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**TRANSFORMATIONAL THEOLOGICAL PRAXIS: COMPETENCIES FOR  
EFFECTIVE INTEGRAL MISSION IN SOUTH SUDAN**

**A THESIS SUBMITTED TO THE UNIVERSITY OF PRETORIA**

**By**

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## **Ethical Statement**

The author, whose name appears on the title page of this thesis, has obtained the required research ethics approval/exemption for the research described in this work. The author declares that he has observed the ethical standards required in terms of the University's code of ethics for scholarly activities.

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31 August 2025

## **Dedication**

For my wife, Anila Murtu

For our children Daniel Pwoch, Grace Nemaila, Damaris Aber and Diana Alonyo

**“For from him and through him and to him are all things.  
To him be glory forever. Amen.” (Romans 11:36 – ESV)**

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## **Abstract**

South Sudan's protracted conflict, displacement, and institutional fragility require church leaders who can integrate proclamation and practice in ways that bring genuine transformation and advance the common good. This thesis explores the competencies needed for effective integral mission in South Sudan. The thesis develops a contextually grounded competency framework for effective integral mission within South Sudan context and translates it into a practical model for churches and theological institutions. Using an exploratory sequential mixed-methods design, the study first conducted semi-structured interviews with pastors and practitioners to identify context-specific competencies; it then employed a modified three-round e-Delphi with experts to validate and prioritize these competencies. Qualitative data were thematically analyzed; quantitative ratings were summarized descriptively and assessed for internal consistency, yielding acceptable reliability. Findings converge on an integrated set of knowledge, character, and skills competencies (head–heart–hands). High-priority knowledge areas include biblical literacy, the message of the Kingdom, and peacebuilding/conflict dynamics. Character competencies center on conversion (“born again”), prayerfulness, integrity, humility, faithfulness, and concern for others. Skills emphasize interpersonal communication, conflict resolution, trauma-informed pastoral care, community mobilization, contextual leadership, accountability, diligence, and adaptiveness. Together these inform the Competency-Based Model for Integral Mission in South Sudan (CBMIM), which is biblically anchored (1 Tim 3; Tit 1), culturally attentive, and operationalized through behavioral descriptors, formative assessments, and proficiency levels. The study proposes implementation pathways suited to low-resource, high-trauma settings: cohort-based intentional discipleship as the backbone of formation; mentoring “pastors of pastors”; contextualized, case-based theological education that applies Scripture to local social wounds (trauma, poverty, land disputes, displacement); and community-engaged practice that links churches with broader community. The CBMIM offers actionable guidance for curriculum redesign in competency-based theological education (CBTE), for church selection and evaluation of leaders, and for mission partnerships in fragile contexts.

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## **List of Abbreviations**

|         |                                                                    |
|---------|--------------------------------------------------------------------|
| UP      | University of Pretoria                                             |
| CBTE    | Competency-Based Theological Education                             |
| NGO     | Non-Governmental Organization                                      |
| ICETE   | International Council of Evangelical Theological Education         |
| SPLA/M  | Sudan People's Liberation Army/Movement                            |
| CPA     | Comprehensive Peace Agreement                                      |
| AACC    | All Africa Conference of Churches                                  |
| WCC     | World Council of Churches                                          |
| ARCSS   | Agreement on the Resolution of Conflict in South Sudan             |
| R-ARCSS | Revitalized Agreement on the Resolution of Conflict in South Sudan |
| UNMISS  | United Nations Mission in South Sudan                              |
| IGAD    | Inter-Governmental Authority on Development                        |
| ADB     | Africa Development Bank                                            |
| WFP     | World Food Programme                                               |
| CCT     | Church and Community Transformation                                |
| CCM     | Church and Community Mobilization                                  |
| FTL     | Fraternidad Teologica Latinoamericana                              |
| SCC     | Sudan Council of Churches                                          |
| NSCC    | New Sudan Council of Churches                                      |
| ACT     | Action by Churches Together                                        |
| ABCD    | Asset-Based Community Development                                  |
| BLT     | Bethany Land Institute                                             |
| CHE     | Community Health Evangelism                                        |
| ESV     | Standard English Version                                           |
| TISEC   | Theological Institute of Scottish Episcopal Church                 |
| TEE     | Theological Education by Extension                                 |
| IDPs    | Internally Displaced Persons                                       |
| SD      | Standard Deviation                                                 |

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# Chapter 1

## General Orientation

### 1.1. Research background

This research explores the competencies for effective integral mission in the context of South Sudan. The term Integral mission is used interchangeably with terms such as holistic mission or ministry, Christian development, compassionate ministry, transformational ministry, church-driven development, transformational development, or mission as transformation (Easley 2014:9). The concept of integral mission rooted in *missio Dei* has been debated from its inception in the 1960s (McPhee 2001:8) but, until today, no globally accepted definition of the concept is available. The most common definitions of integral mission express the holistic and integral nature of the *whole gospel* of Jesus Christ, directed to the *whole person* and *communities* to mend relationships broken by sin, and to produce values of the *kingdom of God* (Padilla, Breekveldt, Juárez & Toscano 2021; Pokrifka 2020; Mukawa 2012; Myers 2011; Woolnough & Ma 2010; Samuel & Sugden 2009) all in anticipation of the eternal reign of God. The definition of integral mission by the Micah Declaration on Integral Mission (Micah Network 2001) as “the proclamation and demonstration of the gospel”, is widely used in the conversations on the subject. The concept of integral mission refers to the church's understanding of its mission as being interconnected with the mission of God or *missio Dei*. It is a way of looking at mission holistically and beyond the four walls of the church, because the church is missional (Bosch 2011:381).

A growing number of theologians and practitioners of integral mission are emphasizing the need to move from theology to praxis (Magezi & Mutowa 2018a; Alvarez 2013). Many are looking into the practical outworking of integral mission in their various contexts (e.g., Bueno 2022). The emphasis of integral mission is also shifting from Christian NGOs and para-church agencies to the Church (Toop 2023; Magezi & Nanthambwe 2022; Pokrifka 2020). That shift is significant though not

new. Pillay (2017:11) explains that the Church has always been engaged in transformation of society, but “today, more than ever, given the increasing poverty, violence and injustice in the world, Christian Church is called upon to embrace, engage and continue its task of being an agent for transformation and change” (Pillay 2017:11). The Church in the South Sudan context needs to engage in effective integral mission if it is to live up to its expectations. A large portion of the South Sudanese population turns to religious leaders for advice on a wide range of issues, including "family disputes" and "community concerns". In a peacebuilding study conducted in Juba and other towns of South Sudan, 82% of the respondents mentioned religious leaders as their source of guidance (Wilson 2019:10).

South Sudan became the youngest nation in the world in July 2011, but before the dust of the independence celebration settled, the country descended into multiple conflicts and crises mostly related to resources, power struggles and communal conflicts (Wambugu 2019; Nyadera 2018; Johnson 2014; Tounsel 2021). More on the historical, political and socio-economic context of South Sudan is provided in Chapter 2 of this thesis. Currently, South Sudan embodies a perplexing paradox of contradictory truths. It is both profoundly influenced by religion and severely affected by war, poverty, and violence, including intercommunal violence (Wilson 2019:4; Rolandsen & Daly 2016). Most of the respondents of the study by Wilson (2019:24) agreed that the Church must not only preach and pray but act. Respondents identified various actions as significant components of the church's role in peacebuilding, which include peace conferences, sermons, dialogues, trauma healing, negotiations, humanitarian efforts, public statements or letters, and religious schools. Many churches are already engaged in these areas, although their effectiveness falls short of expectations. The church in South Sudan has become both a political as well as a reconciliatory voice (Schafroth 2010:169). Wilson (2019:4) wonders, “although religious actors and institutions [mostly churches] in South Sudan have played a constructive role in the midst of the conflict, questions remain as to why they have not been more effective”. Part of the issue lies in the theological education or ministerial formation (Illarious 2021) in the country.

Theological education in general, whether within the churches or theological colleges plays a great role in shaping the mission and ministries of the churches.

Naidoo (2010:364) states that “a healthy church depends on equipping and maturing leaders who can lead the church and their communities towards holistic transformation.” How does this equipping and maturing take place? There are a lot of dissatisfactions with the traditional systems of theological education, especially in Africa (Banda *et al.* 2020:166; Naidoo 2008: 128; Wahl 2013: 267; see Kabongo 2020; Mugambi 2013; McCoy 2013; Chitando 2009; Gatwa 2009; Mwesigwa 2009). A South Sudanese theologian, James Arama Illarious (2021:13) describes the current state of theological education institutions in South Sudan as “feeble” because of the many challenges caused by the long civil wars. Some of the challenges he outlines include: 1) most theological institutions are unviable. 2) The curricula in these institutions are old (not modified to meet the current needs of the church). 3) Low students’ enrolment, and few faculty members. 4) Most faculty members are not well qualified. 5) Continuous conflicts and political instability disrupt development of theological institutions. 6) Low rate of literacy in the country due to the continuous conflicts.

Many theological educators in Africa are calling for a new and alternative framework for theological education, emphasizing the need for competent church leaders (Wahl 2013, p.267; Walls 2013). Illarious (2021) calls the church in South Sudan to “revitalize and improve” its theological education system, which would prepare both church pastors and theological educators. A significant number of theological education programmes are incorporating the competency-based model as it prioritizes the practical utilization of knowledge in an authentic ministry setting. The engagement of churches and theological institutions in South Sudan in competency-based ministerial training requires the identification and integration of contextual competencies for ministry in the training programmes. This research explores the competencies for effective integral mission to develop a competency model for integral mission in South Sudan.

## **1.2. Research statement**

South Sudan has few theological colleges and seminaries. Most of the preparations of pastors and church leaders for ministry are done through non-formal or informal training within the churches. These training programmes are usually focused on services within the four walls of the church. Given the context



of war, poverty, and communal conflicts in South Sudan, it becomes imperative for churches to engage actively in a more transformational ministry or integral mission that begins from within their own congregations and extends into the surrounding communities. Many churches are engaging their communities by proclaiming the gospel of Jesus Christ. Some include social services as part of their gospel ministries. Few try to engage the community holistically. When it comes to the words "holistic" and "transformation", they are commonly associated with Christian NGOs or mission agencies rather than churches. This is because the responsibility for engaging significantly in integral mission activities in South Sudan primarily rests with Christian NGOs or a few churches that possess the capacity and competencies required for such involvement. Wahl (2011:6) stresses that without "competent church leaders", the church cannot impact the cultures around it nor enjoy credibility. The church in Africa and South Sudan in particular needs competent leaders to meet its contextual needs and realities (cf. Wahl 2011; Gerloff 2009). That calls for intentional strategies in ministerial trainings to integrate required competencies for effective integral mission in their programmes. If the training within the churches and theological education institutions is designed around competencies for integral mission, then the Church may be empowered to engage the contextual realities of poverty and conflicts in South Sudan more transformationally. Biblical knowledge, vibrant faith and Christ-like characters are very important in integral mission, but "specific expertise and technical skills are also essential" (Reader 2021:71). As Myers (2011:2) asserts "the poor deserve better than gifted amateurs with their hearts in the right place". In the South Sudan context it is mostly "the poor serving the poor". In such a context, what are the required competencies for effective integral mission, that will help pastors and church leaders to have a more transformational ministry? That is the primary question driving this study.

### **1.3. Research questions, aim and objectives**

This research explores the competencies for effective integral mission, to develop a competency model for integral mission within the context of South Sudan. The research questions, aim and objectives of the study are outlined below.

### **1.3.1. Research questions**

The primary question of the research is “*What competencies are required for effective integral mission in South Sudan and how can the Church help pastors and church leaders develop these competencies?*”

The secondary research questions are:

- What are the main components of an effective integral mission or transformational ministry from a South Sudanese perspective?
- What are the competencies that church leaders, theological educators, and pastors identify as important for effective integral mission or transformational ministry in the context of South Sudan?
- To what extent does consensus exist among experts and practitioners regarding the competencies for effective integral mission or transformational ministry in South Sudan?
- How can the Church help local pastors and church leaders in South Sudan develop the identified competencies for effective integral mission?

### **1.3.2. Research aims and objectives**

The aim of this exploratory sequential mixed method research is to identify the competencies that are required for pastors and church leaders to develop effective integral mission or transformational ministries within the context of South Sudan, by using personal interviews and modified Delphi panel of experts and practitioners of integral mission in South Sudan; and to develop a competency model that may be used by churches and theological education institutions to evaluate and prepare pastors and church leaders for a more effective integral mission in South Sudan.

The objectives of the research include:

- To investigate the level of consensus among panel of experts on the competencies needed for effective integral mission.

- To develop a competency model for effective integral mission within the context.
- To explore how the Church in South Sudan can pastors and church leaders develop these competencies.

## **1.4. Research hypothesis and assumptions**

### **1.4.1. Hypothesis**

Although the study is not designed to prove or disprove any hypotheses, still the terminologies can be used to simplify gist of the study. Therefore, the main hypothesis of the study is that certain context-specific competencies (knowledge, characters, and skills) are needed to have effective integral mission in South Sudan context. The null hypothesis is that no context-specific competencies for integral mission beyond the generic competencies for pastoral ministry and Christian leadership are needed to have effective integral mission in South Sudan.

### **1.4.2. Assumptions**

The assumptions underpinning this research include:

- If the Church in South Sudan empowers its pastors and church leaders to develop competencies for integral mission, the Church may be more effective in integral mission and contribute more to the transformation of the communities.
- God's empowerment for ministry includes competencies (knowledge, characters, and skills), some of which can be learned and developed through theological education and training.
- Understanding such competencies will assist the Church in South Sudan to empower its pastors and church leaders for effective integral mission.
- Such competencies may contribute to the effectiveness of pastoral ministry and the Church's mission in South Sudan.
- Participants understand the concept of integral mission and will be open to share their practical experiences in integral mission.

- The methodology used can identify the competencies needed for effective integral mission.

## **1.5. Literature overview and research gap**

### **1.5.1. Literature overview**

This research brings together areas of integral mission and competency-based theological education. There are several resources in both areas. A more detailed literature review will be provided in a separate chapter (chapter 2) of this study. This section provides an overview to unpack certain key terms used in this research and outlines the research gap and contribution(s).

#### **1.5.1.1. Transformation**

The goal of integral mission is the transformation of individuals and communities, that leads to restored relationships with God, others, self, and creation (Myers 2011). Therefore, we must start by looking at the understanding of transformation from the biblical and theological perspectives. Various other perspectives on the concept of transformation are beyond the scope of this study.

The word that is commonly translated “to transform” is the equivalent of the Greek word “*metamorphoo*”. This word appears four times in the New Testament in Matthew 17:2; Mark 9:2; Romans 12:2 and 2Corinthians 3:18. The context of the two occurrences in Matthew 17:2 and Mark 9:2 is the transfiguration. The verb *metamorphoo* (i.e., “transfigure”, “transform”, “change in form”) according to D.A Carson (2010:436) “suggests a change of inmost nature that may be outwardly visible [cf. Exodus 34:29] or quite invisible [cf. Romans 12:2; 2Corinthian 3:18].” The same word translated “transfigure” in Matthew 17:2 and Mark 9:2 is translated “transform” in Romans 12:2 and 2Corinthians 3:18. Here it means change into another form. The common image is that of a caterpillar changing through the process of *metamorphosis* into a butterfly. In Romans 12:2 Paul, by appealing to God’s mercies, urged the people of God to live out “the divine call of a transformed life through self-sacrificial worship and the renewal of the mind” (Kang & Feldman 2013:369). Transformation in this verse is not an end to itself but a means to “discern what is the will of God, what is good and acceptable and perfect” (Rom.

12:2 ESV). Transformation comes by the “renewing of the mind”. Moo (1996:756) explains that “mind” translates a word that Paul uses specially to connote a person’s “practical reason” or “moral consciousness”. He concludes that, “Christians are to adjust their way of thinking about everything in accordance with the ‘newness’ of their life in the Spirit (cf. 7:6).”

The transformation in 2Corinthians 3:18 is “into the same image.” Sproul (2015:2054) comments on the phrase “the same image” that it is, “a reference to continual growth through life into increasing Christlikeness.” This growth is moral and a spiritual transformation, which is “from one degree of glory to another.” (cf. 2Corinthians 3:18). Believers are experiencing transformation into greater and greater manifestation of the image of God. Pobee (1985:7–8) concludes that transformation in the Bible concerns soteriology as well as Christology. Soteriology – humanity has fallen short of the glory of God; transformation is the restoration through Christ. Christology – men and women are being conformed to the image and likeness of Christ. He stressed that, “the Lordship of Christ over all life and the *imago Dei* in men and women become the key themes for any discussion of the transformation of human society.” These various conceptions of transformation are interwoven in the detailed discussions of integral mission and competency in chapter 3 of this study. But first an overview of the concept is given below.

#### **1.5.1.2. Integral Mission**

The concept of integral mission is widely accepted among evangelicals, especially in the global south since Lausanne 1974 (Campbell & Plake 2004:14). Nonetheless, the concept has various definitions and emphases depending on who is defining the term. The most comprehensive and widely used definition of integral mission is from the Micah Declaration on Integral Mission (Micah Network 2001):

Integral mission is the proclamation and demonstration of the gospel. It is not simply that evangelism and social involvement are to be done alongside each other. Rather, in integral mission our proclamation has social consequences as we call people to love and repentance in all areas of life. And our social involvement has evangelistic consequences as we bear witness to the transforming grace of Jesus Christ. If we ignore the world, we

betray the Word of God which sends us out to serve the world. If we ignore the Word of God, we have nothing to bring to the world.

Reader (2021:65) regards integral mission as an approach to Christian mission that endeavours to enhance the overall quality of life for both the individual and the community. Freeman (2018) considers integral mission as theology of Christian engagement with the world, because being a Christian should infuse and permeate all aspects of life. At the core of integral mission is the notion that there should be no division between “belief and practice”, “proclamation and demonstration”, “evangelism and social action”. The Christians should engage with the world as Christians, all the time, speaking of and living out our faith in an undivided way (Kirkpatrick, 2016: 355; see Samuel & Sugden 2002; Padilla 2004). Offutt (2012:43–44) outlines the basic conception of integral mission (transformational development) as: 1) poverty is a result of broken relationships; with God, self, others, and creation, 2) development is the restoration of these broken relationships, and 3) *shalom* is the goal of integral mission.

The concept and practice of integral mission has been challenged by some scholars and theologians. Barreca (2019:61) argues that the concept of integral mission, as captured by the Micah Declaration and its proponents, by equating evangelism (proclamation) with social action (demonstration) is redefining the gospel beyond its biblical definition. He stresses that social action though important is a different endeavour (see DeYoung & Gilbert 2011). Offutt (2012:43–44) presents twofold challenges facing integral mission conception; first, a practical challenge of achieving fullness of *shalom*. He explains that “no one can point to a single community that has ever reached the stated goal of living in *shalom*. Broken relationships are part of the human creation.” Second, there is a theoretical challenge of restoring relationships and modernization. He argues that modernization atomizes society, “it breaks down relationships that are found in traditional society.” However, the proponents of integral mission have not claimed fullness of *shalom* in this side of heaven, although some have presented success stories of integral mission (see Fikkert & Mask 2015:15-17; Monger 2023:1-3).

Magezi & Mutowa (2018a:125) raise a concern about the practicality of integral mission. They noted that,

“Despite the agreed position, impetus and claimed effects of integral mission, the notion of integral mission has, to a large extent, remained a broad heuristic framework lacking clarity on how it can be done practically. The regrettable result of this situation is, among other things, that deep theological reflection on how integral mission may practically be implemented and lived has been ignored, while individuals focus on doing whatever they do in the name of integral mission”.

Theologians who have played a prominent role in the development of integral mission or mission as transformation, such as Rene Padilla, John Stott, Vinay Samuel, Chris Sugden, and others, have noted two significant aspects that define integral mission. “First, holistic mission (evangelism and social action) is now a historical footnote. Second, people and organisations are simply getting on with transformational development (integral mission) with hardly any or no reflection” (Myers 2010:120). The impact of integral mission (mission as transformation) movement in motivating and shaping the church’s engagement within its context has been minimal (Samuel 2010: 128). For churches to move beyond embracing integral missions to engaging in integral mission, there is a need for a strong institutional character led by competent ministers who are effective managers of “its assets and resources” (Samuel 2010:134). The development of competent pastors and church leaders with Godly vision for transformation, and character (integrity) for the context of South Sudan, using the words of Naidoo (2010:347) “remains a major concern in church and society.” The question then is, for a context like South Sudan with a low level of literacy, exacerbated by conflicts and poverty, what would be the key competencies needed to engage effectively in an integral mission? That is the question this research is trying to answer. After answering the research question(s), a competency model for integral mission in South Sudan can be developed. The model could then be integrated in theological and ministerial training programmes to prepare pastors and church leaders for a more effective integral mission in South Sudan.

#### **1.5.1.3. Competency-based theological education**

Theological education *“is the process of enabling the practice of theological and biblical wisdom in leadership events so that contemporary faith communities fulfil their mission to be salt and light to our world and maintain the repository of*

*truth for the next generation*” (Easley 2014:9). The purpose of theological education generally falls into two categories: a narrow view, which emphasizes training of pastors and church leaders to carry out their ministry effectively, usually in a formal setting (Naidoo 2010:347), and a broad view, which emphasizes the equipping of the whole church for the work of ministry, usually in a non-formal setting. A dialogue initiated by the International Council for Theological Education (ICETE) seeks to bridge the gap between formal and non-formal theological education. The ICETE Manifesto II (2022:3) captures that dialogue between formal and non-formal theological education. It states the purpose of theological education as “delivering programmes that are ‘fit for purpose’ by serving God’s mission (*missio Dei*).” The manifesto calls for theological education to go “beyond professional ministry” to educating all God’s people, “beyond academic” to discourses on ministerial praxis, and “beyond formal” to engaging non-formal and informal opportunities for theological education (ICETE 2022:9).

The existing literature on theological education, particularly in Africa, is replete with expressions of dissatisfaction regarding the current models in use (Amanze 2009; Naidoo 2010; Mwangi & Klerk 2011; Hendricks 2012; Houston 2013; Mugambi 2012; Phiri & Werner 2013; Kabongo 2020; Banda *et al.* 2020). Theological education in South Sudan from the beginning of mission work in the country played a great role in the “transformation of church life and society” (Illarious 2021; cf. Giffen 1905:106–122). But the long civil wars and conflicts in country have crippled the education system in the country, including theological education. Illarious (2021) laments that “theological education that was to generate the manpower for the churches and church leadership became almost non-operational.” Nonetheless, the churches and theological institutions are doing their best to train pastors and church leaders to minister within their local churches. Some theological educators doubt the ability of the theological education system to effectively equip pastors and church leaders in the country. Illarious (2021) asks, “Are theological colleges in South Sudan measuring up to the task expected of them to produce sound and spiritually balanced ministers/theologians for the Church ministry and mission, given the situation in the country?” Due to the challenges the church in South Sudan context and these institutions have gone through during the long wars and conflicts, it is understandable why many will



answer “no” to the question. This research takes a step backward to explore what knowledge, skills and characters are needed to minister effectively in South Sudan context. This could lay a foundation for contextual, competency-based theological education. Given the need for a more transformational or integral mission, the question explored in this research is “What competencies are required for effective integral mission in South Sudan and how can the Church help pastors and church leaders develop these competencies?”

Competency is one of the words which has various definitions. Different people define the concept differently depending on their areas of emphasis. Shavelson (2010) defines it as “a combination of cognitive, affective, motivational, volitional, and social dispositions that form the basis for performance.” Most people think of competence in terms of capability to use knowledge, skills, and attitude in a professional setting to perform better (Mulder, Weigel & Collins, 2007:82). Competencies can also be approached from a personal traits’ perspective. Nell (2020:4) explains that competencies can be viewed as “trait dispositions that are relatively stable over time and across situations” (cf. Mulder *et. al.* 2007: 69). The language of competency is “capable of encompassing a more holistic approach” (Fuller & Fleming 2005:167), which is the concern of this research. The biblical concept of competency is rooted in the *imago Dei* because it reflects the image of God in humans (Genesis 1:26-27). As Hoekema (1994:68–73) explains, the structural understanding of the image of God involves the complete endowment of talents and abilities that empower individuals to function effectively within their distinct relations and vocations. The concept of *imago Dei*, right from the beginning, has not only formed the basis of human identity and worth, but has also laid the groundwork for stewardship and productivity as human beings endeavour to develop their ability to be fruitful and exercise dominion over the earth (cf. Genesis 1:28). The question of competency then comes to mind because Adam and Eve needed to understand and develop their capacities or competencies (knowledge, skills, and characters) to be able to fulfil the cultural mandate, which according to Hoekema (1994:79) is “the command to develop a God-glorifying culture”, in other words, a culture flourishing under God’s reign. Competency is the basis for successful completion of specific tasks and duties.

Pastors bear a greater responsibility in shepherding the members of the church (cf. 1 Peter 5:1-4), even though all members are called to minister according to their various gifts (cf. Ephesians 4:12; Romans 12:4; 2 Peter 4:10-11; 1 Corinthians 12:14-27). This research focuses on the role of pastors and church leaders as related to integral mission, i.e., the competencies for effective integral mission or transformational ministry. The Pastoral Epistles list the qualifications for a pastor in 1 Timothy 3:2-7 and Titus 1:6-9. Hence, any competency framework or model that aims to establish competencies for any ministry including integral mission, must take the knowledge, skills, abilities, and attitudes needed to fulfil the biblical role of a pastor as its baseline (Hudson 2017:54). Theological education should equip participants with a range of relevant knowledge, skills and, generic and specific competencies to minister effectively (Reichard 2010:78–79). In this research, competency is considered as the knowledge, skills, and characters – endowed by God and developed through training and practice – that are needed to carry out specific ministerial tasks effectively. Competency-based education connects education to the realities of life and equips students to acquire and develop the necessary competencies (knowledge, skills, and character), and apply them to the real situations they face. It focuses on nurturing competencies that are required in the real world of ministry and mission. The emphases are changed from mere knowledge or content to competencies or outcomes that are derived from the actual employment (or ministry) requirement (Tambwe, 2017: 277). Many theological education programmes are moving to a more competency-based theological education. Wolvaard (2017) outlined four steps for designing Competency-Based Theological Education (CBTE): 1) establish what competencies are needed to minister effectively in the particular church context, 2) develop assessment tools which can establish whether a trained person is competent, 3) develop the curriculum, 4) constantly evaluate (review) the curriculum to ensure that the student will be able to acquire the competencies to minister in the context of the church. This research focuses on step 1 the establishment or identification of the competencies needed for effective integral mission in the South Sudan context.

### **1.5.2. Research gap and contribution(s)**

The long wars in South Sudan have limited research work or studies in the context of South Sudan; hence, many areas of theology and praxis within the context of South Sudan have knowledge gaps. Very little peer-reviewed literature in theology in the context of South Sudan is available, and none focuses on integral mission or competency-based theological education. This research explores both integral mission and competency-based theological education.

Most studies on integral mission focus on the theological understanding of the concept. Although several studies listed competencies and developed models for ministerial or missional effectiveness (see Mwangi & deKlerk 2011; Nell 2020; Venter & Hermans 2020; Rojas 2022; Shongzon 2020; Ireland 2021; Carpenter 2022; Aukerman 1991; Hudson 2017; Burt 2009; DeMott 1995; Graham 2005; Payne 2013; Thompson 1995), none focus on competencies for effective integral mission, nor the unique and challenging context of South Sudan. This research focuses more on the praxis by exploring competencies for effective integral mission in South Sudan.

While there are materials and significant work has been done on the individual areas of integral mission and competency-based theological education, very few have intentionally integrated the two with a focus on investigating the competencies for integral mission and transformational ministry. Furthermore, they do not address the South Sudan context. Hence this research aims to produce original work by exploring the competencies needed for effective integral mission and developing a competency model for integral mission in South Sudan. The competency model may be used by churches and theological education institutions to design competency-based curricula and training that intentionally prepares pastors and church leaders for effective integral mission or transformational ministry within the context of South Sudan. The competency model could serve as a beneficial standard for the development and evaluation of training programmes centred on integral mission in South Sudan.

## 1.6. Methodological Overview

This study uses exploratory sequential mixed research design, to identify competencies for effective integral mission and develop a competency model for integral mission. “This design is required to complement and cater to the increasingly multifarious requirements of contemporary researcher ... [because] employing both data sets [qualitative and quantitative] allows the researcher to answer the same question with greater certainty and wider implications in the conclusion” (Sharma et al. 2023:3-4; cf. Morgan 2014; Enosh et al. 2014). This exploratory design has two phases; “at first qualitative data are collected and analysed, and later quantitative data are collected and tested” (Sharma et al. 2023:7; Schoonenboons & Johnson 2017; Shorten & Smith 2017.). The qualitative phase consists of personal interviews to explore the experiences and views of practitioners (experts) on the necessary competencies. The quantitative phase uses a modified Delphi panel technique with Google Forms questionnaires, to develop such a competency model.

### 1.6.1. Developing a competency model

The research follows the steps for developing a competency model as listed in the classic competency study by Spencer & Spencer (1993: 94), while using exploratory sequential mixed methods approach<sup>1</sup>. The steps include: 1) Defining performance effectiveness criteria. 2) Identifying criterion sample (participants). 3) Collecting data. 4) Analysing data & developing a competency model. 5) Validating the competency model. 6) Preparing applications of the competency model.

#### 1.6.1.1. Defining performance effective criteria

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<sup>1</sup> The use of exploratory mixed method design for competency studies is growing. Some of the studies include Carpenter (2022), *From Calling to Competency*, Mulenga & Kabombwe (2019), *Understanding a competency-Based curriculum and education: A Zambian perspective*, Mwangi & de Klerk (2011), *An Integrated competency-based training model for theological training*, Nell (2020), *Competency-based theological education in a postcolonial context: Towards a transformed competency framework*, Gessler & Peters (2020), *Competency-based education and training in Namibia: Educational transfer as imitation*, Shongzan (2020), *A competency-based model for Gospel-centered vocational education*, Rojas (2022), *Contextualizing faith-based leadership: A competency approach to pastoral leadership*, Ireland (2021), *Competency-based education for ministers in the Wesleyan church*, Hudson (2017), *A competency model for church revitalization in Southern Baptist convention churches: A mixed methods study*, Hudson (2017), *A competency model for Church revitalization in Southern Baptist Convention churches: A mixed methos study*.

All the participants of the research must fulfil at least one of the following criteria<sup>2</sup>: The participant must be: 1) a church (denominational) leader or theological institution leader in South Sudan, who is engaged in some kind of integral mission; 2) a pastor of a local congregation serving the community around it, with at least 2 years of experience within South Sudan; 3) a leader of a Christian organization or mission agency engaged in effective integral mission strategies in South Sudan; 4) engaged in theological education in South Sudan, at the local congregation or theological college/institution.

#### **1.6.1.2. Identifying criterion sample**

The strategies for the selection of the participants will include a purposive strategy, with a purposefully selected sample of pastors and church leaders with the performance criteria and experiences in integral mission. Peer-recommendation using snowball sampling procedure will also be used. "With snowball sampling there is a risk of bias if the respondents only come from a group of friends, but if the group is small and hard to find [which is the case here], this might be the only way to find respondents" (Bremborg, 2011: 314). The participants must meet at least one of the criteria noted above.

#### **1.6.1.3. Collecting data**

The data will be collected in two phases. The first phase strategies will be *personal interviews*. Recordings, and personal observation notes will form the data from this phase. The second phase will use a *modified Delphi panel technique* to get consensus and classify the competencies, followed by a *quantitative survey* using Goggle forms.

#### **1.6.1.4. Analysing data and developing competency framework**

The recorded interviews will be transcribed and loaded into ATLAS.ti. The transcripts will then be coded for competencies. The competencies will be categorized and divided into the transformational "head-heart-hands" framework,

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<sup>2</sup> It is important to include those who are already engaged in integral mission in South Sudan. These participants have both the knowledge and experience of integral mission rooted in the context of South Sudan.

i.e. knowledge competencies, character competencies, and skills competencies respectively. The analysed data from the qualitative phase will inform the quantitative phase. The quantitative data will be analysed using Microsoft Excel and SPSS IBM software to measure the level of consensus and other statistical measurements. Results of the three iterations of the Delphi panel study and the quantitative survey will be analysed and used together with previous findings to develop a competency-based model for integral mission in South Sudan.

#### **1.6.1.5. Validating the competency framework**

The validity and reliability strategies for the competency-based model will include: 1) Triangulation, where data collected using all the methods (personal interviews, and three rounds modified e-Delphi) are compared; 2) Construct strategy where two separate groups are used for phase one and phase two; 3) Recording and confirmation of transcripts by interviewees; 4) Using the statistical measures from the Delphi panel.

#### **1.6.1.6. Preparing applications of the competency framework**

The research findings/discussion will explore the implications and implementations of the competency model to train the church for effective integral mission and design a competency-based curriculum to equip pastors and church leaders for effective integral mission.

### **1.7. Research delimitations**

This research is limited to church leaders and pastors within Juba, the capital city of South Sudan. Juba is the headquarters of many churches and Christian NGOs; hence it is easier to find leaders and pastors who are planning and leading integral mission in their churches, organizations, or institutions. The study population consists of pastors and church leaders who are engaged in integral mission at the local church, denominational or inter-denominational levels, and theological educators within the churches or theological institutions.

## **1.8. Definitions of concepts**

For the various concepts that are used in this research, the following definitions are adopted.

### **1.8.1. Transformational theological praxis**

Magezi & Mutowa (2018:127) highlight the need to reflect on what integral mission means practically. Praxis is a reflection on a situation or a structure that leads to an action to transform it (Freire 2000:126). According to Jaison (2010:4), praxis is “a combination of knowledge born of analytical objectivity and distance, practical wisdom and creative skills.” The phrase *transformational theological praxis* is used in this research to describe a theological reflection and action directed to produce a holistic transformation.

### **1.8.2. Integral mission or transformational ministry**

This research uses integral mission and transformational ministry interchangeably. As noted above (page 8) it adopts the definition of integral mission provided by the Micah Declaration on Integral Mission (2001). Other concepts that used interchangeably with integral mission and transformational ministry include missional diaconate and ecumenical diaconate.

### **1.8.3. Theological or ministerial education**

This research uses theological education<sup>3</sup> and ministerial education interchangeably. It adopts the broader definition of theological education as provided by Easley (2014:9) as noted on page 11.

### **1.8.4. Competence and competency**

Competence is a debated concept; hence its definition is mostly shaped by those defining it. Two categories emerged from the debate: the “integrated view” of competence considers it as “a complex combination of knowledge, attitudes, skills and values displayed in the context of the task” (Kerka 1998:3). The “relational view” of competence includes the “holistic, acknowledging of the cultural context

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<sup>3</sup> Theological education in this study does not refer to higher education in general but more of a church-based and seminary education.

and social practices involved in the competent performance, reflecting how personal attributes are used to achieve outcomes” (Kerka 1998:3). Competence in this research is defined as *the knowledge, characters, and skills – endowed by God and developed through theological training – needed to carry out a ministerial task or duty effectively.*

#### **1.8.5. Competency model or framework**

Competency model or framework is a formally catalogued description of competencies (knowledge, characters, and skills) needed to carry out ministerial task or duty effectively.

#### **1.8.6. Competency-based theological education (CBTE)**

Competency-based theological education and training focus on nurturing competencies that are required in the real world of ministry and mission. The emphases are changed from mere knowledge or content to competencies or outcomes that are derived from the actual employment (or ministry) requirement (Tambwe, 2017: 277).

### **1.9. Ethical considerations**

All the necessary ethical considerations were followed according to the requirements of the University of Pretoria (UP). All participants were adults who participated voluntarily. No vulnerable group participated in this study. For more details on the ethical considerations see section 3.4.4 of the methodology chapter.

### **1.10. Research structure**

This chapter provided a general orientation of the research. It is important to grasp the contextual realities of South Sudan; hence, Chapter 2 provides the contextual overview of South Sudan, explaining the political history, socioeconomics, missions and theological education in South Sudan. Chapter 3 sets the theological and conceptual frameworks, analysing, and synthesizing literature in the fields of integral mission and competency-based theological



education. Chapter 4 lays out the methodological design used to conduct the actual empirical research work and reports the processes and data collection strategies used. Chapter 5 provides the results of the empirical research conducted and presents the research data. The chapter answers the four research questions (RQs) based on the findings from the empirical research conducted. Chapter 6 summarizes and evaluates the findings and presents the competency model for integral mission in South Sudan. Chapter 7 gives the general conclusion and recommends areas for further study.

## Chapter 2

### Contextual overview of South Sudan

#### 2.1. Introduction

South Sudan, the world's youngest nation, became independent from Sudan in 2011 after decades of armed struggle and systematic marginalization. The independence of South Sudan marked the culmination of a long history of political exclusion, violent conflicts, and aspirations for self-determination among southern communities. That explains why 98.3% of participants in the January 2011 referendum voted for separation from the (Northern) Sudan (Tounsel 2021:2). It was the product of decades of liberation struggles led first by the "Anyanya movements"<sup>4</sup>, then the Sudan People's Liberation Army/Movement (SPLA/M), and supported by international peace agreements. While independence was celebrated as a historic victory, it also presented the new nation with enormous challenges in governance, development, and reconciliation (Wambugu 2019; Johnson 2016; De Simone 2022; Braak 2020; Thiong 2021).

