

# Great Lakes Initiative 7<sup>th</sup> Annual Leadership Institute 8<sup>th</sup> -13<sup>th</sup> January 2017



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## Background:

The Great Lakes Initiative (GLI) mobilizes Christian leaders from across the Great Lakes Region to participate in God's mission of reconciliation in their communities, organizations, and nations. In light of the growing crisis in the region, the annual GLI Leadership Institute continues to be an oasis of refreshment, renewal and hope.

A glance at the Great Lakes region's current socio-political and economic landscape provides insight as to why GLI is a much need space for *restless* Christian leaders. In 2016 the Great Lakes region of East Africa remained volatile and unpredictable.

Since April 2015 Burundi remains in political crisis, as violence against citizens, food insecurity and low scale armed resistance continues. Grenade attacks on political and military persons as well as murdering of civilians was reported to be on the increase in the provinces outside the capital city, Bujumbura.

DR Congo witnessed unsettling events related to elections and succession of the two-term president. There were violent protests when the planned elections were postpone indefinitely. Attempts by President Kabila of DR Congo to extend his term beyond the constitutional limit led to increased violent protests, the deaths of over 40 citizens and the shutdown of internet access across the country.

In Kenya the security risk posed by the radical Al-Shabab remains real. In June 2016- a year before the scheduled 2017 elections, the long term ethnic rivalries about land and political power began to flare up. This led to pre-election tension and concern. Threats and hate speech are being reported in the media though elections are not due until August 2017.

Rwanda met most of the millennium development goals. Despite of the great achievements socially and economically, the 2016 World Bank Country Report, notes that Rwanda continues to grapple with opening up the space for political pluralism and with weak independent civil society institutions.

In July 2016, conflict in South Sudan expanded to other previously peaceful parts of the country leading to mass displacement of hundreds of thousands as civilians who fled into DR Congo, Ethiopia, Sudan, Uganda and Kenya. Uganda alone received an average daily arrival rate of 3,000 South Sudanese in November 2016. In spite of the August 2015 Comprehensive Peace Agreement, peace remains elusive, conflict ongoing, the economy has collapsed and famine looms on the horizon.

2016 was election year in Uganda. There were increased confrontation between the police and opposition activists in the run up to the elections. This led to fear among the citizens and warnings issued against travel to Uganda by Western Embassies.

Tanzania has remained relatively untouched by civil unrest due to smooth transfers of power from one leader to another. However, political tensions exist due to the incomplete constitutional review process, which was to have been undertaken through a constitution referendum in April 2015 but was postponed indefinitely.

## Introduction:

Each year the Annual Leadership Institute of the Great Lakes Initiative brings new 'restless' Christian leaders who are drawn from beyond the GLI focus countries. The GLI focus countries are Burundi, DR Congo, Kenya, Rwanda, South Sudan, Uganda and Tanzania. The Institute continues to be a regional space for transformation as it gathers 'restless' catalytic Christian leaders for rest, reflection and renewal.

The 7<sup>th</sup> Annual Leadership Institute held from 8<sup>th</sup> to 13<sup>th</sup> January 2017 was the 11<sup>th</sup> gathering organized by the Great Lakes Initiative. 135 Christian Leaders from GLI focus countries as well as a leader or two from the Central African Republic, South Africa, Sudan and Nigeria participated at the 7<sup>th</sup> Leadership Institute<sup>1</sup>. From the United States of America, eleven Duke Divinity School (DDS) students, two Center for Reconciliation (CFR) staff and one new member of DDS' Board of Visitors participated. Two professors from DDS, Drs. Davis and Acolatse, one professor from De Paul University, Dr. Butigan, and one from Notre Dame University, Dr. Katongole, taught plenary sessions and co-taught seminars together with practitioners from the Great Lakes Region at this Institute.

The founding partners African Leadership and Reconciliation Ministries (ALARM), Duke Divinity School (DDS)'s Center for Reconciliation (CFR), Mennonite Central Committee (MCC) and World Vision International contributed significantly by funding faculty expenses, travel and participation fees for Christian leaders from the GLI focus countries as well as the regional office's operational costs. Details of partner funding and contributions will be shared in another section titled: Financial Statement.

