



12TH ANNUAL GREAT LAKES INITIATIVE LEADERSHIP INSTITUTE

2023 REPORT



Editor: Marion Ndeta

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12th Annual Great Lakes Initiative Leadership Institute

Testimonies

“I am now clear about what God has been wanting me to do all along! We must have a GLI in South Africa,”

Maclean Dlodlo, World Vision South Africa participant.

“I am definitely coming back to GLI next year,”

Rev. Senzo, a Duke Divinity-sponsored participant.

“I have a testimony. My husband, with whom I have been separated for eight years, is now talking to me. I am so grateful for this gift of reconciliation,”

MCC Kenya/Tanzania sponsored participant.

“My gift today is that I have reconciled with my sister,”

a CFR-sponsored participant

“I am renewed.”

Fred Bobo – MCC Uganda Representative.

“Fantastic!”

Father Joseph Kakooza, a CFR-sponsored participant

“Wow! I never knew there existed such a beautiful space like GLI,”

a 2023 participant.



Background

Bringing together leaders from across Africa and the world

We gathered from the East, the West, and the South at a homecoming journey of reconciliation, an in-person gathering since the COVID-19 interruptions three years ago. The excitement was visible. The enthusiasm was palpable. We had longed to be together. At the end of the five days, the testimonies were vivid. A fire had been reignited, the flames visible in the tears-filled eyes and grins. The journey of reconciliation continued, the journey of a “New We,” as God reconciled all things to Himself.

This year’s Institute marked the twelfth gathering of Christian leaders from the Great Lakes Region. Like in the past, the Great Lakes Institute provides an opportunity to reflect on the dividing walls in each of our country contexts and intentionally consider ways to bring shalom and create a new “WE” in these spaces. The envisioned “new we” is inter-generational, inter-confessional, and an embodiment of hopeful people who understand that there is no reconciliation without conversion into a new state of being where the old allegiances of nation, ethnicity, race, gender, and caste give way to a new communal identity in Christ, as outlined in Galatians 3:28.

After three years of being physically separated from each other, this year’s gathering became a gift of reunion and homecoming. It brought back GLI’s aim of bringing together restless leaders to a space of rest, to reflect and be renewed to go back to their contexts and continue with God’s mission of reconciling all things to Himself. We had 81 leaders from the traditional seven GLI focus countries of Burundi, DR Congo, Kenya, Rwanda, South Sudan, Uganda, and Tanzania, and representation from South Africa, Ethiopia, and Chad.

The focus of the Institute was on the ongoing suffering of the people of Eastern DRC, South Sudan, the continued conflicts, and the pain of alienation in most other places in this region. With the theme, *“Where is the voice of the Church in responding to the ongoing violence and suffering in the Great Lakes Region?”* the Institute provided a platform for Christian leaders to focus on exploring the missing voice of the church and how the institute could ignite, define and provide a platform for the church’s voice to be raised and heard on these issues.

The highlight of the Institute was the pilgrimage of hope to Watoto Church's Suubi Village, a center that rehabilitates children rescued from across Uganda. It was a real taste, feel, and smell of hope with how meticulously its systems and structures work to bring healing and restore hope to suffering humanity. It spoke of a new "WE," a place of shalom!

Objectives of the Leadership Institute

The GLI DNA



Audience:

As in the eleven past gatherings, this 12th gathering sought to gather restless Christian leaders from across the Great Lakes Region and beyond.

Content:

We engage the Word Made Flesh methodology that is theological, contextual, and practical to empower participants and encourage them to participate in God's mission of reconciliation.

Community:

We, therefore, draw together a community from across divides in a quest to form a new "WE."

Catalyst:

Through the daily conversations at the Institute, GLI hopes to spark new connections and initiatives of peacemaking and reconciliation.