Despite the initial optimism that followed independence, the country quickly descended into political instability and violent conflict. Weak state institutions, power struggles among political elites, and deep ethnic divisions undermined efforts to consolidate peace and build effective governance structures. These problems were compounded by limited infrastructure, poor service delivery, and dependence on oil revenues, making South Sudan one of the most fragile states in the world (Nyadera 2018; Theron 2022; Garang 2019). As a result, the hopes for a peaceful and prosperous state were soon overshadowed by civil war, humanitarian crises, and widespread displacement.

Understanding South Sudan's historical, political, and socio-economic context is essential for situating the conversation on transformational theological praxis and integral mission. The country's trajectory has been shaped by a combination of

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<sup>4</sup> The Anyanya movements were later brought together under the umbrella of South Sudan Liberation Movement, which negotiated the Addis Ababa Peace Agreement.

colonial policies, missionary engagement, liberation struggles, and post-independence challenges. These historical realities significantly influence the kinds of competencies pastors and church leaders require to engage in effective integral mission and contribute to the nation-building, reconciliation, and holistic development in ways that reflect both biblical principles and contextual relevance.

Integral mission requires that church leaders combine biblical knowledge, moral integrity, and practical skills that are attuned to their environment and context. Such leaders must be able to interpret Scripture in ways that address the socio-political realities of their communities while also promoting justice and reconciliation. In South Sudan, decades of war and underdevelopment have disrupted theological education and hindered the formation of such competencies. Many pastors remain without adequate training, limiting their ability to contribute positively to the nation's complex challenges. This chapter provides a historical and political overview of South Sudan, explores its socio-economic conditions, examines the role of Christian missions and theological education, and concludes with call for integral mission and pastoral competency development.

## 2.2. Historical and Political Context

The historical and political journey of South Sudan can be summarized into ten major periods or events that go back beyond the declaration of the Republic of South Sudan in 2011. These can be summarized as follows<sup>5</sup>:

**Table 2.1: The historical and political timeline of South Sudan**

| Timeline    | Event                                                    |
|-------------|----------------------------------------------------------|
| 1820 – 1881 | The Turko-Egyptian period                                |
| 1881 – 1898 | The Mahdist state                                        |
| 1898 – 1955 | The Anglo-Egyptian condominium rule                      |
| 1955        | Torit Mutiny and start of the first civil war            |
| 1956        | Independence – The Republic of Sudan                     |
| 1972        | Addis Ababa Peace Agreement – End of the first civil war |
| 1983        | SPLA/M – the start of the second civil war               |

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<sup>5</sup> Adapted from Wambugu (2019:22). I have added the last point, the start of the post-independence conflicts, which started in Juba in December 2013 and soon spread to the whole country.

|      |                                                         |
|------|---------------------------------------------------------|
| 2005 | The Comprehensive Peace Agreement (CPA)                 |
| 2011 | Referendum and separation – The Republic of South Sudan |
| 2013 | Eruption of the post-independence conflicts             |

The region of which South Sudan is part has a long and rich pre-colonial history. It was home to powerful African civilizations such as the Nubian kingdoms of Napata and Meroe, which thrived for centuries along the Nile River. These early kingdoms were renowned for their advanced systems of governance, cultural achievements, and active trade networks that connected them to Egypt and other parts of Africa. They left behind significant archaeological and historical evidence that continues to shape the identity of the region (Berry 2015). Later political entities, such as the Funj Sultanate, also played a major role in shaping the cultural and political landscape of the area. These influenced systems of governance, cultural practices, and trade relations with neighboring regions. That influence may have reached parts of what is today known as South Sudan, which had their own influential kingdoms like the Shilluk kingdom founded in 1490 (Ruay 1994:19; Ahmed 1988:52)<sup>6</sup>. Wambugu (2019:39) agrees that

despite independence [in 2011], South Sudan started its existence not from vacuum, but from a history that dates back thousands of years. In the narratives that culminates in the illustrative history of ancient Sudan are ancestral link between today's Southern tribes and Sudan's ancient kingdoms of the central Nile valley

The existence of organized states demonstrated that complex political structures and cultural institutions existed long before foreign conquest. This period of indigenous political organization was disrupted in 1820 when Mohammed Ali of Egypt led a military campaign that resulted in the Turco-Egyptian conquest of Sudan. The new rulers introduced exploitative governance characterized by slave raiding, heavy taxation, and forced labor that severely harmed southern communities (Ahmed 1988). These practices weakened traditional leadership structures and made local populations vulnerable to external domination. The legacy of this conquest was profound. It not only destabilized established socio-political systems but also deepened divisions between northern and southern populations. The exploitation

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<sup>6</sup> Some scholars argue that “the sense of nationhood did not exist until the onset of colonialism ... South Sudan were simply tribes” (Tounsel 2021:9; cf. Jok 1994:77-78).

during this period laid the groundwork for future tensions, contributing to mistrust and inequality that would persist into modern times. During this period, Catholic missionaries began arriving in the mid-19th century, establishing mission stations in southern regions. These missions sought to provide education and evangelization, laying early foundations for Christianity in South Sudan (Giffen 1905; Ahmed 1988; Werner et al. 2001). Their work brought literacy and social services to local communities, although it was also intertwined with colonial structures that shaped socio-political relations.

After the fall of the Mahdist State in 1898, Sudan became an Anglo-Egyptian Condominium jointly administered by Britain and Egypt from 1898 to 1955. In 1922 The British colonial administration introduced the “Southern Policy”, which aimed to govern the South separately from the North, with a “contemplated desired outcome of linking Southern Sudan with East Africa” (Kuol 2006:3). Under this policy, the use of Arabic and the influence of Islam were restricted in the South, while Christian missionaries were allowed to play a dominant role in education and health care (Ahmed 1988; Kuol 2006; Brown 2008). Mission schools became the primary centers for education and provided opportunities for literacy and social mobility. These schools also exposed southern students to Western values and governance systems. Many southern leaders who later advocated for autonomy and independence were educated in these mission institutions, which helped shape their political consciousness. The Southern Policy, however, also deepened cultural and political divides between North and South (Ruay 1994:38-40; Min 2016:10; Kuol 2006).

Even though the “Southern Policy” was abundant in 1945, the isolation of the South from the North fostered the development of distinct identities. Southerners increasingly saw themselves as separate from the northern Arab-Muslim elites. Mission schools became spaces where ideas of equality, justice, and self-determination were nurtured, but colonial policies failed to adequately prepare the South for full participation in national governance after independence (Kuol 2006; Ruay 1994). The combination of missionary education and colonial administration thus laid a dual legacy. On one hand, it provided access to literacy and modern skills; on the other, it entrenched socio-political inequalities. These dynamics

influenced both the emergence of southern nationalism and the challenges of nation-building after independence (cf. Theron 2022; Min 2016; Seri-Hersch 2017).

Due to pressure from Egypt and the ruling elites in northern Sudan, the 'Southern Policy' was "changed in 1945 from separation of the south to ultimate unity of Sudan" (Kuol 2006:3). When Sudan gained independence in 1956, the aspirations of southerners for autonomy and federalism were ignored by the new northern-dominated government. The Torit Mutiny of 1955, which erupted just before independence, reflected long-standing frustrations over political exclusion, cultural marginalization, and economic neglect by the North. This event became the spark for the First Civil War (Brown 2008:17; Kuol 2006:3-4). The war continued for 17 years and was characterized by guerrilla warfare and cycles of rebellion and government repression. Southern rebels, known as the "Anyanya" movement, fought for autonomy and greater recognition of southern rights. The conflict devastated communities, displaced populations, and left deep scars that would shape future relations between the two regions (Jok 2010; Pendle 2023; Kuol & Logan 2019; Arnold & LeRiche 2012).

The war ended with the signing of the Addis Ababa Agreement in 1972, which granted the South limited regional autonomy. This agreement was brokered by the church, i.e., the All-Africa Conference of Churches (AACC) and the World Council of Churches (WCC) (Brown 2008:17; Werner et al. 2001:434-443). However, the central government's reluctance to fully implement the agreement led to renewed mistrust. When President Jaafar Nimeiry abrogated the agreement in 1983 and imposed Sharia law, tensions reignited, ultimately leading to the Second Civil War (Brown 2008; Ruay 1994; Theron 2022).

The period between independence and renewed conflict revealed the deep structural challenges Sudan faced. The failure to establish inclusive governance and equitable power-sharing arrangements entrenched mistrust and fueled cycles of rebellion. These early conflicts shaped the political consciousness of the South and influenced the formation of the SPLA/M.

The Second Civil War (1983–2005) was led by the Sudan People's Liberation Army/Movement (SPLA/M) under John Garang, who articulated a vision of a "New

Sudan” that emphasized secularism, democracy, and equality, aiming to create a country where all citizens could enjoy equal rights regardless of religion or ethnicity. The SPLM Manifesto (2008), describes the vision of New Sudan as “political dispensation that provides equal opportunities for every Sudanese to develop and realize his or her potential” (see Moro & Tolani 2021:5). Under his leadership, the SPLA/M emerged not only as a formidable military force but also as a political movement that sought to redefine Sudan’s governance structure. The group’s struggle gained attention both regionally and internationally as it highlighted the longstanding marginalization of the southern population by the northern elite.

This conflict was marked by numerous atrocities, including massacres, forced displacements, and the use of child soldiers. Communities were devastated by famine as agricultural activities were disrupted, and humanitarian crises escalated as millions were displaced from their homes. It became one of Africa’s longest and most brutal wars, claiming millions of lives over its two decades (Young 2019; Thiong 2021; Leach 2012; Jok 2010). Despite these immense challenges, the SPLA/M gradually secured international sympathy and support, particularly from neighboring African states and Western governments, which pressured the Sudanese regime to engage in peace negotiations. After more than twenty years of struggle, the Comprehensive Peace Agreement (CPA) was signed in 2005. The CPA formally ended the war and established a detailed framework for power-sharing, wealth distribution, and security arrangements between the North and South. It also guaranteed the South the right to hold a referendum on self-determination, a provision that ultimately paved the way for the independence of South Sudan in 2011. However, the SPLA/M’s transition from a liberation movement to a governing authority was difficult. Internal divisions, a legacy of militarized politics, and challenges in building inclusive civilian institutions persisted even after independence, undermining the effectiveness of governance in the new state (Wambugu 2019; Johnson 2014).

Independence in 2011 was celebrated as the realization of long-sought aspirations, but the euphoria was short-lived. Political rivalries within SPLA/M soon escalated into violent conflict in December 2013, leading to mass atrocities and displacement (Kuol & Logan 2019; Nyadera 2019; Pinaud 2021). Ethnic polarization deepened as

political elites mobilized support along ethnic lines. During this period, many church leaders took on roles as mediators and peacemakers, facilitating grassroots reconciliation dialogues and providing pastoral care for traumatized communities. However, the effectiveness of these efforts was limited by the lack of structured training in peacebuilding, counselling, and conflict resolution among pastors and church leaders.

Peace agreements such as the Agreement on the Resolution of the Conflict in South Sudan (ARCSS) in 2015 and its revitalized version (R-ARCSS) in 2018 attempted to address the conflict but faced persistent implementation challenges (Wondemagegnehu 2016). Weak institutions, lack of trust, and competing political agendas hindered progress toward lasting peace. The renewed violence after independence demonstrated that political liberation alone was insufficient to ensure stability. Without effective governance, inclusive institutions, and strong leadership, the cycle of conflict continued, leaving millions displaced and dependent on humanitarian aid (cf. Millar 2022).

International and regional actors have been central to South Sudan's peace processes since before its independence. The United Nations Mission in South Sudan (UNMISS) has played a crucial role by deploying peacekeepers to protect civilians, monitor human rights abuses, and facilitate humanitarian access in conflict-affected areas. Its presence has been vital in providing safe zones for displaced persons and supporting peace agreement implementation during fragile periods (Adebajo 2011; Millar 2022; Wondemagegnehu 2016). The Inter-Governmental Authority on Development (IGAD) has been a key mediator, bringing together rival factions to negotiate peace agreements such as the 2015 ARCSS and the 2018 R-ARCSS. IGAD's involvement reflects the importance of regional ownership in addressing conflicts that have cross-border dimensions, especially as South Sudan's instability affects neighboring countries. However, IGAD's efforts have been constrained by the diverging interests of its member states, which sometimes prioritize their national agendas over collective peacebuilding in South Sudan (Millar 2022; Wondemagegnehu 2016). Neighboring countries like Uganda and Sudan have had complex roles in South Sudan's conflict. Uganda has provided military support to certain factions, while Sudan has been involved in negotiations due to its historical



ties and economic interests in oil production. Both countries have at times acted as peace brokers but have also pursued policies that favored their strategic and economic gains (Wondemagegnehu 2016; cf. Srivivasan 2012). These conflicting roles have made it difficult to maintain impartiality in mediation efforts.

While external actors have been instrumental in brokering ceasefires and delivering humanitarian aid, their involvement has also highlighted the challenges of achieving sustainable peace without strong internal leadership. International interventions can provide temporary stability, but lasting peace depends on South Sudanese leaders building inclusive governance structures. The church, with its moral authority and community presence, can complement these efforts by fostering reconciliation, promoting justice, and advocating for accountability in political leadership. For the church to achieve that role it must be intentionally prepared and equipped with the relevant competencies for the task.

### **2.3. Socio-economic Context**

South Sudan remains one of the poorest countries in the world. At independence, more than half of the population lived below the poverty line, and about 80% depended on subsistence agriculture for survival. The Africa Development Bank reported that “South Sudan has a very high degree of socio-economic fragility, especially in terms of weak institutional and human capacities, limited baseline information and statistics and one of the worst social development indicators” (ADB 2012:7; cf. Wambugu 2019:169-171). The country’s economy lacked diversification, leaving it vulnerable to external shocks and political instability. Years of war had destroyed infrastructure, limiting access to basic services such as healthcare, education, and transportation. These factors created a cycle of poverty that was difficult to break (Ballon & Duclos 2015; Young 2018). This extreme poverty was compounded by systemic underdevelopment. Rural communities lacked roads, markets, and access to social services, making economic recovery slow and difficult. Women and children were particularly affected, as they bore the weight of poverty and displacement. Limited economic opportunities coupled with weak governance fueled cycles of dependency on humanitarian aid, constraining efforts toward self-

sufficiency and resilience (Washburne 2013:188-191; De Simone 2022; Delgado 2023).

The nation's dependence on oil revenue made its economy particularly fragile. Political instability and global oil price fluctuations had a direct impact on government income, affecting its ability to provide essential services. Conflict-related disruptions in oil production further reduced revenue, weakening the state's capacity to invest in long-term development. As a result, the economy became highly unstable, perpetuating poverty and inequality. Dihel & Pape (2019:216) reported "a sharp increase in monetary poverty in urban areas, from 49 percent in 2015 to 70 percent in 2016." This reliance on oil has discouraged investment in other sectors such as agriculture and manufacturing. With little diversification, the economy remained vulnerable to both internal and external shocks. When oil production was interrupted by conflict, the impact on the economy was immediate and devastating, worsening humanitarian conditions for millions of citizens (Rolandson & Kindersley 2017).

Conflict and displacement worsened socio-economic challenges. Millions were forced to flee their homes, overwhelming the limited resources available in host communities. The widespread destruction of infrastructure, particularly schools and health facilities, left entire regions without access to essential services. This reality hindered human capital development and contributed to intergenerational cycles of poverty (Wambugu 2019). Internally displaced persons often lived in overcrowded camps with poor sanitation and inadequate food supplies. The lack of stability and security in these camps made it difficult for families to rebuild their lives. Children growing up in these conditions faced disrupted education and limited prospects for future employment, perpetuating poverty across generations. Food insecurity has become a defining feature of life in South Sudan, with over 70% of the population affected (Delgado 2023:1). Many families depend on humanitarian aid to meet their basic nutritional needs. Agricultural productivity remains low due to conflict, climate change, and lack of access to modern farming tools and techniques. Dihel & Pape (2019:217) explain that "South Sudan's unprecedented level of food insecurity is the most alarming signal of the country's larger economic collapse, including high inflation. Despite great agricultural potential, the rural population has been continuously affected by food insecurity in the last few years." These issues combine

to perpetuate hunger and malnutrition, undermining efforts at national development. The factors behind food insecurity are multifaceted. Ongoing violence has forced farmers from their land, while poor infrastructure limits the transportation of goods to markets. Climate change has brought erratic rainfall patterns and flooding, further reducing crop yields. Together, these challenges create a chronic cycle of food shortages and reliance on external assistance (Ballon & Duclos 2015).

The education sector faces severe challenges. The exodus of trained professionals has created a critical shortage of qualified teachers, while decades of war have devastated educational infrastructure. Many children have limited or no access to schools, and adult literacy rates remain among the lowest in the world (Illarious 2021; Duany et al. 2021; Gaustadsæther 2020; Moro & Tolani 2021). Dihel & Pape (2019:228, 233) highlighted that,

The quality and capacity of those civil employees in the civil service is low, requiring both a short term policy for raising the functional standard to meet immediate post-war needs, and a long term strategy for building skills for a professional civil service to address the country's ongoing developmental challenges ... weak capacity also manifests itself in a low staff qualification, which undermines service delivery effectiveness.

These conditions significantly limit the nation's prospects for long-term growth and stability. The Church can do its part as it fulfils its mission of proclaiming the good news of the kingdom of God. As Tounsel (2021) argue, "Given the past influence Christian leaders have had in South Sudan ... it is hard to imagine the church easily backing away from its wider role in society." Therefore, the Church must strategically prepare itself to engage "transformatively" beyond its four walls.

## **2.4. Christian missions and theological education**

Christian missions played a transformative role in shaping South Sudan's cultural and political landscape. During the colonial period, missionaries provided most of the South's formal education, establishing schools that became centers for literacy, vocational training, and moral instruction (Ahmed 1988; Werner et al. 2001). These schools fostered values of justice, civic responsibility, and social engagement, which influenced many future political leaders. They became platforms for cultivating a sense of southern identity and aspirations for self-determination. As Tounsel (2021:10) explains,

the Christian project not only sponsored African or southern self-identification but also invited people to see themselves as constituents of smaller, ethnic communities. What followed was a tension between the ethnic identities encouraged and buttressed by missionaries (and Africans), an emerging southern consciousness that was grounded in a shared history of slavery, African rather than Arab identification, and political marginalization.

Mission schools were more than educational institutions; they acted as spaces where political awareness was nurtured. Southern Sudanese students were exposed to ideas of freedom and equality, which later informed their political activism. The skills and confidence gained in these schools empowered graduates to challenge northern domination and advocate for southern rights (Tounsel 2021; Min 2016; Brown 2008). However, some South Sudanese leaders are critical of the fact that the colonial authority left the education in Southern Sudan to the missionaries who “did not have any capacity apart from proselytization” (Moro & Tolani 2021:6) and created deep anti-North nationalist sentiments (Tounsel 2021:25). Despite all the criticism against missionary contribution to education, “it remains true that almost no education was offered by government, or Islam in the South at this time [of the colonial period]” (Werner et al. 2001:379).

Mission schools served as more than just places of learning; they became hubs for political mobilization. Educated southerners began to articulate demands for autonomy and equality, drawing on the literacy and critical thinking skills acquired through missionary education. This process created a generation of leaders who would later play crucial roles in the struggle for independence. Christian values, taught alongside literacy, became intertwined with political consciousness and resistance to northern domination. As Tounsel (2021:4) points out, “the prevailing context of struggles against Sudanese governments meant that race (blackness) and religion (Christianity) became dominant identities that Southerners of different ethnicities used to distinguish themselves from an enemy that was often framed as Arab and Muslim.” The impact of mission education was not only politically nuanced but also include elements of socio-economic development. As Werner et al (2001:381) explain,

The technical education provided by many of the missions did bring appropriate and useful skills into rural communities – carpentry, masonry, new building techniques, brickmaking. Metalworking, new crops and agricultural methods, veterinary medicine, basic book-keeping skills, etc. In the

demanding situation of civil war, education has often returned to these essential and practical skills.

The expulsion of missionaries in 1964 disrupted formal theological education. However, churches adapted by establishing informal pastoral training programs in refugee camps and conflict zones (Ahmed 1988). This resilience allowed Christianity to grow even during periods of intense conflict. Faith communities remained central to social organization and moral guidance, providing hope and solidarity amid turmoil. Even without foreign missionaries, local believers took on significant roles in leading congregations and sustaining faith communities. The church became a place of refuge and encouragement, helping people survive the hardships of war. Through grassroots initiatives, Christian leaders provided basic theological teaching and pastoral care, even in the absence of formal training (Werner et al 2001).

Despite these efforts, theological education remained underdeveloped. Many pastors lacked structured training and exposure to contextual theological reflection (Illarius 2021). Consequently, church leaders often struggled to address complex social issues such as ethnic conflict, corruption, and underdevelopment. The absence of intentional, well-structured theological formation limited the church's potential to contribute effectively to reconciliation and nation-building. The lack of formal theological training created long-term challenges for church leadership. Without access to well-developed curricula or trained faculty, many pastors were unable to respond effectively to the moral and social issues facing their communities. This gap in formation weakened the church's ability to serve as a transformative force in society.

This missionary legacy presented both opportunities and challenges. On the positive side, Christianity provided a unifying identity for southern communities who had long been marginalized by the northern-dominated government. For example, during the liberation struggles, church leaders and congregations often served as advocates for peace and justice, offering moral support to the SPLA/M's vision of equality and freedom. Many southern politicians were themselves educated in mission schools, which instilled values of justice and self-determination (Werner et al. 2001). On the negative side, the lack of deep theological formation constrained the church's capacity to engage holistically in social transformation. The church often lacked

leaders with strong theological training who could integrate faith with social and political engagement. For instance, in many rural congregations after the expulsion of missionaries in 1964, pastors were appointed with minimal biblical education, limiting their ability to address issues like ethnic violence, corruption, or reconciliation after the civil wars.

Without well-structured and contextual theological education programs, the church's potential to shape society in a transformative way through initiatives in education, peacebuilding, or community development was significantly reduced. The church's impact has been less than it could be. The gap between the church's potential and its actual impact highlights the urgent need for revitalized theological education that equips pastors for integral mission. Addressing these challenges requires renewed efforts in theological education that focus on contextual relevance and practical competencies. By providing pastors with knowledge, character, and skills suited to South Sudan's realities, the church can multiply its impact and become a central agent of reconciliation, justice, and holistic development.

## **2.5. Implications for Integral Mission and Theological Education**

South Sudan's context highlights the urgent need for theological education that is both contextually relevant and competency based. Integral mission requires pastors and church leaders who possess: Knowledge competency—the ability to understand Scripture deeply and interpret it in light of the South Sudan's social and political realities; Character competency—moral integrity and courage to confront corruption, promote reconciliation, and exemplify servant leadership; Skills competency—practical abilities in conflict resolution, community development, and holistic discipleship that empower churches to engage meaningfully in nation-building.

Reforming theological education involves contextualizing curricula, training faculty, and integrating practical ministry skills into theological programs. Equipping church leaders with relevant competencies could enable the church to reclaim its historical role as a moral compass and become an effective agent of justice, peace, and biblical transformation in South Sudan. Such efforts would also help bridge the gap between the church's potential influence and its actual impact, ensuring that faith communities actively contribute to national healing and sustainable development.

## **2.6. Chapter summary**

The history and political trajectory of South Sudan reveal a complex legacy of colonial exploitation, marginalization, liberation struggles, and post-independence challenges. These factors have deeply influenced the nation's fragile state institutions, ongoing conflicts, and socio-economic underdevelopment. International and regional actors have contributed to peacebuilding efforts, yet sustainable stability remains elusive without strong and inclusive national leadership. This context highlights the crucial role of the Church as one of the few institutions with both moral authority and grassroots presence across the country. Churches have historically provided education, humanitarian aid, and advocacy, and they continue to mediate between communities during conflict. However, the effectiveness of the Church in promoting reconciliation and nation-building is constrained by the lack of well-trained leaders who can integrate theological knowledge, moral character, and practical skills to address the country's challenges.

For transformational theological praxis and integral mission to flourish in South Sudan, theological education must be reimagined to equip pastors and church leaders with the necessary competencies. By contextualizing curricula, strengthening faculty, and providing practical training in peacebuilding, community development, and ethical leadership, the Church can recover its prophetic voice and become a catalyst for justice, peace, and holistic development. Addressing these gaps in leadership formation is essential for the Church to play its full part in South Sudan's journey toward lasting peace and national renewal.

After setting the contextual foundations for this study, the next chapter lays the theological and conceptual frameworks upon which the study is built.

## Chapter 3

### Theological and conceptual frameworks

#### 3.1. Introduction

Integral Mission, is a theological concept that envisions Christian mission as a holistic response to human needs, integrating evangelism, social justice, and community development. In a conflict-ravaged nation like South Sudan, where suffering, poverty, ethnic tensions, and weak governance challenge daily life, integral mission offers a compelling holistic approach to rebuilding communities while remaining faithful to the gospel. As Pillay (2010:17) pointed out, “it is absolutely essential for the Christian church to have this holistic concept of mission ... because it is found in the setting of a world of human suffering, pain and oppression and Christians, too, even though their citizenship is in heaven cannot deny their experiences in this world.”

Historically, Western mission models have often separated evangelism from social action, with some prioritizing spiritual salvation while others focused on economic development and humanitarian aid. However, the Latin American evangelical theologians<sup>7</sup> together with other theologians from the Global South articulated mission as transformation (integral mission) as corrective models that unites word and deed (Tizon 2024)<sup>8</sup>. Many churches in South Sudan participate significantly in peacebuilding, reconciliation, and service provision, especially where government reach is limited (Poggo 2013:207; Ashworth & Ryan 2013:47). Hence, integral mission provides a biblically faithful and socially relevant approach to Christian engagement (cf. Freeman 2018) within the context of South Sudan.

This research aims to explore the competencies for effective integral mission in the context of South Sudan. Therefore, this chapter examines the theological understanding of integral mission and the concepts of competencies for effective integral mission, to set both the theological and conceptual framework for the study.

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<sup>7</sup> René Padilla was the first to coin the word “misión integral” (integral mission) in the 1970s, hence he is considered the “father of integral mission.” Other theologians who contributed to the development of integral mission include Samuel Escobar, Ruth Padilla DeBorst, Elsa Tamez and Orlando Costas.

3. <sup>8</sup> Al Tizon’s presentation during the Stott-Bediako forum 2024



### 3.2. Theological foundations of integral mission

Integral mission focuses on the integral or inseparable nature of evangelism and social concern in the mission of God. It aims to bring transformation to individuals and communities to restore relationships with God, others, self, and the creation (cf. Myers 2011). As Hill (2023) explains “Integral mission and ministry, at their core, rest on the biblical and theological premise of holistic transformation that knits together spiritual conversion with societal reform.” The concept and understanding of transformation are therefore fundamental to the definition of integral mission. The term 'transformation' has become a popular buzzword in contemporary times. While transformation is a topic that politicians, businesspeople, aid workers, and schoolteachers all touch on, Bragg (1983:157) emphasizes that it is a particularly Christian concept that involves restoring the *imago Dei* and bringing the principalities and powers under control through Christ within a new order of things (cf. 2Corinthians 5:17).

#### 3.2.1. Biblical definition of transformation

The Greek verb *metamorphoo* is commonly rendered as “to transform” in the New Testament—in Matthew 17:2; Mark 9:2; Romans 12:2 and 2Corinthians 3:18. The passages in Matthew 17:2 and Mark 9:2 record the transfiguration, where Jesus Christ was transfigured (transformed) before his three disciples, namely, Peter, James and John. *The Lexham Bible Dictionary* explained that the English title of these two passages i.e. the “transfiguration”, came from the King James Version (KJV), which translated the aorist passive form of the Greek verb *metamorphoo* as “he was transfigured”. The choice of the word “transfiguration” as opposed to “transformation” was influenced by the Latin word *transfiguratus* in the Vulgate. According to D.A Carson (2010:436) the verb *metamorphoo* “suggests a change of inmost nature that may be outwardly visible [cf. Exodus 34:29] or quite invisible [cf. Romans 12:2; 2Corinthian 3:18]”.

The same word rendered “transfigure” in the similar passages of Matthew 17:2 and Mark 9:2 is rendered “transform” in Romans 12:2 and 2Corinthians 3:18. The common image is of *metamorphosis*, where a caterpillar is “*metamorphosed*” (transformed) into a butterfly. Apostle Paul in Romans 12:2 urged God’s people to

live out “the divine call of a transformed life through self-sacrificial worship and the renewal of the mind” (Kang & Feldman 2013:369). Paul's exposition in Romans 1-11 centres on God's mercy revealed throughout redemptive history. He addresses the pervasive sinfulness of humanity (Romans 1-3), highlighting God's righteousness, which leads to justification (Romans 3-5). This righteousness, Paul argues, is the foundation for God's reigning grace (Romans 6-8), extending to both Jews and Gentiles alike (Romans 9-11).

Romans 12 marks a significant shift from the “indicative” truths of the Gospel to the “imperative” calls to action that flow from those truths. Paul's instruction, “do not be conformed”, is a negative imperative, immediately followed by the positive imperative, “be transformed”. While some interpretations suggest a distinction between these imperatives—with the negative referring to a superficial resemblance to the world and the positive to a genuine, inward transformation—commentator Douglas Moo (1996:756) argues against this, suggesting the different Greek roots do not signify a difference in meaning. Instead, the positive imperative is seen as complementary to the negative (Harrison & Hagner 2008:184), emphasizing the active, ongoing process of Christian transformation that follows from the acceptance of God's grace. The believer is not merely to avoid outward conformity to the world but to be actively and fundamentally changed from the inside out, reflecting the image of Christ (cf. Romans 7:6). Romans 12:2 shows that transformation is not an end-goal, but a way to understand God's will. This transformation, explained by Moo (1996:756), is achieved by renewing one's “practical reason” or “moral consciousness”, aligning thoughts with the Christian life in the Spirit.

In 2 Corinthians 3:18, the transformation is “*into the same image*.” R.C Sproul (2015:2054) provides a commentary on this phrase, highlighting its significance in the process of believers' growth in Christlikeness. According to Sproul, “*the same image*” refers to the continual development throughout life towards increasing resemblance to Christ. This growth involves both moral and spiritual transformation, leading believers from “one degree of glory to another.” As believers progress, they are being gradually restored to a greater manifestation of the image of God. The transformative journey outlined in this verse emphasizes the ongoing process of sanctification and the goal of becoming more like Christ.

Pobee (1985:7–8) looked at the various descriptions of words in the New Testament translated or meaning “transform”, including words like *metaschematizo* (Phil 3:21), *metamorphoo* (Mark 9:2), *kaine ktisis* (2Cor. 5:17), and *palingnesia* (Tit. 3:5). In line with the above explanations, he concluded that transformation in the Bible concerns soteriology as well as Christology. Soteriology means that – humanity has fallen short of the glory of God; but that salvation, transformation and restoration are through Christ. Christology – men and women are being conformed to the image and likeness of Christ. He stressed that, “the Lordship of Christ over all life and the *imago Dei* in men and women become the key themes for any discussion of the transformation of human society.” However, one wonders If these are key, why has society not already been transformed? Both themes have been talking points for a long time. One would think of a theology of the work of the Holy Spirit to be more transformational, as evidenced by spiritual awakenings and power to live the Christian life.

One of the most used definitions, especially by Christian organizations engaged in transformational development (integral mission) is that “Transformation is to enable God’s vision of society to be actualized in all relationships, social, economic and spiritual, so that God’s will be reflected in human society and his love be experienced by all communities especially the poor” (Samuel & Sugden, 2009: xi). Transformation is defined in the Wheaton Statement of 1983 as “the change from condition of human existence contrary to God’s purpose to one in which people are able to enjoy fullness of life in harmony with God” (see Samuel & Sugden, 1987:156-257). Getu (2002:95) defines it as, “A deeply rooted change in people's economic, social, political, spiritual and behavioural conditions resulting in their enjoyment of wholeness of life under God's ordinances” (cf. Myers 2011:3). Getu (2002:95) stresses the importance of character as a good way to see spiritual transformation. In this research “character” is considered one category of competency that the study is trying to explore, alongside skills and knowledge competencies, for effective integral mission and transformational ministry.

According to Pobee & Bosch (1985:68–69), human transformation can be characterized as a holistic and collective process that involves both individual and communal aspects. This process involves following in the footsteps of Jesus, the

servant-Lord. They stress that human transformation is “the gift of God; it is worked and achieved by God, even though humans must yield to the promptings of the Spirit.” According to Pobee (1985:8), human transformation means “letting the Spirit to achieve restoration of the *imago Dei*, their dignity as chargé d’affaires of God’s creation, a dignity which is their responsibility.” As stewards (managers) of God’s creation, there are some levels of competency required to be effective in the task. That is what this research is about. More about competency is found in the coming sections.

Kakwata (2018:202–208) concurs with Bower (2010) and Groenwald (2002) in their assertion that the process of social transformation is inextricably linked to spiritual transformation. He focuses on a pneumatological approach to transformational development, where he relates the work of the Holy Spirit--namely, empowering, purification/sanctification, revelation, and unity--to social transformation. He stressed that “From a developmental point of view, churches can contribute significantly by putting in effort to transform people’s relationships, rather than limiting their development to a mere economic approach such as supplying food for the hungry or providing medical care.” Unfortunately, most churches especially in the context of South Sudan focus on the spiritual without thinking about the practical needs of their communities.

Reader (2021:69) highlights the difficulties faced by integral mission (transformational development) practitioners in providing a precise definition of the term “transformation”. According to him, the process of transformation involves a fundamental undoing of something, followed by its reformulation into something new. Along the same line Samuel (2002:244) stresses that “transformation has to do with experiencing Christ and lives being transformed.” Samuel continued saying that for anyone who encounters Christ, “there is a total reorientation of that individual and relationships and reconstitution of his/her identity and the gift of looking at the world in an entirely new way.”

Easley (2014:18) argues that transformation starts with leaders who are transformation practitioners, i.e., leaders with “a full head, a warm heart, and a ready hand. [those] who are fully formed, informed, and committed to transformation of society.” According to Moffitt & Tesch (2006:34) transformation is characterized by a

substantial change in both nature and character. They stress that “Biblical transformation brings people into alignment with God’s intentions.” Similarly, Ravi Rayakaran succinctly defines transformation as “progressive, permanent, and divinely-intended modification” (see Hill, 2023). Although the Bible identifies the possibility of regression spiritually (cf. Gal. 1:6; Heb. 2:1).

We can see from the above definitions that transformation, in biblical theology, is never purely private but is intended to shape the whole of life and society in alignment with God’s will. Definitions from Samuel and Sugden, the Wheaton Statement, and Getu consistently frame transformation as a holistic change that addresses both individual and communal life. Scholars such as Pobee, Bosch and Kakwata stress that lasting social transformation requires spiritual renewal, moral character, and the Spirit’s empowerment, and that leaders must integrate theological depth with practical engagement in community development, reconciliation and social justice.

In the South Sudanese context, however, this theological vision of transformation is hindered by a critical gap in pastoral and leadership competencies. The country’s history of prolonged conflict, economic instability, and social fragmentation has left many communities in urgent need of reconciliation, peacebuilding, and holistic development. Yet many pastors and church leaders focus primarily on spiritual matters, often without the knowledge, skills, and practical capacity to address the social, economic, and relational dimensions of integral mission. This gap severely limits the church’s ability to embody and advance transformational ministry in ways that meet the pressing needs of society. Addressing this gap requires identifying competencies for effective integral mission in South Sudan and helping pastors and church leaders develop these competencies.

### **3.2.2. Biblical definition of integral mission**

The biblical foundation of integral mission is rooted in both the Old and New Testaments. In both Testaments we see God’s concern for justice, mercy, and holistic transformation. The Old Testament demonstrates the covenantal relationship between God and His people through the covenants where justice/righteousness and worship are interconnected (cf. Luke 1:74-75; Deuteronomy 15:7-11; Adeyemo

2006:166; Deik 2024<sup>9</sup>). The Jubilee laws in Leviticus 25 call for economic redistribution, debt cancellation, and liberation of the oppressed in the year of Jubilee. This illustrates a divine concern for social justice and to make sure that poverty and injustice do not persist (cf. Samuel & Sugden 2021:5–6). The prophetic tradition, especially in Isaiah, Amos, and Micah, called for justice/righteousness alongside religious devotion. Isaiah 58:6-7, for instance, defines true fasting as “loosening the chains of injustice” and “sharing food with the hungry”, emphasizing that genuine faith must be expressed through tangible acts of compassion. Scott Allen is critical about the use of the phrase ‘social justice’ and prefers ‘biblical justice’ instead. He describes justice as

Conformity to God’s moral standard, particularly as received in the Ten Commandments and the royal law: “Love your neighbor as yourself” (James 2:8). There are two kinds of justice. (1) *Communitive justice* is living in right relationship with God and with others. Giving people their due as image-bearers of God. (2) *Distributive justice* impartially rendering judgement, righting wrongs, and meting out punishment for lawbreaking. Distributive justice is reserved for God and God-ordained authorities, including parents in the home, pastors in the church, and civil authorities in the state (Allen 2020:24).

Furthermore, in the Old Testament, the Hebrew concept of *shalom* is central to understanding God’s holistic mission. *Shalom* is more than the absence of war but includes wholeness, justice, and community well-being (cf. Jeremiah 29:7; Stott 2008:27-28). According to Hill (2023), The “emphasis on equitable societal structures and compassionate action foreshadows the incarnation of God in Jesus Christ.”

