
- Committed
- Having things in common
- Bearing one another in heart and mind.
Models of working with the Local Churches

- Church Mobilisation; involves mobilizing the church to respond to the community. This talks about envisioning pastors, the congregation, recruiting volunteers and providing training and support to them.
- Church and Community Mobilisation; mobilizing the church to act as facilitator in meeting the needs of the community. This talks about envisioning pastors and members to carry out integral mission and train church.
- Church Empowerment for Advocacy; talks about envisioning pastors on the needs of the members. This involves training church members on facilitation skills and building relationship between church members.

Bible Study
Title: Characteristics of a local church

Questions:

1. What are the attitudes and actions of God’s people?
2. What is the meaning of the terms- fellowship (Acts 2:42), the breaking of bread (Acts 2:4), everything in common (acts 2:44), and in heart and mind (Acts 4:32)?
3. Is this what our local churches are like? Which characteristics are lacking and why do they not exist?
4. What is the meaning of “the followers of Christ enjoyed the favour of all the people” (Acts 2:47)? Is that the situation of Christians in CRCN churches today? In the CRCN Church, which characteristics of the early church should we follow more closely in order to be the Church God wants the CRCN Church to be?

8.0 LEADERSHIP IN THE CHURCH
(By Daniel K. Makpu)

He commenced by asking participants to define leadership; their responses include:

- It is the ability for one to mobilize, organize and direct the activities of a group of people to achieve common goal.
- It is the ability to carry people or organization to an expected goal.
- It is guidance towards a goal.
- A process of conceiving a vision and mobilizing others to achieve set goal.
- It is taking responsibility.
- It is about influence.

Types of Leadership

- Servant Leadership
- Democratic Leadership
- Authoritative Leadership
- Pneumatocratic Leadership
- Laizer-faire Leadership
- Theocratic Leadership
- Monarchial Leadership
GROUP WORK

Bible Study
Title: Servant Leadership - *Biblical Model of Leadership*

Questions:

1. Inspiring leaders in the Bible. Moses - Exodus 3, 4:1-17 Daniel - Daniel 6
2. What about them that inspire us? How many were called and inspired by God?
3. Read 1 Samuel 16:7. What does God say he looks at when selecting leaders? What does this mean for us?
4. Read Exodus 3:11, Judges 6:15, 1st Sam. 9:21, 1st Kings 3:7, Jeremiah 1:6 what sort of people is God choosing for Leadership roles in these passages?
   - What were their attitudes?
   - Can we think of examples of such leaders today?
5. Who makes the decision in our Church? How much are church members involved in prayer and support of leadership.
6. How are people in our Church given opportunity to serve and lead?

Summary of Group Presentations:

Group 1

Question 1
- Humility, honesty, trustworthy, transparency, God fearing and has a discerning spirit.

Question 2
- Two of them (Moses & Daniel) were called and inspired.

Question 3
- The condition of the heart.
  - The person with clean heart
  - Courage, committed and God fearing
- Needs to pray and rely on God
  - We should not be sentimental.
  - Need spiritual gifted person who is committed.

Question 4
- Humble and honest, knowing his weaknesses
- One who recognizes God’s sovereignty
- One who is not desperate for power

Question 5
- Mostly counsel regularly

Question 6
- Selection and Appointment
Group 2

Question 1
- Curiosity to know what is happening
- Spiritual sensitivity
- Dependence on the Lord
- Faith, obedience, and faithfulness in responsibility
- Courage and ability to take risk

Question 2
- Two were called and inspired

Question 3
- The heart
- To depend on God’s choice in the selection of leaders

Question 4
- Those who recognize their inability to lead.
- They were reluctant in taking the responsibility

Question 5
- Decision is taken collectively
- Very insignificant

Question 6
- Election
- Selection
- Appointment

Group 3

Question 1
- Moses was humble, obedient, courageous and had faith and clear call from God
- Daniel was of an excellent spirit, faultless, trustworthy, prayerful and free of corruption
- Many including all prophets of God, apostles and some contemporary leaders

Question 2
- God looks at the heart of the person
- This means that God has a standard

Question 3
- God chooses ordinary people who exhibit human inadequacies
- There are still many leaders today with inadequacies

Question 4
- It differs from one church to another
- Members are usually mobilize to pray
Question 5
- By giving them responsibilities

