

The Proclamation Task One Ministry; Five Aspects

In the Proclamation Task, we know that God wants his church to grow up to maturity, and we understand that the church of God is established through the Word of God. The Word of God comes to people primarily through teaching the Bible and preaching its message.

Upon this a foundational precedence, PT makes a five-prong approach to accomplish the mission, of 'teaching the Bible' to resolve life's purpose, life's engagement and life's destiny in Christ. Organized through the PT Institute, the program of teaching the Bible

- is directed to local church pastors through [*The PT- Pastoral Training*](#),
- is handled in universities to disciple college students through [*The PT-Student Initiative*](#)
- is carried out among ministering women through [*The PT-Shalom Effort*](#)
- is taken to the market place to help Christians in embracing their professional vocations as redemptive-mission through [*The PT-Workplace Ministry*](#), and
- is infused in publishing to promote Bible literacy through [*The PT-Literature Resource*](#)

All PT conferences, training seminars, preaching workshops, mission consultations and colloquiums are hinged on the PT Institute for a grounding philosophy, core values, training standards, spiritual ideals, methods of instruction and teaching along the vision and mission of PT. In all outworking, ministry objectives are stated and applied by practitioners for relevance, rather than for mere formality.

PT supports its own initiated and other on-going programs where the Bible is taught and preached. In mobilizing the local church to equip the saints' works of service, our programs for all the five ministry aspects are categorized in three:

- Church based training
- Local Bible schools
- Universities and colleges

We have put together a training framework for a church-based Integrated Christian Ministry with

- Courses that aid ministry identification (perception)
- Courses that aid ministry establishment (foundation / essentials)
- Courses that aid ministry profile (shape / expressions)
- Specifics of developing a Pastor
- Specifics of developing a Missionary

Some of our thoughts and ideas for in each of the ministry aspects have already been tried this year with great prospects.

Ministry Aspect One: [*The PT- Pastoral Training*](#)

Through the PT- Pastoral Training we equip ministering pastors and develop more trainers among them so that pastors are trained by mature and experienced serving pastors. At the heart of the training program is a commitment to call pastors back from the currently over-presumed understanding to the biblically essential pastoral task. In the age of uncritical pragmatism, the church desperately needs shepherds who skillfully and faithfully apply classic pastoral wisdom to contemporary challenges. PT recognizes the need to nurture for the church, godly leaders committed to, and competent for Christ's redemptive purpose in Africa.



By primacy, PT keeps the local church in view, as Christ's ultimate change agent which he vowed to build against Hells' odds. What the church becomes is what society will look like. We keep with the spiritual leadership of the church for all the church's worth in this, aware that trainees are from church back to church, that resources are from the church and convinced that as para-church, we must enhance the building of the church.

The Annual Flagship for Pastoral Training

In building a movement for biblical preaching, PT resolved to make the *Biblical Preachers' Conference* an annual flagship gathering for preachers and preaching in order to stimulate their mind for diligent study of the Bible, heighten their affection and fear for God, encourage faithful proclamation and amplify incisive application of God's Word in their own lives as true messengers of God.

We envisage that the best frame of time for such an event in Uganda would be a three-day event from a Tuesday to a Thursday of any week during the month of July or August beginning with the year 2016.

The three in-built purposes for the *Biblical Preachers' Conference* are:

1. To create a growing forum for preachers
2. To promote expository preaching
3. To extend out of this event by encouraging a growing forum for preachers in other locations of Uganda and Eastern Africa

In Africa God's people survive on what preachers want them to hear, even if it has little to do with the passage that has been read. Platitudes have replaced exposition – often by preachers who scold and shout. Is it any surprise that churches are largely malnourished? As long as this is the staple diet, there is no hope for the African church. Just as there is no good physical health without exercise and sweat, there is no good preaching without hard exegetical spadework. We African preachers have to learn that there is no graduating from this work of digging if we are to remain faithful to our work.” - *Conrad Mbewe*

Upon this reality, we harbor the holy ambition of calling a preacher to handle correctly the word of truth, making him doctrinally able; of a passionate, informed proclamation of the Gospel, making him theologically able; and the paramount progress of a growing relationship with the Lord Jesus Christ his Master, helping home a stoic and deep devotion that befits a messenger of God in the world.

We are desirous that the annual *Biblical Preachers' Conference* provides a forum for individuals, church leaders and lay preachers who share the conviction that biblical preaching is foundational and determinant for the church's worldwide mission. God forbid, that we could we speak coldly of God and of men's salvation. It is a tragedy indeed, to hear a minister dwell on platitudes and worse still, to have the blessed ability of expanding doctrines and yet let them die in his people's hands for the lack of a relevant and living application.

We want to use the annual *Biblical Preachers' Conference* platform in a sustained reaffirmation that faithful preachers must return to rigorous Bible study to gain understanding and effectively and

passionately communicate the mind of God for life and godliness. We remain convinced that where the Bible is properly preached and correctly taught, God's voice is heard, sinners are saved, believers develop in godliness and churches grow. We know that this connection is not a coincidence. It is possible to speak of pastoral preaching as one aspect of ministry of the Word, but it is not possible to think of a ministry of the Word that is not fundamentally pastoral (2 Tim. 4:2).