12th Annual Great Lakes Initiative Leadership Institute



Overview

The 12th gathering of the GLI Institute was held from June 18 – 24, 2023, in Kampala, Uganda. The week-long gathering of 75 men and women interested in being part of God's mission of reconciliation represented five partner organizations, 12 denominations, and 11 nationalities. Among the sojourners were 42 men making 56% of the total population, and 33 women making 44%. For the first time, we had 31% (23) as young people under 35. We had a special gift in the form of a two-month-old infant from Chad who accompanied her mother to the Institute. Unfortunately, we were at the lowest in terms of total congregants as we had 75 total participants as opposed to the usual 150 and above.

As is the tradition of GLI, the Institute focused on the Word Made Flesh Methodology (WMF) that is altogether contextual, practical, and theological, with a guiding question for each day that relates to God's work of reconciliation,

- What's going on?
- Reconciliation towards what?
- What does Christian hope look like?
- What kind of Leadership?
- Why me? Why bother?

The presentations were all tuned to the year's theme, Where is the voice of the Church in responding to pain and suffering in the Great Lakes Region?

GLI being an ecumenical bilingual movement, presentations were done in English and French to cater to the language diversity. At the welcome session, we broke off the tradition of a keynote address, and this time saw the GLI Chairperson, Vat Kamatsiko, shared brief words of welcome, calling everyone gathered to the essence of the Institute. The GLI Regional Coordinator, Marion Ndeti, introduced participants to GLI and the theme of this year's Institute and ran them through the week's rhythm, as described below.

Worship was the beginning and ending of our days together. The spirit of ecumenism came alive in the worship received from various country groups and denominations, with linguistic and cultural diversity experienced. The morning worship session would end with a fresh devotional from a participant and the GLI anthem to remind participants of the reason for the gathering – participate in God's mission of reconciliation. Then we entered our plenary session, naming the gifts we had received the previous day through teachings, revelations, forming friendships, sharing in new cultures, and rest. The meat of our theological reflection for each day came from our plenary speakers (the Word became flesh...) and was reinforced by the contextual witness of a practitioner-leader (...and dwelt among us). Plenaries exposed participants to deep theological reflection on the day's theme, rooted in Biblical and contextual analysis. Plenary sessions would provide moments of response from participants with questions and comments. The session would then climax with testimonies from various contexts represented at the gathering. Each afternoon, we met for small group seminars and gatherings, with Country Working Groups sessions on select days.

Unlike in the past, where we would begin plenaries with a focus on the New Creation, this year saw us begin with a reflection on our contexts in Lament. As we asked the question: "What's Going On?" the lament made us aware of our various situations, launching us into Day Two, where we cast our visions of the New Creation. By the end of Day Five of the Institute, participants had been exposed to the reality that lament washes our vision clean so that we can perceive hope again – "Signs of the times" as we live for the new creation. We had seven seminars focusing on different topical issues, among them gender equality and sexuality, smart climate agriculture, self-care and resilience, youth as advocates of peace-building, the prophetic voice in times of suffering, non-violence advocacy, and one on the GLI curriculum.

Daily Rhythm “What is Going On?”



“To be human is to lament” was the devotion that set us off. Fred Bobo, a GLI Board member and the MCC Uganda Representative, while referencing Psalm 77 and Psalm 21:1. Fred encouraged participants to realize that lament is not a demonstration of lack of faith but an act of faith.

Our lament was heavy as Prof Katho Bungishabaku, from the Democratic Republic of Congo (DRC), sought to respond to the question of “What is Going On.” He introduced us to the “Congo holocaust” and highlighted the absent voice of the church in the ongoing suffering of the people of Eastern Congo as a representation of the ongoing conflict and war in this region. He shared that for the 27 years that war has been going on in Congo, 10 million people have lost their lives, and over 500,000 women have been raped. He noted that while all this happens, the international community continues with calls for Congo to forget about the pain and suffering and to “turn a new page” instead of addressing the root causes of the conflict. “What is the danger of not thinking differently? We risk retaliations. Those who are suffering today will react tomorrow,” Prof. Katho warned.

What can the Church do?