In addition to the founding partners, other partners who supported leaders to the 7<sup>th</sup> Leadership Institute were: Presbyterian Church USA, Tanenbaum, Britain Yearly Meeting of the Friends Church, Transformational Leadership in Africa and Mennonite Board of Eastern Africa. New partners such as Tanenbaum- A network of Peacemakers in Action specifically supported the participation of Methodist Bishop Pierre Ntambo from DR Congo and Dr. Bill Lowrey, a longtime member of GLI from USA.

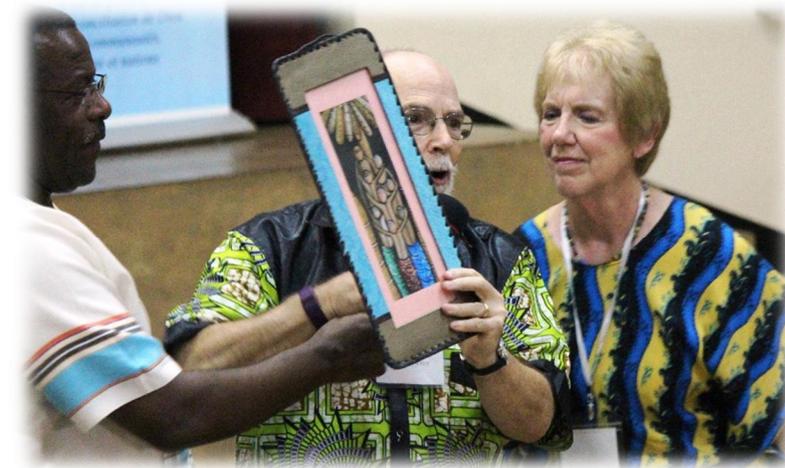
At the opening ceremony of the institute, Dr. Bill Lowrey gave the keynote address together with three South Sudanese participants from the GLI South Sudan Country Working Group retreat. Dr. Lowrey, his wife Rev. Dr. Petersen, retired Anglican Bishop Macleord Baker Ochola II and James Odong, WVI Director External Engagement and Representative to the AU co-facilitated this retreat a few days prior to the Leadership Institute.

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<sup>1</sup> Detailed disaggregated data- Country Representation: Burundi:17 (3 faculty),

DR Congo: 10 (1 faculty), Kenya: 11 (2 faculty), Rwanda: 18 (1 faculty), South Sudan: 22, Sudan: 1, Tanzania: 6 (2 faculty), Uganda: 12 (6 volunteers), South Africa:2, Ghana: 1, Nigeria:1, Togo/Central Africa:1 (1 faculty), Canada: 1, USA: 22 (4 faculty,14 staff/students,5 work in EA), Unstated: 10. Gender: 32% Women/68% Men. Denomination: Catholic: 16, Anglican: 22, Pentecostal: 13, Baptist: 4, Presbyterian: 13, Non-Denominational: 17, Other (Mennonite, Methodist, Lutheran, Africa Inland Church, United Church, Brethren): 19 & Unstated: 31

In recognition of the significant contribution to the peace and reconciliation work in the Great Lakes Region the GLI Board of Directors presented Dr. Lowrey with a framed illustration of reconciled peoples of the Great Lakes region.



A brief session for the GLI South Sudan participants on the first day of the Institute was facilitated by Dr. Lowrey together with Bishop Ntambo. On days two and four of the Institute, Bishop Ntambo then led a special session with GLI South Sudan Country Working group

**(GLI SS CWG) members. He enriched their participation at GLI by sharing his first-hand experience of peacemaking in the complex war context of Eastern DR Congo, in spite of personal threats to himself. He offered them specific examples which led to success, how he overcame challenges and obstacles until peace became a reality. In turn the GLI SS CWG, invited Bishop Ntambo to South Sudan with this request “come minister to the Church leaders and share your courageous example of peacemaking”.**

Purpose: The GLI Leadership Institute focuses on Christian leaders who are passionate about reconciliation as the mission of God. These leaders have deep experience in the pain and suffering of the region and they identify “signs of hope” from across the region where the ministry of reconciliation has brought tangible results and enabled hope to emerge even in the darkest times. Together they break down traditional barriers and partner in creating a “new we” rather than living in a world of us-against-them.