If in our generation, we can call back our fellow shepherds to be biblically single-minded, keeping their nerve and their cutting edge, in a world where hostility to God and to the gospel is the norm, we would serve our kindred as worthy tools in God's hand.

We are convinced that church growth depends on power preaching which embraces God's definition of Word ministry beyond pulpit preaching, manifesting itself as practical fruit in these ways:

- The single focus on Word ministry will diffuse into a spectrum of interest within a local congregation including personal evangelism, counseling visitation, Bible studies, an all-round discipleship (instruction) as "equipping" groups.
- The pastor will want to personally engage in all phases of Word ministry. Not contented with compartmentalized pulpit preaching, he will covet the opportunity to anticipate and experience the power of God's Word at work in all kinds of environments in his own life and that of the church.
- The pastor will desire to encourage others to become participants in all aspects of Word ministry. His motivation for recruiting and training lay people in works of service will heighten through him as he observes the Word at work in and through others.
- The pastor's zeal for pulpit ministry will intensify as he grows in appreciation that his formal preaching is a complement to his own ministry of the Word in other settings as well as the catalyst for the ministries of others under his pastoral care
- The pastor will desire and earnestly plead with God to raise up power preachers and, as God provides, he will seek to mentor them to become on-fire ordained preachers of the Word.

Promotion of expository preaching

Beyond our general aim to demonstrate the dynamic of God, his Word, the preacher, his hearers and their situations, a more specific aim of the *Biblical Preachers' Conference* is to model and promote expository preaching and to strengthen a movement for relevant Bible exposition.

We know that conviction about some biblical truth begins with the tedious spadework of seeking to understand what the Bible means by what it says.

Truth discovered enlightens the mind; truth applied in our lives warms the heart and models Gospel expressions that impart this fleshed truth to others, setting the pulpit aflame.



So, we hold dearly the following realities about expository preaching, convinced that there are no alternative ways in which God's Word is to be proclaimed for spiritual comprehension other than expository:

Expository preaching expresses exactly the will of the glorious Sovereign and allows God to speak, not man. It retains the thoughts of the Spirit and brings the preacher into direct and continual contact with the mind of the Holy Spirit who authored Scripture.

Expository preaching frees the preacher to proclaim all the revelation of God, producing a ministry of wholeness and integrity through a true messenger of God (Jer. 23:18). It promotes biblical literacy, yielding rich knowledge of redemptive truths (2 Tim 3:14-15), and carries ultimate divine authority, rendering the very voice of God. (2 Cor. 10:5). All in all, expository preaching transforms the preacher, leading to transformed congregations.

Is any other kind of preaching warranted by Scripture other than expository preaching?

It is our compassionate burden for others that sustains passion in our preaching, and "God has ordained that the form his Word should take in corporate worship is not just explanation to the mind and not just stimulation to the heart. Rather the Word of God is to come teaching the mind and reaching the heart; showing the truth of Christ and savoring the glory of Christ" - *John Piper*

"This is what preaching is all about; it is not just simply laying out the truth of the message, but it is the invasion of the living God through his word into the mind, heart and will of the hearer." - *David Jackman*

The PT Institute & Pastor-Training

Once the training venue and facility are improved from the current 15% usage to 60% (with a floor for the main building, dining shelter and a small office for operations), and since the curriculum in place, we will conclude the dynamics of our training modules with the potential instructors. The initial training activity is the 'training of trainers', to a minimum level equivalent to a degree program. At this level of comprehension, the mental and intellectual capacity should be able to handle the individual's sustained reading and learning on one hand, teaching others on the other.

We will then establish the regularity, span and frequency of the four training sessions through the year. In teaching the pastors, we will combine pastor-training with regional vision-casting for leaders who train. In strategizing to increase the work force and broaden the scope of training church leaders we have envisaged that in the next 10 years we could train, standardize and qualify 336 pastor-trainers if our maximum capacity is for some reason (to do with facilities) kept at 40.

We enlist qualified ministers to equip pastor-trainers

Preaching taught by preachers - our agenda is the practical one of spoken ministry rather than the written one of essays. We want preaching to be taught and modeled by experienced preachers.

We equip the trainers to equip the pastor-teachers

Our primary aim is to train preachers. We believe that faithful, prayerful and expository preaching in God's chosen instrument to build Christ's church and to change lives and nations.

We encourage pastor-teachers to equip the all saints through a church-based program

Men, women, youth and children workers should all have the opportunity, desire and capability to study the Bible and teach it to many more in different contexts (people group settings) So we aim to serve the local church by training the preachers and Bible teachers of the future.

Ministry Aspect Two: *The PT-Shalom Effort*

Through the PT-Shalom Effort we reach women with Bible teaching and to encourage pastors' wives to reach and nurture fellow women in Christ. The main platform for this endeavor is domestic welfare improvement, towards sustainable livelihood in homes of Gospel ministers, by their virtuous wives. In this way, women are seen to be co-workers with men in the kingdom.