Referencing Jeremiah 37, where Prophet Jeremiah had an opportunity to please the king with words that would release Jeremiah from prison, he chose to stand on the true word of God. He delivered God’s message even though it was unfavorable to the king. Prof. Katho said, like Prophet Jeremiah, the church has to think differently, adding, “things are not always what they seem to be. We at GLI come to discuss what’s going on and think differently.” Calling the Church to prudence, Katho warned against speaking to the king about what is pleasing to his ear and instead forming a conscious genuine attention to the situation in our contexts. He called for the Church to not be absorbed in the official narrative that separates people but to establish its own narrative of peace and justice. He said, “the official narrative is the foundation of trouble. It impedes proper perception.” Prof. Katho affirmed that rejecting an official narrative allows more reflection on what is happening.

In the witnessing session, Dr. David Fugoyo Baime, Vice President of Programs and Development of the Africa Leadership And Reconciliation Ministries (ALARM), shared a lament on the situation in Khartoum where people are sick but have no hospitals to go to, doctors are available but with no



facilities neither equipment nor medicines to attend to the sick. The situation is such that pregnant women die in the pain of childbirth for lack of help. Hospitals have been destroyed, schools brought down, medics bombed, and grocery shops destroyed. People have money but cannot find commodities to buy. The image he painted of Khartoum was a clear testament that Sudan is now only a shell of its former self.

In testifying about the effects of conflict on a citizen's mental health, Jeremiah Kibanya, Advisor for Staff Care at World Vision International, drew a parallel between the actions of Prophet Elijah's burnout that made him become suicidal and stopped eating, wishing for death. Jeremiah said trauma impedes proper perception. Thus, people do not perceive reality well. We must be aware of the different kinds of trauma that may affect our capacity. Shockingly, he noted that in Africa, the stress level caused by a coup d'état is the same as that caused by an election process. He urged leaders to seek debriefings and times of rest from their busy schedules to reboot and recharge for the long haul.

Reconciliation Towards What?

The Incredible Exchange

After bemoaning our pains and troubles by reflecting on "what is going on," Day Two brought us to a place of vision casting, the question of "Reconciliation Towards What?" What is the New Creation we are looking forward to? What are we being reconciled to? Dr. Baime drew our attention to the New Jerusalem we hope for at the end of time with a reflection from 2 Corinthians 5:17 and Philippians 3:12-14, David reminded participants that they have the best example in Christ, who teaches us true reconciliation that we can share with our communities.

Dean of Duke Divinity School and a Professor of Reconciliation and Theology, Dr. Edgardo Colón-Emeric, offered a theological reflection on 2 Corinthians 5:17-21, on the tension we bear of living between two worlds, "the world of now and not yet. We are born from above and born from below." Yet Christians are called to live in light of the end of the story. We live in a world where emerging pictures are not good: the poor build mansions for the rich, farmers go hungry, Christ's work of reconciliation has been ignored and abused. Yet 2 Corinthians 5:17, Galatians 6:15, 2 Corinthians 8:19, and Isaiah 6:17 exhort us to remain in the shadows of lament, with the promise of New Creation, because God is writing a new chapter. "His new thing will destroy this reality," Edgardo said. He challenged Christians, saying that the word "reconciliation" needs reinterpretation: it does not mean appeasement, but rather moving towards the New Creation that offers transformation. This kind of reconciliation is only possible in Christ. Edgardo encouraged us to stay the course because "we are already enjoying the first fruit of the Holy Spirit, salvation, while stuck in the puddled mud of this life."

Revealing the New Creation

Revealing the New creation requires four elements. First, the centrality of Christ's work on the cross requires a reinterpretation of conversion. Second, we need conversion to a Christian worldview, not allowing the empire to define our values and social relations. New creation does not erase differences but relativizes the power of our human identities to define us. Third, we depend on the work of the Holy Spirit to give us help and consolation as we live with the weight and tension of the present age, with "one foot in heaven, but the other stuck in the muck of history." Fourth, we must stay committed to the church as the outpost of the Kingdom of God. Historically, the church had to invent new worlds as it sought to live out the Gospel of love in hospitals, orphanages, and feeding ministries.