The New Testament also reinforces the holistic and transformational nature of God’s mission through the life and ministry of Jesus Christ. In Luke 4:18-19, Jesus inaugurates His public ministry by quoting Isaiah 61, declaring that He has come “to proclaim good news to the poor... to set the captive free”—a mission that integrates spiritual renewal with social concerns. Jesus addressed both physical and spiritual needs, as He healed the sick, fed the hungry, and challenged unjust social structures, all while proclaiming the kingdom of God. This is in line with the understanding that the gospel is not just about individual salvation but also restoring

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<sup>9</sup> See Diek’s presentation during Stott-Bediako forum 2024 for more details

relationships—with God, self, others, and creation (cf. Colossians 1:19-20; Pokrifka 2020; Myers 2011).

The early church in the book of Acts displays this holistic mission and demonstrates that evangelism and social concern are not separate but complement each other. In Acts 2:42-47, the first Christian community shared their possessions, ensuring that “there were no needy persons among them.” Also, in Acts 6:1-7, the apostles addressed the disputes within the church by appointing deacons to oversee food distribution. This is a recognition that spiritual leadership and social concerns must go hand in hand. Apostle Paul also integrated social ethics with mission, instructing believers to care for the poor (cf. Galatians 2:10). The Pauline epistles uphold a broad conception of salvation, addressing both personal redemption and cosmic reconciliation (cf. Colossians 1:20). Apostle James in James 2:14-17 emphasizes that faith must be expressed through love and action (cf. Freeman 2018; Stott 2008; Hill 2023).

The Kingdom of God is another central theological concept in the New Testament that undergirds integral mission. Jesus’ teaching continuously emphasized that the kingdom is both “already” and “not yet”—it is present in His ministry but will be fully realized in the future (cf. Luke 17:20-21). This framework shapes integral mission by affirming that Christians are called to live as agents of transformation in God’s kingdom today, working toward justice or righteousness, reconciliation, and wholeness while also proclaiming the eschatological hope of ultimate redemption (Pillay 2017; Stott 2008; Samuel & Sugden 2002).

The Bible shows integral mission includes spiritual, social, and economic renewal as part of God’s redemption. Given South Sudan’s poverty, inequality, and post-conflict trauma, a mission approach incorporating spiritual and socio-economic restoration is crucial, thus highlighting the relevance of these principles. Considering such a context, this biblical vision calls the church to actively engage in conflict resolution, economic rebuilding, and the restoration of dignity among refugees/displaced populations. Despite this rich biblical vision, theological education in South Sudan has not adequately prepared pastors and church leaders to engage effectively in integral mission. Theological curricula often emphasize doctrinal instruction and personal piety while neglecting the socio-economic and political realities that shape

ministry contexts (cf. Illarious 2021). In a nation grappling with poverty, inequality, displacement, and post-conflict trauma, a narrow theological focus fails to equip leaders for the holistic demands of mission. Integral mission requires competencies in areas largely absent from current theological training models. The biblical mandate for holistic transformation calls for a reimagining of theological education that integrates spiritual formation with practical skills for societal engagement.

This research proposes a competency-based model for theological education that aligns with the biblical vision of integral mission. Such a model would capacitate pastors and church leaders to respond effectively to the complex needs of South Sudanese communities, embodying the gospel in both word and deed.

### **3.2.3. Theological survey of integral mission**

The theological development of has been shaped by evangelical, ecumenical, and Latin American theological movements, all of which emphasize the inseparability of evangelism and social transformation. A significant milestone in this development was the Lausanne Congress on World Evangelization (1974), where theologians such as John Stott and René Padilla affirmed that Christian mission must involve both preaching the gospel and addressing social injustices (cf. Kirkpatrick 2016). The Lausanne conferences and the covenants “were influential and advanced the concept of Integral Mission” (Barreca 2020:65). This commitment was later reinforced by the Micah Declaration (2001), which defined Integral Mission as “the proclamation and demonstration of the gospel,” insisting that faith must be lived out through transformative action in society (Magezi & Mutowa 2018a).

One of the key theological foundations of integral mission is the doctrine of *missio Dei* (the mission of God), which emphasizes that mission is not primarily the church’s initiative but originates from God Himself. This concept, which gained prominence in 20th-century missiology, highlights that God is actively working to redeem and restore all of creation, and the church is invited to participate in this mission. Christopher Wright (2006) argues that the Kingdom of God is not merely about personal salvation but includes social transformation, justice, and reconciliation (cf. Colossians 1:19-20; Pokrifka 2020:71). This perspective aligns with the biblical



narrative, where God's mission is holistic, addressing both spiritual redemption and community transformation.

Latin American theologians such as René Padilla and Samuel Escobar were instrumental in developing the concept of *misión integral* (integral mission) as a response to both liberation theology and Western evangelicalism. Liberation theology emphasized social justice but often downplayed evangelism, and Western evangelicalism focused on personal salvation with little engagement in societal issues. Integral mission sought to bridge the gap by affirming that gospel proclamation and social transformation are inseparable (Kirkpatrick 2016; Padilla 2010).

John Stott, a key figure in evangelical missiology, reinforced the biblical legitimacy of Integral Mission by emphasizing that Christian mission includes both evangelism and social responsibility. In *Christian Mission in the Modern World* (2008:41-43), he outlined the relationship between evangelism and social action as, (1) social action as a means to evangelism, (2) social action as a manifestation of evangelism, and (3) social action as a partner of evangelism. He described number (3) as “truly Christian”. However, he concluded by stressing the importance of situation or context saying,

This does not mean that words and works, evangelism and social action, are such inseparable partners that all of us must engage in both all the time. Situations vary, and so do Christian callings. As for situations, there will be times when a person's eternal destiny is the most urgent consideration, for we must not forget that men without Christ are perishing. But there will certainly be other times when a person's material need is so pressing that he would not be able to hear the gospel if we shared it with him. (Stott 2008:43)

Stott argued that preaching the gospel without addressing human suffering is incomplete because Jesus Himself combined word and deed in His ministry. We can say Stott called for the need for integral mission when he said, “it seems that it is in our servant role that we can find the right synthesis of evangelism and social action. For both should be for us, as they undoubtedly were for Christ, authentic expressions of the love that serves” (Stott 2008:38). This is relevant for South Sudan, where the church cannot focus solely on preaching without engaging in the rebuilding of livelihoods, education, reconciliation and peace processes.

Scholars and practitioners in the field of integral mission define it with some variations in emphases, but in general it serves as a central theme explaining the holistic nature of the Gospel of the Kingdom of God. The Kingdom of God is an overarching theme of transformation and integral mission. As Pillay (2023:357) puts it, the church is “intended by God not for its own sake but to serve the divine plan for the transformation of the world.” To that end, the church must, “respond to the *missio Dei*, bearing witness to God’s activity in the world by its communication of the good news of Jesus Christ in word and deed, proclamation and praxis” (Pillay 2023:564). The church must be integral in its theology and practice of mission. Below are some of the definitions and perspectives on integral mission also known as transformational development, selected from the plethora of literature on the subject.

A central aspect of Integral Mission theology is the holistic understanding that salvation, encompasses not only individual redemption but also social, economic, and environmental restoration. The Kingdom of God is not limited to personal faith but extends to transforming communities and structures that perpetuate injustice. Pokrifka (2020:68) stressed that “the fullness of the kingdom is not present unless there is a comprehensive expression of the kingdom of God that includes every major area of life.” The Kingdom of God is therefore a holistic concept for both the individual as well as the community. This view is in line with Paul’s theology of reconciliation (cf. 2 Corinthians 5:18-20), where salvation is presented as restoring broken relationships—between God and humanity, between individuals, and within society (Van Rheeën 2014).

Integral mission has various definitions and emphases depending on who is defining the term. Generally, integral mission is the way the church embraces its mission as rooted in the mission of God or *missio Dei*. It is a way of looking at mission holistically and beyond the four walls of the church (Bosch 2011). The Micah Network and other contemporary mission organizations have further developed the theological framework of Integral Mission by emphasizing the practical implications of the gospel in community transformation. The Micah Network (2001) defines Integral Mission as a response to the reality that poverty, injustice, and brokenness are not separate from the spiritual condition of humanity but are part of the fallen world that the gospel seeks to redeem (cf. Myers 2011). This theological stance builds on the belief that Christian discipleship requires engagement with the world,

demonstrating the love, justice, and reconciliation of Christ in tangible ways (Tearfund 2020).

According to Reader (2021:65), transformational development or holistic mission are terms used interchangeably with integral mission. He regards it as an approach to Christian mission that endeavors to enhance the overall quality of life for both the individual and the community. The definition of Christian mission is varied and attempts to come up with a single definition “have resulted in prolonged and relentless debates” (Pillay 2018:180). According to Kritzing (1988:34) Christian mission is,

a wide and inclusive complex of activities aimed at the realisation of the reign of God in history. It includes evangelism but is at the same time much wider than that. Perhaps one could say that mission is the ‘cutting edge’ of the Christian movement – that activist streak in the church’s life that refuses to accept the world as it is and keeps on trying to change it, prodding it on towards God’s final reign of justice and peace.

This definition of Christian mission is in line with most of the definitions of integral mission, especially by the Micah Declaration on Integral Mission (2001) and Padilla (2004). Freeman (2018) considers integral mission a theology of Christian engagement with the world, because being a Christian should infuse and permeate all aspects of life. At the core of integral mission is the notion that there should be no division between “belief and practice”, “proclamation and demonstration”, “evangelism and social action”. Christians should engage with the world as Christians, all the time, speaking of and living out our faith in an undivided way (Kirkpatrick, 2016: 355).

The role of the church in Integral Mission is twofold, as a witnessing community and as an instrument of transformation. Gailyn Van Rheenen (2014) describes the church as “God’s embodiment of mission”, tasked with proclaiming Christ and simultaneously social realities. This aligns with the early church’s example in Acts, where believers not only preached the gospel but also shared resources, cared for the poor among them (Acts 2:42-47, Acts 6:1-7). Tearfund’s vision for Integral Mission builds on this biblical model, emphasizing that the local church is uniquely positioned to address both spiritual and social needs in communities (Tearfund 2020).

Integral Mission also challenges traditional dichotomies between sacred and secular, word and deed, and evangelism and social action. This theological stance aligns with James 2:14-17, which emphasizes that faith without works is dead, reinforcing the biblical mandate for a mission that transforms lives both spiritually and materially (cf. Samuel & Sugden 2021; Freeman 2018).

### **3.2.4.A biblical theology of integral mission**

Integral mission is a way the church engages in the *missio Dei*. Therefore, it is important to see how God has walked with His people, through the pages of Scripture. It is important to look at transformation and integral mission considering redemptive history since “The authentic transformation meant for our soul and human history is meant to take place in none other than that supernatural event, the unfolding of God’s redemptive drama” (Kang & Feldman 2013:368). Myers (2011:55), also asserts that “any vision of a better human future must have its root in the story that makes sense of our lives” which is the redemptive story. To grasp the broader biblical concept of transformation and integral mission, it is important to place it within redemptive history and see how the concept unfolds as God deals with his covenant people from the beginning to the end of the Bible. As Monger (2023:21) puts it, “there is no better foundational resource than the Bible! Its impact throughout history of bringing transformation is there to be seen.” Hence, following the biblical theological framework of creation-fall-redemption-new creation, we are going to look at God’s redemptive story from the creation to the fall, to the redemption, all the way to the new creation.

#### **3.2.4.1. Creation**

At the creation we see the original picture and intention God has for human life and his creation. We hear God declaring, after completing the creation work that, “it is very good” (cf. Genesis 1:31). Creation is a crucial element in our theology as it serves as the starting point for everything. As Mukawa (2012:249) explains, “creation is for God’s glory and the chief end of men is to glorify God. Although it suffered great loss from the Fall, it will still be put right again. There is no redemption without creation, and the sole goal of God is to restore creation in its full position.” Similarly, (Samuel 2015) points out that the creation was designed as sufficient for human

flourishing and for glorifying its creator (cf. Gen 9: 2-3; Lev 26: 3-7; Deut 8: 15). According to him, creation was furnished with abundant capital of land and knowledge concerning the laws of covenant and Jubilee, in addition to an environment of shalom and an order of justice and equality. Of course, explicit laws (including Jubilee) and covenant came after—not part of original creation.

From the beginning we see that the triune God is the creator and that human beings are made in the image of the triune God (cf. Gen 1:26-27). This is very important because as we have seen earlier many definitions of transformation are connected to the restoration of the *imago Dei*. What exactly is the *imago Dei*? There are various answers throughout the ages. John Calvin (2001:26) answered this question by saying that the image or likeness of God in humans “must include the perfection of our whole nature as it appeared when Adam was endued with a right judgement, had affections in harmony with reason, had all his senses sound and well-regulated, and truly excelled in everything good.” According to Sproul (2015:9), God’s image in humanity at creation consisted in: (a) existence as “soul” (Gen. 2:7), that is, as personal and self-conscious, with a God-like capacity for knowledge, thought, and action; (b) being morally upright, a quality lost at the Fall but now being progressively restored in Christ (Eph. 4:24; Col. 3:10); (c) dominion over the environment; (d) the human body as the means through which we experience reality, express ourselves, and exercise dominion; and (e) the God-given capacity for eternal life (see Berkhof 2012:207).

The Hebrew word “*tselem* – צֶלֶם”<sup>10</sup> translated “image” is used interchangeably with the Hebrew word “*demut* – דְּמוּת” translated “likeness”. Both are translated “*eikon* – εἰκόν” in the Greek Septuagint. Both words refer to “something that is *similar* but not identical to the thing it represents or is an ‘image’ of” (Grudem 2000:443). These words communicate that human beings are created *like* God, but Genesis 1:26-27 where we find that humans were created in the image of God, does not explain what exactly this likeness to God consists of (Hoekema 1994:67). There are various views of what the *image and likeness* of God in humans means.

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<sup>10</sup> The same word is used to refer to statues and replicas of tumors and mice (1 Samuel 6:5, 11), to refer to paintings of soldiers on the wall (Ezekiel 23:14), and to refer to idols or statues representing deities (Numbers 33:42; 2 Kings 11: 18; Ezekiel 7:20; 16:17).

Old Testament scholar Catherine McDowell (2016: 30-35) summarizes the main views about the image of God in humans, including: (a) “nonmaterial” views – the image of God refers to a spiritual or mental similarity to God with which humans were endowed at creation; (b) “material” views – the image of God refers to physical representation which seems to be supported by Genesis 5:3. The proponent of this view believes the understanding of the image (*tselem* – צלם) and likeness (*demut* – דמות) in Genesis 5 is the same with that in Genesis 1; (c) “relationship” views – the image of God refers to human’s unique capacity to relate and respond to God; (d) “royal representative” views – the image of God refers to royal designation for humans, i.e., humans are royal representatives of God here on the earth; (e) “sonship” view – the image of God refers to humanity as God’s royal son. This depicts the father-son relationship between God and human beings.

Piper (1971) argues from the perspectives of a biblical and systematic theology that our definition of the image of God must be broad because the statements about the *imago* that are found in the scriptures are broad. He defines *imago Dei* as “that in man which constitutes him as him-whom-God-loves.” He summarizes the Old Testament teaching about the image of God in man this way:

Man as a whole person, both physically and spiritually, is in some sense like his maker. Just what the nature of this likeness is, we are not told. But we are told what really matters: Even as sinners we bear God’s image. As a result of this image in us, we have dominion over all the earth, and we have a right to live out our days upon the earth. Beyond this teaching about the image of God in man, the Old Testament is silent.

Hoekema (1994:69, 82) looks at the image of God in humans from both structural (*what kind of being humans are*) and functional (*what humans do*) aspects. He explains that we need to maintain both aspects because the image of God includes the whole person, “it must include both man’s structure and man’s functioning,” also “one cannot function without a certain structure.” Following the creation-fall-redemption-consummation framework of biblical theology, he classifies the image of God in humans as: (a) original image in creation; (b) perverted image by the Fall; (c) renewed image in Christ; (d) perfected image in the new creation. He explains that the original image of God in creation was the stage in which Adam and Eve functioned sinlessly and obediently in “worshiping and serving” God, in “loving and serving” others, and in “ruling over and caring” for the creation. He stresses that “the

integrity in which Adam and Eve existed before the Fall was not a state of consummate and unchangeable perfection.”

We can see that the image of God in humans “consist of those qualities [competencies] that equip man to be lord of the world under God” (Frame, 2013: 786). The *imago Dei* dictates that our purpose or occupation as human beings is to make the earth productive for the sake of human welfare (Myers 2011:61). According to Middleton (2005:89), the notion of *imago Dei* as the human calling involves development and transformation which can be understood as work or labour in the formation of culture and the advancement of civilization. As image bearers of God, all humans were created competent to flourish in one way or the other. There are some competencies for the daily life routine that come out naturally, but others like the competencies for effective integral mission that need to be intentionally developed. This study explores the competencies for effective integral mission in South Sudan.

#### **3.2.4.2. The Fall**

We have seen in creation, God created man in his image and declared his creation “very good” (cf. Genesis 1:31). That means “God pronounces it perfectly good, that we might know there is in the symmetry of God’s deeds the highest perfection, to which nothing can be added” (Calvin 2001:28). But we see from Genesis 4 that humankind is going from bad to worse. Why? It is because of the Fall in Genesis 3. The Fall refers to the entry of sin recorded in Genesis 3 and its consequences to God’s good creation. Wright (1983: 73) argues that the Fall narrative demonstrates how evil employs the material world as a tool to lure individuals into disbelief, disobedience, and rebellion.

After the Fall, the image of God in humans was not completely destroyed but greatly impacted by sin. According to Hoekema (1994:84–85), the structural aspect (*what kind of being humans are*) did not change, but the functional aspect (*what humans do*) did change. However, sin does affect who humans *are*, and consequently how they function individually and relationally, out of that changed reality. The threefold human relationships: with God, with other, and with creation were distorted. He explains,

instead of worshiping the true God, [human] worships idols ... instead of using his capacity for fellowship to enrich the lives of others, fallen man now uses his gift to manipulate others as tools for his selfish purposes ... instead of ruling the earth in obedience to God, man now uses the earth and its resources for his own selfish purposes.

The impact of sin in the world “proved very broad – very holistic” (Myers 2011:64). From Genesis 4 onward we start to see the outworking of the Fall in the world, in the life of individuals as well as communities. Myers laments that It is unfortunate that sometimes Christians emphasize the impact of the Fall on the individual but neglect/forget the impact on the whole human community. Linthicum (1991: 106-107) outlines the impact of the Fall on human institutions. The *Economic system* was created by God to nurture responsibility and human resources, so that humans can be engaged productively to provide for all, but sin distorted it into hoarding of wealth and protection of self-interest. The *Political system* was created by God to encourage kingdom ethics and to bring the creation order into the management of human affairs, but sin distorted it. The political system has become captive to the economic order to serve the powerful<sup>11</sup>. The *Religious system* was created by God to bring nations and their institutions into relationship with God and know God’s will and commands, but sin distorted it to become the love of money, power, and prestige. Myers (2011:67–69) concludes that:

The net result of the Fall on the economic, political, and religious system is that they become the places where people learn to play god in the lives of the poor and the marginalized ... [and] when fallen human beings play god in the lives of others<sup>12</sup>, the results are patterns of domination and oppression that mar the image and potential productivity of the poor while alienating the non-poor from their true identity and vocation as well ... thus dealing with sin through redemption in Christ is the beginning of development [and human transformation].

Looking at the context of South Sudan, the impact of sin is visible in all areas of life including within the church. The economic system – a few people hoarding the wealth of the nation for their personal benefits. The political system – serving the wealthy and the powerful. The religious system – swallowed by the love of money,

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<sup>11</sup> This is what Marxists claim to promote for the good of the many, which has never moved from the dictatorship of the proletariat, as people do not willingly give up power.

<sup>12</sup> Not only in reference to the poor, but among the powerful as well.



power, and prestige. One of the implications of the impact of sin is that the Church in the South Sudan context needs to engage in effective integral mission if it is to live up to its expectations of bringing transformation to individuals and communities. The question is 'how is the Church prepared to minister in such context?' To prepare the Church or design training programmes for the Church, we need to know what competencies are needed, hence this research explores the competencies needed for effective integral mission within the context of South Sudan.

#### **3.2.4.3. *Redemption***

According to Wright (2010), the plan of God is to restore the entirety of creation, which has suffered harm from sin and evil. The restoration is through the cross and resurrection of Christ. This restoration aims to create a new creation inhabited by the redeemed from all cultures. It is the plan of God from Genesis to Revelation. The image of God, which has been spoiled but not lost, is currently undergoing a process of rectification and restoration. The redemptive process allows individuals to harness these image bearing powers once again in the appropriate manner (Hoekema 1994:86). We see the unfolding of God's redemption throughout the scriptures through his covenantal love/relationship with his people. God "cut" various covenants with his people, including Adam – the covenant of commencement, Noah – the covenant of preservation, Abraham – the covenant of promise, Moses – the covenant of Law, David – the covenant of the Kingdom, and Christ – the covenant of consummation (see Robertson 1980). These covenants span from Genesis to Revelation. Wright (2006:356) stresses that, "the mission of God is as integral to the sequence of the covenants as they are to the overarching grand narrative of the whole Bible". Myers (2011:68) points out that the Exodus narrative brings out the holistic, relational, and covenantal nature of God's redemptive work, spiritually and even economically (cf. Wright 2006:268–270).

The climax of the biblical story is the birth, ministry, death, and resurrection of Jesus Christ. Samuel (2015) asserts that "We view human history and creation from the vantage point of the new order God has initiated through the resurrection of Christ." Myers (2011:73–74) emphasizes the transformational nature of the ministry of Christ. He stresses that, "while we can see no pattern of activity, no 'model' for transformation, the gospel story is full of stories of preaching, teaching, healing, and

casting out of demons – word, deed, and sign. Surely, Christian transformation should aspire to do the same – word, deed, and sign.” That is a call to integral mission.

Today the Church is the new covenant community. Christ continues his work through the Church. As Myers (2011:81) explains, “the church is the bearer of the biblical story because it is Christ’s body in the world ... one of the best gifts that we have for the poor and the non-poor is the living word of God. We need to share it with them and let the living word speak for itself.” McDowell (2016:46) emphasizes the implications of living as redeemed “sons” (images) of God when she says:

Imagine companies, corporations, studios, public schools, law firms, real estate agencies, small businesses and artist communities inhabited by God’s people who are living out a right understanding of their identity as images [of God] ... imagine a world in which people live as ‘sons of God’ who faithfully represent him in the world. By so doing they proclaim and demonstrate in every sphere of life God’s original plan and his eschatological goal for humanity. This was Israel’s mission, and it is ours for the sake of the world.

The church in South Sudan needs to take its rightful place in the mission of God through witnessing both in words and deeds. We must look at individuals and communities holistically. As Pillay (2023:356) stresses, “since God is interested in the life of the whole person, so must we be if we are to take our responsibilities of mission seriously.” That is a call to integral mission, hence this study looking at the competencies for effective integral mission in the context of South Sudan.

#### **3.2.4.4. *New creation***

According to Samuel (2015), Biblical teaching anticipates a new heaven and earth (cf. Isaiah 65). The new creation describes the components of this transformed creation – reconciled and restored to God’s purposes for it. The Bible also pictures transformation as from one degree to another (cf. 2Corinthians 3: 18) till completeness is reached. Those concerned for human transformation should keep the end of the story in mind, because that is where God is heading. It is where the redemptive story ends. It is “the best human future, where well-being or flourishing are no longer aspirations; they just are” (Myers 2011:82). The best way to engage in integral mission (transformational ministry) is to do it with “the confidence that the

future of our world is the promised new heaven and new earth – a creation restored to its purpose, a new creation reaching its fulfilment” (Samuel 2015).

Looking at the context of South Sudan, which is deeply affected by war, poverty, and communal conflicts and many other evils, many people have lost hope of any possibility of flourishing in this side of heaven. Some who felt as if God has abandoned them, in bitterness abandons the Christian faith. Yet many amidst all the struggles, still hold on to their faith in Christ, and the church is growing through it all (see Illarious 2021; Schaftroth 2010). In integral mission, the church administers hope of the Kingdom of God. As Pillay (2023:362) explains,

The kingdom is present in the struggles of humanity. But insofar as humanity still suffers with Christ, and Christ still suffers with us, its resurrection and transformation remain a future hope, and the kingdom is still to come ... In the meantime, human beings are called to participate in the coming of God’s kingdom, which is not just a vision for the future but a profound critique of our best efforts in the here and now.

### **3.2.5. Summary**

The biblical–theological survey shows that mission in Scripture is integral—word and deed are inseparable. Yet most theological education in South Sudan still reflects a narrow, classroom-centric formation that privileges doctrinal cognition and pulpit skills while sidelining public discipleship. Curricula often treat evangelism and social action as parallel tracks rather than one gospel practice, leaving graduates theologically orthodox but practically underprepared for the demands of conflict-affected communities, fragile livelihoods, and displacement. This mismatch between a holistic biblical vision and a segmented training paradigm within South Sudan context constitutes part of the research gap. This study addresses the gap by exploring the context-specific competencies pastors and church leaders require for effective integral mission in South Sudan and proposing a competency model. The intended contribution is a locally grounded competency framework and CBTE-oriented pathway that can inform curriculum revision, practicum standards, assessment rubrics, and in-service training. By aligning theological education with the Bible’s integral vision and South Sudan’s realities, the research aims to help churches form leaders who unite proclamation with credible public compassion,

embodying the gospel's reconciliation in congregations, markets, and communities recovering from conflict.

### **3.3. Integral mission as transformational theological praxis**

Integral Mission is not merely a theological concept but a practical approach for Christian engagement with society. Many churches, mission agencies, and Christian organizations have adopted this model to integrate gospel proclamation with gospel praxis (commonly called social action). In this research transformational theological praxis describes a theological reflection and action directed to produce a holistic transformation. Hence, integral mission transforms theological praxis by expanding the scope of mission work to include a broader range of human and environmental concerns, fostering a more comprehensive and inclusive understanding of Christian mission within biblical boundaries.

#### **3.3.1. Some examples of integral mission**

One of the most well-documented expressions of integral mission is the work of Tearfund, which has emphasized the role of local churches in community transformation. Tearfund's approach encourages churches to not only preach the gospel but also address systemic issues such as poverty, education, and healthcare. Their Church and Community Mobilization (CCM) and Church and Community Transformation (CCT) models equip congregations to be agents of social and economic change, reflecting the holistic mission of Christ (Tearfund 2020; Freeman 2018). Tearfund's model has been successfully implemented in Global South<sup>13</sup>, training churches to identify local needs, develop solutions, and mobilize resources without dependence on external aid. This model has led to improvements in health, education and economic stability, while strengthening local discipleship efforts (Tearfund 2020). The success of this approach in many places shows that when churches embrace integral mission, they become centres of both spiritual renewal and social development, embodying God's holistic mission. In South Sudan, Tearfund has recently discussed how to roll out its curriculum for CCM with church

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<sup>13</sup> The work of Tearfund in integral mission covers over 50 countries across Africa, Asia, Latin America and Middle East. This include countries like DRC, Ethiopia, South Sudan, Sudan, Rwanda, Cambodia, Pakistan, Nepal and many others.

leaders and theological educators. Only time will tell if success elsewhere can be replicated in the South Sudan context.

Latin American evangelical movements, particularly through the work of the Fraternidad Teológica Latinoamericana (FTL), demonstrated integral mission in action. Ruth Padilla (2016) explains how the FTL has played a crucial role in training church leaders to engage in both evangelism and social justice, drawing inspiration from René Padilla's vision of holistic mission. This movement has influenced numerous churches and Christian organizations across Latin America, Africa, and Asia, equipping them to address poverty, human rights and political corruption while maintaining a strong commitment to biblical faithfulness (Kirkpatrick 2016). Their work demonstrates that Integral Mission is not an abstract theory but a lived reality in communities facing systemic oppression and inequality. Although Brazilian theologians today are distancing themselves from the use of the words 'integral mission' (see Iacomini 2024), the examples of integral mission are widespread. Meloni (2023) gives examples of some of the community outreach programs, including the work of a methodist pastor Georg Emmerich who serves daily meals and offers a mobile bath service to the community. Meloni (2023) also mentioned the work of Sinvaldo Queiroz who started *casa da vida* (house of life) to accommodate impoverished patients, and the work of *Cristolândia* project, a ministry helping those addicted to drugs.

Integral Mission is also seen in the work of Nazarene Compassionate Ministries<sup>14</sup> (NCM), which integrates evangelism, humanitarian aid and long-term community development. NCM operates globally, working in areas affected by poverty, natural disasters and social injustice, ensuring that mission is not just about converting individuals but about restoring communities. Their programs include microfinance initiatives, healthcare service and education projects, all rooted in a biblical vision of holistic transformation (Magezi & Mutowa 2018). This approach reflects Jesus' ministry, where He not only proclaimed the gospel but also fed the hungry, healed the sick and challenged oppressive systems (Monger 2020; Stott 2008; Samuel & Sugden 2002).

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<sup>14</sup> For more on Nazarene Compassionate Ministry visit their website at <https://ncm.org/>

Another example of Integral Mission at the grassroots level can be seen in beekeeping initiatives in South Africa, which integrate economic empowerment with spiritual formation. Buys (2020) documents how Christian organizations in the uMfolozi area have used beekeeping as a tool for poverty alleviation, environmental stewardship and discipleship. These initiatives have not only provided sustainable livelihoods for marginalized communities but have also fostered local church involvement in economic justice. This model aligns with the biblical call to holistic mission, demonstrating that economic transformation and spiritual growth are interconnected (cf. Pneumaticos 2017).

Many advocacy and social justice efforts display integral mission. Organizations like Micah Global emphasize that Christian mission must include advocacy for the oppressed, policy engagement and systemic change. This approach builds on the prophetic tradition in Scripture, where figures like Amos and Micah spoke against economic exploitation and social injustice. Micah Global equips churches to engage in issues such as human trafficking, climate change and economic inequality, ensuring that Christian witness is not limited to charity but also challenges unjust structures (cf. Magezi & Mutowa 2018). This perspective reinforces that mission must not only serve individuals but also seek to transform the social conditions that contribute to suffering (Samuel & Sugden 2021).

Integral Mission has also played a critical role in peacebuilding and reconciliation efforts, particularly in conflict zones and post-war societies. Franklin (2020) highlights how Christian organizations have facilitated dialogue between warring communities, provided trauma counselling, and promoted restorative justice as part of their mission efforts (cf. Pokrifka 2020). These initiatives align with Paul's theology of reconciliation in 2 Corinthians 5:18-20, where believers are called to be "ambassadors of Christ," working toward peace and unity. This aspect of Integral Mission demonstrates that the gospel is not only about personal salvation but also about healing broken relationships at every level—individual, communal, and national. The church in South Sudan, especially through the South Sudan Council of Churches has been part of all the peace talks, peacebuilding and reconciliation efforts in the country. The council regularly organizes prayers for peace and initiates dialogues for peaceful coexistence.

Education has also been a key component of Integral Mission, with many churches and Christian organizations establishing schools, vocational training centers, and literacy programs as part of their mission efforts. Samuel & Sugden (2021) emphasize that education is both a tool for individual empowerment and a means of breaking cycles of poverty, aligning with the biblical mandate to seek justice and uplift the marginalized (Isaiah 1:17). Programs such as these not only equip individuals with practical skills but also provide spiritual formation, ensuring that education is integrated with Christian discipleship.

Rinehults (2023) documents how Christian communities, especially in post-conflict regions, have implemented trauma healing programs that integrate biblical counselling with psychological care. This approach aligns with Jesus' ministry of healing (Luke 4:18), where He came to "bind up the broken-hearted", showing that spiritual restoration must also address emotional and psychological wounds. By incorporating mental health into mission, churches are better equipped to minister to the whole person—body, mind, and spirit.

Fikkert & Mask (2015) in *From Dependency to Dignity: How to Alleviate Poverty Through Church-Centered Microfinance* started their book by describing the need and success of the integral mission through microfinance, especially in the Massai land in Kenya. Tim Monger (2023) in *Transforming Church; Participating in God's Mission through Community Development* also described the need and success of integral mission through Agriculture in Tanzania and Uganda (especially among South Sudanese refugees).

The selected examples above demonstrate that integral mission is not just a theological concept but a transformation praxis that can be used by the church especially in the context where poverty, inequality, corruption and many other socio-economic evils persist. However, most of these examples are by para-church ministry and Christian NGOs who have the capacity and expertise to implement such integral mission especially in some of the most difficult contexts. How can the churches develop their capacity or competence to engage in such an integral mission? That is the main concern in this research, looking at the competencies for effective integral mission mainly within the church in South Sudan.

### 3.3.2. Integral mission in South Sudan context

Integral Mission in South Sudan, like in other places, is a lived reality that shapes the work of churches, faith-based organizations, and Christian communities. The country is emerging from decades of civil war, economic instability, and ethnic tensions. The church played and still plays a central role in holistic transformation, addressing the spiritual, social, and economic needs of communities (Ashworth & Ryan 2013:47; Poggo 2013:207). The practical application of Integral Mission in South Sudan is evident in many areas such as emergency responses, peacebuilding efforts, economic empowerment initiatives, trauma healing programs, education, and healthcare. These expressions of mission reflect the biblical call to serve the poor, heal the wounded, and proclaim the gospel in both word and deed. But still, most of the work of integral mission falls on Christian NGOs and para-church organizations, who are better prepared for such a ministry.

One of the most significant ways the South Sudanese church embodies integral mission is through peacebuilding and reconciliation initiatives. Given the country's history of ethnic conflicts and tribal divisions, reconciliation is essential for national stability. Churches have taken the lead in organizing inter-tribal dialogues, where communities divided by war come together to seek forgiveness, rebuild relationships, and establish pathways for lasting peace (cf. Brown 2008; Bedigen 2022; Modi et al 2019; Wilkinson et al 2022). A compelling example is the role of church leaders in mediating peace talks between rival communities. In many instances, tribal conflicts are fuelled by disputes over cattle, land, and political representation, often escalating into violent clashes (cf. Agensky 2019).

Brown (2008) in his thesis *The road to peace: The Role of the Southern Sudanese Church in Communal Stabilisation and National Resolution* shows how local church leaders in South Sudan played a crucial role in addressing the needs of displaced communities and fostering communal stabilisation. The thesis utilizes three specific case studies from refugee settings: Kakuma Refugee Camp in Kenya, Hajj Yusuf internally displaced persons settlement in Khartoum, and Oiji Refugee Camp in Uganda. The case studies demonstrate the varied ways local churches helped stabilise communities and resolve conflicts amongst displaced people, showing the range of church responses to the challenges. The New Sudan Council of Churches



(NSCC) is highlighted as a pivotal organization that employed a three-tiered strategy for national resolution. This included grassroots mediation, advocacy for good governance, and international lobbying, demonstrating the churches' broader impact beyond local communities. However, Bedigen (2022) argued that despite its efforts, the NSCC's focus on mainly Christian practices has not achieved sustainable peace, indicating that local church leaders may need to incorporate indigenous religious practices and ceremonies to enhance their mission initiatives effectively.

Agensky (2019) in his essay *Religion, Governance, and the 'Peace–Humanitarian–Development Nexus' in South Sudan* explain that church leaders were acting as central figures in wartime governance, aid distribution and local peacebuilding efforts. They facilitate community-level peace processes, such as the 'Person-to-Person' peace initiative, and engage in political advocacy, thereby legitimizing governing parties. Their involvement in international aid networks allows them to address social needs while promoting reconciliation, making them vital to the intersection of religion, governance, and humanitarian efforts in the region. The paper discusses the complex interplay between religion, governance, and peacebuilding in South Sudan, particularly in the context of its independence in 2011. It highlights how various local and international actors, including religious organizations, have influenced peace processes and governance structures in the region. The paper critiques traditional state-centric approaches to peacebuilding, arguing that they often overlook the significant contributions of religious organizations. It posits that a 'religion-governance interface' exists, where religious groups are relied upon to perform functions typically associated with the state, such as providing public goods and maintaining order. This was the case of South Sudan, especially during the civil war.

Integral mission in South Sudan is also demonstrated in economic empowerment and livelihood initiatives, recognizing that poverty and unemployment are significant barriers to peace and stability. Many church-based organizations have developed microfinance programs, vocational training centres, and sustainable agriculture initiatives to help people transition from dependency on humanitarian aid to self-sufficiency.

For example, faith-based NGOs such as Tearfund and World Vision have partnered with local churches to implement community-based savings programs that provide small loans to women, youth, and ex-combatants. These initiatives equip individuals with business skills, financial literacy, and vocational training, enabling them to start small businesses, invest in livestock, and engage in farming projects (Tearfund 2020).

Modi et al (2019) in their paper *South Sudan's Costly Conflict and the Urgent Role of Religious Leaders* highlight that local church leaders in South Sudan play a crucial role in fostering peace, reconciliation and community development as they serve as mediators in conflicts, promote social cohesion, and address humanitarian needs. The influence of church leaders extends to advocating for justice and human rights, thereby contributing to the nation's healing process post-conflict. By engaging with their communities, these leaders help to integrate spiritual and socio-economic dimensions, essential for sustainable development in South Sudan.