Just how effective is the pastor's message to his congregation, in encouraging parents to provide for their children – school fees, clothing, food, health etc. - while his own family cannot reflect this reality? The messenger and his message are one and the same, and the irregularity of what people can see in a pastor's home heavily bears upon his message in the shepherding effort. The Shalom Effort as a discipleship program was conceived as vision to enhance Gospel ministry, through working with women in supporting their ministering husbands through productivity and small enterprise. Shalom's mobilizing inquiry to serving women is "What is in your hand?"

The ministry engagement in training the whole woman (Head, Heart and Hands, Family) for the PT-Shalom Effort are:

1. Teaching the Bible for Knowledge (head) – what do they need to know?
2. Consistent, relational discipleship for Character (hearts) – how do they need to change?
3. Practical work for livelihood through Skills ('hands') – what do they need to be able to do?
4. Serving together as a Family (co-workmanship) – how do they give and receive support from spouse or children?

The Annual Flagship for Shalom Women's Training

In uplifting women for practical ministry in their settings as pastors' wives, single mothers or widows, PT resolved to make the *Shalom Women's Conference* an annual flagship gathering for ministering women in order to study of the Bible, heighten their affection and fear for God, encourage faithful sharing of the Gospel and amplify incisive application of God's Word in their own lives as true messengers of God.

We envisage that the best frame of time for such an event in Uganda will remain a three-day event from Tuesday to a Thursday of any week during the month of May beginning with the year 2015.



Training Women for their Role in Ministry

Women are co-workers with men in the kingdom. Women in the New Testament Church were not spectators; they played an active, vibrant, and vital role in the day-to-day function of the Church. God poured out His Spirit upon both sons and daughters (Joel 2:28; Acts 2: 17, 18) and the Spirit-empowered women ministered using the full spectrum of gifts.

Besides evangelism, prophecy, teaching, and discipleship, women were involved in countless other ministries, together with service to their families (1 Tim. 5:10), according to their respective

spiritual gifts (Acts 1:14; 12:12; 1 Cor. 12:8-10; 1 Tim. 5:5; Philemon 2). Women were an active part of the assembly in Philippi (Acts 16:11-15) and were involved in the establishment of churches in Thessalonica (Acts 17:4) and Berea (Acts 17:12).

Paul often referred to women as his "fellow workers". He specifically acknowledged Mary (Rom. 16:6); Tryphena, Tryphosa, and Persis (Rom. 16:12), Euodia and Syntyche (Phil. 4:2), and Priscilla (Rom. 16:3) as women who had laboured hard for the gospel. The coming of the Kingdom revolutionized the involvement of ordinary people in the work of God.

Whether Jew or Greek, slave or free, male or female – Kingdom ministry became the responsibility of all. Married women have as their primary call, home making. Pastors' wives are by default, shepherding God's flock in a joint effort with their husbands.

Comprehensive Discipleship

We organize and get the ministering women learning the Bible in order to know, relating at family and church levels in order to partner efficiently, working for livelihood at home and beyond, sharing their lives and of their possessions for God's glory.

Thinking of the struggles of a wife, especially the African woman, we extrapolate how they can embrace difficulty in order to build Christ-like character. Thinking of their service as partners, we teach them how marriage can build in all spouses a servant's heart.

Over 15 years of PT, there have been opportunities to share and encourage pastors' wives in specific ways through which their involvement in ministry as partners can be expressed through every woman's effort that allows her husband to minister without worry about domestic provisions and family welfare. A portrait of an industrious wife of Prov. 31:10-31 has served as anchor towards the "wholeness theology" whose implementation is bringing great results in God's Shalom in a pastor's home. The underlying principles that ground such a project for a holistic life include:

- The basis of abundance is Christ and the expressions of this abundance include the harnessing, multiplying and utilization of the material resources along Kingdom priorities.
- Innovation, creativity, and wise planning are part of this engagement as God blesses hard work of our hands. Health, wealth and prosperity are biblical and God centered issues. Aligned along biblical and thus Kingdom priorities (Matt. 6:33), they are appropriate outcomes of living a Christ centered Gospel.

The question: "What is in your hand?" can be resolved widely in a single perspective of true biblical discipleship that teaches responsibility, accountability, hard work and creativity, to stand well enough to help others stand provided for. In resolving this question, we know that our work matters to God (Eph. 5:28; 1 Thess. 4:11-12; 2 Thess. 3:11-12) and provisions for life through productivity in living, sustenance, sharing to uplift others, and possessions in life (think 1 Tim 6:17-19) are central to living out the Gospel of Christ.

We believe that livelihood is the point at which the Word of God becomes the work of God so that in his pursuit we are working the word. Just like life resources are transient demanding timely and wise engagement which can effectively turn the perishable of the world into the imperishable of heaven, productivity and stewardship are assessed in both history and eternity (Matt. 6:19-24)

Several "capital support allocations" continue to be made to different homes in different measures according to need and feasibility. Some keep sheep, pigs and goats, others keep bees for honey,

others farm the land and so on. A continued assessment of such projects has encouraged this work and allowed it to broaden slowly.