Immediate Outcomes:

The 2017 Leadership Institute has been particularly impressive because Christian leaders appreciated the quality of speakers and seminar leaders. Some of the feedback GLI received points to its continuing to meet the needs of ‘restless’ Christian Leaders.

- I have been touched by how GLI begins with a vision of what we are working towards- Reconciliation and concludes with practical spiritual disciplines which can sustain me in that work- Grace Chelagat from Kenya, National Council of Churches of Kenya, Women’s Program Coordinator North Rift (Sic)
- The diversity of GLI is great. It is a space which is not exclusive to Catholics, Protestants and Evangelicals. GLI is Christian. It is very powerful as it brings people of God together. This is what I love about GLI. As long as you are a ‘restless’ Christian Leader you will be happy here- Christophe Mbonyingabo from Rwanda, Executive Director Christian Action for Reconciliation and Social Assistance.

- After GLI 2016, I was able to recommit myself to do peace work in South Sudan. It was my first time to GLI but my life was transformed. I had given up on doing peace work but the institute renewed my courage and hope. I was also able to let go of the pain I had been harboring against those who hurt me. I forgave them. I was able to organize up to 15 workshops last year reaching hundreds of women, children, men and government officials in my home area. Participants to the workshops have told me how grateful they are to God for sending me to them at such a time. Meaning my work with them is touching their lives. –Father Mark, Catholic Priest from South Sudan.
- The GLI framework offers answers to divided narratives and a shared vision for transformation. GLI has helped me to know that I am not alone as I have met people with passion and vision for reconciliation- Fritz from South Africa, Young Christian Association a ministry for University Students.
- GLI helps me to know that I am not alone. I get to learn from what other people are doing and the hope in me is renewed. When I arrive at GLI I am usually very tired and even wondering if there is hope. Sometimes the challenges of my work as a peace builder make me lose sight of hope. The stories I have heard at this GLI have been amazing. GLI renews hope. I feel like GLI is a place I can't afford to miss each year. I was unable to attend the last two years and this made me feel so low and depressed. Now that I was able to come this year I am restored and I never want to miss any institute again- Jean Claude from Burundi, Peace Builder.
- I never knew a place like GLI existed. It has given me a space to share my story and this has brought much interest in my work. I work with women survivors of sexual violence. GLI is an excellent place to build networks and also get collaborators for one's work. Many contacts have been exchanged and I look forward to see how we will grow our work together for peace in our countries and region- Theresa, Justice and Peace Commission Counsellor from DR Congo.

Seminars: Six seminars were held to provide a space for in-depth learning in the following themes within the reconciliation ministry:

- Pastoral Leadership and the Reconciling Church taught by Dr. Esther Acolatse *This seminar explored dimensions of pastoral leadership and authority in biblical and theological perspective as foundations for healing and wholeness.*
- Pursing Peace for Healing and Reconciliation in Multi-faith Communities taught by Mr. Jared Otieno. *This seminar offered biblical perspective on peace-building in the light of escalating religious-inspired attacks against Christians and deepened participants understanding of the complexities facing the majority of Muslim communities that do not subscribe to the violence perpetrated by the radical fringe groups.*
- Christian Nonviolent Response to conflict co-taught by Dr. Ken Butigan and Ms. Flora Bringi. *This new seminar offered an opportunity for communal and personal*

*understanding of the principles, strategies, and methods of Christian nonviolence for transforming violence and engaged participants in the formation of a network for continued partnership and support in carrying out nonviolent response to conflict and reconciliation in their contexts.*