The decades-long conflict in South Sudan has left a legacy of profound psychological suffering, disproportionately affecting women and children who have endured displacement, violence and the loss of loved ones. In light of this, some churches and Christian organizations have established trauma healing and mental health initiatives that synergistically combine biblical principles and psychological counselling, because as Kamwaria & Katola (2015:81) put it "In a war-ravaged country, a great need exists for community integration in order to heal the psychosocial wounds and to enable the process of development and reconstruction for peace." In their paper, Kamwaria & Katola (2015) show how community integration can be used to bring together individuals, families and villages in South Sudan that have been divided by war by strengthening the common threads that bind all members through story telling.

In South Sudan, the church has been a crucial element in the advancement of education and youth development. A significant number of churches operate schools, literacy programs and vocational training centres to provide children and young adults with academic knowledge alongside Christian discipleship. Odolopre (2024) in *Leadership Trends and Implications towards Development of the Adventist Church in South Sudan* investigates the role of leadership in the growth and

development of the Adventist church. By following the principles of servant and spiritual leadership, Adventist leaders contributed to the church's growth by fostering community engagement, establishing humanitarian and medical services, and promoting professional development among church workers, especially young people. Their leadership has led to increased church membership, the ordination of 41 pastors, and the establishment of 34 primary schools, thereby enhancing the church's overall mission and impact in education and youth development.

Integral mission is also demonstrated through church-run hospitals, clinics and emergency relief efforts that serve communities with little to no access to medical care. Many Christian organizations have stepped in to provide lifesaving medical treatment, maternal health services, and nutrition programs, particularly for malnourished children and pregnant women. The localization initiative within the humanitarian world is encouraging many churches and local NGOs to join the humanitarian efforts, however it is not without challenges.

Wilkinson et al (2022) in *Faith in localisation? The experiences of local faith actors engaging with the international humanitarian system in South Sudan* examine the barriers to local faith actors' (mostly churches) involvement in the humanitarian system and the realisation of localisation with local actors such as these. This is based on an ethnographic study in which researchers were embedded in a humanitarian project that aimed to help bridge divides between local faith actors and the international humanitarian system. Their paper discusses the increasing recognition of the role of religion and faith actors in humanitarian efforts, particularly in the context of South Sudan. It highlights a "turn to religion" among international aid actors, which has led to more empirical and theoretical work on the complexities of faith in humanitarianism. It critiques the instrumentalization of faith actors, where they are often used by secular international aid organizations for their resources while being limited in their engagement and recognition within the humanitarian system. Tomalin & Wilkinson (2023) on the other hand argue that the processes of NGO-isation and professionalization that local faith actors (mostly churches) undergo in their journey to gain legitimacy can sometimes compromise the unique qualities that local actors bring to humanitarian efforts, suggesting that the push for legitimacy and professionalization (through the localization agenda) may undervalue their inherent strengths. They call for a re-evaluation of how legitimacy is defined and

recognized within the humanitarian sector, advocating for a more nuanced approach that values local knowledge and practices, especially by the local churches.

### **3.3.3. Summary**

South Sudan's lived expressions of integral mission captured in section 2.2.2 reveal a consistent competency profile for church leadership: (1) biblical–theological grounding in the *missio Dei*, reconciliation, justice, creation care, and public discipleship; (2) contextual intelligence—conflict analysis, culture, customary law, and gender dynamics; (3) peacebuilding skills—mediation, facilitation, nonviolent communication, and restorative practices; (4) psychosocial and trauma-informed pastoral care with safeguarding; (5) livelihoods and stewardship literacy—asset-based development, basic enterprise, and environmental resilience; (6) organizational capabilities—project design, budgeting, MEL, and donor engagement without compromising ecclesial vocation; and (7) advocacy and policy engagement rooted in prudent, ethical public theology.

However, most theological education pathways in South Sudan have historically concentrated on biblical studies, preaching and congregational care, with limited structured formation in these wider competencies or in supervised field education that situates students in real community transformation projects. Where para-church partners possess the requisite technical expertise, congregations often defer to NGOs rather than discovering their own vocation and capacity. The result is an uneven ecology in which churches are spiritually central but practically under-resourced for transformational praxis. This study therefore addresses a clear formation gap: What precise knowledge, character, and skills are required for effective integral mission in South Sudan, to what extent do practitioners and educators agree on them, and how might churches and theological institutions intentionally develop them?

## **3.4. Different Approaches to Integral Mission**

Varied approaches to integral mission fully encompass a holistic vision in which the Gospel of Jesus Christ is not merely preached but also lived. These efforts

reinvigorate our understanding and implementation of Christian faith, connecting us to God's saving work across the globe. Gospel proclamation and transformational praxis are integrally connected, as these approaches show, impacting both individual spiritual transformation and societal progress (Hill 2023).

### **3.4.1. Historical development of integral mission approaches**

The historical development of Integral Mission can be traced through significant theological and missiological shifts within global Christianity. While early Protestant mission movements in the 18th and 19th centuries primarily emphasized personal evangelism and church planting, they often neglected the broader social and economic realities of the communities they served (cf. Woolnough & Ma 2010). Mission efforts were frequently shaped by colonial interests, where Western missionaries prioritized conversion and civilizational uplift rather than addressing systemic issues like poverty, injustice, and oppression (Campbell & Plake 2004). However, in the mid-20th century, theologians and practitioners began to critique this dualistic approach, arguing for a more holistic understanding of mission that reflected the full biblical vision of God's redemptive work.

A turning point in the discussion came with the 1974 Lausanne Congress on World Evangelization, where theologians from the Global South challenged Western evangelicalism's focus on individual salvation at the expense of social transformation. They argued that mission must engage with both the personal and structural dimensions of sin, calling for a model that integrates faith and justice (Woolnough & Ma 2010). The Latin American Theological Fellowship (FTL) provided additional support for this perspective through the creation of theological frameworks that correlated gospel principles with the lived experiences of marginalized groups. These insights influenced mission movements worldwide, leading to a growing recognition that the church's mission must include both evangelism and social action (Rowan 2014; Pokrifka 2020; Stott 2008).

Parallel to these theological shifts, Christian organizations such as Tearfund, World Vision, and Micah Global began to operationalize Integral Mission by integrating development work with gospel-centred transformation (Farah 2020). Their approach demonstrated that addressing issues like poverty, healthcare and gender justice could be integral to fulfilling the Great Commission. This practical outworking of

Integral Mission has expanded beyond Latin America, with African and Asian theologians contributing contextualized perspectives on holistic mission. Harries (2008) notes that in Africa, mission has historically included both spiritual proclamation and community development, aligning with traditional communal values that emphasize collective well-being (Farah 2020). The historical development of Integral Mission demonstrates its transformation from theological concept to practical application, thereby influencing present-day Christian practice.

### **3.4.2. Key approaches to integral mission**

Theological perspectives significantly influence the implementation of Integral Mission, leading to contextual differences in its practice across various regions. Integral Mission, which seeks to address both spiritual and social needs, is interpreted and practiced differently based on theological understandings and cultural contexts. These perspectives shape the priorities of organizations and churches on issues such as social justice, environmental stewardship, humanitarian efforts, and community well-being, hence demonstrating globally diverse approaches to integral mission. Below are the common approaches.

#### **3.4.2.1. *Prophetic Engagement approach***

The concept of prophetic engagement within integral mission views the church as a catalyst for societal change, advocating for justice and confronting systems of injustice. This approach is deeply rooted in the biblical prophetic tradition, where prophets like Amos and Micah condemned economic exploitation, political corruption, and social injustices while calling people back to covenantal faithfulness (Amos 5:24; Micah 6:8). Jesus Himself embodied this prophetic mission by confronting religious hypocrisy, advocating for the marginalized, and calling for a radical reorientation of society based on God's justice and mercy (cf. Luke 4:18-19; Wright 2006).

In contemporary practice, prophetic engagement manifests through advocacy, activism and community organizing. Faith-based organizations such as Micah Global, Tearfund, and the Lausanne Movement have adopted this approach by working with policymakers, grassroots movements and churches to address poverty, inequality and systemic injustice (Woolnough & Ma 2010). Farah (2020) argues that

integral mission must not only focus on immediate relief but also on dismantling unjust structures that perpetuate suffering, particularly in regions affected by economic exploitation, war and human rights violations. In Latin America, this model has been influential through the work of theologians like René Padilla, who argued that the gospel must respond to the realities of oppression and exclusion by equipping the church to be a transformative force in society (Campbell & Plake 2004).

In South Sudan, the South Sudan Council of Churches, and individual denominations like the Catholic and Episcopal churches, exemplify Prophetic Engagement by working to transform communities through a holistic, Christ-centred approach. Action by Churches Together (ACT) Alliance, which is composed of over 140 faith-based organizations has also been engaged in South Sudan advocacy besides development and humanitarian assistance (ACT alliance 2022). These Christian actors engage in dialogues with local communities to understand and address root causes of problems, promoting biblical transformation across various sectors (Poggo 2013; Modi et al 2019).

A challenge in this approach is that prophetic engagement can sometimes create tension between the church and political authorities. Some governments view faith-based advocacy as a threat, leading to restrictions on religious organizations involved in social justice work (Farah 2020). Moreover, there is an ongoing debate about whether the church should directly engage in political activism or focus on spiritual renewal that indirectly influences social change. Poggo (2013:205) calls for a balanced approach in handling the church and state relationship stressing that “state officials should still pray and peruse God’s truth as outlined in scriptures ... [yet] the church must not be dependent on the state. This would compromise the church in its prophetic role.” Despite these challenges, prophetic engagement remains a vital approach within Integral Mission, ensuring that the gospel is not only proclaimed but also embodied in justice and righteousness.

#### **3.4.2.2. *Compassionate Ministries approach***

Compassionate Ministries represent another key approach to Integral Mission, emphasizing acts of mercy, relief, and development as central to Christian witness. This model is grounded in Jesus’ example of ministering to the physical and

emotional needs of people while proclaiming the Kingdom of God (cf. Matthew 9:35-36; Mark 6:34; (Woolnough & Ma 2010). The parable of the Good Samaritan in Luke 10:25-37 illustrates this approach, showing that true faith expresses itself in tangible acts of love and service (Stott 2008:38).

In contemporary missions, Compassionate Ministries are expressed through humanitarian aid, disaster relief, education, healthcare and economic empowerment. Organizations such as the Nazarene Compassionate Ministries (NCM), World Vision and Catholic Relief Services embody this model by providing critical services to vulnerable communities while integrating spiritual transformation (Farah 2020). Magezi & Mutowa (2018) highlight that while such ministries effectively alleviate suffering, they sometimes struggle with maintaining a balance between social work and explicit evangelism. Some critics argue that humanitarian organizations risk becoming indistinguishable from secular NGOs if they do not prioritize spiritual formation alongside their development efforts (Farah 2020).

Many organizations in South Sudan have been actively partnering with local communities to provide humanitarian assistance. Their mission focuses on engaging in crises in partnership with the church, aiming to create thriving communities where families flourish, and people experience restorative relationships with God and their neighbors (Wilkinson et al 2022; Agensky 2019). Compassionate ministries are exemplified by Christian organizations that prioritize delivering aid to communities impacted by conflict and displacement, attending to immediate physical needs while simultaneously fostering hope and resilience. Nevertheless, the evangelistic dimensions of these integral missions are mostly unseen or very weak, especially in the South Sudan context.

One of the strengths of Compassionate Ministries' approach is their ability to build trust and credibility in communities. When people see the church actively involved in education, healthcare, and social services, they are more likely to engage with its spiritual message (Rowan 2014). However, challenges arise when dependency is created, and local ownership is not prioritized. Sustainable models of mission emphasize empowering communities rather than fostering reliance on external aid. This has led to the rise of asset-based community development (ABCD), which encourages communities to identify and use their own resources for long-term



transformation (Farah 2020). However, a lack of initial strategic funding and a suitable transition plan often prevents ABCD projects and programs from achieving sustainable self-sufficiency.

#### **3.4.2.3. *Integral ecology approach***

Integral Ecology is a relatively new but increasingly significant approach within Integral Mission. The initiative arose from the recognition that environmental stewardship is a core tenet of biblical teachings. This perspective is deeply embedded in Scripture, where God commands humanity to “tend and keep” the earth (Genesis 2:15) and condemns environmental destruction as a result of human sin (cf. Isaiah 24:4-6; Wright 2006). Jesus’ teachings also reflect a deep concern for creation, using agricultural and ecological metaphors to illustrate the kingdom of God (cf. Matthew 13:1-9, John 15:1-8).

Katongole (2022) in *Mission as Integral Ecology: Doing Theology at Bethany* argues that integral ecology, as pursued at Bethany Land Institute (BLT), invites Christians to rethink the traditional themes of Christian mission such as conversion, love, spirituality and ecclesiology. Furthermore, it presents an innovative theological paradigm particularly suited to our current era, characterized by the rise of World Christianity and a profound global ecological crisis.

A major challenge in this approach is the perception that environmental concerns are secondary to evangelism and discipleship. Some mission organizations have been slow to adopt Integral Ecology, viewing it as a secular issue rather than a core component of Christian mission (cf. Farah 2020). However, as awareness grows, churches are beginning to see environmental stewardship as an act of worship and a means of reflecting God's care for His creation. Theological reflections on Integral Ecology emphasize that human flourishing is interconnected with ecological well-being, making it a necessary aspect of holistic mission (Katongole 2022; Woolnough & Ma 2010).

#### **3.4.2.4. *Community Health Evangelism (CHE) approach***

Community Health Evangelism (CHE) is a strategic approach that integrates public health initiatives with discipleship, emphasizing sustainable and community-driven development. Paltzer et al (2022:54) explain that CHE creates “transformational

outcomes and impact in communities to improve their overall health and well-being.” CHE integrates Christian principles and values with localized ownership and engagement to effect holistic developmental progress. Fitzmaurice (2014:19) explains that,

The goal of CHE work is a transformation in lives and communities that is as deep as the human heart, and as broad as the whole range of the human experience in the world God made. We want Jesus to be recognised as Lord over all creation, and our development activities to reflect the depth and breadth of the kingdom of God. We are asking God to work in us and through us to transform beliefs and change behavior so that his peace, justice, compassion, and righteousness are reflected in the life of the communities we serve. CHE seamlessly integrates evangelism and discipleship with community health and development.

This model reflects Jesus’ ministry of healing and restoration, where He addressed both physical ailments and spiritual needs (cf. Mark 5:25-34; Luke 17:11-19; Rowan 2014). CHE programs focus on preventive healthcare, sanitation, maternal health, nutrition and disease control while incorporating Bible teaching and evangelism.

Paltzer et al. (2022) in *A descriptive study of Community Health Evangelism as a model for integral mission* studied variation in the initiation, development, implementation, and impacts of Community Health Evangelism as reported by organization members of the Global CHE Network. They concluded that “community Health Evangelism has great potential to be a faith-based holistic health model for community transformation and poverty alleviation ... Understanding the model is important to strengthen the foundation for subsequent iterations and adaptations in the field.” (p.66)

One of the main challenges of CHE is its integration with discipleship and church planting. In some contexts, CHE programs have been more effective in public health than in evangelism, leading to concerns that the spiritual component is not given equal priority (see Farah 2020). To address this, mission organizations are developing training materials that ensure biblical teaching remains central to the program. Additionally, partnerships between CHE initiatives and local churches help create long-term discipleship pathways alongside healthcare services (Paltzer et al. 2022).

#### **3.4.2.5. Summary**

Each of these approaches—Prophetic Engagement, Compassionate Ministries, Integral Ecology, and Community Health Evangelism—demonstrates a different dimension of Integral Mission. While they each have unique strengths, they also face challenges in balancing social action with spiritual transformation. The effectiveness of these approaches depends on context, leadership, theological integration and competence of the team. As Integral Mission continues to evolve, it is essential that churches and mission organizations develop strategies that remain faithful to biblical principles while being adaptable to local realities. That requires churches to equip their pastors and leaders with the necessary competencies (knowledge, skills and characters) to effectively engage in integral mission. The gap in South Sudan is that most theological education only centres on knowledge transmission for the pulpit and ministry within the church, with limited supervised field education or competency-based formation aligned to these approaches. This study responds by identifying, validating, and organizing the knowledge, character and skills required for integral mission in South Sudan, thereby crafting a competency model for the context.

### **3.5. Foundations of competency-based theological education**

This research explores the competencies for effective integral mission in the context of South Sudan. This section will focus on the understanding of competence or competency mainly from theological perspectives. It seems the cry has always been the church in South Sudan is not competent enough to engage in effective integral mission. So, what is competency? It is worth mentioning that the concept of competency is most studied in education, psychology, human resource development and other fields, that are beyond the scope of this study. However, with the rise of competency-based theological education, the number of reflections on the theological nature of competency is growing. First, what does the Bible say about competency?

#### **3.5.1. A biblical understanding of competency**

The concept of competence or competency is plentiful in the Bible, though the word itself is not frequently used. The kindred terms of competency include ability,

adeptness, adequacy, aptitude, capability, capacity, craft, efficiency, effectiveness, endowment, expertise, fitness, giftedness, performance, preparedness, proficiency, qualification, resourcefulness and skill. We will look at some of the words that bring out the understanding of competence in both the Old Testament and the New Testament.

### **3.5.1.1. Old Testament understanding**

In the Old Testament, various biblical passages (cf. Exodus 26:1, 31 and 31:1-11; 1 Chronicles 15:22 and 22:15; Prov. 22:29), express elements of competence in many rich terms like quality work, skills, crafts, workmanship, gifts and talents (Elder, 2008).

The Hebrew word *mahir* (מחיר) commonly translated as skilled, ready, skillful, prompt or swift is one of the words that communicate aspects of competence in the Old Testament. It is used in Ezra 7:6 to emphasize Ezra's competence in the law. According to Clarke (1967), describing Ezra as "*sofer mahir*" (ספר מאהיר) means he was "eminently skillful in expounding the law". Ezra was "a rabbi, or doctor, learned in the Mosaic law, and in all that related to the civil and ecclesiastical polity and customs of the Hebrew people" (Jamieson, 2002:776). The Psalmist in Psalm 45:1 used *mahir* (מחיר) to express his competence in constructing words. John Wesley's note on Psalm 45:1 focused on the word "pen" to show that the Psalmist was only the pen or instrument in the hand of God, guided by the Spirit to utter the song. In Proverbs 22:29 we see the significance of competence in terms of the reward; a competent person is recognized (Clarke, 1967).

Another significant word describing competence in the Old Testament is the word *khokemah* (חכמה) rendered in many English translations as "wisdom". This word displays aspects of competence in the Old Testament in many ways and contexts. The equivalent of the word *khokemah* (חכמה) in English is "skill", it is the skill to live our lives holistically, which includes being skilled in fulfilling the responsibility God gives us. We see *khokemah* (חכמה) used in the Old Testament to express the different competencies in all of life including family responsibilities (cf. Proverbs 31:10-31), planning and management (cf. Genesis 41:33-41), artistic design and construction (cf. Exodus 35:1-4:38), craftsmanship (cf. 1Kings 7:14; 2Chronicles

2:113-15), governance and discernment (cf. 1Kings 3:9-13), music and communication (cf. 1Kings 4:29-34), visionary leadership (cf. 1Chronicles 12:32), and teaching (cf. Ezra 7:25; Exodus 35:34). Wisdom (*khokmah* – חכמה) in the Old Testament includes intellect – prudence, knowledge (cf. 2Samuel 14:2), purposeful execution of activities – skills and dexterity (cf. Exodus 28:3), and a life-promoting and responsible interaction with others (cf. Proverbs 11:30; 15:3; Jer. 9:22). All these aspects of wisdom are rooted in the “fear of the Lord” (cf. Proverbs 1:7).

Paul (2015) explains that Proverbs 31 is “a hymn of praise to excellence”. It is one of the few parts of scripture composed by a woman (v.1). Its position is very important in understanding Proverbs. He explains that the Book of Proverbs starts with the quest for wise living and concludes with this example of a mature woman living wisely. The great emphasis is on “the fear of the Lord” – the young man needs to learn that it is the beginning of wisdom (Prov. 1:7; 9:10). We see that the competent woman in Proverbs 31 has learned this truth and allowed it to shape her life (cf. Prov. 31:30), and as a result, she flourished in every area of life.

This overview of concept of competency in the Old Testament shows that competency is broad and holistic in nature. It is both endowed and developed. Therefore, in this research we define competency as *the knowledge, characters/attitudes, and skills – endowed by God and developed through theological training – needed to carry out a ministerial task or duty effectively.*

### **3.5.1.2. New Testament understanding**

In the New Testament, the root of the word competent is *ikano*, a derivative of *iknoumai*, which means “to arrive”. The equivalent for competence in ancient Greek language is *ikanótis* (ικανότης), which is translated as the quality of being *ikanos* (capable), to have the ability or skill to achieve something (Mulder, Weigel & Collins, 2007:68). In the New Testament the word *hikanos* (ἱκανός) means sufficient, considerable, much, appropriate, competent, worthy, deserving, adequate, qualified, fit (cf. 1 Cor 15:19; 2 Cor 2:16; 3:5-6; 2 Tim 2:2; Matt 3:11; 8:8). As the STEP Bible describes, the derivatives of the word include *hikanotas* (ἱκανότης) – sufficiency, fitness, qualified, suitable (cf. 2 Cor 3:5), and *hikanoo* (ἱκανῶ) – to qualify, to make competent (cf. 2 Cor 3:6; Col 1:12). The word *artios* (ἀρτιος) is used one time in the New Testament Greek in 2 Timothy 3:17. The ESV translation rendered it “complete”

and the NET translation rendered it “capable”. The word can be translated in many ways, all emphasizing the concept of competence including thorough, complete, capable, proficient, able to meet all demands, ready, suitable, fully grown (in body and mind), and prepared (STEP Bible)<sup>15</sup>.

Competency as preparedness for the service of Christ – in Ephesians 4:11-12, the aim of the ministries mentioned in v.11 is revealed in v.12, i.e., “equipping of God’s people for service.” To prepare (*pros ton katarismon* – *προς τον καταρισμον*) is “to put right”. According to Elder (2008), “*katarismos* – *καταρισμος*” is used in surgery for the setting of a broken bone, in the New Testament the verb “*kataritzo* – *καταρίζω*” is used for the mending or setting of nets (cf. Matthew 4:2) and restoration of those who have fallen (cf. Galatians 6:1, 13). He stresses that competency as preparedness for ministry is a combination of spiritual gifts, values, attributes, knowledge and skills that prepares and enables a Christian minister to serve effectively. These are some of the competencies that could help the church engage in effective integral mission. This study digs deeper to explore more context specific competencies for effective integral mission in South Sudan.

Like in the Old Testament, the word wisdom (Greek: *sofia*) in the New Testament also carries the concept of competent and holistic living. It is living a life aligned with our identity in Christ, who is the “incarnate wisdom of God” (Colossians 2:3). The fruit of the Spirit in Galatians 5 and the sermon on the mount in Matthew 5-7 can be seen as the practical outworking of wisdom as explained in the Old Testament (Lemmelyn 2018). In the context of James 3:16-18 wisdom points to proficiency, competence and adeptness to bear the fruits of righteousness in our daily lives.

When we think of competence in preparation for Christian ministry, we need to understand that the source of our competency is the grace of God and the empowerment of the Holy Spirit (cf. 2Corinthians 3:5). Paul (2015) concludes that,

Competence [is] not qualification for acceptance, but a sign of maturity. It is not a way to earn God’s favour – but it is a sign of God’s grace at work in our lives. That is why Paul is able to make the extraordinary claim that ‘it is God

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15

<https://www.stepbible.org/?q=version=ESV|version=NIV|version=KJVA|version=NETfull|version=BSB|version=NASB2020|version=RV th|version=YLT|reference=2Tim.3&options=NVUGVH&display=INTERLEAVED>(accessed August 5, 2022)

who works in you, both to will and do his good pleasure' (Phil 2.13) – [competence is] not just [about] shaping our intentions but perfecting our actions too. Perhaps excellence [or competence], understood in this way as the fruit of grace, does honour God after all.

### **3.5.2. Competency and the image of God**

As we have seen in both the New Testament and the Old Testament, the concept of competency is broader than mere skills. Competency is holistic as it encompasses a variety of skills, knowledge, and characters/attitudes, which empowers individuals to function proficiently in specific areas of their lives. Competency is mostly linked to the capacity for problem-solving and decision making.

As mentioned earlier, the image of God in humans possesses some inherent qualities, attributes and capacities that reflect aspects of the divine nature. There are several aspects of human existence that show that humans are more like God than the rest of the creation. These aspects include moral, spiritual, mental, relational, and physical differences (Grudem 2000:446–448). The understanding of God's image in humans encompasses a comprehensive view of human personality, which includes aspects such as relationships, ethics, spirituality, and the ability to express love and justice.

From a biblical perspective, we can see competency as a reflection of the image of God in humans. Our capacity to exhibit competencies in diverse domains of life is deemed as a fundamental part of human responsibility to exercise dominion (stewardship) over creation, employ rationality and innovative capabilities, and establish meaningful and thriving relationships with God, others, and the creation.

For every ministry context, there is always a need to identify those competencies that are more needed in the context. That will help theological educators design better curricula and programmes to prepare ministers to serve the context more effectively. This research is not only exploring competencies for effective integral mission but also seeking to develop a competency model that could be used by theological educators and church leaders to prepare ministers for effective integral mission in South Sudan.

### 3.5.3. Competency framework

As established in the previous section, the biblical and theological concept of competency is broad and holistic. The language of competency is “capable of encompassing a more holistic approach” (Fuller & Fleming 2005:167). Various people define the concept differently depending on their areas of emphasis.

Shavelson (2010) defines it as “a combination of cognitive, affective, motivational, volitional, and social dispositions that form the basis for performance.” Most people think of competence in terms of capability to use knowledge, skills, and attitudes in a professional setting, to perform better (Mulder, Weigel & Collins, 2007:82).

Competencies can also be approached from a personal-traits perspective. Nell (2020:4) explains that competencies can be viewed as “trait dispositions that are relatively stable over time and across situations” (cf. Mulder *et. Al.* 2007: 69). In this research, competency is defined as the knowledge, skills, characters/attitudes that are needed to carry out specific tasks or duties with a higher level of proficiency.

A competency framework or model is basically a tool that helps to establish the necessary competencies needed to complete specific tasks or duties proficiently. Hence, it can be used to evaluate who is competent and what competencies are needed to succeed in a specific task or duty. The significance of the competency framework as criteria for ministers is emphasized by Chow (1982:52). According to Lucia & Lepsinger (1999:5), a competency framework is defined as a specific combination of knowledge, skills and traits that are necessary to effectively execute a particular role. A competency framework or model helps to predict superior performance in a specific task or duty, without bias.

Human resource practitioners use competency frameworks as tools for assessment and professional development (Lucia & Lepsinger, 1999:5). Educators use competency frameworks for curriculum design and development. In the South Sudan context, it is imperative to equip pastors and church leaders for integral mission. A competency framework can help churches and theological institutions assess and equip pastors for effective integral mission. Theological educators and churches are using competency frameworks or models to design competency-based theological education (CBTE) and training. A competency framework is mainly useful for



translating generic graduate attributes into sets of competencies specific to ministerial training (Nell 2020:2).

The literature on Competency-Based Theological Education (CBTE) and Training has examples of competency frameworks, depending on the area of emphasis.

Pillay (2012) in “Prestige Lecture Series: Christian Leadership Revisited”, focusing on the role of the pastor in the future of South Africa, examines the question, “what difference can a good pastor make?” In answering the question, he outlined the competencies for a good pastor under two categories. First, Character, which included personal integrity, spiritual vitality, common sense, and a passion for ministry that arises out of love for people. Second, Skills, which included scriptural expertise (theological soundness), cultural sensitivity, racial transcendence, and community engagement and development.

Rojas (2022) focuses on pastoral leadership within the context of a congregation or parish. He outlines seven competencies for pastoral leadership including pastoral proficiency, providential guidance, spiritual influence, community capacity, character strength, vocational maturity, and relational skills. Other examples of competency models that focus on pastoral or ministerial leadership are, a) the Wolf (2018) competency model, which consists of six components of leadership, namely: spirituality (growing a deeper relationship with God), developing deeper character, discerning personal call, community building through deeper communications, building healthy teams, and strengthening skills. B) the (Easley 2014) competency model includes five components, namely: being a man of God, praying with power, teaching the word of God, equipping and leading others, and pastoral skills.

Venter & Hermans (2020) developed a theoretical framework of five core transformative leadership competencies for pastors in the Dutch Reformed Churches. This is an example of the application of a competency framework to a formal and/or nonformal setting. Their competency framework consists of five core competencies, namely: spirituality, sense-making, visioning, relationship building and implementation. They explain that their competency framework, “aims at developing insight on what knowledge, skills, and training individual pastors need in order to become effective transformative leaders.” Mwangi & de Klerk (2011), after

summarizing some of the historical paradigms for ministerial training formation, propose an integrated competency-based training model for theological training. Their proposal is based on the Church-based or discipleship models of training, which is drawn from previous models like competency model for ministers within the local church/congregation context (cf. Chow 1982). It is an integrational and competency-based approach which focuses on integrating theological education and the practice of ministry. This is an example of a competency framework or model that can be integrated into any theological or church-based training, whether formal, nonformal or informal. This is the kind of competency model that this study seeks to develop at the end.

Nell (2020) proposes a competency framework for the Master of Divinity program at Stellenbosch University in South Africa, He groups the competencies into four categories: personal skills, people skills, applied knowledge, and workplace skills.

**Table 3.1 below captures his competency model.**

| Personal skills                                                                                                                                                                    | People skills                                                                                                                                                                                 | Applied knowledge                                                                                                                                                              | Workplace skills                                                                                                                                                                                       |
|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| 1. Critical thinking<br>2. Research and writing skills<br>3. Practicing biblical hermeneutics<br>4. Understanding the development of doctrine<br>5. Articulating personal theology | 1. Initiating transformational change<br>2. Exercising flexibility in ministry<br>3. Embodying the love of God<br>4. Communicating God's truth<br>5. Recognizing one's impact on other people | 1. Becoming a mature disciple<br>2. Understanding a healthy congregation<br>3. Applying biblical exegesis<br>4. Applying foundational doctrines<br>5. Embracing sanctification | 1. Embracing cultural diversity – cross cultural competencies<br>2. Articulating biblical theology<br>3. Utilizing biblical languages<br>4. Resolving leadership conflicts<br>5. Taking responsibility |

**Table 1: Competency framework by Nell (2020)**

Nell's competency model is targeted to a specific context and program. This example shows the application of a competency framework to a formal theological-education setting. Fuller & Fleming (2005) outline the competencies adopted by the Theological Institute of the Scottish Episcopal Church (TISEC). The eight competencies include critical and creative reflection on theology, theological resourcefulness,

communication skills, becoming a contemplative disciple, becoming a collaborative worker, becoming a critically aware person, and being an effective self-assessor.

In this research we are looking at competencies for integral mission in South Sudan. The emphasis is on pastors and church leaders and can be included within the broader pastoral-leadership and church-leadership competencies. Most pastoral and leadership competencies are clearly addressed in the literature. These competencies are foundational to any pastor or church leader engaged in integral mission.

However, this research explores further specific competencies for integral mission within the context of South Sudan, and to develop a competency model that could be used by theological educators and/or church leaders in all settings of theological education (formal, non-formal and informal) to prepare ministers/pastors for effective integral mission in South Sudan.

### **3.5.4. Competency-based theological education**

In recent years, theological education has increasingly recognized the need for reform that bridges the gap between academic instruction and the complex realities of ministry. Traditional models, often measured by classroom hours and content delivery, have sometimes failed to equip graduates with the practical competencies necessary for effective service in diverse and challenging contexts. This shortfall is especially evident in regions such as South Sudan, where churches and theological institutions face pressing challenges of conflict, displacement, and fragile social structures. In response, many educators are turning toward Competency-Based Theological Education (CBTE), an approach that emphasizes the holistic formation of knowledge, character, and skills, assessed through demonstrated outcomes rather than academic inputs alone (Houston 2013:877). CBTE seeks not merely to transmit information but to form pastors and church leaders who can embody and apply theological wisdom in their communities. By integrating head (knowledge), heart (character), and hands (skills), this model aligns theological education more closely with the mission of the church and the lived realities of ministry.

#### **3.5.4.1. Definition of CBTE**

Competency-Based Theological Education (CBTE) is an approach to theological training that prioritizes clearly defined outcomes over traditional input measures such

as course hours or credit accumulation. It is rooted in the conviction that the quality of theological education should be evaluated by the long-term impact it produces in the lives of students and the effectiveness of their ministries, rather than by classroom attendance alone (Houston 2013:877). In this sense, CBTE shifts the focus from knowledge transmission to demonstrated competencies that integrate knowledge (head), skills (hand), and character (heart) in ways that can be applied to real-life ministry contexts.

A central challenge in theological education has been the persistent gap between academic preparation and the contextual demands of ministry. As Fuller and Fleming (2005:163) note, graduates often possess theological knowledge but are ill-prepared for the practical and ethical complexities of pastoral life. In South Sudan, for instance, a theological student may be taught biblical principles of monogamy but remain unprepared to counsel a polygamist convert who joins the church with multiple wives. CBTE addresses such gaps by equipping students to engage faithfully and competently with the lived realities of their ministry contexts.

Although competency-based education is well established in vocational and professional fields, its application to theology remains relatively new. CBTE applies these principles directly to ministerial formation, emphasizing both personal and pastoral development (ATS 2020:1). According to Wolvaard (2017), this approach should be explicitly church-focused, beginning with the question: *“What should a mature church look like?”* From such a vision, a contextualized competency framework can be designed, ensuring that theological education contributes meaningfully to the life and mission of the church.

CBTE has also been praised for fostering dialogue across global contexts. Wolvaard (2017) argues that if CBTE takes root in both Majority World and Western institutions, it could generate more equitable partnerships in theological discourse, with contributions from diverse traditions valued equally. Similarly, Graham (2022) observes that CBTE encourages theological schools to revisit their core mission by engaging in deeper reflection on competencies and formation, which in turn fosters transformational learning.

In essence, CBTE connects theological education to the realities of ministry by nurturing competencies required for holistic mission. It prioritizes demonstrated

outcomes over abstract content, aligning training with the needs of churches and communities. By doing so, it offers a framework through which pastors and leaders can be formed to embody theological truth in ways that are contextually relevant, pastorally wise, and missionally effective (Tambwe 2017:277; Reichard 2010:78–79).

#### **3.5.4.2. Elements of CBTE**

Competency-Based Theological Education (CBTE) draws on broader outcomes-based models that privilege demonstrated proficiency over seat-time and credit accumulation. In contrast to conventional approaches that often prioritize theoretical mastery, CBTE reorients ministerial preparation around verifiable competencies aligned to the actual tasks of pastoral care, leadership, and mission. This shift ensures graduates are not only conversant with theological discourse but also capable of navigating the complex, context-specific demands of ministry and public witness (Wahl 2011).

A second foundation is alignment with adult-learning principles. CBTE emphasizes self-direction, problem-centered learning, and contextual application, enabling learners to integrate study with real ministry responsibilities. Rather than a rigid, one-size-fits-all curriculum, CBTE offers flexible learning pathways in which goals are fixed (the competencies) but routes and pacing can vary. This flexibility is particularly valuable in diverse global settings, where social, cultural, and economic conditions shape ministry needs. In African theological education, ongoing calls for contextualization are well served by CBTE's use of community-embedded learning experiences and authentic assessment tasks (Wahl 2013; Womack & Pillay 2019).

CBTE also addresses access and equity. Traditional seminary models frequently require relocation and full-time study—costly and disruptive for active ministers. By contrast, CBTE is designed for “learn-and-serve in place”, allowing students to remain in their communities and apply learning immediately in congregational and civic settings. This not only lowers financial and logistical barriers but also strengthens local churches through immediate knowledge transfer and feedback loops between study and practice (Werner et al. 2010; Wahl 2013).

Finally, CBTE advances holistic formation. It intentionally integrates spiritual maturity, theological understanding, and practical skill through supervised ministry, mentoring, portfolios, direct observation, and performance-based assessments. In

doing so, it responds to critiques that theological education can be overly academic—strong in historical and doctrinal debate yet thin on pastoral, leadership, counseling, and discipleship capacities. CBTE’s comprehensive design seeks to form reflective practitioners whose character, knowledge, and skills are coherently developed for effectiveness in situ (Womack, Duncan & Pillay 2020).

#### **3.5.4.3. Relevance to South Sudan**

These foundations are especially pertinent in South Sudan’s resource-constrained and rapidly changing ministry contexts. A CBTE approach allows emerging leaders to stay embedded in their congregations, address real pastoral challenges (e.g., trauma care, reconciliation, family and marriage complexities), receive mentoring from “pastors of pastors”, and demonstrate competence through ministry artifacts and observed practice. In short, CBTE offers a context-sensitive pathway that forms resilient, accountable leaders while strengthening local churches and communities.

#### **3.5.4.4. Theological and missiological foundations for CBTE**

CBTE rests on a biblical paradigm of discipleship-as-apprenticeship. Jesus formed His followers through immersion in ministry, mentoring relationships, and real-life practice: He called them to be with Him, showed them how He ministered, involved them in that ministry, and then commissioned them to go and do likewise (e.g., Mark 3:14; Luke 9:1–6; 10:1–12). This pedagogy—learning by accompanying, doing, and being assessed in the field—maps closely onto CBTE’s emphasis on practical learning, mentored supervision, and demonstration of competence (Steinke 2011; Womack & Pillay 2019).