Testimony: Mrs. Elebu is Pastor Moses Elebu's wife in Alungar, Teso region, eastern Uganda. Moses became very ill six months ago and underwent expensive tests and spent a lot of money on medicine. He visited us in Kampala a few days ago and shared how the cow they received through Shalom became their rescue during his sickness. It had given birth to three and they sold two in order to cover the medical bill. Many testimonies come to us in encouraging ways.

Shalom Women's Seminars will continue to help resolve the question: "What is in your hand?" in order to see what God has endowed in a pastor's wife by character, skill, interest, or opportunity of land, or trade in a small commercial enterprise, knitting, sewing, crafts, catering services, hair saloon, bridal attire and others. The effort to provide for our families becomes the greatest discipleship opportunity as God teaches us hard work, innovation, creativity and stewardship. When we set our hearts and hands to work, we work out the word of God which is in us.

"What is in your hand?" provokes what is in your head and heart through desire and will to act for life transformation.

The PT Institute & Shalom Women's Training

A curriculum for Women in Ministry (WIM) has been developed and ladies who completing this ministry concentration should be able to organize and lead a women's ministry program in a local church or any other area of ministry to women. Pastors' wives will be trained to become instructors among other women ministers in local Bible Schools and their church settings.

Courses include ***Pastoral Understanding of Women***, which fosters an understanding of the issues that impact effective biblical strategies for pastoral care to women; the ***Role of Women in Ministry***, in light of a male-dominated history, to build awareness of the various views concerning the role or place of women in Christian ministry and ***Women in Leadership*** to explore four essential components of being a Christian woman in leadership: call, character, craft, and competencies.

Building a ministry to women is a course designed for women to learn how to build, maintain and advance a ministry to women—from vision to reality—featuring the four components: casting the vision, building the team, discerning the needs, and molding the ministry, and through ***Developing life-changing Bible study*** women will learn how to write, select and adapt Bible study for women that is biblically sound, relevant, and applicable to all arenas of a woman's life. They will be encouraged to create materials appropriate for neighborhood and/or church-based women's Bible studies.

Equipping women to identify and embrace their call is designed to help women recognize the major obstacles and spiritual roadblocks women face daily. Gain biblical insights that are practical and applicable in guiding women out of a life of confusion and emptiness, and into the fullness of who they were created to be, and ***Ministering to women in pain*** will enable them offer strategic pastoral care to fellow women and referral when needed.

Developing strong families is a prominent course along the mission of PT and the divine design for marriage and family roles and responsibilities is explored in order that



the Christian leader may reflect and model godliness in these important relationships which include children and parenting.

Shalom seminars, workshops and conferences for pastors' wives

Shalom Women's Training through sporadic seminars, workshops and conferences in the regions of Uganda has the following as training guide:

"The role of the pastor's wife" (1 Peter 3:1-6; 1 Tim 3:11; Prov. 31:10-31) brings out the fact that the Bible stresses character; a model for others in conduct and her ministry relationship to her husband. "Called together as partners in ministry" brings out "how to settle in the role as a pastor's wife", the "blending of skills and gifts", the pastor's wife at home and at church

"Women who admonish" (Titus 2) brings out how godly women use their example / model; how they use their spiritual credibility, how they practice submissive recognition and how they seek to preserve the Word.

Understanding her supportive role number one brings out "the power of a praying wife" - praying for his role as a spiritual leader, husband and father, for his health and physical protection, praying for his emotional life, praying for his security in work and providence, praying for his faith and spiritual walk, praying for his passion and zeal in ministry

Understanding her supportive role number two brings out "contending as one in the truth" - hearing God's voice together, acting on God's instruction together, preaching together (she is the first audience so she helps shape it up), preserving sound teaching, double reinforcement in studying and understanding God's word

Understanding supportive role number three brings out "keeping him transparent & accountable" - in confrontation and conciliation, his relationship with girls and women, his finances and material pursuits, his use of authority and influence and his dependence on closest friends.

Understanding her supportive role number four brings out "keeping him attractive and presentable" - knowing the norms of "good and bad tastes", his speech, language and tone, his dressing and physical appearance, his habits and manners (acceptable conduct), his counseling methods.

Ministry Aspect Three: The PT-Student Initiative

Through the PT-Student Initiative facet we reach tertiary institutions (universities and colleges) to teach the Bible and train Christian students' fraternity to **correctly handle the Bible message** in their setting.

Students' Initiative: Our Vision

We envision a new cadre of mission-minded disciples who are transformed by the Gospel, responsibly utilizing their involvement in the local church and placement in the market place to influence society for the glory of Christ.

Students' Initiative: Our Mission



Our mission is to reach students in tertiary institutions and help to establish them in Christ for wholesome life-engagement.

With students at the center of our vision and mission, we serve to realize:

- that students place their faith and trust in Jesus Christ for newness of life
- students who are growing into life-long disciples of Christ
- that students are reaching fellow students with the Gospel of Jesus Christ
- that students serving and strengthening the church through responsible membership
- that students are aligning all their treasurable aspirations – family, work, relationships legacy – with holy ambitions and to the glory of Christ

Students' Initiative: What we do

Our wholesome thrust is teaching the Bible to students. We explain the Gospel of Jesus Christ and present the greatest opportunity for individuals place their faith in Him for salvation. We bring God's mind to bear in resolving pertinent contemporary issues, thus guiding the integration of biblical faith and life engagement.