- The Prophetic Word in Conflict Zones: Lament and Hope, Judgment and Healing co-taught by Dr Ellen Davis and Father Jacob Onyumbé. *This seminar offered for a second time brought together students and scholars from Duke Divinity School and East Africa. Drawing on modern trauma theory and focusing on key passages from Isaiah, Jeremiah and Nahum, the seminar explored ways in which conflict-torn communities can find hope and healing in prophetic laments and (even) in judgment oracles.*
- Restorative Justice in African Contexts co-taught by Mr. William Kiptoo and Mr. Peter Durito. *This seminar examined foundational principles of restorative justice, examined and asked questions about several examples from within African contexts, and imagined how they might best shape a model of justice focused on involving victims, offenders, and affected community members in putting things right.*
- Practical Spirituality to Sustain Peace Builders co-taught by Mrs. Violette Nyirarukundo and Mrs. Faith Mlay. *The seminar offered a safe space where participants shared experiences, challenges, and obstacles they faced in their calling as ambassadors of reconciliation. Practices and disciplines for personal spirituality were shared and taught.*

Common Journey/Scriptural Imagination:

The plenary speakers for the 7<sup>th</sup> Annual Institute provide a theological vision and spoke on the practice of reconciliation. Leaders are formed through Scriptural imagination and stories of persons whose lives and work illustrate the day's theme in plenary sessions.

**The first day's theme: "*Reconciliation- towards what?*"** was expounded by Father Emmanuel Katongole of Uganda- Priest, theologian and professor at Notre Dame University, USA. Fr. Katongole built the scriptural imagination on Romans 12: 2: "*Do not conform to the pattern of this world, but be transformed by the renewing of your mind. Then you will be able to test and approve what God's will is—his good, pleasing and perfect will.*" The context in which Paul wrote this letter was one where conflicts had erupted between Jewish and Gentile Christians about their identity in Christ. In the book of Romans Paul offers new understanding and asks the Jewish and Roman Christians to think of themselves not as Gentile and Jewish Christians in the first place but as God's new people made as such through God's unmerited grace.

Fr. Katongole notes that Christians can live transformed lives in two ways:

- 1) **By being transformed by the renewal of their minds.** That is constantly thinking **rightly in the right way** so it becomes a pattern of life. This thinking becomes formational and transformational. This thinking allows each one of us to move

beyond the old patterns of thinking (thinking which says 'I am Jew, I am Greek, I am Gentile, I am Hutu, I am Tutsi, I am this or that ethnicity'). These identities are add on's to who we are. They are part of us, but still not our primary identity. Christian identity is a starting point of the journey.

One may ask 'a journey toward what? What is God's purpose in this journey? What role does being my ethnic identity do in that purpose? In the letter to the Romans Paul makes it clear that "the *toward what*' is this: God is determined to make a new people in the world. God's purpose is to find us wherever we may be and to call us out to form a new community, a new people- a *New Creation*". Linking the scriptural imagination in Romans 12:2 with Paul's letter to the Ephesians Fr. Katongole explained that; Paul celebrates the transformation evident in Ephesus where Gentiles and Jews now share one spirit, one hope, one LORD, one faith, one baptism, one God and Father of all. It is by coming together that the Jewish and Gentile Christians belong together. They do not constitute two separate communities but one community of which both are members. As if they are members of one body, Fr. Katongole concludes. The thought to ponder and act upon for Christian Leaders at the 7<sup>th</sup> Leadership Institute is; "How do I/we learn to think rightly about my/our identity in the midst of so much ethnic and religious violence? For example can I/we engage in eating a meal together with "the other"- the assumed enemy ethnic group?"

The second point- the way that Christians can lead transformed lives is this:

- 2) Being able to discern God's will. Discerning/testing/trying out, living out are the concrete and practical steps. This way involves practical disciplines: what is right, what is good and what is acceptable.

Fr. Katongole encouraged the participants to live out a new Ephesian moment like that in Ephesus- of the Jews and Gentiles coming together, eating together, living together and creating spaces to be together. Spaces that are very difficult to tell- whether people are Lema or Hendu, Tutsi or Hutu, Dinka or Nuer. Paul says to discern, testing out, trying out or living out. This is an invitation to experiment with new life, new communities that do not bear witness to the old logic. That's why he says do not conform to the usual old patterns of thinking. Inviting his hearers to create those new spaces. Fr. Katongole concluded his presentation by saying that he was very encouraged by the testimony of the South Sudanese in the Communique passed at the GLI SS Retreat 4-8 Jan 2017 which they read to the GLI gathering at the opening ceremony on 8<sup>th</sup> January 2017. At the retreat the South Sudanese committed themselves to form a multi ethnic platform which will bear witness to a new community, a new creation. Fr. Katongole noted other examples of new community in the region as testament to God's New Creation: "God is inviting us to create such spaces like the Holy Trinity Peace Village of Bishop Paride Taban. In this Peace Village various ethnic groups come together, raise families together, grow crops together, pastoralists and farmers come together and Christians and Muslims come together. A community space which is points to new creation. Spaces like Maison Shalom in Burundi founded by Maggie Barankitse who survived a massacre. She set up a community where Twa, Tutsi and Hutu orphans live, eat, go to school together, grow together and work together. These spaces point to new creation- the old is gone. The new is here. If anyone is in Christ he is a new creation.