Group 4

Question 1
- Curious, courageous, desire to know
- Knowing your weaknesses, be sincere and prayerful

Question 2
- Both of them were called and inspired by God

Question 3
- Have a childlike heart and being humble

Question 4
- Inspiration by the holy spirit
- Leaders propose while the council chooses

Question 5
- People pray and support at least one person on average

Question 6
- Elected
- Appointment

9.0 THE CHURCH AND DISASTER
(By Andrew Gwaivangmin)

The session started with a shared understanding of Disaster:
- Disaster is a crisis
- It is something that happens to us unaware
- It is an event that occurs and lead to loss of land and property
- It is either man-made or natural
- Many Christians equate disaster with the judgment of God upon a non-repentant nation.
- The bible has lots of history on disaster
- The church has to move in compassion towards those affected by disaster
- Relief should not be used as bait in disaster situation.

Christian Relief and Development Recovery Process
- Relief
- Restoration
- Rebuilding
- Risk reduction
- Preparedness
The Role of the Church in Disaster Risk Reduction
- Facilitate the community action
- Connector with wider world
- Provider of relational care and support
- Peace building
- Influence and shape values
- Provide resources
- Advocate on behalf of the poor

10.0 ENVISIONING THE LOCAL CHURCH
(By Andrew Gwaivangmin)

Bible Study
Title: The Church as Salt and Light
Text: Mathew 5:13-16

GROUP WORK

Questions:
1. What are the natural Characteristics and uses of salt?
2. What did Jesus mean when he said you are the salt of the Earth?
3. In what ways could we lose our saltiness?
4. What does it mean for the Church to be light of the world (verse 14)
5. What Impact should we be having in our Community and Church?
6. What things could we do to have more impact on our Community and Church?

Summary of Group Presentations:

Question 1
- Characteristic
  - Salty
  - White
  - Tasty
  - Dissolvable
  - Soluble
- Uses
  - For preservation
  - Cooking
  - Curative
  - Cleansing
  - As fertilizer
Question 2
- We are taste to the world
- Preservation
- Purification
- Attract the world to Christ
- Bring health to the sick world
- Give meaning to life
- Bring healing to the dying soul

Question 3
- Not living up to expectations
- When we cause troubles
- When we compromise with sin
- Negative testimony of ungodly living
- When we fail to demonstrate the gospel

Question 4
- To show the right way
- Drive away darkness
- Illuminate
- Enable growth
- To be attractive
- It brings direction

Question 5
- Expose sin
- Integral mission
- Hope for the community
- Corrective measure of the society
- Above reproach
- Transformation and renewal
- Bring about positive change

Question 6
- Community mobilization
- Advocacy
- Meeting needs
- Training and empowerment
- Educate
- Provision of social amenities
- Strike balance between proclamation and demonstration

Participants were asked to evaluate the days session.

At about 5:35pm the day’s session came to an end.
DAY THREE (3)

Devotion: By Rev. Yakubu Alhassan

Text: 2 Timothy 2:1-2 was read.

The devotion kicked off with singing of choruses and worship songs. This was followed by a word of prayer.

The Pastor explains the fact that 2 Timothy was a letter from Paul to his son Timothy. Paul was writing to Timothy in order to encourage him in the faith, and instructing him to pass on to faithful and committed Christians all that he has learnt. From what has been learnt from the workshop, it is expected that we take the knowledge to our various churches and share this knowledge with committed Christians. Usually our problem has always been with implementation, lets ask God for grace and strength in order to be able to implement this knowledge effectively. In conclusion prayer was said and additional prayer points were raised and forwarded it to God.

Reflection of Day 2:

- To demonstrate on relief and understanding of community development
- There is the need to form an advocacy team to speak for/with the poor(oppressed)
- How the church and community can collaborate
- Using social services as parts of our gospel mission

11.0 ENVISIONING CHURCH AND COMMUNITY MOBILISATION
(By Andrew Gwaivangmin)

The following were the presentations on Envisioning:

Envisioning
- Envisioning is the process of passing a vision to other people. The result is that the other people begin to own the vision.
- The difference between envisioning and mobilisation.
- Envisioning is about changing hearts and minds through motivating and inspiring others.
- Mobilisation usually comes after envisioning and is about people acting on the vision and making it happen.