We therefore teach the Bible with a view to spiritual formation of individuals so that they are

- aided to study and understand the Bible
- able to apply the biblical distinctives in analyzing and resolving contemporary issues
- able to teach and encourage fellow students in different spiritual disciplines for true biblical discipleship.
- passionate in guiding the integration of biblical faith and life engagement
- eager to propagate and promote the Christian mission in the world along this understanding.

Students' Initiative: Why we do what we do

Students are at their formative phase of life, and training them to practice Bible-anchored spiritual disciplines becomes timely in view of the life's prospects that lie ahead of them. Biblical training promotes the Christian mission within the student body, and keeps with them as they set foot in the market place, now as a transformative force through their professional work.



Our mission is stated as a solution to the prevailing challenge of the church to speak and live to her biblical expectations, through an age-old divine mitigation for sin. We believe that the Bible describes the mind of God, declares the state of man, explaining the way of salvation, the doom of sinners and the joy of believers. Its doctrine is holy, its precepts are binding, its histories are true and its divine decisions are immutable. We read and study it to be wise, believe its message to be saved and practice it to live holy lives. It is upon this persuasion we challenge students on bible literacy.

Students' Initiative: How we do what we do

Our engagements are with students, for the students, in their setting as students, in a sensitively-planned approach so that their different academic responsibilities remain unhindered while their spiritual nurture is being met. We seek to serve students within their convenience, without neglecting a call to sacrifice.

While leaders need to be called into action, action needs to be presented to leaders whether young or old for both the exemplary and the preparatory purposes. We cannot wait until everyone is ready unless the leadership challenge is initially set before all potential leaders.

The way we do it is, we encourage students to participate in leadership within the student body as a way to develop student leaders. Then we help build a Student Leadership Team – and this becomes forum and platform or launch pad for our work in the university or campus community.

In our understanding, boys and girls as leaders-in-the-making will not be made leaders in a sitting position but standing along other leaders. When we are not focused on the often unseen potential in students for leadership, ministry among them keeps them clients and a routine that tends to define young people in terms of their problems we need to solve rather than their potential.

When we paint the future, we should not simply highlight the obvious because preparing good leaders must remain an undertaking of preparing for the worst times. Highlighting the obvious will inspire anything new in regard to creativity or innovation. We train leaders who must think in terms of the “what they can be” in a context that “could be.....”. This perspective is what discloses potential, which in turn breeds hope for change possibility, godly risk and adventure.

We organize a leadership training program for student Christian workers. A Curriculum Design for Tertiary Christian Student workers prepares for the next generation to learn and practice leadership – centered on the God’s timeless truth, Christ-like character and leadership principles through the portraits of godly leadership models. Develop students who think and act like authentic leaders.

Through biblical discipleship, we capitalize on personal gifting and strengths to help students be career-ready upon graduation. Develop critical thinking skills that produce godly life choices, such as choosing healthy friends, improving study habits, personal discipline, holy ambitions and setting meaningful growth goals.

We also aim at strategic collaboration with teachers and parents to develop students who take initiative to improve their school’s culture, and reduce disciplinary problems so that teachers are freed to invest more time in students.

We create well-designed leadership opportunities for students so that they “taste” the joy of giving away their lives through serving, to do something that is making a difference. All leadership training is centered around and upheld by leading a small Bible Study Group. All student leadership is pursued along the initial benefits and dynamics of a smaller group studying the Bible.

That centrality transfers to developing student leaders who need to experiment, step across the line, and move from sitting to serving, to get them in the venture and lead with them rather than just leading them or leading for them. We multiply the riches when we study the Bible together because this teaches how to read the bible for yourself, demonstrates the work of a “Big God” through the dynamics of a Small Group, and engenders a Small Group Vision – well formulated, powerfully upheld, and carried through with commitment and discipline.

The Annual Flagship for Student Leadership Conference

As a way to mobilize students and student workers at university and college level, we organize the *Student Leadership Conference* to teach, challenge, envision and encourage collaboration among

those who are tasked to bring the Gospel message to bear on the Campus community. PT resolved to make the *Student Leadership Conference* an annual flagship gathering for Christian student leaders in order to study of the Bible, heighten their affection and fear for God, encourage faithful sharing of the Gospel and amplify incisive application of God's Word in their own lives as true messengers of God.

We envisage that the best frame of time for such an event in Uganda will be a two-day event from a Friday evening to Sunday evening any week during the month of October beginning with the year 2016.

The three essentials guide us in working with the young and upcoming Christian leaders:

The Vision to Change: First, if we want to change, we need to see clearly what our changed lives would look like and we must find that to be a desirable life. Unless we have a clear and compelling picture of this transformed life, it is unlikely that we will be motivated to pursue this new life.