The problem is that currently, the church looks and sounds too much like the old creation. Edgardo gave the analogy of the eclipse. According to God's design, the church should reflect the light of the kingdom as the moon reflects the sun's light. Yet we often experience the church in a lunar eclipse, where the world comes between the Kingdom and the church, dimming her light. Sometimes, the church is in a solar eclipse, where the church blocks the light of the Gospel. For example, the Roman Empire warped the Cross into a sword to build empires. Too often, the Church forgets it has been "commissioned to reveal the new creation to shadows of lament."

"How then can the church reveal the new creation?" Edgardo wondered and said, "the church should begin with naming the eclipses and embracing lament, the spirit of agony." Lament is an "act of mercy in search of understanding" because "some things can only be seen with eyes that have cried." He added that tears of lament wash and cleanse our eyes from things that block our view of new creation, "helping us see Christ in the midst of pain." He urged the participants to gather communities and shine the light of Christ on the eclipsed side. "The light of the church is not their own, but the reflection of Christ, who is light from light," he enlightened. Furthermore, Edgardo shared that without Christ, the church is only a historic movement, emphasizing that lament enables us to wrestle with God from ruins, leading us to hope. Edgardo said that hope has a name. "Her first name is Jesus Christ, and her last name is "resurrected," which is flesh and spirit. Jesus is God, yes and amen," he concluded.

Our Ethiopian brothers shared vulnerably about the current conflicts that have consumed their country. They witnessed how Christians "speaking in tongues and attending church" stirred the war in their country. They shared that when real servants of God sit back and fold their hands, the enemy takes advantage and misuses the opportunity. We were challenged to rise and be counted when the situation calls for it.



...act of mercy in search of understanding... because... **some things can only be seen with eyes that have cried**... tears wash and cleanse our eyes from things that block our view of new creation. **"Only eyes that have cried can see the glory of God.** Tears of lament wash our eyes to help us see Christ in the midst of pain."





Day Three

What Does Hope Look Like?

Day Three of the Institute leads us out searching for signs of hope on a bus journey, skirting the city's hills out to Suubi Village, a project of Watoto Church in Kampala. We had a beautiful worship service led by the Suubi children's worship team. We also received a gift of sharing from one of the children on our hope in Christ through his life's story of how God rescued him from the streets and brought him to Suubi, a place of hope.

Our speaker for the day, Rev. Canon Dr. Rosemary Mbogo, a retired clergy of the Anglican Church of Kenya, led us through the theological framing. With a Bible exposition from Psalm 146:5-10 and John 6, Rev. Mbogo exhorted the gathering to "labor for that which endures." She shared that hope is a confident expectation, a sighted possible change, and an aspiration or expectation. She said it is hope that brings us to a new creation. Rosemary admonished us to anchor ourselves in Christ, saying that when we are with God, we become actors of hope because "the Lion of Judah works through you."

What is the purpose of the Church?

Rev. Mbogo stated that the purpose of the church is to stir hope, advance the gospel, provide spiritual leadership, "which is like a step in the frontline," and to pray continuously. She admonished participants to intercede collectively, engage and strategize through ecumenical gatherings that act as spaces for learning, encouragement, challenging each other, and networking.

At Suubi, Pastor Steve Banyekiza Wakera, the pastor in charge of Suubi, shared that the center exercises the promise of Psalm 68:6, which states "God places the lonely in families..." The mission of Suubi is to rescue children, raise them up to be leaders and raise governments. At Suubi, abandoned widows find healing as they are appointed to mother small families of rescued children and love them like their own. Suubi is forming over 1,200 children in 180 homes at any one time. The establishments also host an infant medical facility, schools, homes, a vocational training center, and a sustainability project.



Suubi was a beautiful story of one man who hearkened to the voice of God and put together a self-sustaining project with working systems and structures. It was a magnificent example of the love of Christ at work, saving the world one soul at a time. We heard testimony after testimony of the pieces of the project from the school and vocational training center to the goat keeping project, to the stories of rescued infants, to the beautiful homes where mothers live with their surrogate sons and daughters, to the way the children have jelled into a family. All were great signs of hope: God uses available and willing hearts. Suubi testified that leadership takes intentionality and mentorship to grow disciples who will keep on with the mission. Participants had the honor of sharing meals with selected families for closer interaction. What a gift this experience was to us! We then had a moment to debrief and reflect on the pilgrimage experience to each of us. To mention a few responses, participants appreciated the gift of joy that the families shared, with some admitting to acknowledging a call to what God wanted His church to do to bring shalom to our communities. This was followed by a time for personal reflection.