Identifying Envisioning Needs
- Before any envisioning process, it can be helpful to find out what the current vision is. This will enable the envisioning process to be tailor-made to the church’s current situation.
- It is possible that a local church has no vision at all, or has never identified a jointly-owned vision. Or its vision may be about inward change, with little consideration of the church’s mission in the community

Envisioning the Community
The church and community mobilization process involves the church envisioning and mobilizing the community. Communities usually need to be envisioned in two key areas:

- Helping community members to understand that they are the agents of change
- Help them understand that they have the capacity and resources to transform their community
Envisioning Methods
Help them understand that they have the capacity and resources to transform their

- First, it is necessary to consider who needs to be envisioned and who should facilitate the envisioning process.
- Rather than starting the process at local church level, if the local church is part of a denomination, it may be beneficial to first envision staff at district, diocesan or even national level.
- At local church level, it can be helpful to first envision pastors, since without their commitment, church members’ efforts to carry out integral mission may not happen.
- It is important that all church members are envisioned as they should all be encouraged to own and be involved in integral mission. Social action needs to be part of what churches exist for.

Facilitating Mobilisation

At development organisation level:
- envisioning staff within a development organisation and church leaders about the benefits of working together
- building relationships between development organisations and local churches
- providing ongoing facilitation and support.

At local church level:
- envisioning pastors about the need for integral mission
- envisioning church members about the need for integral mission
- training church members in development methodologies
- training church members in facilitation skills
- building relationships between the local churches and the community
- providing ongoing facilitation and support

At community level:
- envisioning community members
- facilitating community mobilisation
- Facilitators could belong to a development organisation, they could be an external consultant or they could be local church members.

The role of the facilitator:
- The facilitator’s role is to help a group to work smoothly and effectively towards their goal.
- The facilitator plays the role of empowering others and ensuring that everyone is able to participate in discussions, decision-making and carrying out tasks.
- The facilitator values everyone’s knowledge and opinions and encourages others to do the same.
- The facilitator draws out knowledge and ideas from the group, enabling members to learn from each other and to think and act together

The participants were taken through some case studies which were real life experiences.
12.0 RELATIONSHIP BUILDING
(By Andrew Gwaivangmin)

Bible Study
Title: Relationship Building

Questions:
1. What is the story all about?
2. Who are the people involved?
3. What behaviour does each category of players display? What do you think motivates each one to behave the way they do?
4. What does each person in the story do?
5. Who do you think each person represents in our situation today?
6. From this story, what then does Jesus require the Church to do?

Summary of Group Presentations:

Question 1
- Meeting needs of others
- Having good relationship with neighbors
- Having genuine love
- About relationship building through compassion
- Demonstration of love and compassion to the society

Question 2
- Traveler/victim
- Bandit
- Priest
- Levite
- Samaritan
- Inn keeper
- Lawyers
- Jesus

Question 3
- Traveler/victim: lone traveler
- Bandit: beat up the traveler
- Priest: unconcern, unsympathetic
- Levite: unconcern, unsympathetic
- Samaritan: sympathetic, caring, compassionate
- Inn keeper: accepted responsibility, receptive, caring and compassionate.
- Lawyer: pride, arrogance, self righteous
- Jesus: compassion, love, care
Traveler: reason unknown
Bandit/Robber: greed
Priest: religiosity, holier than thou attitude
Levite: religiosity
Samaritan: love for humanity
Inn keeper: for economy purpose

Question 4
Traveler: lying helplessly
Bandit/Robber: beat the needy
Priest: avoided the needy
Levite: avoided the needy
Samaritan: demonstrated concern
Inn keeper: took risk

Question 5
Traveler/Victim: represent the needy
Bandit/Robber: oppressors, exploiters
Priest: religious leaders, concerned about title, money, etc.
Levite: religious leaders
Samaritan: the concerned, Christian minority who are willing to build relationship at all cost, the moralist.
Inn keeper: care provider

Question 6
Jesus requires the church to care for the needy
Have a caring heart
Matching proclamation with demonstration.
Show love and compassion like that of the Good Samaritan.

13.0 CASE STUDIES OF ZIMBABWE ORPHANS THROUGH EXTENDED HANDS (ZOE, ZIMBABWE)
(By Andrew Gwaiwangmin)

Questions:
1. What are your impressions of the Church and Community Mobilisation in ZOE, Zimbabwe?
2. How can this process be replicated in your context?
3. What lessons did you learn reading through the case study?