The Intention to Change: Second, knowing what a different life looks like is certainly not enough to make it happen; we must also will it. This is axiomatic because we really have to see that it practically comes to pass.

The Means to Change: Third, we need to know how to get from the life now to the new life intended. The "means" are the methods or instrumentalities by which change occurs, so we must engage these means to make progress.

We have design a transformational curriculum to develop student Christian leaders into influential spiritual guides. The courses are flexibly offered to student leaders during their study program and to student workers from various para-church organizations (FOCUS, Navigators, Campus Crusade for Christ, Scripture Union) on a full time basis.

Ideally, those completing the program will have a distinct, attractive vision for what faithful leadership is, they will have the intention to grow in that direction, and they will have the means or skills necessary to become that sort of leader.

For packaging purposes, we label these three dimensions "The Call of the Leader," "The Character of the Leader," and "The Capabilities of the Leader" in the 3C Leadership Curriculum

Part 1: *The Call of a Leader*

At the end of this cornerstone experience, students should have a stirring vision for the practice and inherent goodness of biblically-described, Spirit-enabled leadership.

Part 2: *The Character of a Leader*

The overarching goal of this experience is to encourage students to develop the intention to think, live, and lead biblically. We blend worldview formation and spiritual formation seeking to realize that the former structures of their thinking are deeply changed so as to see the world as God sees it. Many worldviews compete for our minds, where secularism remains the chief competitor to a Christian worldview in today's world.

Again, through worldview and spiritual formation, the goal of this experience is to shape the intention of students to be the person and the leader God wants them to be, as well as to teach them how to become that person.

Part 3: *The Capabilities of a Leader*

This is the “skills-development” component of our curriculum, better conceived as having two related parts. The first part entails developing skills that every leader needs. A non-exhaustive list includes influencing and inspiring people to action, communicating effectively, diagnosing problems, making decisions, and resolving conflict. Each of these areas is essential for effective leadership, regardless of where or whom one leads.

The second part entails the development of skills that are specific to the student leader’s campus setting. Here one will gain the knowledge and skills necessary to succeed in his or her particular and specific setting. It builds off of the many context-specific examples and cases.

Through a series of training seminars and weekend leadership retreats a certificate in Campus Ministry will be awarded. The Institute values the contributions to leadership that students can make during their schooling, therefore committed to providing a pathway for developing leaders to grow and use their gifts for the benefit of the College community.

Students’ Initiative: ***Strategic Considerations***

Our strategies take into consideration and account that higher education has changed. The number of contextual changes affecting the institutional operations, the culture, and even the foundations of contemporary higher education is significant. These changes create a whole set of new challenges and a dynamic of opportunities for the Students’ Initiative within and outside the student community.

Three notable changes in the contemporary world of higher education are universalization, “new commercialization,” and internationalization. While internationalization is not a new phenomenon in higher education, its effects are increasingly apparent through the movement and aspirations in academic pursuits.

a. *Mobility of People:* Today, we witness the accelerated growth of foreign students, greatly influenced by various international student scholarships and student exchange programs and spontaneous mobility. This has led in some instances, to a brain drain and the erosion of the knowledge infrastructure in many parts of the world.

b. *Mobility of Institutions:* The internationalization trend extends well beyond the mobility of people. There is also the movement of institutions. Higher education is now being exported from one country to another in form of extension centers, branch campuses and franchising operations.

c. *Mobility of Content and Courseware:* The expansion of the internet and the production of appropriate software and suitable courseware has opened the way for the distribution of a “virtual higher education.” Content and knowledge are on the move as well as courseware. Distance education has freed students from the constraints of time and space, but it has also created a new set of challenges in terms of student services.



d. *Students have changed*: The student population has changed in size and composition. The demographic revolution is an account of different peoples and various racial and ethnic groups. Furthermore, the interests, values, attitudes, relational patterns, and styles of worship of students have changed as we attempt to minister to what is frequently referred to as a postmodern generation.

Strategic considerations include national, international and regular efforts to compel interaction between the world of ideas and the world of senses, between absolutes and specifics, between theory and practice. In this changed, and fast-changing context, God's renewal of his work and the church's revival of her mission must be seen primarily when there is an urge in the student body, to return to basics.

With this stance, the Students' Initiative identifies its role as cultivating in learners a longing to know God, a life shaped by biblical values, and relevant expression of faith in cultural context. The Initiative will aim at theological grounding for a Christian mind and a visional leadership marked by power and pattern through piety.

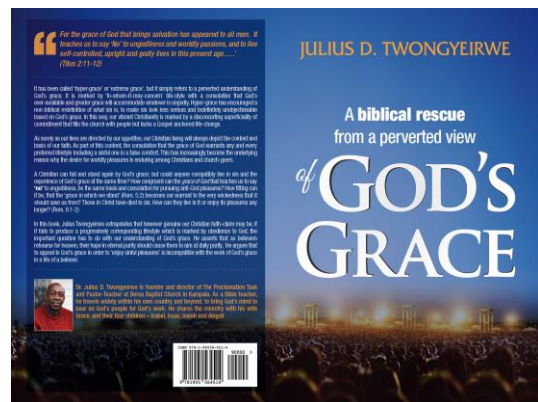
Ministry Aspect Four: The PT-Literature Resource

Through the PT-Literature Resource we seek to publish gospel-centered, biblical materials that bring the whole counsel of God to bear on the minds of men and in their hearts so that they understand and embrace the massive implications of the truth of God's Word, for all of life.