Day Four

What Kind of Leadership?

On Day Four, we reflected on what kind of leadership the reconciling church requires, starting with a worship reflection with the song "If we pray and believe, Africa will be saved." The worship focused on the words of Matthew 20:25-28. Father Joseph Kakooza, a Catholic priest in Uganda, took us through a prayer of repentance for abdicating our duty of offering love and peace, gifts of the new creation. Father Joe called the gathering to consciousness that Christians are ambassadors of peace, the new creation grounded on the gospel.



Introducing the Day Four theological framing, Rev. Elizabeth Obat, an ordained minister from Kenya, shared the political coincidences of simultaneous demonstrations across African countries on March 20, 2023. The demonstrations were about food – a basic need. Seeking to draw a comparison with the story of Jesus feeding the five thousand as recorded in Matthew 14:13-21, Elizabeth opined that leadership is a process of social influence that maximizes the efforts of others towards the achievement of a goal. “Leadership works at the basic level,” she said. She said in the scripture in Matthew 14:13-21 Jesus was responding to a basic need.

You do it!

Drawing lessons from the excerpt, she said many people live like the dead. She said, “They are alive but know they are about to die.” Referencing Suubi Village, the pilgrimage site, she said, “One church responded to Jesus’ command in Matthew 14:16 – you do it!” she challenged church leaders to “find food, feed the people. You do it!” she noted that even when disciples responded to say there were only five loaves and two fish, Jesus commended them to respond by giving the crowd food.

Do we have answers for the community?

The second lesson was responsive leadership. Rev. Elizabeth stated that Jesus multiplied food for the multitudes from what was available. She wondered, “Do we have answers for our communities? Can we do something about their needs?” She challenged leaders to respond to the community’s needs, saying, “Give them something to eat! Do something!” she noted that responsive leadership is also participatory. She opined that responsive leaders will invite other people to support the cause. They will set up systems and structures to perfect the work, stating the example of Jesus, who handed food to the disciples, and the disciples gave the food to the people.

“All leaders need people around them. Leadership is never a one-person responsibility,” Elizabeth admonished, asking, “Who are the people surrounding our leaders? What is their agenda? What is your agenda as a leader in the Great Lakes Region? What do you want to accomplish?” She asked in wonder, “Is your agenda a big car? A palatial home? How many plates of food can you eat at a time?” She encouraged Christian leaders to get gifts in their skill sets and pass on their expertise in mentorship. “Pass it on. Do not break the chain.” “Solve problems! Find resources. Jesus will multiply them.” Quoting Mahatma Gandhi, she said, “There is enough for everyone’s need but not enough for everyone’s greed.”

Rev. Elizabeth said leadership also focuses on the character of a leader. As opined by John Maxwell, she said that the key to transforming self into someone who can lead is character, noting that a leader seeks solutions to problems, focuses on people and not self, is selfless, has a vision beyond self, and a genuine concern for masses. She affirmed that being a selfless leader of character is possible. In retrospect, the story of the feeding of the five thousand is a mystery of only a young boy in possession of food in the crowd.

A witness was provided by South African brethren who shared their political and church quagmire, stating that God intends for all people to be unified; division is a refusal of truth. They reiterated the teachings of being leaders who are beyond personal gain, those who will not accept the popular narrative neither keep silent in the face of injustice and atrocities.

Day Five

Why me? Why Bother?