"*What is Going On? Lament*" was the theme for the second day delivered by Father Jacob Onyumbwe of DR Congo, Priest and PHD candidate at Duke Divinity School. Fr. Jacob's scriptural imagination on Lament is based on the biblical book of Judges. Lament is both gift and a discipline. The book of Judges is an extended lament about the

corruption of political and religious leaders who lead the society into corruption. The title of Judges in the Hebrew is "those making right". The irony in Judges is that it's about violent, corrupt leaders who were supposed to be bringing justice. The community in Judges is like ours in Africa and specifically the Great Lakes Region. Our community in the region is filled with blood-shed and brokenness. The waters of this region are awash with blood. The experiences we find in Judges are:

1. Judges shows us a community broken from within.
2. Community participates in violence and is the problem; they are not innocent victims. We have participated.
3. Evil is coming from within, not from outside.

Lament should shock, but this is not what we usually do. Crying is seen as a sign of weakness in many places. God uses tears- they are a sacrifice of self-reliance. It is a challenge to our culture. We invite others to look and see. Judges begins with war and ends with rape and forced marriage. The cry of Israel is our cry too, 'Why, Lord?' concludes Fr. Jacob.

The plenary speaker for the third day's theme "*What does Hope look like?*" was Dr. Ellen Davis- Professor of Bible and Practical Theology at Duke Divinity School. The book of Ruth was the basis of the Scriptural Imagination on Hope. Ruth is a sequel to Fr. Jacob's presentation on Judges. Ruth and Judges belong together. Ruth is a bridge between desolation and salvation. Judges is a lament of corrupt leadership. Though the first words of Ruth put it in the setting of Judges, there's a different ending, one that leads to hope: the birth of Obed, the grandfather of King David, the ancestor of Christ. When faithful community empowers vulnerable people to take risk together, the future is about to be born. The book of Ruth is in the Bible for the sake of times like this: 2017 is a time of social and political disorder. Ruth is in the Bible for people like those gathered at the 2017 GLI Leadership Institute who dare to cross boundaries for the sake of life- all kinds of boundaries; national, ethnic, gender, borders between those who are socially acceptable and those who are not. Dr. Davis noted, "Ruth is a story of hope, of faith of vulnerable people who empower each other to take faithful risks. It tells us when together we find the courage to do that, God brings forth new life. The future is born. In this book the future dawns through the birth of Ruth's baby. His name is Obed. It means 'the one who serves'".

**Pilgrimage within GLI is included on the day of hope so that we can see the connection between sacred story, sacred space and the nurturance of hope. Dr. Davis framed the pilgrimage on the third day to the shores of Lake Victoria. She noted that hope is a balancing act. Living in hope means balancing; walking the thin line. Hope is a balancing act which requires skill, concentration and discipline. That is the difference between hope and optimism. She described optimism as a freak of nature since optimism requires no skill, work or practice. With hope you have to find the balance, you have to practice holding the balance and learn how to recover the balance after losing it. Two disciplines for finding hope, for holding that balance and finding it again when we lose it are Pilgrimage and prayer.**

The pilgrimage site 2017 looked like an ordinary place where you might go to swim or

fish. What made it precious to us as pilgrims? It is a story of suffering, faith and martyrdom. The story of the pilgrimage site is the story of missionaries crossing Lake Victoria on boats to bring the gospel of Christ to villages along the shore. It is a story of relatively few individuals at first receiving the gospel. And for the few who



received the gospel, it proved to be a costly gift. The first blood was shed for Christ on the shores of Lake Victoria in the 19<sup>th</sup> Century. In more recent years bodies from the regional wars have floated from tributary rivers into this lake until the lake was thick with blood. Stories of suffering love were shared on the walk to the lake so that each story was brought into the shared space of prayer by the pilgrims.