The purpose we anticipate to achieve through the PT-Literature seek to generate and / or gather to avail Christian literature through Bookstores, organize literature in Library settings, produce of literature by encouraging Christians to write and publish books, booklets, journals and magazines with a view to share life in Christ.

Writing for publishing call for incisive research and discipline, and increasingly heresies and false doctrines require no less of such effort. Publishing is along the overall objectives of PT:

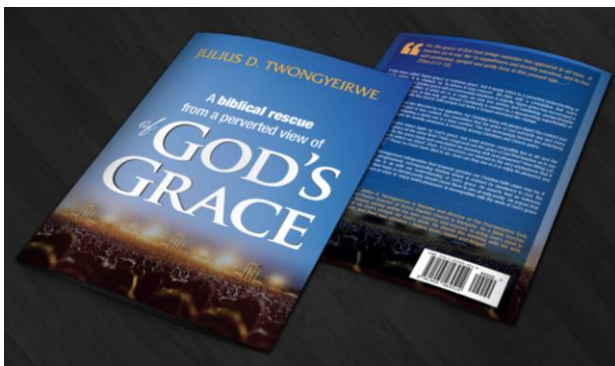
- To help individual Christians and the church grow in knowledge and understanding of the God's Word, and thus



- Bringing people to the knowledge of Christ as their Lord and Savior, and
- Further consecrating and affirming believers in their Christian walk, for a growing holiness, faithful service and heavenward priorities in life.

We are identifying possible evangelical Christian writers, interested Christian researchers, and putting together a team to produce literature. We expect a missionary (from AIM) to serve with us in this area for two months early 2016; a volunteer proof reader and a volunteer typesetter who are already helping in the current publication.

We plan to create opportunities through which many will be trained to write, collaborate in research and documentation, co-author and supplement augmentation to publications. Writers' workshops will be conducted by certified Christian Publishers in various locations in the East African region and include appropriate local languages in view of the message at hand and the targeted readership. A blog or blogs will be set up to review publications for all to benefit.



The main benefit envisaged through the PT Literature Resource is that researching, writing, reading and sharing will serve as a special outreach to enhance the influence of Christianity in our society. We believe that through publishing sound Christian literature and resources, we shall be able to narrow the discrepancy between Christian

presence and Christian influence in Uganda.

Statistically, Uganda is a self-proclaimed Christian nation with 85.2% population as Christians. However, statistics become misleading when this Christian presence fails to deliver the corresponding salt of the earth or shine as the light in the world.

We deduce therefore, that it on God's terms, the quality of Christians and not so much the quantity of Christian-claimers is what exerts influence. The devastating moral stance in the market place culminated in high rates of corruption and theft in public offices, strikes and demonstrations in the country puts to test the claim of Uganda's Christianity. Among other endeavors, producing and availing Christian literature will be used of God to serve the purpose of averting this situation by turning the quantity of Christianity (by numbers) into Christianity by influence (or quality).

Christian influence will be realized through sound publications to straighten Christian doctrine. With sound biblical materials, Bible literacy among Christians can be realized. Christian influence is exerted as people understand and embrace biblical spirituality for Christian maturity

We believe that as sound biblical literatures and materials permeate to all calibers of people in the market places and communities of our nation, the word of God shall gain root in many institutionalized sectors to offer guidance in formation of values, systems and structures in those institutions.

Ministry Aspect Five: *The PT-Workplace Ministry*

We recognize that not all Christians are called to "fulltime ministry," but all Christ's followers are called to minister fulltime. Through the PT-Workplace Ministry, we serve to help Christians in the workplace to embrace their vocations as redemptive mission. We seek to enhance strategic

initiatives for the Gospel through teaching biblical stewardship and collaboration for mission. In our understanding of God's Kingdom, we do not subscribe to dualistic notions of 'secular jobs' or 'sacred' for a worker who exerts his or her being professionally as unto the Lord (Col. 3:23). We understand that a person in the market place who is a disciple of Jesus Christ is a Kingdom servant, and we come alongside such people to develop ways through which they can better fulfill their calling in this world, especially in and through their professional and community engagement.

Business has a God-given power and potential for good in the world. Yet too often Christian business people have not been affirmed in their call to business. We want business men and women to understand God's redemptive work through business in the world. We want to help change the message that Christian business people are hearing and mobilize them for action.