On the final day of the Institute, Rev Dr. Nelson Makanda started off the day with a devotion that challenged leaders to be sensitive to what God is orchestrating in our lives. Reading Nehemiah 1, he asked, “Are we sensitive enough? Are we bothered enough? Are we burdened enough to bother God with what bothers us?” The Bible is full of stories of restless Christians who hearkened to the call of God, and they did something. He gave Mordecai as a good example to be emulated. He had the opportunity to groom his own children for success, yet he saw potential in Queen Esther and prepared her to become a queen. Referencing this story, he said leadership calls for consistency and sensitivity to God’s leading.

GLI Elder and founding member, Father Emmanuel Katongole, walked participants through his journey to the inception of GLI in his presentation of the disciplines that keep us going for the long haul. In response to the question, “Why me? Why Bother?” He said this is a personal question that helps leaders respond to 1 Peter 3:15. He said it is about being a Christian willing to give an account of their hope. “This is not to give a theoretical account but more like an autobiography. What is your account of hope? What keeps you going?” He explained. Katongole reminded the gathering that we each were made for goodness. “Made in goodness for goodness,” he said, adding, we, therefore, have to cultivate the discipline of goodness, which keeps us attentive, focused, and grateful in readiness to receive God’s gift of joy and rest.

Sharing from his personal journey of being a priest, a professor, a scholar, a practitioner, and a pilgrim, Father Katongole said that the disciplines that keep our spirituality for the long haul include a sense of call, which is a vocation, a big picture. “It is like God making a revolution of tenderness. It begins at the margins,” he said. The second discipline he shared is a sense of journey, stating that life is a series of surprises. “I do not know what God is doing with my life, but I am blessed to be part of the journey,” he said. Thirdly, a sense of gift. “This is a discipline of receiving and waiting, waiting for God’s gifting,” he said, affirming, “there is no need to be desperate. God says I will give you all that you need.” The last discipline is knowing that we are not alone but are surrounded by a cloud of witnesses. He said this is an opportunity to keep learning from the witnesses through quiet time, “looking at God and God looking back at me as I file my reports of what is going on.” He reminded us that the journey of reconciliation is painfully sweet, “a gift of wrestling with God, holding on despite delays and disappointment.” He affirmed that some witnesses are people whose life is a gift to this journey, citing examples like Maggie Barankitse, who remains joyful even in her ailing, Mama Angelina of Gulu in Uganda, and Desmond Tutu.

Inviting participants to a moment of reflection, Father Katongole said that responding to 1 Peter is giving an account, posing;

- What about you?
- What is your call?
- What has your journey been like?
- What are you giving an account to?
- What have you received?

He reminded the gathered leaders that hope and lament are actions that go hand in hand. This link is an intersection that energizes that cycle. “It involves talking and taking actions, like advocacy, holding the government accountable.” He added that stories that fuel our hope give us courage and hope to keep going, admonishing, “Lament energizes our hope. Be grounded in metrics of hope.” He warned the leaders against minimizing hope by stating that every Christian work is a work of hope, urging Christians to redefine power by understanding that power is not up there but in our circles of influence down here, urging everyone to start contributing to the cause of reconciliation from each one’s level.

The witnesses to the final plenary session were Sunday Andrea of South Sudan and Prof. Katho, the Democratic Republic of Congo, both long-time ambassadors of peace. They shared their individual journeys with Prof. Katho sharing that advocacy has taught him the discipline of staying in one place, listening to hear God, remembering his call, and embracing death.



Institute providing an ecumenical space

As usual, congregants who arrived as strangers found themselves becoming friends, sharing meals and stories, laments and dreams. The development of relationship across the normal human barriers of language, denomination or background is a New Creation sign: God is working as He reconciles everything to Himself through our help as His co-workers. The once-strangers departed as friends who had become a new “WE.”

2023 Institute Seminars

A seminar on engaging youth in peace-building drew many young people, bringing attention to the capacity and energy of young people to either promote or stop violence. It is crucial to engage the youth in nonviolence and to empower them in decision-making, or else we risk them being radicalized to promote violence. The seminar attendees were devoted to holding each other accountable going forward, keeping the conversations going even in their Country Working Groups. Daniel Nteziyaremye, a GLI alumni from Rwanda, led the seminar.