*"What kind of Leadership?"* was the theme addressed by Retired Bishop Dr. Zac Niringiye on the fourth day. The scriptural imagination centered on Exodus 18:13, 19- Dr. Niringiye stated that we see three types of leadership in Scripture (see Exodus text above Jethro, where Moses' father-in-law, gives Moses advice).

- Priests: represent people before God
- Prophets: teach the people the Word from God (announce God's will for now)
- Pastors: care for the hurting

Dr. Niringiye concluded that it is important for Christian leaders to know which kind of leadership the people need in a particular moment.

The fifth and final theme *"Spirituality for the long haul: Why me? Why bother?"* was explicated by Dr. Celestin Musekura of Rwanda/USA, Founder of ALARM. The scriptural imagination for this plenary was based on 2 Kings 5-6. The stories of Naaman, Gehazi the floating axe head, and Elisha trapping the blinded Arameans. The five take-home points were:

- We must fight physical wars with spiritual weapons.
  - § Constant communion with God. Elisha was the spy with insider knowledge to the king by God's power. He needed to warn the people of these tragedies. God is speaking, but we are not listening is what we see in our times.
- We need to depend on God's provision
  - § Countries spend tons of money on military and arms
  - § In chapter 5 there is a transfer of leprosy from Naaman to Gehazi
  - § In chapter 6 there is a transfer of blindness from the servant to the Arameans
- We need a mysterious approach
  - § Elisha leads the army of Arameans to Samaria in their spiritual blindness

People might think our approach is crazy

- Love and kindness triumph over vengeance
  - § Now there is a transfer of sight to the army once they are in Samaria
  - § They protected the prisoners of war. They set a feast before their prisoners. In verse 23 the Arameans stopped raiding Israel.

Witnesses/Exhibits at the 2017:

All the exhibits/ witnesses at the 2017 institute gave powerful testimony to God's presence and power in difficult moments. We will share just one in detail in this report. The witness who gave testimony on *New Creation* was Fr. Bernard Kinvi. The witnesses for *Lament* were Rev. Orozu from South Sudan and Theresa Mema from DR Congo. The witness on *Leadership* was Flora Bringi from South Sudan.

On the day themed *New Creation*, Father Bernard Kinvi, a Camillian Priest from Togo who manages a hospital and mission in Bossemptele, Central African Republic (CAR) testified. He has received many awards for his work and was recognized as one of Time's most important people in 2014. Fr. Kinvi arrived from Togo to CAR in 2010 together with two other priests of the religious order founded by Saint Camillus, an order dedicated to caring for the sick. When Fr. Kinvi arrived in CAR he did not expect to be at the heart of saving more than the sick.

There have been many crises in CAR- a coup about every 10 years. A political crisis started in December 2012 and turned into religious violence pitting Muslims and Christians against each other. Rebel groups allied together called 'Seleka' overthrew the government and took control of the Capital City, Bangui. Most were Muslim, although there were some Christians and animists as well. There were Muslim mercenaries from Sudan and Chad among them. These mercenaries began to burn and destroy Churches wherever they took over a town. A self-defense group called 'anti-balaka' formed with



the name meaning "Machete". To be a member of the group one had to go to the witch doctor who gave a talisman to protect one from machetes. Some called the people of this group "Christians" or "Catholics" but they were pagans. As the violence spread, there was a clash between a majority Muslim group and the anti-balaka group. But the media mislabeled the religious identity of the groups calling them Christian militias.