The apostolic witness reinforces this apprenticeship model. Paul’s training of Timothy and Titus integrates doctrinal instruction with situated practice—guarding the deposit of sound teaching while appointing elders, correcting error, and organizing church life in concrete contexts (1 Tim 4:15–16; 2 Tim 2:2; Tit 1:5). CBTE operationalizes these dynamics through transparent outcomes, structured coaching, direct observation, and reflective feedback that together verify not only what learners know but what they can reliably do in ministry (Tizon 2011).

From a missiological standpoint, CBTE addresses a persistent gap in theological education: the drift toward theory-heavy, classroom-bound formation modeled on

Western academic structures that do not always prepare leaders for holistic mission. By integrating learning with ongoing ministry, CBTE prepares leaders to navigate diverse environments—church planting, social justice advocacy, pastoral counseling, trauma care, community development, and intercultural mission—so that theology remains inseparable from lived faith and community transformation (Wahl 2011; Womack, Duncan & Pillay 2020; Werner et al. 2010). This is especially pertinent in fragile and resource-constrained settings such as South Sudan, where effectiveness hinges on competencies that are demonstrable under real pressures and in low-trust institutional ecologies.

CBTE also advances an incarnational, context-embedded vision of ministerial formation. Mirroring Christ’s own contextual ministry—speaking local “languages,” addressing concrete cultural realities, and meeting both spiritual and material needs—CBTE situates learning within congregations and communities rather than removing learners to insulated academic enclaves. In-practice formation, supervised by pastors and community mentors, allows immediate integration of theological reflection with mission practice and fosters community accountability (Wahl 2013; WEA 2023).

Finally, CBTE underwrites holistic formation that unites cognition, character, and competence. Responding to critiques of academicism, it evaluates learners on their ability to apply theology with integrity—exhibiting Christlike character, pastoral wisdom, and practical skill in leadership, discipling, preaching and teaching, counseling, and community engagement. Such integrative assessment coheres with biblical qualifications for leaders (1 Tim 3; Tit 1) and with contemporary calls for outcomes-based theological education that measures spiritual maturity and ministerial effectiveness, not merely credit-hours (Werner et al. 2010; Womack & Pillay 2019).

### **3.5.5. Intersection of CBTE and Integral Mission**

CBTE and Integral Mission converge on a shared telos: forming leaders with doctrinal depth and demonstrable competence for service to church and society. Where traditional models risk divorcing classroom theology from lived ministry, CBTE operationalizes the holistic vision of Integral Mission by structuring formation

around observable outcomes in preaching and teaching, pastoral care, leadership, community engagement, and missional practice (Wahl 2011; Womack & Pillay 2019).

A primary intersection is community-embedded learning. Rather than isolating students in academic enclaves, CBTE locates learning in real ministry contexts—local congregations, community organizations, mission fields—under supervision and with iterative feedback. This incarnational posture aligns with Integral Mission's insistence that leaders serve among the people, addressing spiritual and material needs in situ. The result is immediate application that cultivates habits, judgment, and skills for transformative community initiatives (Werner et al. 2010; Womack, Duncan & Pillay, 2020).

A second intersection lies in holistic discipleship and leadership development. Integral Mission requires leaders who can preach the gospel and also organize communities, seek justice, reconcile conflicts, and care for the vulnerable. CBTE makes these expectations assessable by evaluating how learners apply theology across diverse, real-world scenarios—e.g., mediating disputes, leading discipleship processes, responding to trauma, and coordinating diaconal responses—thereby countering tendencies to privilege cognitive attainment over character and practice (Wahl 2013; Womack & Pillay 2019; Tizon 2011).

Finally, both frameworks foreground contextualization. In many Majority-World settings, imported academic structures have struggled to address local realities. CBTE's flexible, outcomes-based design permits curricula that are adapted to cultural, social, and economic conditions, reinforcing Integral Mission's commitment to biblically faithful formation that also advances social transformation (WEA 2023; Womack, Duncan & Pillay, 2020). For South Sudan's fragile, low-trust, and resource-constrained context, this intersection is especially salient: embedding formation within congregations and communities enables leaders to develop, evidence, and refine the competencies required for resilient, integrative ministry amid conflict, displacement, and scarcity (Werner et al. 2010; Womack & Pillay 2019).



### **3.5.6. The need for CBTE in the South Sudan context**

Missionary initiatives laid the early foundations for theological education in South Sudan through schools, training programs, and colleges typically linked to church plants. As Wheeler notes, Daniel Comboni established a seminary in Verona to prepare priests and lay workers for Central Africa; the Church Missionary Society opened its first station in Bor in 1906 (later moved to Malek), and additional centers followed in Juba and Kajokeji in 1920. In the same year, Dr. Kenneth Fraser and his wife Eileen began work in Lui, whose integral mission left a deep imprint among the Moru. The Episcopal Church later established Bishop Gwynne College (see. Werner et al. 2001). Early Presbyterian work under Kelly Giffen prioritized practical skills—carpentry, bricklaying, and agriculture—encapsulated in the philosophy of the “dignity of labour”. Giffen argued that honest, productive work forms character and advances social uplift, a conviction that later informed the establishment of Giffen Bible School in 1974 (Giffen 1905:107–119).

The 1964 expulsion of missionaries exposed the thin bench of locally prepared ministers. Even so, by God’s grace churches grew under “vernacular pastors” equipped primarily with literacy (Illarious 2021; Werner et al. 2001). After the 1972 Addis Ababa peace agreement—facilitated by the WCC and AACC—ministerial education resumed and expanded: the Episcopal Church reestablished training in Mundri (1975), the Presbyterian Church reopened work in Doleib, and a nationwide Theological Education by Extension (TEE) program launched around 1986 (Werner et al. 2001). The second civil war (from 1983) again forced many programs north to Khartoum, where large numbers of displaced South Sudanese had gathered. Despite devastation, the Church continued to grow through indigenous leaders with minimal formal training (Schafroth 2010:169). Post-CPA, many institutions returned to South Sudan (Werner et al. 2001).

Decades of conflict have left theological education “feeble”: schools destroyed, faculty dispersed or under-qualified, curricula outdated, enrolments low, and progress repeatedly disrupted by instability and low literacy (Illarious 2021). The net effect is an earnest but under-resourced system that struggles to generate the pastoral capacity required by churches and communities. In a nation where a clear majority identify as Christian (Atuahene 2018:186), pastoral formation has public

consequences. As Pillay (2012:3) asks in the South African context, “What difference can a good pastor make?”—for South Sudan the answer is “a great deal”. Wilson’s (2019:10) study indicates that 82% of respondents look to religious leaders for guidance. Competent pastors therefore shape ecclesial health and community life far beyond the sanctuary.

Pastoral qualifications in 1 Timothy 3:2–7 and Titus 1:6–9 set the baseline for any competency framework: ministers must embody tested character and demonstrate knowledge and skills that fit biblical office (Hudson 2017:54). Framed positively, pastoral competency integrates knowledge, skills, and character—cultivated through humility, honest self-awareness, dependence on the Spirit, perseverance, and wise practice (Carpenter 2022:49; McCloskey, Louwsma & Aeilts 2014:37–45). While all believers serve according to their gifts (Eph 4:12; Rom 12:4; 1 Pet 4:10–11; 1 Cor 12:14–27), pastors carry a primary charge to shepherd God’s people (1 Pet 5:1–4). Against this backdrop, Competency-Based Theological Education offers a fitting reform pathway. CBTE (a) links outcomes to biblically grounded pastoral competencies; (b) embeds learning in real congregational and community contexts (synergizing with South Sudan’s TEE heritage); (c) enables learners to remain in-place, reducing financial and social barriers while strengthening local churches through immediate application; (d) measures growth through direct evidence of character, knowledge, and skills rather than seat-time; and (e) flexes to low-resource, fragile settings by leveraging supervised ministry, mentoring, and iterative feedback. In short, if South Sudan needs pastors who are both theologically sound and demonstrably capable of Integral Mission—evangelism entwined with justice, reconciliation, trauma care, and community development—CBTE is well-suited to produce them within the constraints and opportunities of the local context.

Accordingly, this study proceeds to identify the context-specific competencies required for effective integral mission in South Sudan and to translate them into a practical competency model that churches and theological institutions can adopt for selection, formation, assessment, and ongoing development of pastors and church leaders.

### 3.6. Chapter summary

The chapter has laid the theological and conceptual foundations of the study, demonstrating that mission in Scripture is integral—word and deed are inseparable—and that “transformation” is a core biblical category grounded in the *imago Dei*, *missio Dei*, and the already/not-yet Kingdom of God. Considering the South Sudanese context (see Chapter 2), this theology exposes a formation gap: ministers trained primarily for pulpit competence and personal piety are not being equipped to disciple communities toward holistic reconciliation, justice, and socio-economic recovery. In short, the theological vision requires leaders capable of public discipleship in complex social systems, but prevailing training pathways seldom cultivate such capability (cf. Myers 2011; Stott 2008).

The review also showed why this gap persists. Years of war and instability weakened theological institutions, depleted faculty, and froze curricula that remain classroom-centric and text-heavy. Supervised field formation is limited, and courses rarely require students to analyse conflict dynamics, engage customary law, design livelihoods initiatives, or practice trauma-informed pastoral care. Consequently, churches frequently defer practical transformation work to NGOs, while pastors—though theologically orthodox—lack the knowledge, skills, and character formation to lead integrated witness in settings of poverty, injustice, and communal fracture (cf. Illarious 2021; Poggo 2013; Wilkinson et al. 2022). This identifies a clear research gap: there is no context-specific, validated list of competencies for effective integral mission in South Sudan, and existing ministerial competency models were not designed for conflict-affected, low-infrastructure environments. The chapter therefore argues for specifying the competencies that integral mission requires in this context—organized across knowledge, skills, and character.

To meet these needs, the chapter recommends competency-based theological education (CBTE). CBTE starts by deciding the exact results we want—what pastors should know, do, and be—and then checks these results in real ministry settings. It includes supervised fieldwork in peacebuilding and community projects, seminars that connect theology with the social sciences, clear practicum tools that measure knowledge, skills, and character, and guided mentoring with reflection. The biblical qualifications in 1 Timothy 3 and Titus 1 stay as the foundation. CBTE builds on

them by turning the key, South Sudan–specific competencies into things that can be taught, practiced, observed, and assessed.

Accordingly, this chapter positions the study’s contribution as twofold. First, it seeks to identify and secure practitioner–educator consensus on the specific competencies required for effective integral mission in South Sudan. In this context, “competencies” are understood as integrated combinations of knowledge, skills, and character that enable pastors and church leaders to unite gospel proclamation with credible public witness. Establishing consensus will clarify which knowledge domains (e.g., biblical–theological foundations and contextual analysis), skill sets (e.g., conflict mediation, trauma-informed care, basic livelihoods and project management), and character dispositions (e.g., integrity, resilience, prudence, compassion) are most needed for ministry within South Sudan context. Second, based on that consensus, the study will propose a locally grounded competency framework (model) capable of guiding curriculum design, supervised practice, and assessment across formal, non-formal, and informal pathways of ministerial formation.

The anticipated practical significance of this framework is considerable. By informing curriculum revision, practicum standards, assessment rubrics, ordination benchmarks, and in-service training, it provides a coherent mechanism for re-tooling theological education around context-relevant competencies. Such alignment is expected to reduce congregations’ dependence on NGOs for community transformation initiatives, strengthen local ecclesial agency, and cultivate ministers who embody the integration of doctrine and praxis.

## **Chapter 4**

### **Methodological design**

#### **4.1. Introduction**

This research explores the competencies for effective integral mission in South Sudan context, to develop a competency model for integral mission within the context of South Sudan. The study aimed to answer the question, What competencies are required for effective integral mission in South Sudan and how can the Church help pastors and church leaders develop these competencies? The previous chapter reviewed the related studies on integral mission, competency-based theological education, and established the research gap this study will attempt to fill. This chapter will explain the research design and methodology that was used in the study to collect data from the participants (i.e. the panel of integral mission's experts or practitioners), get consensus on the core competencies determined by the panel of experts as important for effective integral mission in South Sudan and develop a competency model for integral mission within the South Sudan context. The chapter consists of the following: Research design overview, (which includes the research problem, research purpose, research questions, research design and methodology), setting of the study, participants, sampling procedure, limitations of generalization, role of the researcher, ethical consideration, data collection methods, instrumentation, procedures and data analysis.

#### **4.2. Research design overview**

##### **4.2.1. The problem**

As the church in South Sudan struggles with the contextual realities of poverty and conflicts among other issues, the need for effective integral mission becomes apparent. Many churches are becoming conscious of their potentials to engage their communities more holistically. However, the competency gap to engage in such integral mission is wide, given the fact that the church in South Sudan throughout the civil wars and conflicts, has mostly been at the receiving end of the services, rather

than the provider. Words like 'holistic' and 'transformation' are commonly associated with Christian Non-Governmental Organizations (NGOs) or mission agencies rather than, churches. This could be because the biggest part of activities related to integral mission in South Sudan rests on Christian NGOs and mission agencies with the capacity and competencies needed to engage in such ministries. That calls for intentional strategies in ministerial training and theological education to integrate required competencies for effective integral mission in all ministerial training programmes, for serving or preparing to serve within the context. The problem is, only a dearth of literature is available in the context of South Sudan, and it is not clear whether the general competencies for pastoral ministry are sufficient for integral mission or whether additional competencies are needed to equip pastors and church leaders for effective integral mission within the context of South Sudan. This study seeks to make a significant contribution to the literature gap on ministerial education in the context by engaging practitioners of integral mission and theological educators to determine the competencies needed for effective integral mission within the context of South Sudan. Furthermore, the study lays a good foundation for ministerial training on integral mission within the context and provide a tool that the church and theological institutions in South Sudan could use to enhance their ministerial training and theological education programmes to serve the contextual need of the Church in South Sudan.

#### **4.2.2. Research purpose**

The purpose of this exploratory sequential mixed methods study is to explore the competencies for effective integral mission in the context of South Sudan and design a competency model for integral mission. The research used *personal (face-to-face) interviews* and *modified e-Delphi panel study* as methods of collecting data from the experts and practitioners of integral mission and achieving consensus on the competencies needed for effective integral mission in South Sudan context. A competency model for integral mission in South Sudan emerged from the analysed and synthesized data.

### **4.2.3. Research questions**

#### ***Primary research question (PRQ)***

What competencies are required for effective integral mission in South Sudan and how can the Church help pastors and church leaders develop these competencies?

#### ***Secondary questions (SRQ)***

- a. What are the main components of an effective integral mission or transformational ministry from a South Sudanese perspective?
- b. What competencies do the experts and practitioners of integral mission in South Sudan, identify as necessary for effective integral mission within the context?
- c. To what extent does consensus exist among experts and practitioners regarding the necessary competencies for integral mission or transformational ministry in South Sudan?
- d. How can the church help pastors and church leaders in South Sudan develop the identified competencies for effective integral mission?

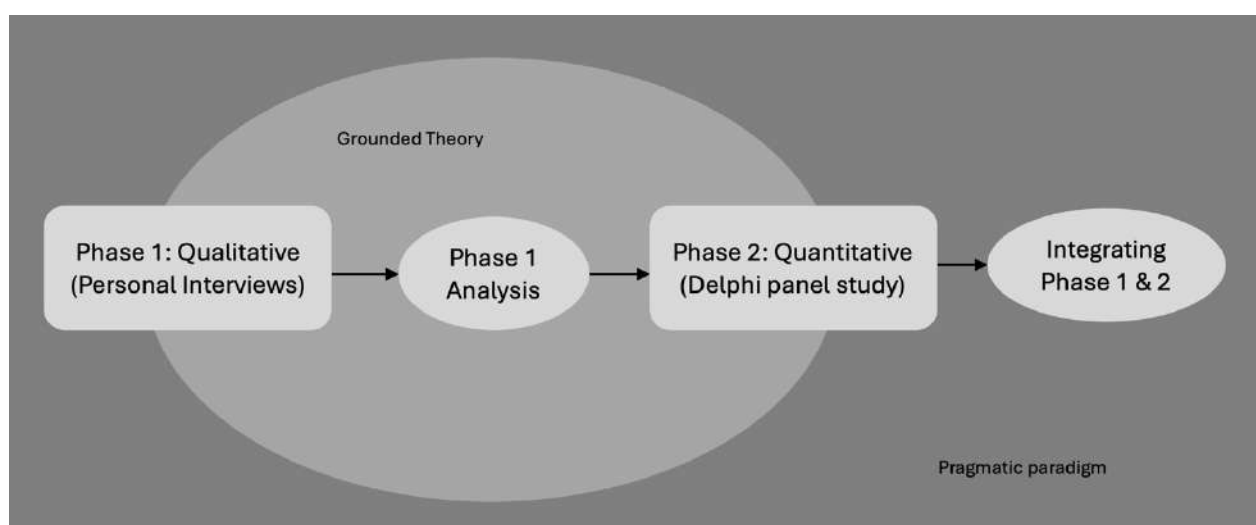
### **4.3. Research Paradigm**

To answer the questions stated above, a sequential mixed methods research design was used with a pragmatic paradigm. A research paradigm or worldview brings together ontological and epistemological perspectives. Ontology is a philosophical belief system about the nature of the social world. It asks about the form and nature of reality, and hence what is there to be known about it. Epistemology on the other hand is the philosophical belief systems about knowledge; how we know and what counts as knowledge. The ontological and epistemological perspectives are the bases for a research paradigm. The most common paradigms include positivists, interpretivists and pragmatism (Womack, Duncan & Pillay 2020). Mixed-methods research is generally not committed to a particular philosophical belief system and the related theoretical frameworks, because it is “a problem-centred approach in which methods and theories are used instrumentally, based on their applicability” to the study (Leavy 2017:164, 168). The philosophical approach to mixed methods

research is mostly a pragmatic paradigm, which supports the use of both qualitative and quantitative methods, and brings the research questions to the centre of the inquiry, connecting all the methodological decisions of the study to the research questions (Leavy 2017:164). The main criteria for a mixed methods research design decision are to ensure that they are practical, contextual, and consequential (Leavy 2017:168).

The exploratory sequential mixed method for this research starts with a qualitative phase followed by a quantitative phase. The emphasis of the study is on the qualitative phase, where practitioners of integral mission discuss their perspectives on integral mission and unveil the competencies that made them minister effectively within the South Sudan context. The pragmatic paradigm is selected for the design of this mixed methods research because it brings together the positivist and the constructivist approaches and it is flexible. It uses methods instrumentally, and focuses on answering the research questions (Dawadi et al. 2021; Creswell & Plano Clark 2017; Leavy 2017). The theoretical perspective for the study is the constructivist grounded theory (Charmaz 2006), which emphasizes the interpretive aspect of knowledge. It brings out the researcher-participants interaction, recognizes multiple realities and used grounded theory methods flexibly (Hecker & Kalpokas 2024). The figure 1 below captures the paradigm within the research design for this study.

**Figure 4.1: The research design**





#### **4.4. Research design**

This study used sequential exploratory mixed methods design with a modified e-Delphi technique. Mixed methods research is the research where qualitative and quantitative approaches, including methods, concepts, or language are integrated in a single study to answer the research question and achieve the research purpose (Dawadi et al. 2021:27; Creswell & Plano Clark 2017:1–20; Johnson & Onwuegbuzie 2004:17). The most common mixed methods research design include convergent designs, embedded designs, exploratory designs, explanatory designs and multiphase iterative designs (Leedy, Ormrod & Johnson 2021:330–332). This study utilized an exploratory design, which normally includes two phases. In phase one, qualitative methods like observation and interviews are used to get the perspectives of the participants on the topic or phenomena. The qualitative data collected in phase one becomes the basis for a more systematic quantitative study in phase two. The phase two for this study was a modified e-Delphi panel study, which “has become an accepted way to obtain data from experts in their area of expertise” (Toronto 2017:10). Delphi technique was originally developed to facilitate group decision to ensure individual personalities and social relationships did not affect the ideas presented. This was done by keeping group members anonymous to each other (Dalkey & Helmer 1963). This gives them freedom to express their views freely without any form of pressure or influence, especially in an honour-shame culture context like South Sudan. Classic Delphi technique is the most commonly used, however, over the years, several variations of Delphi technique have emerged. Besides the classical Delphi, other version like modified Delphi, real-time Delphi, policy Delphi, Decision and e-Delphi have emerged (Schmalz, Spinler & Ringbeck 2021:2; Toronto 2017:10; Avella 2016:306). The Delphi technique in this study is called modified e-Delphi because the phase one of the study used personal (face-to-face) interviews to collect data and the quantitative surveys utilized an online platform, Google Forms, to facilitate the Delphi study. The modified e-Delphi technique was selected for the phase two of this study because the e-Delphi technique is uniquely applicable in areas where little prior empirical research data is available or where the study could benefit from the collective subjective judgement of experts or practitioners in the area under study (Naisola-Ruiter 2022:91; Avella 2016:306; Sitlington & Coetzer 2015:308–309). The Delphi method, like any other

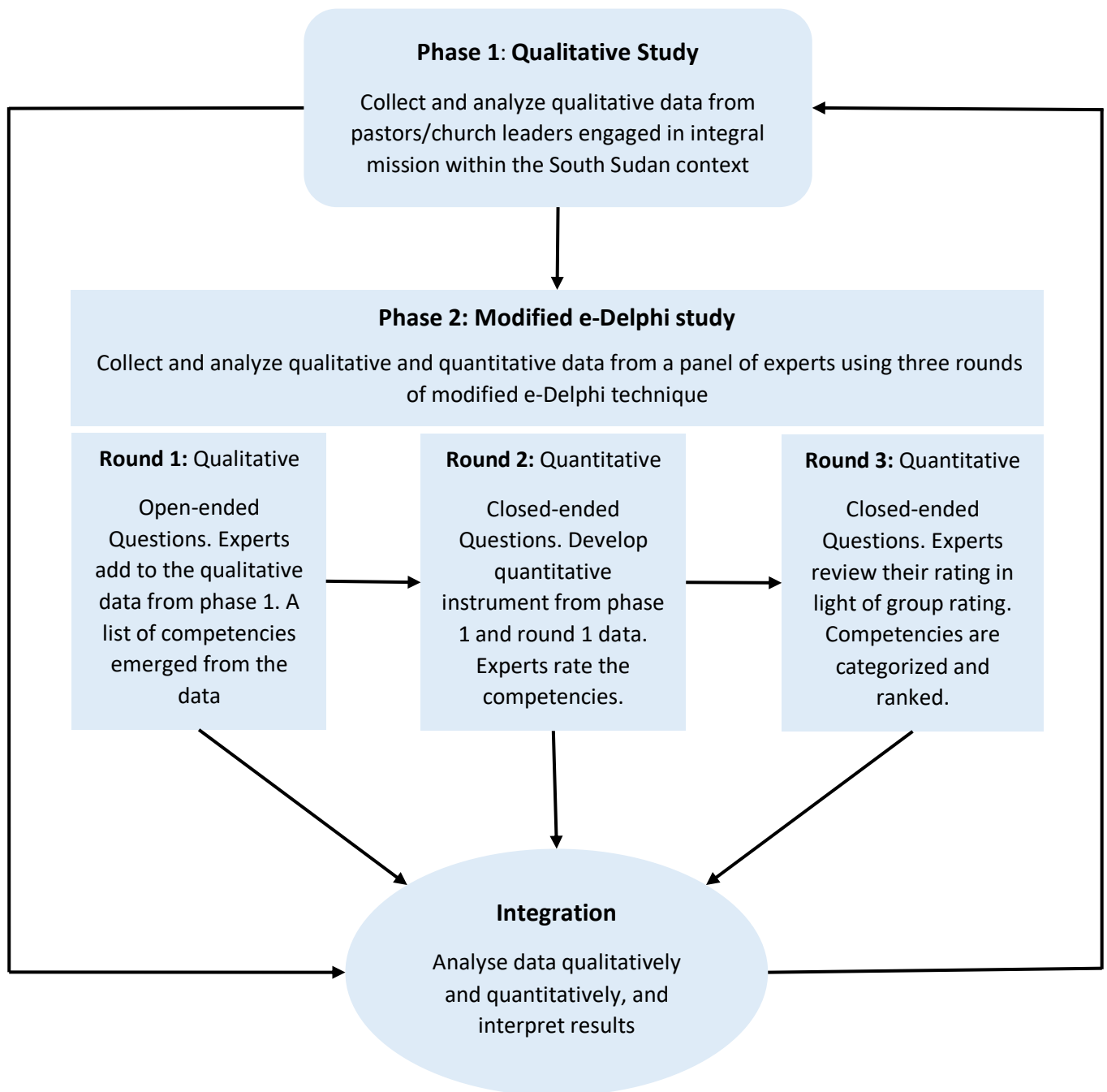
method has its challenges. The table 1 below summarizes the advantages and disadvantages of the e-Delphi techniques (Drumm, Bradley & Moriarty 2022; Barrett & Heale 2020; Ab Latif, Mohamed, Dahlan & Mat Nor 2016; Avella 2016).

**Table 4.1: Advantages and disadvantages of Delphi method**

| Advantages                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                      | Disadvantages                                                                                                                                                                                                                                                                                                                                                                                                                                               |
|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <ul style="list-style-type: none"> <li>• Flexibility and simplicity</li> <li>• Knowledge sharing</li> <li>• Cost effectiveness</li> <li>• Freedom of expression</li> <li>• Ease of communication</li> <li>• Member variation</li> <li>• Lack of geographical limitation</li> <li>• Provide anonymity to respondents</li> <li>• Established and effective technique</li> <li>• Harness opinion</li> <li>• Promote honesty</li> <li>• Reduce 'halo effect' where outspoken participants influenced other participants.</li> </ul> | <ul style="list-style-type: none"> <li>• Potential researcher bias leading to manipulated consensus</li> <li>• Researcher shortcomings</li> <li>• Potential of low respondent</li> <li>• Can be complex and time consuming</li> <li>• 'Bandwagon effect' where participants just follow the group uncritically.</li> <li>• Lack of clear definition of consensus.</li> <li>• Lack of access to internet and technology (for e-Delphi techniques)</li> </ul> |

The exploratory sequential mixed methods design for this study had two phases with the intention to use the quantitative phase to explore further, analyse and triangulate the information from the qualitative phase. The study started with phase one, which was the qualitative phase (personal / face-to-face interviews), followed by phase two, which was the quantitative phase (modified e-Delphi panel study). The findings of both phases are then integrated to develop a competency model for effective integral mission or transformational ministry in South Sudan context. The figure 2 below captures the research design utilized for this study.

**Figure 4.2: Exploratory Sequential Mixed Methods Design for this study**



#### **4.4.1. Phase 1: Qualitative (Personal Interviews)**

The phase one qualitative study of this research used qualitative semi-structured personal interviews. Qualitative interviews are used to gather in-depth data from interviewees about their experience, perspectives, and thoughts on the topic under study. Interviews serve as a primary means to comprehend and interpret individual thoughts, beliefs, ideas, and conceptions (Hecker & Kalpokas 2024). The definition provided by Creswell & Creswell (2018:4), characterizes qualitative

research as a method utilized to explore and understand the significance or meaning that individuals or a group attributes to a particular social or human problem. The advantages of personal interviews (also known as face-to-face interviews), include immediate clarification of responses, fostering rapport between interviewer and interviewee plus provision for comprehensive communication as the interviews include verbal and non-verbal cues like body language, facial expressions as well as voice tone. However, personal (face-to-face) interviews are time consuming and are limited by geographical locations. The main types of interviews are: unstructured interviews, semi-structured interviews and structured interviews. This study utilized semi-structured interviews because they “strike a balance between flexibility and structure...[and are] the most common form of interview in qualitative research, as it provides deep, rich data while still ensuring that all necessary topics are covered” (Hecker & Kalpokas 2024).

The semi-structured personal/face-to-face interview method and the open-ended questions allow the participants to contribute as much detailed information as they desire and allow the researcher to immediately ask probing questions as a means of follow-up (Turner 2014:556). Most interview studies conducted between 5-25 interviews but as Kvale & Brinkmann (2009:314) conclude, it is better to have fewer but better prepared and more thoroughly analysed interviews. In this research, 20 participants, including pastors, church leaders and theological educators, who are engaged in integral mission directly or indirectly were interviewed, to have variety of views from different background and experiences. The interviewees were sampled based on a set of criteria considering their knowledge and experiences within the context of South Sudan and engagement in integral mission directly or indirectly through their ministry or church engagements. Twenty (20) interviews were conducted<sup>16</sup>, recorded, transcribed, coded, and analysed, to produce a list of competencies mentioned by interviewees as important for integral mission or which had contributed to their personal success in ministry within the South Sudan context.

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<sup>16</sup> This number is more than enough to achieve the aim of this research, given the experiences of the interviewees and their knowledge of the context.

#### 4.4.2. Phase 2: Quantitative (Modified e-Delphi study)

The phase two quantitative study of this research used modified e-Delphi panel study to generate a competency model for effective integral mission in South Sudan. Delphi technique is widely used to develop consensus among a panel of experts/practitioners on a particular topic. The technique uses multiple rounds of quantitative methods, usually involving multiple iterations of questionnaires, which is to bring out and organize the opinions of the panel for forecasting or reaching consensus in qualitative measures (Hsu & Sandford 2007:1; Sackman 1975:8). Delphi technique has several advantages including *Anonymity*, which protects the Delphi results from the influences of group conformity; *Iteration*, which allows individuals to change their opinions; *Controlled feedback*, which ensures that the results of previous rounds are fed back to the participants; *Statistical group response*, which asserts that all participants are equally represented in the findings (Venter & Hermans 2020:164). The task of a Delphi researcher include consolidating participant responses, removing duplicates, unifying terminology, and refining a consolidated list. Avella (2016:307) argues that the role of the Delphi researcher is twofold: the first is the role of a “planner” and then, when the study starts, the role switches to that of a “facilitator”. The Delphi technique has been criticized for not being “as rigorous as conventional surveys and should be seen as an exploratory methodology” (Linstone & Turoff 1975:3). However, in this sequential exploratory mixed methods research, the e-Delphi panel study was used after personal interviews were conducted. That helped to triangulate the data collected and injected rigor into the research methodology.

The version of Delphi technique used in this research falls under the modified e-Delphi. In modified Delphi the first round uses face-to-face interviews or focus groups. In e-Delphi, the researcher uses “an online survey platform to collect data, and control and facilitate communications between the researcher and panel of experts” (Toronto 2017:11). E-Delphi technique is beneficial because it brings together experts regardless of their geographical locations and enables rapid feedback between the researcher and the panel of experts. It is a relatively inexpensive method for data collection, and it “assists and hastens the analysis of data by importing responses directly into a data management system” (Toronto 2017:11) like Google Forms. However, e-Delphi also has its challenges; one which is

common in the context of South Sudan is the access and technological challenge. The internet cost is high and some experts or practitioners are not comfortable with the use of technology. Therefore, the researcher must confirm access to internet and a device participants can use to deliver their responses and stay connected during the course of the study. The modified e-Delphi for this study started with face-to-face interviews with the selected experts and practitioners of integral mission, followed by an online survey using Google Forms. WhatsApp was used to deliver invitations and survey links and facilitate communications with the panel of experts. The panel was composed of participants sampled through recommendations from phase one interviewees and snowballing. The modified e-Delphi technique was suitable for this research because it started with open-ended questions to explore further additional competencies needed for effective integral mission and concluded with close-ended questions to check consensus on the rating of the competencies. The e-Delphi study underwent three (3) rounds with the panel of experts and practitioners of integral mission in South Sudan, to get a consensus on the rating of the identified competencies for integral mission within the context. The first round of e-Delphi consisted of demographic questions and open-ended questions for the panel to add competencies to the initial list of competencies produced from the phase one qualitative personal (face-to-face) interviews. The interviewees were asked to give reasons why they think the competencies they mentioned are significant for the South Sudan context. The data from phase one interviews was integrated with the round one Delphi questionnaire. The second round of e-Delphi consisted of a list of 115 competencies compiled from the personal interviews and the first iteration questionnaire. The round two questionnaire (delivered through Google Forms) included a Likert type rating system for the panel to rate the competencies according to the importance of each competency, for integral mission within the context of South Sudan. The third round of e-Delphi provided the list of rated competencies with their scores to the panel of experts. The panel members were requested to reevaluate their rating of each competency considering the group rating. The outcome/results of the third round of e-Delphi were the agreement on the final ratings of the competencies. This final rating list of competencies was analyzed and ranked to form the competency model for effective integral mission in South Sudan.

## **4.5. Research methodology**

This research used a mixed methods methodology. Mixed-methods research draws from the strengths of qualitative and quantitative methods and minimizes the weaknesses of both (Creswell & Clark 2017; Caruth 2013:113; Stausberg & Engler 2011; Johnson & Onwuegbuzie 2004:15). Participants with different backgrounds and experiences are engaged in the different methods used. Caruth (2013:113–114) explains seven purposes (advantages) for mixed methods research, which are: complementarity, completeness, development, expansion, corroboration/confirmation, compensation, and diversity. All these advantages are significant for achieving the aim of this research while maintaining the validity and reliability of the research. The exploratory sequential mixed methods for this study had two phases; phase one where twenty (20) personal (face-to-face) interviews were conducted, followed by phase two: a modified e-Delphi panel study with seventeen (17) experts and practitioners of integral mission in South Sudan. The findings are then integrated to develop a competency model for integral mission or transformational ministry in South Sudan.

### **4.5.1. Population and participants selection**

The research population is from evangelical Christian churches, Christian Non-Governmental Organizations (NGOs), mission organizations and theological institutions within Juba the capital city of South Sudan. Juba is the headquarters of many churches and Christian NGOs; hence it was easier to find leaders and pastors who are planning and leading integral mission in their churches, organizations, or institutions. The study population consisted of pastors and church leaders who are engaged in integral mission at the local church, denominational or inter-denominational levels. The population also included theological educators within the churches or theological institutions within Juba.

This study used purposive sampling to select the participants of the qualitative personal (face-to-face) interview in phase one. In a purposive selection “you would choose those individuals or object that will yield the most information about the topic under investigation” (Leedy & Ormrod 2016:262). For qualitative data, the goal of the researcher is “intentionally selecting information-rich participants” (DeMott 1995:65).

Therefore, the sampling of the participants for this research study was purposive. All participants were required to meet at least one of the criteria listed in section 1.6.1.1 of chapter 1. The sampled participants for phase one personal (face-to-face) interviews consisted of twenty (20) individuals who met at least one of the criteria stated above. Purposive sampling was used to diversify the sampled participants to include various denominations, age, gender, and experiences in order to get diversified perspectives. The sampled participants for phase two modified e-Delphi study were selected based on the same criteria for phase one. The panel consisted of seventeen (17) individuals who met at least one of the stated criteria. The participants were identified using snowballing peer-recommendations from participants of phase one personal (face-to-face) interviews.

The recruitment of participants started by contacting them through a phone or WhatsApp or meeting them physically to request their participation in the study. After several positive responses were secured, a formal invitation was sent to the participants (see Appendix 2), enclosed in an envelope together with the “Informed Consent Statement” (see Appendix 3), and the Interview “Protocol and Questions” (see Appendix 4). A follow up call, message, or visit was conducted after a week; thereafter appointments for the interviews were made. During the interviews, a snowball/chain sampling was used to identify more participants, and the process of contacting–inviting–interviewing was followed with all the peer-recommended participants who met at least one of the stated criteria. From the sampling processes, sixty-five (65) names were listed as potential participants of the research. From the sixty-five (65) names, twenty (20) individuals were able to participate in the personal (face-to-face) interviews. Invitations were sent to twenty-five (25) potential participants to participate in the modified e-Delphi panel study (see Appendix 5). Enclosed in the invitation envelope was the “Informed Consent Statement” for the modified e-Delphi panel study (see Appendix 6). Seventeen (17) individuals were able to participate in the Delphi panel study.

#### **4.5.2. Sample and Demographic Data**

A total of 37 pastors, church leaders and theological educators participated in the two phases of the study. The participants come from various churches, organizations, and



institutions. The demographic data of the participants is captured in the tables 4.2 – 4.6 below, followed by a brief description.

**Table 4.2: Participants' age**

| Group                                       | n  | Age group    | Count | Percentage |
|---------------------------------------------|----|--------------|-------|------------|
| <b>Phase 1:</b><br>Personal<br>Interviews   | 20 | 18 – 35      | 1     | 5 %        |
|                                             |    | 36 – 45      | 3     | 15 %       |
|                                             |    | 46 – 55      | 10    | 50 %       |
|                                             |    | 56 – 65      | 4     | 20 %       |
|                                             |    | More than 65 | 2     | 10 %       |
| <b>Phase 2:</b><br>Delphi<br>panel<br>study | 17 | 18 – 35      | 4     | 24 %       |
|                                             |    | 36 – 45      | 3     | 18 %       |
|                                             |    | 46 – 55      | 7     | 41 %       |
|                                             |    | 56 – 65      | 3     | 18 %       |
|                                             |    | More than 65 | 0     | 0 %        |

Most of the participants, 50% in phase one and 41% in phase two, are between 46 – 55 years old. In South Sudan, youth are defined as individuals aged between 18 and 35. Only one participant in phase one is a youth, but four in phase two come within this age group. Phase two was conducted online, which could be one motivation for these four young leaders to join the Delphi panel study. Two participants in phase one are retired from active ministry but continue to serve in various capacities, as mentors and board members within their churches and Christian NGOs/ministries.