A seasoned activist Maurice Otieno Ombok facilitated the seminar on advocacy approaches for Christians. This cohort was exposed to the promotion of non-violence advocacy and the available opportunities for the Church to engage, for example, through sermons and pastoral work. The seminar on self-care led by Jeremiah Kibanya from World Vision International addressed the methodology of self-care, understanding stress, and coping mechanisms.

Pro. Katho Bungishabaku delved into the Book of Jeremiah in his engagement with the prophetic voice in times of suffering. He challenged the participants with the life of Prophet Jeremiah and his active role in calling the leadership of his time to order by pointing out their faults and prescribing amendments. Another seminar was on Climate change and climate-smart agriculture, facilitated by Hausner Wendo, an expert from World Vision International.



The gender-based violence advocacy seminar equipped participants with skills to become advocates of gender justice and equality within their spheres of influence. It was facilitated by Domnic Misolo of the Institute for Faith and Gender Empowerment (IFAGE). The seventh seminar focused on the GLI Theology of Reconciliation Curriculum, aiming to get feedback from the piloting institution and input from invited academicians. The team championed the inclusion of the material in informal training for pastors and getting more players on board, including incorporating the curriculum into schools' curriculums across the region.

Country Working Groups

Ten CWG meetings were held on two afternoons during the Institute week. Each team devised a leadership structure and a plan of activities in line with bringing Shalom to their communities to accomplish before the next Institute. Each team will submit reports of their activities as they happen. These will be shared with the rest of the teams via GLI's emailing platform and social media accounts to inform and challenge the teams to keep the footprints of GLI in their respective contexts.