In 2010 when Fr. Kinvi first arrived, the hospital received everyone and there was no problem. Muslims even attended the Catholic school. However, escalating violence in 2013 put Fr. Kinvi's faith to the test. Christians and Muslims, came to the hospital for refuge. As the civil war engulfed the whole country, attacks against Muslims in his town

increased. Bossemptele witnessed one of the most lethal attacks by the anti-balaka who killed more than 80 Muslims. Before long, the hospital run by Fr. Kinvi became a safe space for hundreds of Muslims escaping this violence. By the end of the violence he had provided refuge to 1,500 Muslims. He personally risked his life day after day to save hundreds of Muslims who were trapped in their homes. He spent days searching for survivors and taking them for safety to the hospital. Fr. Kinvi recalled that: "I slept at the hospital to protect the refugees there. From time to time we took in rebels to treat them but they couldn't bring their weapons in. This was hard, because they were often drunk or on drugs. When there were clashes in town, we welcomed all into the hospital. We had 2 or 3 thousand at hospital to feed and treat". When it became too risky to keep the Muslims in the hospital he spoke with the AU soldiers and also negotiated with the anti-balaka forces to allow women and children to be evacuated to Cameroon. The 'machete' group accepted and the AU forces were able to evacuate all those at the hospital and none was killed. Even the men were evacuated dressed as women.

When asked what helped him to stay at the hospital in spite of the great danger Fr. Kinvi said "In seminary, I was moved by stories of the young students in Buta, Burundi who had courage to stay together and refused to separate as Hutu and Tutsi and were killed by the armed group. The story of Maggie Barankitse founder of Maison Shalom where the survivors of the Burundi massacres live as neither Hutu nor Tutsi was another story which helped me. These stories came to my mind during that difficult time. Also my vow as a Camillian Priest is to care for the sick and risk death."

Fr. Kinvi was asked what surprised him about himself during that difficult period. He noted that: "I am surprised I was able to have the courage to save many lives and make all those difficult choices. I am the last born in my family. I was a fearful boy- even my brothers said so. I was the youngest priest at the mission. One name is behind the courage I found: Jesus. I like to pray so much. After prayers, I feel the supernatural strength at work. The teachings of Jesus in my heart. He was asked "What insights do you want to share with the GLI?" He stated that "At some points I felt discouraged, but Jesus is alive and gives hope. Secondly, the key message is: in conflict, let Jesus guide us. He is our master and ruler". In conclusion the keys lessons from Fr. Kinvi's experience were:

1. The stories he learned in seminary meant something to him before he realized the situations he would be facing.
2. The church became a "field hospital". The church was on the frontiers of the conflict. The hospital was in the midst of the battle. It kept moving and healing wounds regardless of whether the person was Christian or not. It was a fusion moment of bringing people together in a space of refuge at the hospital.

## Financial Statement

GLI is grateful for the financial support provided to the 2017 Leadership Institute amounting to US\$75,845.25. There was a balance of US\$ 11,858.81 from the 2016 Leadership Institute. The combined total Income for the 2017 Leadership Institute was US\$87,704.06. The partner contributions were as follows:

- African Leadership and Reconciliation Ministries: \$7,200
- Duke Divinity School's Center for Reconciliation: \$24,515 plus Institutional support for the Ambassador's stipend and Regional Coordinator's costs: (\$45,000-excluded from the total institute income above)
- Mennonite Central Committee (Burundi/Rwanda (\$13,190), DR Congo (2,705.50), Kenya (\$3,000), South Sudan (\$1,793), Uganda (\$1,800) and Tanzania (\$2,354) as well as the Area Directors MCC West Central (\$1,207.50).
- World Vision International: Travel and Honorarium for Seminar Instructor.
- General Board of Global Ministries of the United Methodist Church: \$5,000
- Presbyterian Church USA: \$ 2,263.
- Others funders;
  - v GLI board member support for travel and tuition of East African seminary students' participation in the *Prophetic Word Seminar* :\$6,000
  - v Issachar Fund: \$665 plus funding to the *Prophetic Word Seminar*
  - v Tanenbaum: \$658 plus travel support for Bishop Ntambo & Dr. Lowrey
  - v De Paul University: \$615 plus faculty travel costs
  - v Eastern Mennonite Board: \$608
  - v Protestant University of Congo:\$600
  - v Britain Yearly Meeting: \$415
  - v Transformational Leadership in Africa:\$400
  - v Self –sponsored Individuals- \$900

The total expenses amounted to US\$82,641.74. The balance carried forward is US\$5,062.33