**Table 4.3: Participants' years in ministry**

| Group                                                     | n  | Years in ministry | Count | Percentage |
|-----------------------------------------------------------|----|-------------------|-------|------------|
| <b>Phase 1:</b><br>Personal<br>Interviews <sup>17</sup>   | 20 | 10 – 20           | 4     | 20 %       |
|                                                           |    | 21 – 30           | 8     | 40 %       |
|                                                           |    | 31 – 40           | 7     | 35 %       |
|                                                           |    | More than 40      | 1     | 5 %        |
| <b>Phase 2:</b><br>Delphi<br>panel<br>study <sup>18</sup> | 17 | 10 – 20           | 6     | 35 %       |
|                                                           |    | 21 – 30           | 4     | 24 %       |
|                                                           |    | 31 – 40           | 6     | 35 %       |
|                                                           |    | More than 40      | 1     | 6 %        |

Of the participants in phase one, 40% have been in ministry for over 20 years. In phase two, 35% of the participants have been in ministry for over ten years, and 35% have been in ministry for over 30 years. Therefore, when they answer the interview questions, and consider the importance of each competency for integral mission in

<sup>17</sup> All participants of the personal interviews were men. Several women accepted to participate but were not available to do the interviews

<sup>18</sup> Three women participated in the Delphi study.

South Sudan, they are sharing their experiences and practical knowledge gained from serving within the context for a long time.

**Table 4.4: Participants' self-description**

| Group                                  | Participants # | Gender<br>(M=Male & F=Female) | A pastor of a local church | A denominational leader | A leader in Christian ministry/NGO | A leader in theological education |
|----------------------------------------|----------------|-------------------------------|----------------------------|-------------------------|------------------------------------|-----------------------------------|
| <b>Phase 1:</b><br>Personal Interviews | 01             | M                             | Yes                        | Yes                     |                                    | Yes                               |
|                                        | 02             | M                             | Yes                        |                         | Yes                                |                                   |
|                                        | 03             | M                             | Yes                        |                         | Yes                                |                                   |
|                                        | 04             | M                             | Yes                        | Yes                     | Yes                                |                                   |
|                                        | 05             | M                             |                            |                         | Yes                                |                                   |
|                                        | 06             | M                             |                            |                         | Yes                                |                                   |
|                                        | 07             | M                             | Yes                        |                         | Yes                                |                                   |
|                                        | 08             | M                             | Yes                        | Yes                     | Yes                                | Yes                               |
|                                        | 09             | M                             |                            |                         | Yes                                |                                   |
|                                        | 10             | M                             | Yes                        | Yes                     | Yes                                |                                   |
|                                        | 11             | M                             | Yes                        |                         |                                    | Yes                               |
|                                        | 12             | M                             | Yes                        | Yes                     |                                    | Yes                               |
|                                        | 13             | M                             | Yes                        |                         | Yes                                |                                   |
|                                        | 14             | M                             | Yes                        |                         |                                    | Yes                               |
|                                        | 15             | M                             | Yes                        |                         | Yes                                | Yes                               |
|                                        | 16             | M                             | Yes                        | Yes                     |                                    | Yes                               |
|                                        | 17             | M                             |                            | Yes                     | Yes                                |                                   |
|                                        | 18             | M                             | Yes                        |                         | Yes                                |                                   |
|                                        | 19             | M                             | Yes                        |                         | Yes                                | Yes                               |
|                                        | 20             | M                             |                            | Yes                     | Yes                                |                                   |
|                                        | Count          |                               | 15                         | 8                       | 14                                 | 9                                 |
|                                        | Percentage     |                               | 75 %                       | 40 %                    | 70 %                               | 45 %                              |
| <b>Phase 2:</b><br>Delphi panel study  | 01             | M                             | Yes                        |                         |                                    | Yes                               |
|                                        | 02             | M                             |                            |                         | Yes                                | Yes                               |
|                                        | 03             | M                             | Yes                        |                         |                                    |                                   |
|                                        | 04             | M                             | Yes                        |                         |                                    | Yes                               |
|                                        | 05             | M                             | Yes                        |                         |                                    | Yes                               |
|                                        | 06             | M                             |                            |                         | Yes                                |                                   |
|                                        | 07             | M                             | Yes                        |                         | Yes                                |                                   |
|                                        | 08             | M                             |                            | Yes                     |                                    | Yes                               |
|                                        | 09             | M                             |                            |                         | Yes                                |                                   |
|                                        | 10             | F                             |                            |                         | Yes                                |                                   |
|                                        | 11             | M                             | Yes                        |                         | Yes                                |                                   |
|                                        | 12             | M                             |                            |                         | Yes                                |                                   |
|                                        | 13             | F                             | Yes                        | Yes                     | Yes                                |                                   |
|                                        | 14             | M                             |                            | Yes                     |                                    |                                   |

|  |            |   |      |      |      |      |
|--|------------|---|------|------|------|------|
|  | 15         | M | Yes  | Yes  | Yes  |      |
|  | 16         | M |      |      | Yes  |      |
|  | 17         | F |      |      | Yes  |      |
|  | Count      |   | 9    | 5    | 9    | 6    |
|  | percentage |   | 53 % | 29 % | 53 % | 35 % |

Of the participants in phase one, 75% are pastors of a local church and 70% leaders in Christian NGOs/Ministries, respectively. 40% in phase one are also engaged in other ministry, like church/denominational leadership. 45% are leaders in theological education, while pastoring local churches.

The percentages are different in phase two. Only 29% are engaged in church/denominational leadership. 53% are pastors of a local church and engaged in leading Christian NGOs/Ministries. 35% are leaders in theological education. Three participants who are leaders in theological institutions are also pastors in their local churches.

**Table 4.5: Participants' church/denomination**

| Group                                       | n  | Church / denomination       | Count | Percentage |
|---------------------------------------------|----|-----------------------------|-------|------------|
| <b>Phase 1:</b><br>Personal<br>Interviews   | 20 | Presbyterian Church         | 10    | 50 %       |
|                                             |    | Africa Inland Church        | 1     | 5 %        |
|                                             |    | Sudan Pentecostal Church    | 2     | 10 %       |
|                                             |    | Evangelical Presbyterian    | 2     | 10 %       |
|                                             |    | Episcopal Church            | 4     | 20 %       |
|                                             |    | Pentecostal Brethren Church | 1     | 5 %        |
| <b>Phase 2:</b><br>Delphi<br>panel<br>study | 17 | Presbyterian Church         | 4     | 24 %       |
|                                             |    | Africa Inland Church        | 2     | 12 %       |
|                                             |    | Episcopal Church            | 3     | 18 %       |
|                                             |    | Pentecostal Brethren Church | 1     | 6 %        |
|                                             |    | Methodist Church            | 1     | 6 %        |
|                                             |    | Sudan Pentecostal Church    | 3     | 18 %       |
|                                             |    | Bethel Christian Fellowship | 1     | 6 %        |
|                                             |    | Evangelical Presbyterian    | 2     | 12 %       |

The majority of participants in this study are from the Presbyterian church (50% in phase one and 24% in phase two). However, these participants are not working in the same place but are spread across different local churches and institutions. Therefore, their perspectives reflect a wide contextual experience. The researcher attempted to

recruit pastors and church leaders from other denominations to have a variety of perspectives and input. In phase two, leaders from Bethel Christian Fellowship and Methodist Church joined the study.

**Table 4.6: Participants' education level**

| Group           | n  | Church / denomination | Count | Percentage |
|-----------------|----|-----------------------|-------|------------|
| <b>Phase 1:</b> |    | Diploma Certificate   | 1     | 5 %        |
| Personal        |    | Bachelor's degree     | 3     | 15 %       |
| Interviews      | 20 | Master's Degree       | 13    | 65 %       |
|                 |    | Doctoral Degree       | 3     | 15 %       |
| <b>Phase 2:</b> |    | Diploma Certificate   | 2     | 12 %       |
| Delphi          |    | Bachelor's degree     | 7     | 41 %       |
| panel           | 17 | Master's Degree       | 6     | 35 %       |
| study           |    | Doctoral Degree       | 2     | 12 %       |

In phase one, which had most of the participants, 65% have a master's degree. 15% are bachelor holders and 15% have a doctoral degree. That is a high level of education, considering the context where 72% of the population are illiterate (Ballon & Duclos, 2015). Similarly, the participants in phase two are highly educated as well. 41% hold a bachelor's degree, 35% have a master's degree, and 12% have a doctoral degree. Most importantly, all the participants are engaged in integral mission in various churches and Christian NGOs/Ministries within South Sudan.

### 4.5.3. Limitations of generalization

This study was limited to pastors and church leaders in evangelical Christian churches within Juba, South Sudan, which is an urban setting. The setting could be different in other parts of South Sudan, where a number of integral mission activities are taking place, especially those activities related to community or rural development. Juba is where the headquarters of many church and Christian NGOs are located, so there is a continuous connection between the leaders in Juba and the pastors or people engaged in integral mission in other parts of the country. However, the limitation of the research within the urban setting of Juba may limit its applications in the rural areas. Pastors in rural South Sudan may be expected to have other competencies relating specially to their settings.

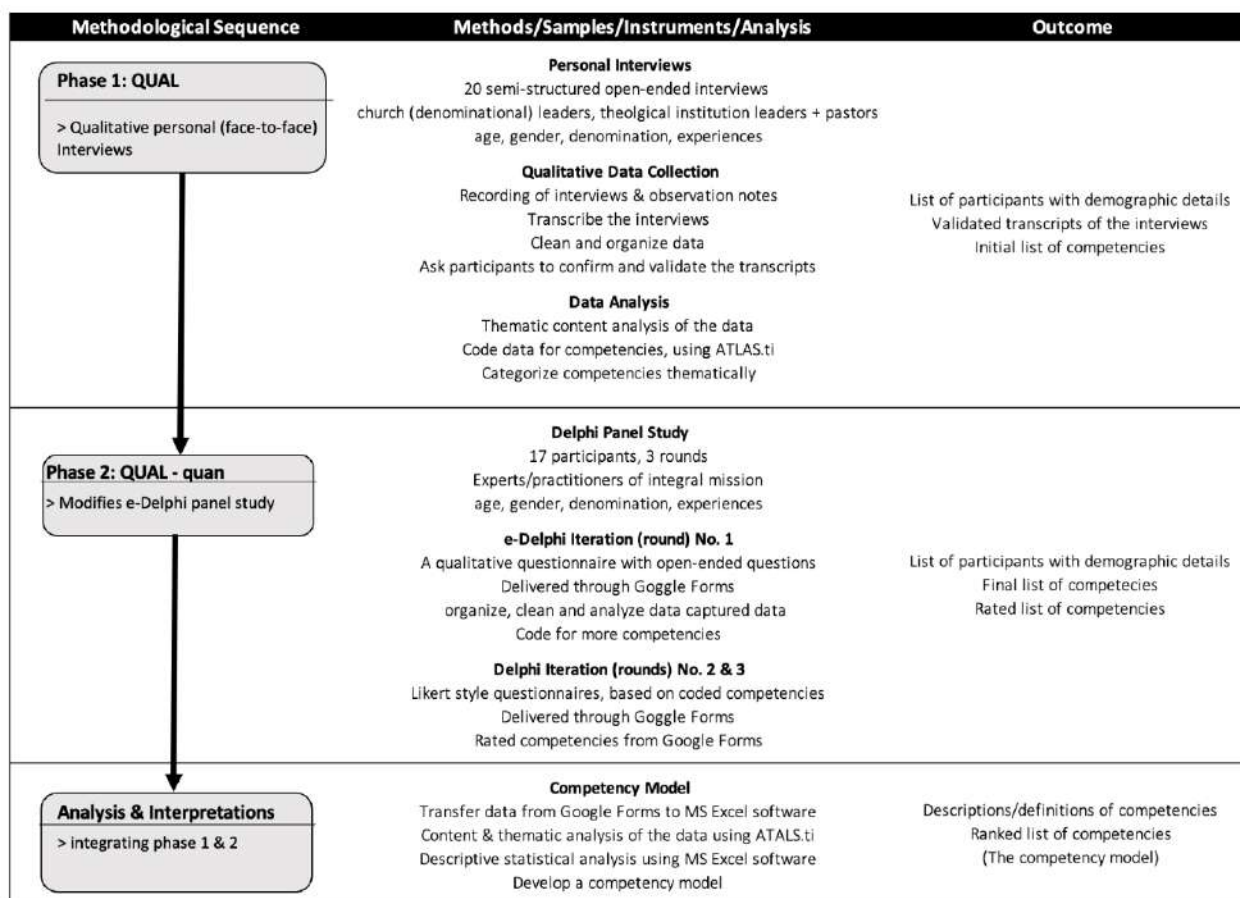
The voices of women are important in this kind of study. Though an effort was made to encourage women to participate in the research, only a few responded positively. None of those who responded positively availed themselves for the personal (face-to-face) interviews. However, they were able to participate in the modified e-Delphi panel study. The study did not disaggregate participants' responses by gender, and as such, it does not account for potential gender-based differences in perspectives on competencies for integral mission. This omission may have overlooked how gender roles, expectations, or experiences influence how pastors and church leaders engage in transformational ministry within South Sudan.

#### **4.5.4. Methods and instruments**

This study is mixed methods research. The choice of the mixed method approach is to gain various insights and perspectives to answer the research question(s). This research started with a qualitative method, namely a personal (face-to-face) semi-structured interview, to get the perspectives of the interviewees, then followed by a quantitative method, namely a modified e-Delphi panel study, to triangulate the collected data and facilitate consensus among the panel of experts and practitioners.

The personal interviews used semi-structured open-ended questions to get the participants' input. The interviews were conducted physically and recorded to capture the participants' responses and views in answering the questions. The e-Delphi panel study was conducted using Google Forms, which was chosen for simplicity and reliability, plus the nice visual presentation features. It is relatively inexpensive, and "assists and hastens the analysis of data by importing responses directly into a data management system" (Toronto 2017:11). Each round of e-Delphi's online survey was designed on a Google Form and the link was sent to the panel using WhatsApp. That also allowed the researcher to send reminders to the panel individually and provide clarification when needed. However, there were still some delays due to very low internet or lack thereof. The responses from the e-Delphi panel were automatically stored on the Google Forms, which was easily transferred to Microsoft Excel software, for further descriptive statistical analysis. Figure 3 below summarizes the methods and instruments used for this research.

Figure 4.2: Summary of research methodological design



#### 4.5.5. Ethics Committee process

It is imperative for researchers to protect their research participants, to develop a trust with them, to promote the integrity of the research, to guard against misconduct or impropriety and to cope with new challenging problem (Creswell 2018:88). All these are ensured in the ethics committee process. The research methodology for this study underwent the ethics committee process, which started with the presentation of the research proposal to the faculty of theology and religion of the University of Pretoria (UP), during a departmental defense of the research proposal. After the defense, an ethics clearance application (No. T068/21) was submitted through the UP online system. Both the research committee and the research ethics committee of the University of Pretoria faculty of theology and religion reviewed and approved the research proposal and provided an ethics clearance letter (see Appendix 1). The empirical study for this research was conducted after receiving the University of Pretoria ethics clearance. All those who

participated in the empirical study understood their rights and freedom as outlined in the Informed Consent Statement (see Appendix 3) before taking part in the research.

#### **4.5.6. Pilot study**

After receiving University of Pretoria ethics clearance, a pilot study was conducted to test the research questions and protocol and evaluate the interviewer's role and possible follow-up questions if needed. Five pastors and church leaders were contacted and invited verbally to be part of the pilot study. All five accepted to be part of the pilot study. Appointments for interviews were made, and the interviews were conducted, recorded, transcribed, coded, and analysed. The participants of the pilot study were asked to give feedback on the questions, protocol, and interviewer. The few feedback and good recommendations/suggestions given by the participants of the pilot study, were used to improve on the questions, protocol, and interview approach during the personal (face-to-face) interviews.

#### **4.5.7. Data collection procedures**

This research used an exploratory mixed methods approach with a modified e-Delphi technique. This approach was chosen to answer the research questions adequately because it provides a “multi-phase framework” to collect and analyse data. As Creswell (2016:16) explains, mixed methods research instruments contain both open-ended and closed-ended questions, multiple form of data, qualitative and quantitative analysis and interpretations that consider multiple databases. For this research two types of data collection were used. The study consisted of two phases. Phase one was the qualitative phase, which used personal (face-to-face) interviews to collect data from the participants. Phase two was the quantitative phase, which used three rounds of questionnaires of an e-Delphi panel study, delivered to the participants through Google Forms. Both methods are described further below.

##### ***Phase 1: Qualitative personal (face-to-face) interviews***

The first phase of the research was qualitative approach utilizing semi-structured personal interviews. Twenty (20) participants were purposively selected to

participate in this phase. The interviews were recorded using a smart phone and transcribed manually. The protocol and questions of the interview (see Appendix 4) were sent to the participants or interviewees in advance.

The protocol included an introduction section, to explain briefly what the research is all about and help the participants to understand their rights and freedom to withdraw from participation in the research at any time without having to explain why. It was also to get their informed consent or remind the interviewees about it. After the introduction, a short prayer followed, then the interview began. The interview questions were divided into three parts. The first part focused on the participants' demography and ministry experiences. The second part focused on integral mission within the context of South Sudan. The third part focused on the competencies for integral mission in South Sudan context. The protocol concluded with a reminder about the next steps after the interview, which included the transcription of the interview by the researcher (interviewer) and the review or validation of the transcript by the participant (interviewee). The protocol ended with a prayer mostly by the participants (interviewees), who were asked to thank God for the interview and pray for the research and researcher.

### ***Phase 2: Modified e-Delphi panel study***

The second phase of the research was a quantitative approach utilizing online questionnaires in an e-Delphi technique with a panel of experts and practitioners of integral mission in the context of South Sudan. The e-Delphi panel study used a three iterations (rounds) Delphi methodology. The first iteration questionnaire used open-ended questions delivered using Google Forms to add to the list of competencies by introducing new competencies. The qualitative content of the first iteration questionnaire was analysed using content analysis procedures. The second and third iteration questionnaires used Likert scale based on the competencies produced from phase one personal (face-to-face) interviews and the open-ended questions of the first iteration questionnaire. The participants received a report of the results from the second and third iteration questionnaires, to be able to compare their answers with the answers given by the other panel members. However, the panel remained anonymous in order to avoid other well-known (respected) panel members from influencing others. The quantitative ordinal measures from the Likert



style instruments (Google Forms) in all the iteration questionnaires were analysed using Microsoft Excel software.

#### **4.5.8. Data analysis procedures**

The transcripts of the recorded personal interviews were searched for themes and coded based on the study objectives and research questions. Open coding was used in the initial stage to search for themes and codes. The competencies were then coded according to the emerged themes using ATLAS.ti software. The competencies were categorized into three categories: knowledge (head) competencies, character/attitudes (heart) competencies, and skills (hands) competencies. Using the ATLAS.ti software, the competencies identified from the interviews' transcripts were coded and grouped according to the three categories of knowledge, skills, and character/attitudes. Then the competencies were reviewed within their context in the transcripts and the first iteration questionnaire on Google Forms, to formulate the descriptions or definitions of the competencies according to the interviewees. After the competencies were described/defined, frequency counts were made of the number of interviews and Google form entries in which each competency was mentioned. The frequency (number of mentions) of a competency within individual interview or Google form entry were not considered.

The competencies were then grouped according to the emerged themes within the three categories. The knowledge competencies were grouped into (1) know the Scripture, (2) know the people, (3) know the context, and (4) know the ministry. The character/attitude competencies were grouped into (1) relating to God, (2) relating to people, and (3) relating to ministry. The skills competencies were grouped into (1) people skills, (2) communication skills, (3) management skills, and (4) vocational skills. In the second iteration questionnaires, a Likert type scaled questionnaire was designed on Google Forms, from the list of competencies grouped according to the emerged themes and sent to the Delphi panel to rate each competency according to its importance to integral mission in the South Sudan context.

The results of the ratings from the second iteration questionnaire, stating the mean rating of each competency were compiled and sent to the Delphi panel with

the third iteration questionnaire. The panel members were given opportunity to reconsider their rating to align with the group rating or maintain their initial rating. Using the results presented on Google Forms and the descriptive statistical analysis features in Microsoft Excel, the competencies were analysed and ranked according to the ratings from the e-Delphi panel. From the ranked list, the top ten (10) competencies from all the three categories of knowledge, skills, and character/attitude were noted. The top five (5) competencies from each category were also noted. Then the transcripts and Google form entries were reviewed once again to capture the reasons given by the interviewees and Delphi panel members as to why they think these competencies are important for integral mission in the context of South Sudan. A competency model for effective integral mission in South Sudan was then developed by organizing the ranked list of competencies according to the categories and emerged themes.

#### **4.5.9. Reliability and Validity**

According to King & Horrocks (2010:158), reliability pertains to the accuracy of variable measurement, while validity pertains to the determination of whether a specific form of measurement effectively captures the intended variable. The validity and reliability strategies for this research included: first, triangulation, where data collected using different methods are compared. Phase one used semi-structured open-ended questions to collect data from the qualitative personal (face-to-face) interviews. Phase two used three iterations (rounds) of questionnaires delivered through Google Forms to collect data from the modified e-Delphi panel study. Second, construct strategy was used. In this strategy two separate groups of participants are used in each phase. For phase one, there were twenty (20) participants who participated in the personal (face-to-face) interviews. And in phase two, another group of seventeen (17) experts and practitioners of integral mission participated in the e-Delphi panel study. Third, the recordings of the interviews were transcribed manually, and the transcripts were sent to the participants/interviewees to validate and confirm the transcripts. Fourth, descriptive statistical measures such as mean, frequency, and consensus were used using Microsoft Excel to analyse the data from the e-Delphi panel study.

## **4.6. Chapter summary**

This sequential exploratory mixed methods research was designed to explore the competencies for effective integral mission in the context of South Sudan and develop a competency model for integral mission in South Sudan. Twenty (20) qualitative personal (face-to-face) interviews were conducted with pastors, church leaders, and theological educators engaged in integral mission within the context of South Sudan. The qualitative personal (face-to-face) interviews were recorded, transcribed, coded, and analysed using ATLAS.ti to produce a list of competencies for effective integral mission in South Sudan. Seventeen (17) experts and practitioners of integral mission within the context of South Sudan were invited to add and reflect on the competencies using a three-iteration e-Delphi technique with questionnaires delivered through Google Forms. They added and rated each competency for its importance for integral mission in South Sudan context. The rated list of competencies was transferred from Google Forms to Microsoft Excel for further descriptive statistical analysis. The rated list of competencies was ranked to form a competency model for effective integral mission within the context of South Sudan. This chapter laid out the methodological design used for the empirical research work that was conducted and reported the processes of data collection and data analysis strategies used. The next chapter will present the empirical data collected and the analysis of the findings.

## **Chapter 5**

### **Analysis of findings**

#### **5.1. Introduction**

The previous chapter laid the methodological design of the research study, explaining the methods and instruments used to collect the needed data to answer the research questions. This chapter recalls the research questions guiding the study, then provides the compilation protocol, statistical measures, analysis of samples and findings in order to answer the research questions.

#### **5.2. Research questions**

The primary question of the research is “*What competencies are required for effective integral mission in South Sudan and how can the Church help pastors and church leaders develop these competencies?*” The secondary research questions that guide the researcher to answer the primary question are:

- What are the main components of an effective integral mission or transformational ministry from a South Sudanese perspective?
- What are the competencies that church leaders, theological educators, and pastors identify as necessary for effective integral mission or transformational ministry in the South Sudan context?
- To what extent does consensus exist among experts and practitioners regarding the competencies needed for effective integral mission or transformational ministry in South Sudan?
- How can the church help local pastors and church leaders in South Sudan develop the identified competencies for effective integral mission?

#### **5.3. Compilation protocol and measures**

The research design for this study was exploratory sequential mixed methods design. Two types of data were collected, in two phases. Phase one was the qualitative phase, which used personal interviews to collect data from the participants. Phase two was

the quantitative phase, which used three rounds of modified e-Delphi panel method to collect data from a panel of experts.

**Table 5.1: Compilation protocol and measures**

| Phase                                                                                  | Sampling              | Sample                                                              | Methods                                                                       | Tools                                                                                                                                          | Measures                                                                                                                                                                                            |
|----------------------------------------------------------------------------------------|-----------------------|---------------------------------------------------------------------|-------------------------------------------------------------------------------|------------------------------------------------------------------------------------------------------------------------------------------------|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| Phase 1:<br>Qualitative<br>Personal<br>Interviews                                      | Purposive<br>sampling | 20<br>Pastors,<br>church<br>leaders and<br>theological<br>educators | Qualitative<br>approach<br><br>Open-ended<br>semi-<br>structure<br>interviews | Qualitative<br>analysis<br>tools – Data<br>analysis<br>spiral<br><br>ATLAS.ti<br>Qualitative<br>analysis<br>software                           | Data analysis<br>spiral<br><br>Content<br>analysis<br><br>Frequency –<br>manual count                                                                                                               |
| Phase 2:<br>Modified<br>e-Delphi<br>Study                                              | Purposive<br>sampling | 17<br>Experts and<br>practitioners                                  | Mixed<br>methods<br>approach                                                  | Google<br>Forms<br><br>MS Excel<br><br>ATLAS.ti<br>Qualitative<br>analysis<br>software<br><br>SPSS IBM<br>Quantitative<br>analysis<br>software | Data analysis<br>spiral<br><br>Descriptive<br>statistics<br>- Central<br>tendency<br>- Reliability<br>tests<br>(Cronbach's<br>Alpha)<br>- Measure of<br>consensus<br>using<br>standard<br>deviation |
| Round 1                                                                                | Purposive<br>sampling | 17<br>Experts and<br>practitioners                                  | Qualitative<br>questionnaire                                                  | Google<br>Forms<br><br>MS Excel<br><br>ATLAS.ti<br>Qualitative<br>analysis<br>software                                                         | Data analysis<br>spiral<br><br>Manual coding<br><br>Frequency                                                                                                                                       |
| <i>Development of QUAN research instrument from phase 1 and phase 2 (round 1) data</i> |                       |                                                                     |                                                                               |                                                                                                                                                |                                                                                                                                                                                                     |
| Round 2                                                                                | Purposive<br>sampling | 17                                                                  | Quantitative<br>questionnaire                                                 | Google<br>Forms                                                                                                                                | Central<br>tendency                                                                                                                                                                                 |

|         |                    |                              |                            |                                                                        |                                                                                            |
|---------|--------------------|------------------------------|----------------------------|------------------------------------------------------------------------|--------------------------------------------------------------------------------------------|
|         |                    | Experts and practitioners    |                            | MS Excel<br><br>SPSS IBM<br>Quantitative analysis software             | Measures of variability<br><br>Reliability test (Cronbach's Alpha)                         |
| Round 3 | Purposive sampling | 17 Experts and practitioners | Quantitative questionnaire | Google Forms<br><br>MS Excel<br><br>SPSS IBM<br>QUAN analysis software | Central tendency<br><br>Measures of variability<br><br>Reliability test (Cronbach's Alpha) |

## 5.4. Data Analysis and Findings

In this section, an overview of the data analysis is presented according to the research questions. The primary research question driving the study is, “*What competencies are required for effective integral mission in South Sudan and how can the Church help pastors and church leaders develop these competencies?*” To help answer this primary question, four secondary research questions are posed to draw answers from the collected data. This section digs deeper into the collected data to answer the four secondary research question and then conclude by summarising the answer for the primary research question.

### 5.4.1. Research Question # 1

The first secondary research question is, *what are the main components of an effective integral mission or transformational ministry from a South Sudanese perspective?* This question seeks to explore how South Sudanese pastors; church leaders and theological educators define effective integral mission or transformational ministry in their context. The answer(s) to this question are mainly drawn from the data collected during the phase one semi-structured personal (face-to-face) interviews. Two questions were posed to the participants during the interview. First, the participants

were asked, “how would you explain or describe an effective integral mission or transformational ministry in South Sudan context, what are the components?” Second, they were asked, “what are some examples of effective integral mission or transformational ministry that you know of or have engaged in personally?” The answers to these questions were analysed and synthesized below.

#### **5.4.1.1. *Components of integral mission in South Sudan***

The definition of integral mission adopted for this research is from the Micah Declaration on Integral Mission (2001), which looks at integral mission as both the proclamation and demonstration (praxis) of the gospel. Considering this understanding of integral mission, the participants were asked to describe what an effective integral mission in South Sudan would look like. What would be the components of such an effective integral mission? The question was basically calling the participants to reflect on their praxis and share their experiences. The participants mentioned the components or elements of integral mission that are common in their context. A variety of experiences can be observed from the participants’ responses to the questions. These experiences and responses can be grouped under the proclamation and demonstration or praxis of the gospel as per the definition.

Some participants like Respondents 03, 08, 10, 14, 16, and 18 (see transcript at the end of this study) focused on the praxis aspects of integral mission, emphasizing the physical, social, economic and including mental needs, considering the long wars, natural disasters like the on-going flood in some areas and other challenging conditions of living in South Sudan. Respondent 08 stressed that “look, South Sudan, first of all is a country that has gone through difficult, worse moments, whether in terms of spirituality, physically, socially and mentally, people are traumatised with the long wars that has been waged in this country. So, meaning the people of South Sudan need spiritual [dimension] that is the word of God to transform them from the trauma that they experience from the war. South Sudan people also need the physical help that is part of their [basic] needs met.” (Interview transcripts, p. 48). Some of the components mentioned include things like, provision of basic needs, responding to all kinds of emergencies, economic empowerment, feeding the poor (including street children), taking care of the sick and elderly, provision of life-skills (vocational training), working for human dignity, addressing gender-based violences, empowering

communities for self-reliance, developmental activities, supporting agricultural activities, supporting struggling families (with food, medical and education items) and society needs, such as communal reconciliation, peacebuilding, clean water and other social services. Respondent 10 stressed that “Jesus will not see people suffering and not do something. So, if [you claim] Jesus is in you and see people suffering and you are not doing anything then Jesus is not [in you]” (Interview transcripts, p.69). Respondent 11 demanded that “Every church should not only have a church where people pray, but should have also a school, clinic, and vocational centre. This is the world of the church’s integral mission. If we just preach and not do social services, we are missing the point here” (Interview transcripts, p.82). Respondent 18 strongly admitted saying “I came to understand that you cannot share the gospel with the people without actually supporting them in their social life, it will not work effectively” (Interview transcripts, p. 49).

On the other hand, other participants like Respondents 01, 05, 17, and 20 emphasized the proclamation (evangelism/spiritual) aspect of integral mission. They mentioned preaching the word of God, evangelism, discipleship, spiritual warfare (including confronting the gods within the communities), church planting, reconciliation with God and others, Bible studies, theological training, spiritual renewal and transformation, planting Christian schools, delivering people from darkness (spiritually and mentally), calling people to fear God, and praying for and with those we are serving. Respondent 05 insisted that “integral mission is the mission that has an impact on the lives of those who are being reached by the gospel ... what I am saying here is that to have an impact in this country South Sudan, one, we have to live what we preach, and secondly, we have to make sure that the Christ we preached is really seen in action, not only in words, but we have to demonstrate in the power of the Holy Spirit, including delivering people from demons and confronting the gods within our communities” (Interview transcripts, p.24). Respondent 01 emphasized the importance of prayer, saying, “an effective integral mission or transformational ministry in South Sudan, three things must go together. Like preaching, as we preach to people, we don’t need to neglect the aspect of prayer, praying with people and for people. And we carry some items like food items [to] help with physical needs” (Interview transcripts, p.2).

Most participants call for a balance between the evangelism (spiritual) aspect and the social engagement (physical) aspect. That is the need to practice integral mission in



the right way. Respondent 02 explained that integral mission or transformational ministry in the context of South Sudan is that ministry that addresses the two areas: “spiritual and physical ... when we see the ministry of Jesus Christ when he was on earth, he was not just feeding people with spiritual things, but he was also caring, so this is how integral mission from the context of South Sudan [is], we need to see in these two areas” (Interview transcripts, p.7).

In the same line, Respondent 20 gave the example of the early Christian Missionary Society (CMS) missionaries who focused on programs, which will target the body, the soul and the spirit, so, services like medical, education and spiritual services are all part of integral mission. He narrated “for example in Mundri among the Moru, that is why the Moru is a strong church. Dr Fraser, because he was a medical person, he started with health, then he came with the school, which is for the mind. And then lastly, the church, for the soul. If you see the Moru, they are the most evangelized [and among the most educated in South Sudan]” (Interview transcripts, p.157). Yet some who called for balance between proclamation and demonstration seem to place priority or emphasis on the proclamation of the word of God. Respondent 09 who called for such balance said, “In South Sudan context, this transformational ministry is still in the minimum stages, especially church ministry because according to my own thinking and my own experience, many pastors, all they know is the word of God, they cannot support other things, you know. So, the *most important thing* is you can preach the word of God but also give some of the things which [they] can support themselves with” (Interview transcripts, p.63). Respondent 11 said, “You preach to them and bring them to Jesus, [*then*] we teach the churches to be able to teach others and show the love of God to the community/poor around them by helping them to do that work [integral mission]” (Interview transcripts, p.81).

When we think of any mission work in the church, we always think about the great commission. Respondent 17 described integral mission as the “essence of the great commission.” He explained that the great commission is not just about taking the word of God but sharing our lives with others as demonstration of the gospel. He stressed that, “our people are taking the word of God naked, without any component with it, but to evangelize people, to talk to people, you must develop friendship, you eat together, and you are concern about their social life, health and well-being” because he explained that, “Christ was healing people, feeding them, and mindful even about

social things, when he was invited to the wedding, and the concern was raised that the wine has run out, he was able to intervene” (Interview transcript, p.127-128). Respondent 11 connected his definition of integral mission or transformational ministry to Luke 2:52 saying, “he [Jesus] was growing in four areas: growing in the spirit, in body stature, in knowledge and favour in the eyes of God and of the people. These four areas that can actually fit here in integral mission. So, we need to address all these areas.” (Interview transcript, p.81). Another Respondent 06 connected his definition of integral mission with the transformed mind mentioned in Romans 12:2, saying,

‘I think this is where the idea of integral mission comes in, that which is good that we do because our mind has been transformed, that good has to be for social reasons, that good has to be for political work, that good has to be for economic work, so that we are not just isolating ... this idea of renewed mind or transformed mind, is not just for spiritual aspects. We are here, not just waiting to be transported to heaven. Our new minds need to be deployed and employed here and now. So that we can transform the landscape of our politics, of our economy, of our relationship. So, to me, that’s where the idea of an effective integral mission comes in.’ (Interview transcript, p.31).

Looking at the context of South Sudan, we cannot neglect any of the two. Respondent 19 explained, “in the context of South Sudan, [we do not separate human needs]. We look at humans both as spiritual and physical. When we touch one part of human [being], we touch the other part also. People in South Sudan need both [the spiritual and physical]” (Interview transcripts, p.143). In the context of South Sudan, most of the early missionaries had the vision of the gospel targeting the body, soul and spirit. Respondent 17 explained that, “if you go back to history when the first missionaries came to South Sudan or to Africa ... they usually go with the gospel, they go with body needs like health, they go with mind needs like education, and then they approach it holistically, this is how the missionaries came to our land” (Interview transcripts, p.127). Today, the emphasis is more on getting people to heaven. Respondent 15 argues that, “South Sudan has not reached the level of integral or holistic ministry, because the focus has been on the urgency of salvation or the urgency of the second coming of the Lord ... the urgency of the great commission has overtaken all our minds, and we have been so much at the forefront of preaching, neglecting other social involvement” (Interview transcripts, p.105-106). However, this argument seems to be missing the source of power for integral mission, which is lives transformed by the

gospel message. Respondent 03 stressed that integral mission flows from our relationship with Jesus. Once we are saved by the grace of God, we are transformed and empowered by the Holy Spirit to be witness of the gospel through words and deeds (Interview transcripts, p.12, cf. Respondent 10, p.69).

#### **5.4.1.2. Examples of integral mission in South Sudan<sup>19</sup>**

During the personal interviews, the participants were asked to give examples of effective integral mission they know of or have engaged in personally within South Sudan. Various examples were given by the participants. The table 7 below captures some of the examples given by the participants, explaining the proclamation (evangelistic and spiritual) aspects of the examples as well as the demonstration (social and physical) aspects of the examples. It is not easy to draw a line between the proclamation aspects and the demonstration aspects, because in integral mission, they are integrated.