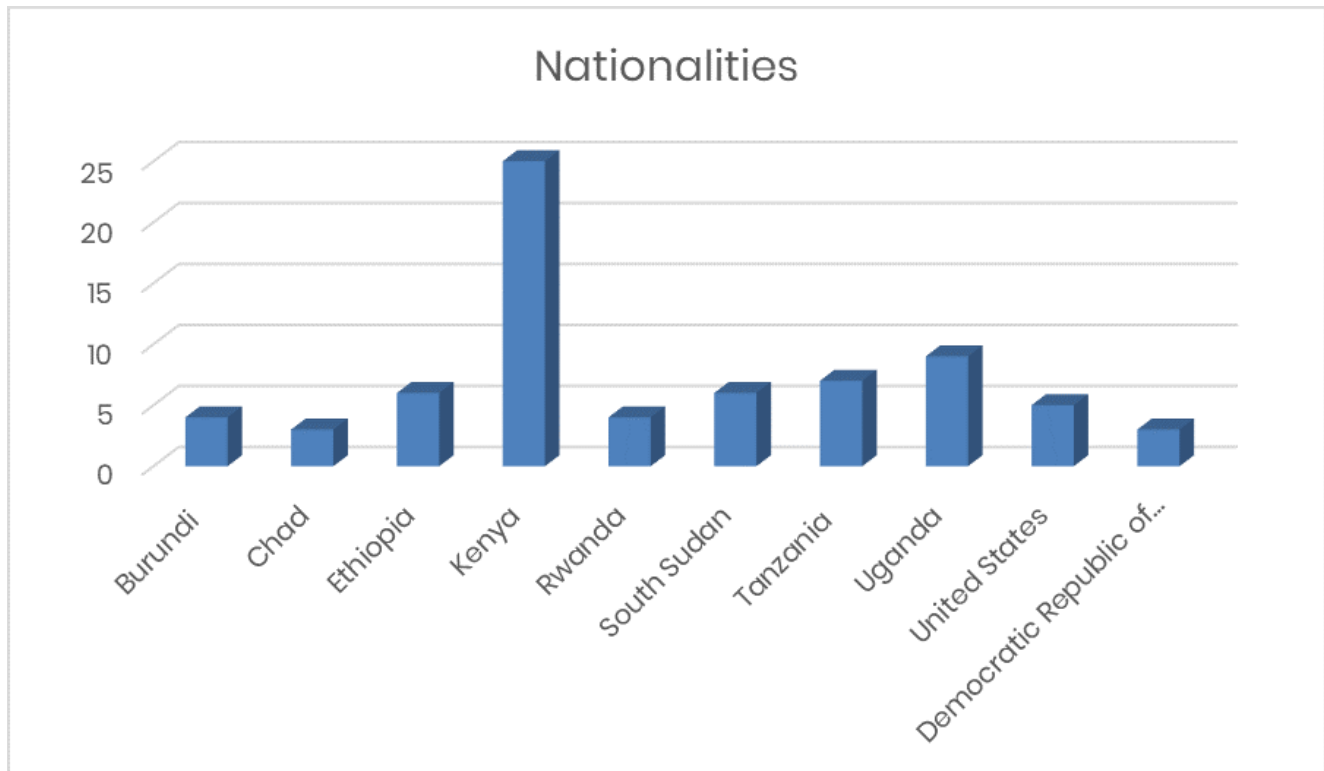
Financing the Institute

GLI stands strong and tall on the shoulders of our founding partners, Africa Leadership And Reconciliation Ministries (ALARM), Mennonite Central Committee (MCC), World Vision International, and Duke Divinity School/Centre For Reconciliation (CFR), together with friends like Catholic Relief Services (CRS), and two self-sponsored individuals. These partners continue to believe in the mission of GLI, and support our work through their giving and participation at the Institute. The support facilitates the Institute costs and a surplus that goes into meeting the operation costs of the GLI Secretariat, such as staff salaries, legal and audit fees, and daily office runs.

For more information on the Great Lakes Initiative or how to support our programs, such as the finalization of the GLI Theology of Reconciliation Curriculum, the in-country networks of peacemaking and reconciliation or operations, please, check out: <https://www.gliinstitute.org.ug> or contact: Marion Ndeti, GLI Regional Coordinator on gliiregionalcoordinator@gmail.com

Appendices

National Diversity and Denominational Participation



Denominational Representation

The denominations that were represented at the Institute were:

- | | |
|-------------|-----------------------|
| Anglican | Methodist |
| Baptist | Pentecostal |
| Catholic | Presbyterian |
| Evangelical | Seventh Day Adventist |
| Lutheran | Non-Denominational |
| Mennonite | |

GLI Leadership Institute Faculty and Staff

1. Plenary Leaders

Dr. Edgardo Colon-Emeric, Dean, Duke Divinity School, USA

Prof. Katho Bungishabaku - Founder and Director of the Jeremiah Center for Faith and Society (JCFS)

Rev. Canon Dr. Rosemary Mbogo - Retired pastor, Anglican Church of Kenya

Rev. Elizabeth Obat - Trinity Fellowship, Kenya

Professor Father Katongole - Professor of Theology and Peace Studies, Kroc Institute, USA

2. Seminar Leaders

Daniel Nteziyaremye
Maurice Otieno Ombok
Rev. Dominic Misolo
Rev. Hezron Komen
Caroline Makanda
Hausner Wendo
Jeremiah Kibanya

3. Witnesses

Jeremiah Kibanya – World Vision International
Dr. David Baime – Vice President of Development and Programs, ALARM
Endrias Kacharo – Bible Society of Ethiopia
Dereje Tafesse – Evangelical Church Fellowship of Ethiopia
Rev. Senzo Ndlovu – South Africa
Rev. Nozipho Ncineka – South Africa
Prof. Katho Bungishabaku – DRC
Sunday Andrea – ALARM, South Sudan

4. Translation, Worship, and Coordination

Marion Ndeta – GLI Regional Coordinator
Elizabeth Namutosi – Admin Accountant
Patrick Odea – Logistics Coordinator
Douglas Mochere – ICT Support
Amos Manirakiza – Interpretation/ Translation
Acher Niyonizigiye – Interpretation/Translation/Worship
Rebecca Mosley – Coordination
Josephine Munyeli – Worship
William Kiptoo – Coordination
Oscar Nduwarugira – Moderation
Mbiki Msumi – Moderation





12th Annual Great Lakes Initiative Leadership Institute

GET IN TOUCH

Location: Mennonite Central Committee Uganda,
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