Summary of Group Presentations
Question 1
Fantastic, excellent, commendable
Worthy of emulation.
Church had a vision, passionate
Vision was simple and clear
There was a good rapport between church and community
Vision was contagious
Training  
Sincerity and honesty  
Monitoring and evaluation  
Less financial involvement  
Use of volunteers  
Good working relationship  
The members were sacrificial  
The bible was their guide

Question 2  
- Must have a vision  
- Envisioning others through awareness, workshops and seminars.  
- Identify and mobilize volunteers  
- Visit the needy  
- Train both staff and volunteers  
- Raise support  
- Build a simple structure  
- Putting up management team of facilitators  
- Pray about vision  
- Conscious awareness and education through bible studies and participatory training of volunteers

Question 3  
- Need identification  
- ZOE only facilitated while the people owned the vision  
- Need for enhanced church-community relationship  
- Need for simple and clear vision  
- Ownership of the vision by the people  
- Use of scriptures to share the vision  
- Use of volunteers  
- There was great impact in the community  
- The church gained respect  
- Need for volunteerism  
- Church and community were proactive using the available resources.  
- We need to identify needs in the community.  
- The significance of recode keeping  
- Desire to bring about positive change.  
- Need to envision and train others.  
- Need to identify new methods of taking care of the needy
14.0 ACTION PLAN
(By Daniel K Makpu)

Participants were given the action plan sheet to fill in their programmes for the next one year. They were taught on how to complete the action plan.

The action plan involves:
- Activity
- Who will be responsible (primarily and collaboration)
- When
- Evaluation measure

They were told to submit the original copy to CRUDAN, while a duplicate is given to the champion for their various geo-political zones. They also kept a copy with themselves as a reminder for implementation of the Action Plan.

15.0 WORKSHOP EVALUATION
(By Daniel K Makpu)

Participants were asked to evaluate the entire workshop, using the following points

Things enjoyed:
- The food
- The accommodation
- The environment
- The fellowship
- The presentations
- The facilitations
- The group discussion
- The sincere contribution of participants
- The reading materials
- Shared experiences
- Bible study
- Active participation
- The jokes

Things not enjoyed:
- No time for siesta
- Fruits not consider for refreshment to ease digestion
- The meals were sometimes late
- No rest after meals
- Lunch time is too short
- Time management
- Kitchen did not respond well
- Too much speed when using the power point
- No gender equality
- No allowances
- Programme was tight
- Geographical spread was not well spread
Suggestions for future similar workshops:
- Create time for siesta
- Fruits should be consider for refreshment
- Consider allowances
- Give examples of success stories from Nigeria.
- Get a more moderate venue
- Do everything possible to get church leaders involved
- Get more facilitators
- Certificates should be given for attendance
- Publish a book about the course
- Introduce role play
- Arrival dates should be Sundays
- Incorporate youths
- Introduce excursion
- Let churches make contributions towards the programme
- Create time for site seeing
- Work on time management

16.0 WORKSHOP CLOSING REMARKS

At about 6:14pm the team of Facilitators/Consultants expressed their appreciation to the participants for making themselves available. They informed participants that whenever the assistance of the team is needed, the team will endeavor to be there, provided a long notice is issued.

Mr. Danladi Musa told participants that it is a privilege for them to be here. He asked participants to commence putting into practice all that they have learnt in order not to allow their stay at the workshop to be in vain. The champions and the consultants were appreciated for all their input during the workshop.

In conclusion Mr. Danladi Musa thanked all the participants. He urged them not to relent in the mission work. Everyone was wished journey mercy back to their destination.

Rt Rev. Inyom, one of the champions spoke on behalf of the participants. He appreciated the effort of the team in doing their best to ensure that what needed to be done was done. In particular, he appreciated Mr. Daniel K Makpu for bringing humor into the workshop. He said, to many of them the training is an eye opener. He urged everyone to keep in touch so as to share experiences and challenges. Tearfund, the organizer of the workshop were commended and appreciated. He said if he was to share his life experiences, every one will all cry, as such all should do this development work with passion and joy. In conclusion he asked for God's blessings on everyone; and safe journey.

Rev. Istifanus closed the workshop with a word of prayer at about 6:32pm.
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