**Table 5.2: Examples of Integral mission by churches in South Sudan**

| Some examples mentioned during the interviews                                                                                                                                                                                                                      | Proclamation (spiritual) aspects                                                                                                                                                                                      | Demonstration (social) aspects                                                                                                                          |
|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|---------------------------------------------------------------------------------------------------------------------------------------------------------|
| Several participants (Respondents 08; 11; 12; 13; 16; 18 and 19) mentioned Christian schools as part of their integral mission. Churches are planting Christian schools to provide a needed service within the community and to develop the children holistically. | The proclamation aspects include, prayers, evangelism – preaching to the children, devotions, Bible studies, discipleship within the schools, moral and ethical formation, and Biblical worldview formation.          | The demonstration aspects include, social integration, showing Christian love and care, support vulnerable children and teaching on environmental care. |
| Respondent 13 realizes their area does not have a playground and many children and young people in the area like to play soccer. So, they decided to prepare a playground for soccer and assigned one evangelist to work with the children and young people.       | Before the practice, the evangelist will share the word of God with the children and pray with them. The evangelist prays regularly for the children. The children are invited to join the children Sunday school and | Helping the children to develop physically and socially and take care of the children beyond the playing grounds.                                       |

<sup>19</sup> Note: Proclamation and demonstration frequently occur together and are mutually reinforcing; the analytic separation in the table below serves only to display the integrated character of the ministries as reported by the interviewees.

|                                                                                                                                                                                                                                                                                                                                                                                                                                                                                           |                                                                                                                                                                                                                                                                             |                                                                                                                                                       |
|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-------------------------------------------------------------------------------------------------------------------------------------------------------|
|                                                                                                                                                                                                                                                                                                                                                                                                                                                                                           | related children ministry within the church.                                                                                                                                                                                                                                |                                                                                                                                                       |
| The NGO of Respondent 19 realized there were many dropouts in the congregation, many due to early marriage. So, they designed a ministry that aims to encourage school dropouts, especially young mothers to go back to school. Started within their congregation and then moved beyond to the community. After some time, the ministry transition into women empowerment program, providing life-skills training to women, like tailoring, baking, handcrafts and small business skills. | <p>The initial motivation was so that the students can be able to read the Bible for themselves.</p> <p>When they transition to women empowerment center, things like prayers before sessions, Bible studies and singing became parts of their sessions and fellowship.</p> | <p>Provision of education and mentorship to the young mothers.</p> <p>Most of the women start small businesses and taking care of their families.</p> |
| A number of participants (Respondents 08; 09; 10; 11; 12; 14; 17 and 18) mentioned emergency relief as part of their integral mission.                                                                                                                                                                                                                                                                                                                                                    | Some churches would pray and share the gospel with those who are receiving the relief items. Others would just distribute the relief items without any aspects of proclamation.                                                                                             | Providing the basic needs for the affected communities.                                                                                               |
| Respondent 09 talked about started a vocational training centre to equip young people with various vocational skills, like carpentry, plumbing, masonry, and electricity.                                                                                                                                                                                                                                                                                                                 | The center operates in a Christian manner, with prayers, Bible studies and chapel time.                                                                                                                                                                                     | Empowering young people psychologically and economically.                                                                                             |
| A few participants (Respondents 01; 06 and 20) mentioned their churches have prison and hospital ministries. They visit the prison or hospital carrying along mostly dry food items.                                                                                                                                                                                                                                                                                                      | They share the word of God and then pray with the patients or inmates.                                                                                                                                                                                                      | They provide food items and some basic needs, including clearing some of the medical bills as much as they can.                                       |

|                                                                                                                                                                                                                                                                                                                                                                                              |                                                                                                                                                                                                                                           |                                                                                                                                                   |
|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|---------------------------------------------------------------------------------------------------------------------------------------------------|
| Respondent 02 gave an example from one of their congregations. An elder in a congregation realized many of their youth do not join the university after completing secondary school. After talking to some of the youth, he found that they could not afford to pay for the university, so he mobilized the church to raise funds for their youth who could not afford to go the university. | They formed a fellowship, and one elder was assigned to disciple the scholars. They meet every other month, pray together and the elder provide a pastoral care for them.                                                                 | Provision of higher education and career guidance.                                                                                                |
| Few participants (Respondents 10; 12; 14 and 17) mentioned their churches started ministry among the IDPs and refugees.                                                                                                                                                                                                                                                                      | Many proclamation aspects to these ministries including prayers, Bible studies, pastoral leadership development, and discipleship. One of the discipleship programs developed to a formal theological education in one of the IDPs camps. | Provision of primary, secondary and vocational education. Trauma healing and counselling activities. Peacebuilding and reconciliation activities. |
| Respondents 03; 07; 12; 14; 16 and 18 are supporting orphans and widows with food items and education support. This is mostly common within the church or congregation members.                                                                                                                                                                                                              | Since this is mostly done within the church, the proclamation aspects are implied.                                                                                                                                                        | Provision of the basic needs of the widows. And mostly educational needs of the orphans.                                                          |
| Respondent 14 mentioned that their national organization started a poultry project with the town, where chickens and goats are given to the beneficiaries of the project, and they give basic training in poultry and rearing goats.                                                                                                                                                         | The beneficiaries meet once in few months to share their experiences and learn from each other. During these meetings, they pray, sing and share the word of God together.                                                                | Provision of economic empowerment to families.                                                                                                    |
| Respondent 11 mentioned their Christian organization partners with churches to train government officials on                                                                                                                                                                                                                                                                                 | During the workshops, various aspects of proclamation take place, including prayer, sharing                                                                                                                                               | Confronting worldview issues, to create integration among leaders. Encouraging ethical leadership and fighting against corruption.                |

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| principles of biblical leadership.                                                                                                                                                                                                                                                                                                                                                                                                 | the word of God and discipleship.                                                                                                                                                                                                       |                                                                                                                                                                                                             |
| Respondent 11 explained how their church decided to intentionally take care of the elderly within the church and community, those who do not have families to take care of them. The young people are mobilized to repair roofs of the elderly in the community and to cultivate for them.                                                                                                                                         | The young people usually share the gospel with the elderly and pray with them.                                                                                                                                                          | Provision of the basic needs for elderly people within the church and community.                                                                                                                            |
| Respondents 14 and 19 mentioned that their church decided to celebrate Christmas and Easter with the street children. Every year they mobilize the congregation to buy food and gifts for the street children. They go to them and eat with them and play with them. During the street visits, they build relationships with the children and try to find the children's families and try to bring reconciliation in the families. | They share the gospel, pray and worship with the children.                                                                                                                                                                              | Provision of food, clothes, shoes and other gifts to the street children.<br><br>Seeking to reconcile families.                                                                                             |
| During heavy rain that caused flooding within areas in Juba, Respondent 07 and his church decided to minimize the flood impact in their community by helping to construct water channels to avoid flooding in homes. A couple of civil engineers within the church lead the project successfully.                                                                                                                                  | The proclamation was indirect. Church members singing and praising God as they work. They encourage people within the area to join the effort. Many people within the area ended up joining the church after the project was completed. | Reduce the impact of a flood in the area. Created integration and harmony in the area, different neighbours from different tribes work together to mitigate the impact of the flood in their neighbourhood. |
| Respondent 08 mentioned their church-based organization started Christian Students Hubs in secondary schools and some universities, to support students with IT services and academic work.                                                                                                                                                                                                                                        | They provide counselling and are always open to answer questions about Christianity and spirituality. The share the gospel with students who ask them and those who                                                                     | Provide a service needed within the schools and universities settings.<br><br>Create integration and harmony among the students.                                                                            |

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|                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                               | are open to conversation. They also conduct fellowship where elements of worship, such as prayer, preaching and praises, are practiced.                                                                      |                                                                                                                                                                                                  |
| Respondent 18, a trained veterinarian went for a church planting in one of the rural areas. He observed the people in that rural area do not have good tools for farming and they have animals like goats and sheep, but they are not taking good care of the animals. He paused the church planting work and decided to help the community first. He came back, mobilized his church to purchase farming tools. They provided the farming tools to the community, and he used his veterinary skills to train the community how to take good care of their animals. That reduced the church planting effort. Before resuming the church planting work, they already have a full congregation. | They carried on with their proclamation task of preaching and teaching people the word of God.                                                                                                               | They empowered the community to produce more food and better milk and meat from their animals.<br><br>Coming together for farming and veterinary training encouraged unity within the community. |
| Respondent 10 mentioned that their church-based organization started a mid-wifery school to train mid-wives who will serve the rural areas, especially those areas with no medical facilities. They select ladies from the rural communities, sponsor them through the mid-wifery school, and then send them back to their communities. In some communities, these are the only “doctors” they have.                                                                                                                                                                                                                                                                                          | In the school, beside the mid-wifery courses, the ladies have chapel and Bible studies. They are disciplined and trained on how to serve as a Christian and share the love of Christ with their communities. | These ladies get holistic education. They acquire needed skills to serve their communities and get some money to take care of their own families.                                                |

#### **5.4.1.3. *Summary of findings for research question #1***

This section addressed Research Question 1 by eliciting, through phase-one semi-structured interviews, how South Sudanese pastors, church leaders, and theological educators conceptualize the main components of an effective integral mission or transformational ministry. Consistent with the Micah Declaration (2001), participants framed integral mission as the organic unity of proclamation and demonstration—word and deed—rather than two parallel tracks. Across interviews, respondents stressed that South Sudan’s conflict history, recurrent disasters, and widespread trauma require a consciously holistic praxis if Christian witness is to be credible and transformative (Interview transcripts).

On the demonstrative (social/physical) side, participants identified emergency relief, provision of basic needs, health services, education (including Christian schools), WASH initiatives, support for widows, orphans, and the elderly, economic empowerment (vocational and livelihood training, small business support), protection of human dignity with attention to gender-based violence, and community reconciliation and peacebuilding. These actions were not presented as optional “add-ons” but as intrinsic to gospel witness in a context of compounded vulnerability and psychosocial trauma (Interview transcripts, pp. 48–49, 69, 81–82). On the proclamatory (spiritual) side, respondents emphasized evangelism, preaching, discipleship, prayer, church planting, Bible studies and theological training, spiritual renewal, deliverance/spiritual warfare (within Pentecostal-charismatic practice), reconciliation with God and neighbour, and public moral formation. Several leaders insisted that integrity of life and Spirit-empowered ministry must render the message visible in action (Interview transcripts, pp. 2, 24). Theologically, participants appealed to the Great Commission, Luke 2:52’s fourfold growth, and Romans 12:2’s renewed mind to argue that Christian mission must address the whole person—spirit, body, intellect, and social relations—in the here and now (Interview transcripts, pp. 31, 81, 127–128).

A dominant theme was the call for balance and integration. While interviewees honoured historical precedents of holistic mission in South Sudan (e.g., CMS combining health, education, and church life), several lamented that contemporary ministry often prioritizes preaching while underinvesting in social engagement. This



finding sharpens the research gap: many ministers are comparatively better prepared for proclamation than for the demonstrative, community-transforming dimensions of mission. Implicitly, respondents point to a competency profile that includes biblical-theological grounding; trauma-informed pastoral care; diaconal and project leadership; financial and organizational management; partnership and advocacy; conflict transformation and peacebuilding; livelihood and development literacy; and contextual discernment. Subsequent sections translate these components into concrete competencies and formation pathways within theological education in South Sudan.

The examples shared by the respondents illustrate that integral mission is effective when proclamation and demonstration components are inseparable. Initiatives such as Christian schools, vocational centres, midwifery training, support for street children, disaster response, prison and hospital outreach, agricultural development, and reconciliation efforts show that integral mission is most effective when grounded in authentic relationships and response to the needs of the community. Integral mission has the potential to produce spiritual renewal, foster resilience, unity, socio-economic development and Christ-centered transformation in South Sudan. The data for this research question #1 affirms that to have effective integral mission, churches and ministry organizations in South Sudan must intentionally integrate spiritual proclamation with practical services, recognizing that real gospel transformation occurs when faith is demonstrated through action (cf. James 2:14-17).

#### **5.4.2. Research Question # 2**

Secondary question number 2 is *what are the competencies that church leaders, theological educators, and pastors identify as necessary for effective integral mission or transformational ministry in the South Sudan context?* The answer to this question comes from both the qualitative (personal semi-structured interviews) and the quantitative (round 1 modified e-Delphi panel) data collected in the empirical study conducted. During Phase 1 personal (face-to-face) interviews, the respondents<sup>20</sup> were first asked to share the qualities and skills that made them successful in their personal

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<sup>20</sup> Respondents is used for Phase 1 group (Interviewees), and Participants for Phase 2 group (Panel of experts).

ministries. Second, they were asked “what competencies do you think are necessary for a pastor or church leader to have effective integral mission or transformational ministry in South Sudan?” The data from both these sub-questions was compiled and summarized (See Appendix 06). During Phase 2, round 1 of the modified e-Delphi study, which was a qualitative survey, the participants were also asked to share the qualities and skills that helped them minister effectively and then identify competencies (Knowledge, Character and Skills) for effective integral mission in South Sudan. Similarly, data from both these sub-questions was compiled and summarized (See Appendix 10).

A list of 115 competencies emerged from the collected data. The competencies are categorized according to the transformational (head-heart-hands or knowledge-character-skills) model. The categories were further organized into eleven themes. The knowledge competencies include four themes: know the scripture, know the people, know the context, and know the ministry. The character competencies include three themes: relating to God, relating to others and relating to ministry. The skills competencies include four themes: communication skills, leadership and management skills, people skills, and vocational skills.

**Table 5.3: Summary of competencies for integral mission in South Sudan**

| Category 1: Knowledge competencies                                                                                                                                                                                                                                                                                                                                                                                | Category 2: Character competencies                                                                                                                                                                                                                                                                                                                                            | Category 3: Skills competencies                                                                                                                                                                                                                                                                    |
|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <b>Theme 1: Know the Scripture</b> <ul style="list-style-type: none"> <li>• Knowledge of the word of God</li> <li>• Sound biblical &amp; theological knowledge</li> <li>• Know how to interpret the Bible</li> <li>• Understand different areas of theology &amp; doctrines</li> <li>• Knowledge of the Triune God</li> <li>• Has theological education/training</li> <li>• Know how to do Bible study</li> </ul> | <b>Theme 1: Relating to God</b> <ul style="list-style-type: none"> <li>• Born again</li> <li>• Faithful</li> <li>• Zealous for God</li> <li>• Seek first the kingdom of God</li> <li>• Always depending on God</li> <li>• Christlikeness</li> <li>• Strong spirituality</li> <li>• Life of obedience</li> <li>• Prayerful</li> <li>• Desire to study the Scripture</li> </ul> | <b>Theme 1: Communication skills</b> <ul style="list-style-type: none"> <li>• Preaching and teaching skills</li> <li>• A good listener</li> <li>• Exegesis/hermeneutics skills</li> <li>• Reporting skills</li> <li>• Mentorship and coaching skills</li> <li>• Effective communication</li> </ul> |

|                                                                                                                                                                                                                                                                                                                                                                                                                 |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                    |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                             |
|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <b>Theme 2: <i>Know the people</i></b> <ul style="list-style-type: none"> <li>• Know how to deal with people in any situation</li> <li>• Has knowledge of anthropology</li> <li>• Master the language within the ministry context</li> <li>• Aware of the gods being worshipped by the people</li> <li>• Know the people groups/tribes and their culture</li> </ul>                                             | <b>Theme 2: Relating to others</b> <ul style="list-style-type: none"> <li>• Love/loving</li> <li>• Integrity</li> <li>• Humility</li> <li>• Good reputation</li> <li>• Value other people</li> <li>• Compassionate</li> <li>• Concern about others</li> <li>• Submissive</li> <li>• Sympathetic</li> <li>• Approachable to the needed]</li> <li>• Exemplary</li> <li>• Generous / a giver</li> <li>• Truthful</li> <li>• Teachable</li> <li>• A heart of hearing people</li> <li>• Respectful</li> <li>• Sober</li> <li>• Love for humanity</li> <li>• A cheerful heart</li> </ul> | <b>Theme 2: <i>Leadership and Managerial skills</i></b> <ul style="list-style-type: none"> <li>• Administrative skills</li> <li>• Financial management skills</li> <li>• Effective delegation</li> <li>• Organization &amp; planning</li> <li>• Talent management</li> <li>• Resource mobilization skills</li> <li>• Project management skills</li> <li>• Coordination skills</li> <li>• Resource management</li> <li>• Analytical skills</li> <li>• Budgeting skills</li> <li>• Decision making</li> </ul> |
| <b>Theme 3: <i>Know the context</i></b> <ul style="list-style-type: none"> <li>• Know how to speak at different occasions</li> <li>• Knowledge of culture, context and environment</li> <li>• Awareness and exposure to other cultures and contexts</li> <li>• Knowledge of the situation of the country</li> <li>• Understand particular local context. Know the current and emerging social issues</li> </ul> | <b>Theme 3: Relating to ministry</b> <ul style="list-style-type: none"> <li>• Courageous</li> <li>• Accountable</li> <li>• Bear everything</li> <li>• Holistic mindset</li> <li>• Positive attitude</li> <li>• No discrimination, no segregation</li> <li>• Love for ministry</li> <li>• Manage money well</li> <li>• Commitment to service</li> <li>• Commitment to the call</li> <li>• Transparency</li> <li>• Adaptiveness</li> <li>• Diligent</li> </ul>                                                                                                                       | <b>Theme 3: <i>People skills</i></b> <ul style="list-style-type: none"> <li>• Teamwork</li> <li>• Pastoral care and counseling</li> <li>• Conflict resolution skills</li> <li>• Ability to draw communities together</li> <li>• Interpersonal skills</li> <li>• Tack and diplomacy</li> <li>• Flexibility</li> <li>• Social skills</li> </ul>                                                                                                                                                               |
| <b>Theme 4: <i>Know the ministry</i></b> <ul style="list-style-type: none"> <li>• Knowledge of community development</li> <li>• Knowledge of holistic (integral) ministry</li> </ul>                                                                                                                                                                                                                            |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                    | <b>Theme 4: <i>Vocational skills</i></b> <ul style="list-style-type: none"> <li>• Community development skills</li> <li>• Humanitarian work</li> <li>• Lifelong learning</li> <li>• Discipleship skills</li> </ul>                                                                                                                                                                                                                                                                                          |

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| <ul style="list-style-type: none"> <li>• Knowledge of witness and evangelism</li> <li>• Knowledge of communication</li> <li>• Has both secular and theological education</li> <li>• Understand counseling and psychology</li> <li>• Understand the message of the kingdom of God</li> <li>• Understand the call to ministry</li> <li>• Vocational knowledge</li> <li>• Knowledge about self-reliance and self-support</li> <li>• Know how to teach</li> <li>• Know the ministry context</li> <li>• Know your limits/capacities</li> <li>• Understand that ministry is mandatory and challenging</li> <li>• Has theological foundation for integral mission</li> </ul> |  | <ul style="list-style-type: none"> <li>• Capacity to generate income within the community</li> <li>• Creativity</li> <li>• Business skills</li> <li>• Efficiency</li> <li>• Holistic ministry skills</li> <li>• Risk taking</li> <li>• Critical thinking</li> <li>• Hardworking</li> <li>• Open minded</li> <li>• Tent-making (self-support)</li> </ul> |
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#### **5.4.2.1. Category 1: Knowledge competencies**

Four themes emerged under the knowledge competencies: knowing the scripture, knowing the people, knowing the context, and knowing the ministry. The description or definition of the competencies were extracted from the interview data (Interview transcripts) and the frequency or number of mentions of any competency in the interview or qualitative input in Google form, was counted manually. The definitions and frequencies or number of mentions of the knowledge competencies are captured below.

**Table 5.4: Definitions and frequencies of the knowledge competencies**

| Theme              | Competencies                                          | Description/Definition                                                                                                  | Frequency |
|--------------------|-------------------------------------------------------|-------------------------------------------------------------------------------------------------------------------------|-----------|
| Know the Scripture | Knowledge of the word of God                          | Know what the Bible says and where to get help from the Bible.                                                          | 9         |
|                    | Sound biblical & theological knowledge                | Understand the key doctrines of the Bible and can identify false teachings.                                             | 6         |
|                    | Know how to interpret the Bible                       | Know how to interpret and apply the Bible correctly, for the given context.                                             | 1         |
|                    | Understand different areas of theology & doctrines    | Aware of the many different theologies and doctrines out there.                                                         | 1         |
|                    | Knowledge of the Triune God                           | Know God personally through His word and Christian experiences.                                                         | 3         |
|                    | Has theological education/training                    | Has undergone some formal or non-formal theological training.                                                           | 8         |
|                    | Know how to do Bible study                            | Know how to prepare and deliver teachings from the Bible                                                                | 1         |
| Know the Context   | Know how to speak at different occasions              | Know how to address different people at different levels and contexts, at various occasions                             | 1         |
|                    | Knowledge of culture, context and environment         | Understand a variety of cultures, contexts and environments within South Sudan.                                         | 3         |
|                    | Awareness and exposure to other cultures and contexts | Has been exposed to other cultures and contexts both within South Sudan and abroad.                                     | 2         |
|                    | Knowledge of the situation of the country             | Understand the political situation of the country and aware of what is happening at the different parts of the country. | 2         |
|                    | Understand particular local context                   | Know what is happening at the particular context (state, county, and village) of the ministry                           | 5         |

|                   |                                                  |                                                                                                                                  |   |
|-------------------|--------------------------------------------------|----------------------------------------------------------------------------------------------------------------------------------|---|
|                   | Know the current and emerging social issues      | Aware of the major social issues, current and emerging, within South Sudan, particularly within specific local ministry context. | 1 |
| Know the People   | Know how to deal with people in any situation    | Know how to deal with people in various situations, including conflicts and wars.                                                | 2 |
|                   | Has knowledge of anthropology                    | Understand how people and communities are formed and function, including cultural heritage and taboos.                           | 1 |
|                   | Master the language within the ministry context  | Has a working knowledge of the language used within the ministry context.                                                        | 3 |
|                   | Aware of the gods being worshipped by the people | Aware of the traditional religions practiced within the context, including the gods that are feared and worshiped.               | 1 |
|                   | Know the people groups/tribes and their culture  | Understand the people within the ministry context, including their culture.                                                      | 3 |
| Know the Ministry | Knowledge of community development               | Has the basic knowledge of principles and strategies of community development                                                    | 1 |
|                   | Knowledge of holistic (integral) ministry        | Has the basic knowledge of the principles and strategies of holistic ministry (integral mission)                                 | 3 |
|                   | Knowledge of witness and evangelism              | Know the best ways and opportunities to share the word of God with others.                                                       | 4 |
|                   | Knowledge of communication                       | Know the different ways to communicate with various people in various context.                                                   | 3 |
|                   | Has both secular and theological education       | Has other university education besides theological education.                                                                    | 4 |

|  |                                                       |                                                                                                                      |   |
|--|-------------------------------------------------------|----------------------------------------------------------------------------------------------------------------------|---|
|  | Understand counselling and psychology                 | Has basic knowledge of psychology and knows the principles and strategies for counselling different groups of people | 2 |
|  | Understand the message of the kingdom of God          | Can define the kingdom of God and explain the main themes of the kingdom of God.                                     | 1 |
|  | Understand the call to ministry                       | Has experienced a Christian call and knows what it is that God called him to do.                                     | 3 |
|  | Vocational knowledge                                  | Has mastered the vocational or professional area. Know the job very well.                                            | 6 |
|  | Knowledge about self-reliance and self-support        | Know different ways to achieve self-reliance and can self-support the ministry when necessary.                       | 1 |
|  | Know how to teach                                     | Know how to explain things and concepts to various groups of people in various contexts.                             | 6 |
|  | Know the ministry context                             | Have a good understanding of the ministry context and environment                                                    | 2 |
|  | Know your limits/capacities                           | Understand limitations and know when to request for help or support.                                                 | 1 |
|  | Understand that ministry is mandatory and challenging | Understand the challenges related to ministry within the specific context                                            | 2 |
|  | Has theological foundation for integral mission       | Has a solid biblical and theological foundation for integral mission and holistic ministry.                          | 2 |

#### 5.4.2.1.1. Theme 1: Know the scripture

The participants accentuated the knowledge of scripture as foundational for integral mission or transformational ministry. This is expected from evangelical pastors and church leaders. Sound biblical and theological knowledge was repeated as important.

Respondent 01 expressed that, “I understand that the foundation for this integral ministry to be effective is the word of God, so we need to feed our members and leader with the word of God in these different aspects.” (Interview transcripts, p.3). Respondent 06 stressed that our actions must be motivated by the word of God, hence, we must “be immersed in the word of God, know your Bible and know how to apply it in various contexts” (Interview transcripts, p.34) In the same line Respondent 06 emphasized that “my knowledge of the word of God is the supreme, and that knowledge, the deep rootedness of my knowledge should affect my attitude and my character” (Interview transcripts, p.36). The participants also repeated the importance of having theological education/training in preparation for any ministry including integral mission. Respondent 19 who is also a leader in a theological institution laments the lack of emphasis on mission in our theological education system. He stressed that “we need to improve our theological training and also we need to work on the area of mission” (Interview transcripts, p.146).

#### **5.4.2.1.2. Theme 2: Know the people**

The knowledge competencies that emerged frequently under this theme include, knowing how to deal with people. Respondent 13 pointed out that “we need to know how to deal with people in any situation, you must be flexible otherwise you know sometimes you may use some offensive language that will chase people away from you” (Interview transcripts, p.95). Another was knowing the people groups/tribes, their cultures, and mastering the language(s) within the context. Respondent 19 shared his experience of working in one of the rural areas saying, “I found there is a need for developing local languages because in terms of communication, all of them don’t know English, yes and even when I move from Payam to Payam, I have a translator to help me. I took with me the Bible in Arabic language, but they [need the local language]. So, one of the things that I thought about in the context of South Sudan, we need to translate any language especially for them to have the Bible in their language” (Interview transcripts, p.148). Another was having an awareness of the gods being worshiped by the people. This is to be aware of the traditional religions practiced within the context, including gods that are feared and worshipped by the people. One senior church leader (Respondent 05) expressed that, “in South Sudan, we have so many gods ... when you move around in these villages, they have small gods in their rooms.



And when you say God, they can easily translate it to be the god that they worship ... the element of knowing which God we are talking about has to come out in the theological training” (Interview transcripts, p.26-27)

#### **5.4.2.1.3. Theme 3: Know the context**

Here the participants expressed the need for knowledge of culture, context and environment. The missionary needs to understand a variety of cultures, contexts and environments within South Sudan at large, and particularly the area where the ministry is taking place. Respondent 05 said, “we have different people groups in South Sudan, and for us to minister to them, we have to minister to them according to their context. In different contexts, you must use different approaches so that we can reach them in the way they are” (Interview transcripts, p.27). Respondent 04 added that, “one of the things that one need to take into consideration, especially in the context of South Sudan is the issue of the context, and the culture which actually goes with the issue of worldview, how people interpret and see life” (Interview transcripts, p.16). Similarly, Respondent 19 stressed that “knowledge of the culture of the people, that way of dealing with the people, when you know the culture you can be in a better way to respect people in their area.”(Interview transcripts, p.145). Other competencies mentioned under this theme include, knowing how to speak at different occasions, and knowing the situations of the country including the current and emerging social issues.

#### **5.4.2.1.4. Theme 4: Know the ministry**

The knowledge competencies mentioned frequently under this theme included knowledge of community development, knowledge of holistic (integral) mission, understanding the message of the kingdom of God, vocational knowledge (call), and knowledge of various ways to teach different people in various contexts. Respondent 02 expressed that “another thing that I see from the experience that I have is you need to have that community development aspect because that one will help you to develop the church and the community that you are working with, you will not be focusing on the spiritual only but also you will see this human being as a whole” (Interview transcripts, p.9). On vocational calling, Respondent 08 urged that, “we need to understand what is the area of our call, and what is God calling us to do? If you understand your call, then you need to be developed in that particular area” (Interview

transcripts, p.56) to be effective in what you do. Respondent 11 elaborated on that saying, “I think knowledge is very important and it depends on your calling. What is your calling, in any of your callings you need to have the knowledge and skills for that specific calling. For example, you can’t provide health services if you don’t have a medical or health background, so I think in this case, it depends on your calling” (Interview transcripts, p.84). One senior church leader (Respondent 06) laments that the “word calling today is not there, you just go to Bible school without knowing whether you are call or not, you are not sure you’ll find out later. Yeah, as long as you are accepted. Are you sure you have the calling? because it is a calling that is important.” (Interview transcripts, p.35).

#### **5.4.2.1.5. Summary of knowledge competencies**

Taken together, the interview data show a clear dual center of gravity in the knowledge base required for effective integral mission in South Sudan: (1) biblical–theological literacy grounded in Scripture and doctrine, and (2) contextual–vocational literacy that enables wise, practical engagement with South Sudan’s social realities. Participants consistently described *knowledge of the Word of God* and *formal/non-formal theological training* as the bedrock for all ministry, insisting that proclamation and practice must flow from deep immersion in Scripture and sound doctrine (Interview transcripts, pp. 3, 34–36, 146).

At the same time, respondents stressed that biblical knowledge alone is insufficient for *integral* mission. Leaders must know the people they serve—how communities are formed, what taboos and traditional religious beliefs are operative, which *gods* are feared and worshiped, and which languages make the gospel intelligible (Interview transcripts, pp. 26–27, 95, 148). Here, *language mastery* and *tribal/cultural literacy* emerged as non-negotiable forms of knowledge for credibility and trust. This people-knowledge anchors proclamation in real relationships and protects against avoidable offense or misunderstanding, particularly where “God” language can be misheard as reference to local deities. Closely related is context knowledge at both national and local levels. Participants highlighted the need to read South Sudan’s political dynamics, displacement patterns, security concerns, and emerging social issues, while also mapping the immediate county/village context where ministry

occurs (Interview transcripts, pp. 16, 27, 145). Leaders must therefore be able to interpret worldviews—how people “see life”—and adapt approaches accordingly. This contextual intelligence is the hinge that allows biblical truth to be applied plausibly and compassionately amid trauma, poverty, flooding, and recurring conflict.

A fourth cluster concerns ministry-domain knowledge that translates conviction into credible service. Respondents named community development, holistic ministry principles, communication, evangelism, counselling/psychology, pedagogy (knowing how to teach), and *the message of the kingdom of God* as key domains (Interview transcripts, pp. 9, 35, 84). Notably, *vocational knowledge* outside traditional clergy roles (e.g., health, agriculture, education, engineering) was frequently emphasized as an expression of calling that advances integral mission when exercised competently and ethically. In other words, knowledge of the gospel must be braided with knowledge of *how* to serve communities in ways that tangibly promote human dignity and shalom.

When the frequency patterns are read together, a formation trajectory becomes visible. High frequency items—*knowledge of Scripture*, *theological training*, *vocational knowledge*, and *knowing how to teach*—suggest that churches prize leaders who can (a) handle the Bible responsibly, (b) explain it clearly across audiences, and (c) connect it to practical competence that addresses concrete needs. Mid-tier items—*sound doctrine*, *local-context understanding*, *witness/evangelism*, *communication*, and *secular plus theological education*—reinforce the expectation that ministers be both theologically sound and publicly capable, moving fluidly between pulpit, classroom, clinic, field, and council chamber.

These findings also surface the curricular gap repeatedly lamented by participants: while many ministers are relatively well-prepared in proclamation, they are underprepared in the knowledge demanded by the *praxis* dimensions of integral mission—community development basics, contextual analysis, intercultural communication, counselling/psychology, peacebuilding, and livelihoods literacy (interview transcripts, pp. 9, 84, 146). Several respondents explicitly called for stronger missional focus within theological education and for clearer processes of call discernment, given that vocational misalignment weakens ministry credibility and impact (interview transcripts, pp. 35, 56, 84, 146).

In sum, knowledge for integral mission in South Sudan is *integrative knowledge*: Scripture and doctrine at the core; people and context as the interpretive frame; and ministry-domain and vocational knowledge as the delivery mechanisms of love. This integrated profile aligns with the wider findings of this study: effectiveness in integral mission depends on leaders whose minds are renewed by the Word, whose understanding of people and place is intimate and respectful, and whose professional knowledge enables credible, compassionate service in word and deed.

#### **5.4.2.2. Category 2: Character competencies**

On the character competencies, three themes emerged, namely: relating to God, relating to others, and relating to ministry. Respondent 06 argued for the superiority of the character competencies over knowledge and skills competencies. He said,

I think the idea of knowledge and skills definitely have a place, but I think the knowledge and skills in themselves are not sufficient. I know men and women who are so knowledgeable and skilful but lack character. They lack this attitude that is reconciling. Knowledge can kill and skills can destroy, but character builds trust. To me, as much as it is good for pastors in ministry to have the knowledge, to have skills, but they also need to bind that up with an undisputable character. (Interview transcripts, p.33).

The description or definition of these character competencies were also extracted from the interview data (see Appendix 06) and the frequency or number of mentions of any competency in the personal (face-to-face) interview and round 1 of the modified e-Delphi study, was counted manually.

**Table 5.5: Definitions and frequencies of the Character competencies**

| Theme           | Competencies    | Description/Definition                                                                     | Frequency |
|-----------------|-----------------|--------------------------------------------------------------------------------------------|-----------|
| Relating to God | Born again      | Has experience the saving power of the Lord and the transforming power of the Holy Spirit. | 3         |
|                 | Faithful        | Maintain commitment to the word of God in all situation and context.                       | 5         |
|                 | Zealous for God | Passionate about the mission of God at a personal and corporate level.                     | 1         |

|                    |                               |                                                                                                                           |    |
|--------------------|-------------------------------|---------------------------------------------------------------------------------------------------------------------------|----|
|                    | Seek first the kingdom of God | Passionate about the work of the kingdom of God.                                                                          | 1  |
|                    | Always depending on God       | Look to God amidst difficult times and challenging ministry environment or context.                                       | 1  |
|                    | Christlikeness                | Always strive to reflect Christ in all areas of life.                                                                     | 2  |
|                    | Strong spirituality           | Consistent in practicing the disciplines of grace (spiritual disciplines) and biblical spirituality.                      | 3  |
|                    | Life of obedience             | Always seek to obey Christ above all, in all work of ministry.                                                            | 1  |
|                    | Prayerful                     | Always depend on God in prayer                                                                                            | 3  |
|                    | Desire to study the Scripture | Love to study and apply the word of God in different contexts.                                                            | 1  |
| Relating to Others | Love/loving                   | Has love for God, love for His word and love for people                                                                   | 5  |
|                    | Integrity                     | Clean and honest in all dealings individually or corporately. Always doing the right thing, even when no one is watching. | 9  |
|                    | Humility                      | Not proud, but can work with any one in any context                                                                       | 15 |
|                    | Good reputation               | Not being accused rightfully of any offenses within the community                                                         | 3  |
|                    | Value other people            | Consider other people's ideas and contribution to the ministry                                                            | 1  |
|                    | Compassionate                 | Easily moved by the suffering of others to do something.                                                                  | 3  |
|                    | Concern about others          | Always thinking of how to help other people who are in need.                                                              | 1  |
|                    | Submissive                    | Mutually submit to leaders, peers and subordinates for smooth ministry work.                                              | 1  |
|                    | Sympathetic                   | Has sympathy for those suffering in different ways.                                                                       | 1  |

|                      |                           |                                                                                                                      |   |
|----------------------|---------------------------|----------------------------------------------------------------------------------------------------------------------|---|
|                      | Approachable to the needy | Welcome everybody, especially the needy                                                                              | 1 |
|                      | Exemplary                 | Live an exemplary life, within the church and outside the church.                                                    | 5 |
|                      | Generous / a giver        | Has a generous heart, always seeking to give where there is need.                                                    | 1 |
|                      | Truthful                  | Speak and live the truth, avoid deceit in all areas of life.                                                         | 3 |
|                      | Teachable                 | Willing to learn from anyone and from various context.                                                               | 5 |
|                      | A heart of hearing people | Pay close attention to the various voices especially the neglected voices.                                           | 1 |
|                      | Respectful                | Respect the cultures and traditions within the ministry context. Display respect for diversity and cultural richness | 2 |
|                      | Sober                     | Reasonable in evaluating others and situations. Avoid excessive drinking of alcohol                                  | 1 |
|                      | Love for humanity         | Has a sound doctrine of the image of God in humanity.                                                                | 4 |
|                      | A cheerful heart          | Spread joy and hope amidst difficult situations and environment.                                                     | 2 |
| Relating to Ministry | Courageous                | Not afraid to serve in difficult context and uncertain environment. Willing to engage with challenging situations    | 2 |
|                      | Accountable               | Willing to be questioned and give account of ministry activities and finances.                                       | 5 |
|                      | Bear everything           | Endure all kinds of hardship during ministry and live in difficult environment                                       | 1 |
|                      | Holistic mindset          | Has a biblical worldview and always think of life holistically.                                                      | 3 |

|  |                                   |                                                                         |   |
|--|-----------------------------------|-------------------------------------------------------------------------|---|
|  | Positive attitude                 | Maintain a positive attitude amidst conflict and difficult environment. | 3 |
|  | No discrimination, no segregation | Rejects discrimination and segregation at all levels of ministry.       | 2 |
|  | Love for ministry                 | Passionate about ministry                                               | 1 |
|  | Manage money well                 | A good steward who manages personal as well as ministry money well.     | 1 |
|  | Commitment to service             | Seeking opportunities to serve as much as possible.                     | 5 |
|  | Commitment to the call            | Accept the call to ministry and commit to it wholeheartedly.            | 3 |
|  | Transparency                      | Doing all things in the light.                                          | 2 |
|  | Adaptiveness                      | Flexible and ready to adapt to any ministry context                     | 3 |
|  | Diligent                          | Always taking the work of ministry seriously and working hard in it.    | 1 |

#### 5.4.2.2.1. Theme 1: Relating to God

The competency with the highest frequency under this theme is “faithfulness”. Various participants mentioned or alluded to faithfulness as an important competency for integral mission, when they were asked to mention character competencies. The emphasis here is on living faithfully and maintaining commitment to the word of God in all situations and contexts. Respondent 01 urged that, “we need to faithfully interpret the word of God as church leaders, as pastors we need to interpret the word of God for ourselves and also we need to encourage pastors and church leaders to handle the word of God faithfully, because when we do that, it will bring the aspect of transformational and integral ministry and mission in our lives, so we need to be faithful to the word of God” (Interview transcripts, p.5). Respondent 09 attributed any success in ministry to this quality saying, “working with God’s ministry requires you to be a faithful person, be somebody who is committed, and faithful to God. If you’re not faithful to God, whatever you try to do, [you] will never achieve it because if you’re doing things with a hidden agenda, God knows your heart” (Interview transcripts, p.66).