What if the untapped business resources in the church globally were released for missional impact? What if more Christian business people were world-leaders at tackling global evils through business? Through our occasional meetings with professionals' core group, we have already listed some books around which our discussions and talking points will be developed so as to rally professionals along this redemptive objective. The books include:

- *Business Through the Eyes of Faith*, (Richard Chewning et al., HarperCollins, 1990)
- *Business for the Glory of God* (Wayne Grudem, Crossway 2003)
- *Church on Sunday, Work on Monday* (Laura Nash, et al., Jossey-Bass 2001)
- *Believers in Business* (Laura Nash, Nelson 1994)
- *The Soul of the Firm* (C. William Pollard, Zondervan, 1996)
- *Beyond Integrity: A Judeo-Christian Approach to Business Ethics* (Scott Rae and Kenman Wong, Zondervan 2004)
- *Doing God's Business* (R. Paul Stevens, Eerdmans 2006)
- *Basic Christian Leadership* (John Stott, InterVarsity 2006)
- *Management By Proverbs* (Michael Zigarelli, 1999)

As the ministry expands, we also think of the expanding workforce, especially with the roles to direct, advise and oversee the implementation. Under the oversight of the PT Board of Directors, many more will take up streamlined roles with synergistic placements so that PT achieves its mission with the greatest efficiency. Centered around the operation of the PT Institute, there will be ministry directors for each of the five aspects, with trainers and consultants.

Role of ministry directors

1. Adopt and adjust a ministry vision of continual reproduction.
2. Plan to implement and finance a continual training function at every level.
3. Appoint and empower trainers within regions.
4. Approve or modify PT training guidelines or ask PT for other guidelines.
5. Regularly compile, analyze and review outcome tracking data from all levels.
6. Incorporate outcome findings into on-going action planning.
7. Authorize and guide training officers to communicate with PT consultants.

Role of inside trainers / instructors

1. Communicate with PT consultants and PT guidelines.
2. Continually talk up reproductive tactics and outcomes.
3. Organize and implement continual, ministry-wide training and planning.
4. Conduct model training workshops for trainers of trainers.
5. Ensure four-generational mentor-apprentice chains.

6. Implement continual tracking of progress on key indicators.
7. Make periodic adjustments or reorganize training whenever progress lags.

Role of outside consultants

1. Listen carefully to insider trainers (teachers and instructors).
2. Visualize and talk up reproductive tactics and outcomes.
3. Analyze current successes and impediments.
4. Recommend adjustments and courses of action.
5. Lead model training workshops where asked to do so.
6. Supply or edit PT guidelines that fit PT-USA and PT-Uganda recommendations.
7. Remain available for further advice.

Our Finances (June to-date)

A quick glance the PT Actual Cash- flow in the last half of this year (since June 2015) shows the following:

Income

Our budgeted income was 27,033 and the actual income has so far been 10,270 with a deficit of 16,763.

Expenditure

The deficit has been felt all over the ministry, but especially in the welfare of staff workers. The PT National Director's salary according to the budget of 4,760 has been actualized by 1,485 and a deficit of 3,275. The Administrator's budgeted salary of 3,787 has been actualized by 1,764 with a deficit of 2,023.

In the totality of our administration, of the 11,385 budgeted 6,599 was realized, leaving a funding gap of 4,786. In the totality of our organic ministry under the 7,100 budget, 2,962 was available and allocated for this area, with a deficit of 4,138.

Our families have unusually felt the funding gap especially because of our special circumstances during this period. On my part (Julius) we have had to give care to my sister in law who underwent a back surgery at a cost of \$5700 (with contributions from family members and friends). These expenses are ongoing as she continues medication and physiotherapy. Combining this with children's school fees and Isabel's medical expenses has kept us at the utmost edge in a long time.

Our Administrator, Dickson is expecting a child with his wife Mercy. They are only 16 months in their marriage and the new experience has also called for fresh expenditure.

Even then, we have kept busy, but mainly responding to invitations to minister in several places rather than initiating our own agendas. The benefits of keeping busy in the speaking engagements have continually put us in touch with many for networking and future collaborations, but hardly given us a chance to push forward with what he had planned by end of this year. We minimized on the training trips and travels throughout Uganda because these call for greater expenses that could not fit. Our local church has been so supportive in handling ministry with PT such as the Reformation activities through which we reached over 600 university students with the Gospel and about 150 professionals.

Invitations to minister in several places we have been come with transport facilitation which has made it possible for us to keep going.

As we assess where we are, we remain at a threshold of a breakthrough:

If we were able to work on the floor of the PT Center and raise a shade to serve as a dinning we would augment the utility level of the PT Center from its current 15% to about 65 or 70%. The PT Center would also be rentable to other Christians for Gospel causes in this condition to raise further income.

If we had the needed \$3000 to print the first 3000 copies of my now-completed book, we would raise more than \$7000 in total (at \$2.50) in three months' sales according to many who have waited since mid-October.

At our home, if a 12 year old residential house on our property had doors windows and few provisions, we would move in and release where we live for rent, with an added, enduring income to our duplex, of \$300 per month as family income. The other two rentals have been of great help to us; we wonder how life would have been without them especially during this time. You may recall that they were put to rental standard by the help of Intown Presbyterian Church with a memorable spearheading of the Gentrys some years ago.

"Coming together in Christ is only a beginning;
Staying together in Christ's service is actual progress;
Thinking together according to Christ's mind is real unity; and
Working together along Christ's measure is tangible success."