Being born again also emerged as foundational. The minister/missionary needs to experience the saving grace of the Lord and the transforming power of the Holy Spirit, before engaging effectively in integral mission or transformational ministry. Respondent 05 stressed that, “a leader must be born again, if you are preaching to people, that is what I was saying earlier that you need to do what you say if I am telling somebody to change, I must be changed myself, that is why I say [a leader] must be born again. He must be empowered” (R05, p.28). Respondent 08 argued that the problems in our communities are because people do not have that spiritual experience, relationship with God. He said, “when you have the fruit of the spirit operating in you, you’ll see this issue of war, quarrelling, fighting, you know, misunderstanding, corruption, and all these that will not be there. Some of these things are happening, actually, it is because people are lacking the godly experience, even though we say we are church people, others go to church, but the most important things is do you know the Bible talk of the language of being born again, these are some of the areas where you are being reborn, because before having God in your life you are operating in those negative things.” (Interview transcripts, p.58).

Related to being born again is Christlikeness and strong spirituality, connected to a life of obedience, prayer and desire to study the scripture. Respondent 19 concluded that, “there is no more than a relationship with God as I mentioned from the beginning, having a calling from God, reading the Bible, studying the Bible, praying and then living a life of obedience, showing your life as an example. These are the things that will lead us to be very effective in the [integral] ministry.” (R19, p.154). Most people depend on God for their daily needs because sometimes they do not have other ways to take care of their needs or handle a specific situation they are in. Therefore, prayer becomes an important part of the believers in South Sudan. It gives peace and hope that God will take care of the situation in his right time.

#### **5.4.2.2.2. Theme 2: Relating to others**

This theme ranked higher in terms of frequent mentions during the interviews, compared to any other theme that emerged from the study. Character competencies that were frequently mentioned included humility, love/loving, integrity, exemplary and teachable. Humility was mentioned 15 times during the personal interviews and round 1 Delphi survey. Respondent 14 explained that, “if you come with skills of, let’s say,



you are so educated it will be very hard for you to capture someone's attention but if you come with character and attitude of humility, you will be able to go far, that is the context of South Sudan" (Interview transcripts, p.104). In the same line, Respondent 01 agrees that "humility is very important in our context and South Sudan as a nation or as a church, we need to be humble in learning from other people, to be humble to admit our mistakes, to be humble in seeking the interest of the people we are helping" (Interview transcripts, p.5). Respondent 05 connected humility to working among the different groups and tribes in South Sudan saying, "for me personally is the attitude of humility, this is one of the most important characteristics of a pastor because as I said earlier in dealing with people, there are different people groups that if you are not humble enough, you will not be able to live among them" (Interview transcripts, p.28). That is also connected to love for the people, as Respondent 01 points out, "we are in a war-torn country, almost more than fifty years now. We need to tell people about the love of God. Sometimes when we are addressing the social aspects of this [integral] ministry and addressing the needs of people socially and spiritually, they may be lacking in understanding of the love of God. Sometimes even people think the church does not love them. There is an issue with love, so love is very important in the context of South Sudan" (Interview transcripts, p.4).

Integrity was also mentioned many times by the respondents as being an important quality that helped them minister successfully. Respondent 12 lists the qualities that enabled him minister effectively as, "hard work, *integrity*, and faithfulness are the things I have discovered, and I have experienced helped integral mission." (Interview transcripts, p.89). Respondent 20 also mentioned integrity as one of the qualities that helped him in ministry. He stressed that "the most important quality there is integrity. In all whatever you do, whether you are a pastor or a leader, you should really, you practice what you preach, or you do what you say. This is what people look at. But if you say one thing and then you do another, you lack integrity. This is the one quality which is very difficult to observe. And many people say, well, you know, 'I'm qualified', but they lack integrity." (Interview transcripts, p.151). Respondent 15 agrees that integrity is very important in integral mission because as he stated, "people will try to see what you're saying and the way you live; if they don't correspond, then you create a problem either by misleading people and people will think this is the way of life and they will follow you or people will reject the message, so integrity is very important."

(R15, p.108). Respondent 01 laments the lack of integrity in our institutions, saying, “I don’t want to talk about that because we can see corruption in our country in the government and all institutions, including the church. It’s really hard to find the aspect of integrity in reporting exactly what we have received and how we have used it” (Interview transcripts, p.5)

#### **5.4.2.2.3. Theme 3: Relating to ministry**

Under this theme, accountability, commitment to service or call, and adaptability are among the competencies with higher frequencies. Other competencies mentioned include having a holistic mindset and positive attitude. Accountability is connected with stewardship, as Respondent 02 explains, “in a sense we are accountable in all whatever we have both spiritually and physically, so therefore these resources that God blessed us with, we need also to help other people ... accountability is very important, at the end, you need to know that one day you are going to give account to God and to the people, so that's very important as a pastor or a church leader, you need to have that attitude.” (Interview transcripts, p.8-9). Respondent 18 connected accountability as part of effective management. He mentioned the church in South Sudan needs good management and “now with [management] comes accountability, because the church leaders need to be accountable.” (Interview transcripts, p.138-139)

Another competency that was emphasized was commitment to service and work of ministry. Respondent 12 explained on a personal note that, “without commitment you can't proceed in terms of real ministering or serving the people of God, so you need to have that commitment to proceed ahead, I think that is the most important quality that God has given me” (Interview transcripts, p.93). In a context like South Sudan, sometimes your commitment to ministry means using your own resources to provide help where help is needed. Respondent 15 calls leaders saying, “learn to be someone with commitment in your work. One of the challenges is that we do work with less commitment, and we are not ready to lose something. We’re only happy to receive, and what happened here is that you know dependency is very bad; our churches failed to holistically reach integral ministry because of dependence.” (R15, 108).

Having a holistic mindset is another competency that featured under this theme. Respondent 12 calls the church in South Sudan to focus on “holistic discipleship,

holistic Bible teachings that produce pastors that are holistic that will look at corruption [which] is not an issue of politicians, but also an issue that the church must address. When the hungry people are displaced with flood, they can respond as a church; as a pastor, we have to respond because that is God's creation. We must respond accordingly" (Interview transcripts, p.91). Sometimes the emphasis of holistic ministry is more on the physical or social aspect. Respondent 16 points out that our holistic ministry must really be holistic because, giving someone physically and neglecting spiritually you have done nothing also, because this spiritual will also bring him down and as a result things will not work out. He advised that the theological curriculum should be designed in the way that pastors need to see life in all its dimensions, holistically because I don't believe that there is someone that God has created without any potential. (Interview transcripts, p.115, 123).

#### **5.4.2.2.4. Summary of character competencies**

The interview evidence shows strong consensus that character is the load-bearing core of pastoral effectiveness in integral mission, eclipsing—though never replacing—knowledge and skills. As one senior leader put it, knowledge and skill "have a place", but without character they can harm rather than heal, whereas character "builds trust" and makes ministry credible (Interview transcripts, p.33). In a context marked by protracted conflict, displacement, material scarcity, and fragile public trust, participants repeatedly framed character as the decisive witness that integrates proclamation and social demonstration.

Three interrelated themes organize the character profile: relating to God, relating to others, and relating to ministry. Under *relating to God*, the emphasis falls on a living, transforming relationship with Christ that issues in faithfulness to Scripture across circumstances (the highest-frequency item in this theme), new birth as the authenticating ground of ministry, and durable spiritual disciplines—prayer, obedience, and a continuing desire to study the Word (Interview transcripts, pp. 5, 58, 154). Participants treated these not as private pieties but as public resources for perseverance and hope in hardship. In short, spiritual vitality supplies the interior ballast for integral mission's outward demands.

The heaviest concentration of frequencies appears in *relating to others*, where humility registers as the single most mentioned trait across the study (f = 15). Leaders insisted that humility opens doors across South Sudan's ethnic and linguistic diversity, enables honest learning, and tempers leadership in volatile settings (Interview transcripts, pp. 4–5, 28, 104). Alongside humility, integrity (f = 9) emerged as a non-negotiable, frequently linked to the country's acute struggle with corruption: credibility requires doing "what you say", transparent handling of resources, and alignment of life and message (Interview transcripts, pp. 5, 108, 151). Other frequently cited traits—love, exemplarity, and teachability (each f = 5)—describe a relational posture oriented to the neighbour's good, open to correction, and worth imitating, with love for humanity (*imago Dei*) grounding respect for dignity across communal lines (Interview transcripts, pp. 4, 89).

In *relating to ministry*, participants highlighted accountability (f = 5), commitment to service (f = 5) and adaptability (f = 3) as the habits that sustain long-obedience in unstable environments (Interview transcripts, pp. 8–9, 93, 138–139). Accountability was framed theologically (stewardship before God) and practically (clear reporting to people), while commitment was described as a willingness to persist—and to give sacrificially—when external support is thin (Interview transcripts, p.108). A holistic mindset and positive attitude further orient leaders to read needs integrally (spiritual and social) and to respond without partiality, refusing discrimination while maintaining transparency (Interview transcripts, pp. 91, 115, 123).

Read together, the frequencies sketch a character signature for integral mission in South Sudan: humble, integrous, loving, exemplary, teachable, accountable, and steadfastly faithful to God. This signature functions as the *relational infrastructure* without which knowledge and skills cannot carry the weight of ministry. It also explains why communities judge the gospel's plausibility as much by who the messenger is as by what the messenger knows or can do. Theologically, respondents root this in sanctification by the Spirit; sociologically, they connect it to trust formation in low-trust settings; missiologically, they see it as the bridge that unites proclamation and compassionate service.

These findings expose a formation gap parallel to the curricular gap identified in previous section: while programs often assess cognitive attainment and practical

output, character rarely receives structured, evidence-based attention. Participants therefore implicitly call for formation systems that make character observable and accountable. In South Sudan's wounded social terrain, such character-first formation is not secondary but mission-critical to the church's transformational witness.

#### **5.4.2.3. Category 3: Skills competencies**

Four themes emerged under this category of competencies: Communication skills, leadership and management skills, people skills, and vocational skills. Like previous categories, the description or definition of the competencies were extracted from the interview data and the qualitative input in the Google Forms. The definitions and frequencies or number of mentions of the knowledge competencies are captured below.

**Table 5.6: Definitions and frequencies of the skills competencies**

| Theme                | Competencies                   | Description/Definition                                                                                                 | Frequency |
|----------------------|--------------------------------|------------------------------------------------------------------------------------------------------------------------|-----------|
| Communication Skills | Preaching and teaching skills  | Can prepare messages/teaching points and explain to others clearly.                                                    | 10        |
|                      | A good listener                | Can listen to the various voices, ideas, and issues, and then take appropriate action, advice, or counsel accordingly. | 5         |
|                      | Exegesis/hermeneutics skills   | Able to study Bible passages and draw the author's meaning and apply to the various context of ministry.               | 3         |
|                      | Reporting skills               | Able to report ministry activities and finances properly and truthfully.                                               | 1         |
|                      | Mentorship and coaching skills | Consistency in mentoring others and coaching them to grown in ministry                                                 | 3         |
|                      | Effective communication        | Can communicate effectively in private and in public, written and spoken.                                              | 12        |

|                                  |                                    |                                                                                                     |    |
|----------------------------------|------------------------------------|-----------------------------------------------------------------------------------------------------|----|
| Leadership and Management Skills | Leadership & Administrative skills | Able to run the day-to-day administration of the ministry work.                                     | 14 |
|                                  | Financial management skills        | Able to apply sound financial management practices within different contexts                        | 1  |
|                                  | Effective delegation               | Delegate some roles to the team, to empower the team and get more done.                             | 3  |
|                                  | Organization & planning            | Can plan well for ministry operations and organize the work effectively.                            | 3  |
|                                  | Talent (HR) management             | Able to discover new talents and make good use of available talents in various areas of ministry.   | 3  |
|                                  | Resource mobilization skills       | Has good fundraising skills to mobilize needed resources for the ministry.                          | 3  |
|                                  | Project management skills          | Able to follow the project management cycle from initiation of a project to closing of the project. | 2  |
|                                  | Coordination skills                | Can coordinate well the logistics for the implementation of the ministry or mission.                | 2  |
|                                  | Resource management                | Able to exercise control to use available resources well and within the target.                     | 5  |
|                                  | Analysing the situation            | Able to read the situation and take appropriate actions.                                            | 1  |
|                                  | Budgeting skills                   | Can operate within approved budget                                                                  | 1  |
|                                  | Decision making                    | Ready to take tough decisions related to ministry work.                                             | 3  |
| People Skills                    | Teamwork                           | Able to work comfortably and effectively with a multi-cultural team                                 | 4  |

|                   |                                                  |                                                                                                      |   |
|-------------------|--------------------------------------------------|------------------------------------------------------------------------------------------------------|---|
|                   | Pastoral care and counselling                    | Able to take care of those in need and provide needed counselling.                                   | 2 |
|                   | Conflict resolution skills                       | Able to resolve conflict among individuals and within a community.                                   | 3 |
|                   | Ability to draw communities together             | Can mobilize people of different background and culture to work together.                            | 2 |
|                   | Interpersonal skills                             | Able to interact effectively with people of various levels and context and build relationships.      | 2 |
|                   | Tack and diplomacy                               | Can interact and deal with people of different levels and context.                                   | 1 |
|                   | Flexibility                                      | Can easily adapt to different situation, environment and context.                                    | 1 |
|                   | Social skills                                    | Can engage people within their social and socio-economic context.                                    | 1 |
| Vocational Skills | Community development skills                     | Able to apply various principles and strategies for community development as a Christian ministry.   | 1 |
|                   | Humanitarian work                                | Can apply the principles of humanitarian work without compromising Christian teachings.              | 1 |
|                   | Lifelong learning                                | Able to get information related to the ministry and learn new things about the ministry and context. | 5 |
|                   | Discipleship skills                              | Able to invest in the lives of others to train and develop them in the life of faith and ministry.   | 3 |
|                   | Capacity to generate income within the community | Able to explore and take advantage of local opportunities to generate income.                        | 1 |

|  |                            |                                                                                                         |   |
|--|----------------------------|---------------------------------------------------------------------------------------------------------|---|
|  | Creativity                 | Can think of and recommend new ways and ideas to improve the ministry.                                  | 2 |
|  | Business skills            | Able to perform the various businesses related to the ministry well.                                    | 4 |
|  | Efficiency                 | Can minimize time and resource loss when implementing ministry programs.                                | 1 |
|  | Holistic ministry skills   | Able to apply the principles and strategies of holistic ministry.                                       | 2 |
|  | Risk taking                | Willing to go to remote areas and take calculated risk for the sake of ministry.                        | 1 |
|  | Critical thinking          | Can think critically about various issues related to the ministry and propose creative recommendations. | 1 |
|  | Hardworking                | Able to work productively within the ministry context.                                                  | 3 |
|  | Open minded                | Open to new ideas without compromising Christian teaching.                                              | 2 |
|  | Tent-making (self-support) | Willing to work to support or sustain one's family and ministry.                                        | 3 |

#### 5.4.2.3.1. Theme 1: Communication skills

Effective communication has the highest frequency for this theme. It was mentioned 12 times as being important for an integral mission in South Sudan. A pastor or church leader engaged in integral mission should be able to communicate effectively in private and public, written and spoken communication. Respondent 02 stressed that “in terms of skills, a pastor is supposed to have you know that communication skills, whereby he can be able to speak and write which is very important” (Interview transcripts, p.8). Knowing people’s background always helps in communication, as Respondent 11 puts



it, “the way you communicate with the people, and I think in South Sudan ... if you also know their background and their language, it will be easy for you to communicate with them.” (Interview transcripts, p.79-80). In terms of written communication, Respondent 12 explains that some of the challenges pastors and church leaders are facing with integral mission in South Sudan is developing a good proposal and writing a good report. He challenged that, “when you develop proposals, you don’t inflate figures. You work efficiently and that is one of the things that is missing among Christians, where when you are born again, they say, ‘Oh, I am led by the Holy Spirit.’ We are all led by the Holy Spirit, but you have to work hard. You have to prepare a very good proposal. If your proposal is not good, they will throw it out, even among Christian donors. You have to write a good proposal and you have to write a good report.” (Interview transcripts, p.88). Respondent 01 agrees that in integral mission “we need to have good communication skills ... because when we are dealing with people, we are dealing with assets, maybe distributing food, and we need to know how to do the work and then even account for it for the people who are supporting that ministry or that thing” (R01, p.3).

Another skills competency with high frequency (mentioned 10 times) is preaching and teaching skills. Respondent 17 strongly suggested that “a pastor should be somebody who can teach, pass on the knowledge that he has, and share it” (Interview transcripts, p.130). Along similar lines, Respondent 04 stated that, “the ability to teach others [is important]. I mean different types of people, [including] what methods even useful for teaching, because the skills of teaching; like, if you are reaching to oral community, would you teach them the same way you are teaching people who are educated? so having the skills of communication, this is where you include the [right] methods ... not necessarily those complicated ones, but the very basic ones to deliver a message or training to others” (Interview transcripts, p.18). Respondent 06 is using preaching as a tool to overcome the many discipleship challenges. He explains that “in the context of South Sudan, your social space is limited, where insecurity is so much, the pastor needs to be equipped to do that much in the context of the church to disciple and what that means [is] that it puts much burden on you to be thorough in your teaching that’s what I do, that’s how I overcome this [challenges] of discipleship. I preach for 45 minutes, believe it or not in this church, nobody goes away” (Interview transcripts, p.37). Respondent 04 urged South Sudanese to seek more training saying the “song

and the talk of South Sudanese should be training, training, training, training, training, training and they should not hurry up to take up leadership when they are not ready; another word on the training, there will be mentorship that will be many other things, and that is the same thing that I want to emphasize in the church” (Interview transcripts, p. 20).

A few mentioned “good listening” as an important skill for integral mission.

Respondent 05 stressed that the gift of listening is needed because sometimes pastors, we can talk, but that is not necessary sometimes. “You have to listen to others. Many a times we claim to know everything, but as I said earlier, there is nobody who knows everything. You have to learn even from the people that we are reaching to, those we are ministering to, the people we want to transform. We have to listen to their stories. We have to be good listeners, so that we can be able to help them, otherwise we will not be able to help them” (Interview transcripts, p.28).

Respondent 17 agrees saying, “if you are not a good listener you misinterpret things, and some of them you just imagine them, he is thinking like this, so you must be a good listener because people will come to you as a leader, consulting with you, wanting your advice; if you have not listened very well, then you will give wrong advice to the people, and that will develop mistrust, and they say pastor is not competent,” (Interview transcripts, p.131).

#### **5.4.2.3.2. Theme 2: Leadership and management skills**

Respondent 19 displayed the need for leadership and managerial skills saying, “you need to manage, and you need leadership, it’s very important ... leadership capacity is needed because when you raise a high level of leadership, that give quality to the service that are offered to the people [and] that is good. So, our problem is a leadership problem. Whether it’s in the church or outside the church I think it is important, we need the skill of leadership and the development of leadership in the church at a different level.” (Interview transcripts, p.146). Respondent 16 mentions “the specific areas of skills that people need to know is the area of management, leadership administration, and all that people need to have not only [in] managing the church but even managing your resources and managing other things.” (Interview transcripts, p.120). Respondent 11 laments, “this is what is lacking in most of our churches, managerial skills, people don’t plan, and things just happen by themselves” (Interview

transcripts, p.79). They do not happen really by themselves, but mostly without proper planning. In integral mission, administration is important, especially for the context of South Sudan which depends on foreign support. Respondent 01 explains, “administration including the aspect of reporting and accounting for the items. Because mainly when we do that kind of [integral] ministry, people are supporting it, so we need to have a good record and account for it to those who are supporting it so that they can support it more.” (Interview transcripts, p.3). Sometimes, the leaders want to do things by themselves even if they don’t have the managerial skills needed. Respondent 12 challenged leaders to delegate, pointing out that, “successful leadership is not the quality of the top, but the tone of the body, is not one man doing everything well, but it is one-man helping people do their work well. so, you should segregate the powers and assign different responsibilities according to the competencies even in the church, you should be able to identify faithful men not necessarily ordained even not ordained, committed men and women” (Interview transcripts, p.92).

Another competency under this theme, that was frequently mentioned as important for integral mission in South Sudan is “resource mobilization”. Respondent 08 gave an example of this saying, “when we were in the village, you have all the trees around you and grass but still they were calling for the church to be built for them by those who are living in town, this is one of the challenges. Why can’t you begin with the local materials? You will hear the pastor complaining ‘ we don’t have a church structure, we are under the tree’, and you have all the trees around, where you can just make a shelter and keep your people inside” (Interview transcripts, p.57). Respondent 11 stresses that the thinking that we do not have resources “is a lie that Satan is making us believe that we don’t have resources; it’s there if you look around you. God has given us resources, so I encourage people to use the local resources that they have to show the love of God even to the people around them and to try to work ... [because] God will never help you if you can’t use what he has given you.” (Interview transcripts, p.83).

Other competencies under this theme include effective delegation, talent (HR) management, financial management, coordination, project management and decision making. Respondent 20 emphasizes the importance of listening to the Holy Spirit in

decision making. He noted that we need, “the ability to listen to the Holy Spirit. What is God's will in this situation? When you are faced with a decision, you want to do the right thing. But how do you now know which one is wrong, and which is right? As a leader. This is the most difficult thing.” (Interview transcripts, p.152).

#### **5.4.2.3.3. Theme 3: people skills**

Competencies that are frequently mentioned under this theme include, teamwork, social skills, ability to draw communities together, interpersonal skills, pastoral care and counselling. The participants described teamwork as ability to work comfortably and effectively with a multi-cultural and multi-tribal team. Respondent 01 points out that a pastor or church leader who is engaged in integral mission, must be “someone who works with the team, because you cannot carry the mission or transformational ministry alone, since we are working with the team, so we need to have this aspect of teamwork as a pastor or as a church leader.” (Interview transcripts, p.4). Respondent 02 agrees that “a pastor also needs to have that skill of teamwork. As a pastor you need to have because teamwork is team building and also because you will not be final there, you need to build people as the church is growing, and this in terms of the skills” (Interview transcripts, p.8).

For the social skills, the focus was on the ability to engage people within their social and socio-economic context. Other competencies under this theme include flexibility, tact and diplomacy, and conflict resolution. Conflict resolution appeared in the top ten skills competencies for integral mission in South Sudan. That is expected given the multiple conflicts in all areas of South Sudan. The pastors and church leaders need to engage in communal conflict resolution because the community expect church leaders to guide them (cf. Wilson 2019). Respondent 08 concluded his interview with a call for peace, pointing out that, “this is the cry of South Sudan... what we need in South Sudan is peace. Peaceful existence will open the door for transformation at the level of the nation” (Interview transcripts, p.60). Peaceful coexistence starts by solving the little problems we have, and pastors can play a big role in that. Respondent 02 stressed that “a pastor also he should be a problem solver; you are dealing with people, there are a lot of issues that will arise, so he needs also to have that skill of solving problems” (Interview transcripts, p.8).

#### **5.4.2.3.4. Theme 4: vocational skills**

Competencies with higher mentions under this theme include lifelong learning, business skills, discipleship skills, hardworking, tent-making (self-support) skills, and holistic ministry skills. All these skills, if we do not have the attitude of lifelong learning we will feel like it is too late, but Respondent 11 is encouraging that, “start learning these skills because you may have it but you need to develop; even if you have it naturally but if you don’t develop them, you will not have them.” (Interview transcripts, p.80). Respondent 17 emphasizes that “in the context of Christianity in South Sudan learning has not been given a priority, and that attitude is very dangerous.” However, he continues that, “I think it is time to emphasize that leaders should be ready to learn, even in our age now like 60, we should be able to learn because education is not limited to age. Even when you don’t go to school, you learn in life, you learn what is going around” (Interview transcripts, p.131). In the same line, Respondent 20 encourages pastors and church leaders to continue reading relevant and good books, “and then attending short courses, going to field visits, the exposure. You need to be exposed and see how the others are doing in other contexts.” (Interview transcripts, p.163)

Business skills were mentioned four times during the interviews. However, when participants were asked to rate the competencies in terms of importance to integral mission in South Sudan, business skill was rated lower than other competencies. Those who mentioned business skill mostly understand it as ability to perform the various business related to doing the ministry well. But others think in terms of self-support. Respondent 09 stressed that “in the context of South Sudan, you need to have competencies in the Bible generally, then other things like competencies in the skills that you can acquire for your livelihood. You need to have business skills and then you also need to have an attitude which is also supporting you as a pastor.” (Interview transcripts, p.65).

Discipleship skills were mentioned, mainly in terms of ministry sustainability. Respondent 13 said, “I am talking about the issue of discipleship. That is important skill that we need to have ... because one day you are not going to be there and they [your disciples] will continue carrying on with the mission that you have” (Interview transcripts, p.96). In the same line, Respondent 07 expressed, “the ability to train

others [is important], because it is not about you and we do not want to be like [everything] centralized around you, but the ability to pass that is to train others” (Interview transcripts, p.42).

#### **5.4.2.3.5. Summary of skills competencies**

Across the interviews and Google-form inputs, four skill clusters consistently surfaced as critical to integral mission in South Sudan: communication, leadership/management, people skills, and vocational skills. Read together, they form the *operational bridge* between the (a) knowledge base and (b) character profile already identified. In other words, these skills translate biblical-theological conviction and Christlike character into reliable action in fragile, resource-constrained, and often volatile contexts.

First, communication skills function as the principal transmission belt of integral mission. The two most frequently cited abilities here—effective communication (f = 12) and preaching/teaching (f = 10)—underline the dual need to communicate the gospel clearly and to communicate *about ministry* credibly. Leaders must speak and write well across settings: pulpit, classroom, marketplace, council office, and donor desk. Interviewees linked oral clarity (including audience-sensitive pedagogy for oral and literate communities) with written competence in proposals and truthful reporting—a recurrent weakness that undermines trust and future support. Complementary competencies—exegesis/hermeneutics, mentoring/coaching, and good listening—round out a communicative posture that both *forms* people and *learns from* them, preventing top-down mistakes and enabling participatory praxis.

Second, leadership and management skills emerged as the most acute capacity gap and the most frequently named cluster overall. Leadership/administration (f = 14) topped every individual skill, with interviewees repeatedly lamenting weak planning, ad-hoc implementation, and poor accountability. Respondents pointed to practical proficiencies that make-or-break holistic initiatives: organization and planning, delegation and talent (HR) development, resource management, project management and coordination, decision-making, budgeting, and financial stewardship. In a donor-dependent environment prone to shocks (conflict, floods,

displacement), such managerial literacy is essential to steward scarce resources, satisfy stakeholders, and scale credible witness.

Third, people skills supply the relational glue that sustains collaboration in multi-ethnic, multi-lingual settings. Teamwork (f = 4) and interpersonal skills are repeatedly tied to the reality that no single leader can carry transformational ministry alone. Likewise, conflict resolution (f = 3) aligns with South Sudan's conflict-affected landscape, where pastors are expected to mediate disputes and re-knit social trust. Pastoral care/counselling, community mobilization, and socially attuned engagement equip leaders to convene diverse actors around shared goods (peace, education, livelihoods), ensuring that proclamation is embodied in reconciled relationships and cooperative action.

Fourth, vocational skills ground holistic ministry in practical competence that communities can feel. Here, lifelong learning (f = 5) and business skills (f = 4) signal a posture and a toolkit for sustainability—leaders continuously upskill, read their environment, and manage small enterprises or social ventures without compromising Christian integrity. Discipleship skills (f = 3) ensure ministry reproduction beyond the founder; tent-making/self-support (f = 3) and hard work (f = 3) reflect economic realities in which ministers often must blend roles to stabilize families and ministries. Lower-frequency items like holistic-ministry methods, creativity, risk-taking, and critical thinking nonetheless matter because they enable adaptation under uncertainty and open locally appropriate pathways for demonstration of the gospel.

Taken together, the frequency pattern sketches a skills architecture: (1) Communicate the gospel and your work with clarity (oral/written, listening/teaching); (2) Lead and manage people, money, projects, and partnerships with integrity and foresight; (3) Relate and reconcile across divides through teamwork, care, and conflict transformation; and (4) Deliver value through vocational competence, continuous learning, and economically realistic ministry models. This architecture closely maps the integrated nature of integral mission: communication upholds proclamation; management sustains demonstration; people skills bind both in reconciled community; vocational skills localize the kingdom's ethics in schools, clinics, farms, small businesses, and civic spaces.

For formation, the implications are concrete. Competency-based programs should require performance tasks that demonstrate these skills in context: audience-sensitive sermons and Bible lessons; proposal writing and financial reports tied to real or simulated projects; planning/budgeting exercises with monitoring and simple evaluation; RACI-based delegation and supervised team leadership; conflict-mediation practicums and trauma-aware counselling labs; and short, field-embedded vocational modules (e.g., WASH basics, agriculture/livelihoods, primary health promotion, small-enterprise management). Evidence should be captured in portfolios, assessed with transparent rubrics, and strengthened via feedback from supervisors, peers, and community stakeholders. In South Sudan's conditions, this skills formation is not an optional add-on to knowledge and character; it is the operational expression of both—making holistic witness plausible, sustainable, and transformative.

### **5.4.3. Why these Competencies?**

The participants were asked during the interviews to explain why they identified these competencies as important for integral mission in the context of South Sudan. Most of the answers are given in general terms, however, some participants connected their responses to specific competencies they have identified as needed for effective integral mission in South Sudan. Below are some of the reasons why the participants identified these competencies for integral mission.

The competencies identified as necessary for effective integral mission in South Sudan emerge from the context of prolonged conflicts and socio-cultural diversity. Participants emphasized competencies such as love, humility, and integrity, relating these directly to their experiences in a war-torn environment. Love was highlighted as fundamental because it addresses the profound social and spiritual deficits resulting from decades of violence. Participants expressed that communicating God's love through social action is essential because communities often perceive the church as detached or indifferent. Respondent 01 explains that,

We are in a war-torn country, almost more than fifty years now, we need to tell people about the love of God. Sometimes when we are addressing the social aspects of this [integral] ministry and addressing the needs of people socially, and spiritually they may be lacking in understanding the love of God.



Sometimes even people think that the church does not love them. There is an issue with love, so love is very important in the context of South Sudan. (Interview transcripts, p.4)

Respondent 07 agrees, pointing out that,

The church has been taking it traditionally [i.e., spiritually only], and therefore even poor people lost trust in what the church does, so I feel like this [integral mission] to be alive again, and to be considered, and to be structured, you need to have these [competencies] that I mention. By our character we are giving people the trust and I want to be sure to be transparent. (Interview transcripts, p.43)

This reveals that an effective integral mission requires genuine love and compassion for the people, especially in contexts of suffering, where actions must substantiate gospel proclamation and spiritual nurturing.

Humility was strongly emphasized, participants articulated that humility involves acknowledging personal limitations, admitting mistakes, and demonstrating openness to learning from others. They connected humility explicitly to the experience of trauma, suggesting that historical violence might negatively impact the expression of humility. Respondent 14 stressed that, “if you come with skills of, let’s say, you are so educated it will be very hard for you to capture someone’s attention but if you come with character and attitude of humility, you will be able to go far, that is the context of South Sudan” (Interview transcripts, p.104). Respondent 01 confessed that,

Humility is very important in our context and South Sudan as a nation or as a church, we need to be humble in learning from other people, to be humble to admit our mistakes, to be humble in seeking the interest of the people we are helping. As a fact now when we looked into our context, you cannot really say that I am humble in the way I am doing things and the way I am relating to people inside and outside the church. Maybe because we are traumatized because of this history of war, the humility part of us does not easily come out in critical situations, especially even in ministry [and people] we are serving. (Interview transcripts, p.5).

This connection reveals that competency development must account for emotional and psychological factors that hinder positive relational dynamics. Thus, theological education and pastoral training in South Sudan should intentionally incorporate trauma-awareness and humility-building practices.

Integrity emerged as a critical concern, particularly regarding transparency and accountability amidst widespread corruption within institutions, including churches. Respondents emphasized integrity as essential for building trust with communities and external partners, particularly in managing resources transparently. Integrity's relevance in the South Sudanese context is underscored by respondents' observations that corruption compromises church effectiveness and undermines transformative mission efforts. Pastors and church leaders are expected to demonstrate integrity in their lives. Respondent 14 highlights that "people will try to see what you're saying and the way you live. If they don't correspond, then you create a problem either by misleading people and people will think this is the way of life and they will follow you or people will reject the message, so integrity is very important" (Interview transcripts, p.108). Therefore, integral mission in contexts marked by institutional corruption must prioritize integrity both practically and pedagogically during theological trainings as Respondent 19 suggested, "I think we need to focus on the theological training. It's very important because this affects not only the church, but it will also affect politics. After all, those politicians will come to church [and] will listen to the gospel and when they come to church and they listen, they find sound teaching that will help them to transform" (Interview transcripts, p.147).

Other competencies including effective communication, leadership, management, and organizational planning were also highlighted as important due to South Sudan's socio-cultural diversity and developmental challenges. Participants stressed effective communication and relationship-building as crucial to ministering among the nation's 64 ethnic/tribal groups, underscoring the need for cultural sensitivity and linguistic adaptability. Respondent 02 acknowledged that "[these competencies] will be able to really help [the pastor] to execute or bring transformation within the community or with the church that he/she is serving. Because these are very sensitive/important aspects, when a pastor has all these competencies then the transformation or integral mission will happen from our context" (Interview transcripts, p.10). Respondent 14 brought out the element of good listening in effective communication and its role in clearing misunderstanding and providing good counsel. He explained that,

Even when you don't go to school, you learn in life, you learn what is going around, many people have not gone to school, but they were able to learn and transform from the environment. If you talk of old chiefs who have been before

us, wise people because they learned from the environment, that's one thing, learning and accumulating those learning, having wisdom, having degrees, that degree doesn't need to stay with you, pass it on. And then if you don't listen very well, you misinterpret things. so you must be a good listener because people will come to you as a leader, consulting with you, wanting your advice. If you have not listened very well, then you will give wrong advice to the people, and that will develop mistrust, and they say pastor is not competent. (Interview transcripts, p.131).

Respondent 11 confessed that being a leader in South Sudan is not easy, but stressed the elements of communication and good relationships saying,

The way you communicate with the people, and I think in South Sudan, if you know how to communicate with people effectively and if you know also their background and their language, it will be easy for you to communicate with them. I find it as a church leader, that being a church leader is not easy in this country, but having a good relationship with people is very important, valuing others, like humbleness being humble not putting yourself high looking down on others, respecting all without any discrimination. This is very important; I find it very important in my work with all these people (Interview transcripts, p.79).

Many respondents emphasized visionary leadership and management skills, given the lack of clear vision within broader societal and institutional structures. Respondent 11 states that,

We don't have a vision as a nation. Ask anybody who works for a public institution or maybe for the government, there is no vision for the whole country now. We don't have a vision. Maybe I don't know if you have read the vision of the country, have you seen it? [maybe] we had but it's no longer there. So, that's why I said it's very important for us to have a vision; if you are a missionary or if you are a minister you need to have a vision based on your calling. You need to see the picture [of the future], how would you want to see your church in 10, 20 or 30 years...This is why I choose these things [competencies]. Lacking them will lead to messes, and there will be a lot of confusion, why? because we don't know where we are going, we don't have the picture of what we want our church or country to look like, or even our community. We don't have that vision, that future picture that we want.. (Interview transcripts, p.85).

Respondent 19 agrees and stressed that, "also, the church can move outside to go and train the politicians, because you know, the problems of tribalism in politics, which is effective because they don't have vision. It's like our country now when we give vision to the people, they can be able to serve. Lack of vision and lack of training cause

a lot of problems with the people. I think I suggest these things [competencies] because it's the need, it's the real need" (Interview transcripts, p.147). This calls pastors and church leaders to develop clear visions, not only for the church but also for the community. Respondent 19 concluded by saying,

You need to manage, and you need leadership, it's very important. You know because if you look at Africa in general, the main problem is the capacity of leadership, even at the side of all church development, of what you call leadership capacities is needed also because when you raise a high level of leadership, that will give quality of the services that are offered to the people that is good. So, our problem is a leadership problem. Whether it's in the church or outside the church I think it is important, we need the skill of leadership and development of leadership in the church at different levels. (Interview transcripts, p.146).

Therefore, theological education programs in South Sudan must intentionally integrate these knowledge, character and skills competencies to ensure that pastors and church leaders are well-equipped to navigate the complex context and work effectively for gospel transformation.

#### **5.4.4. Summary**

The rationale the panel offered for prioritizing these competencies is inseparable from South Sudan's conflict-affected, socially diverse, and low-trust environment. Decades of violence, displacement, and institutional fragility have produced deep relational wounds and pervasive skepticism toward public actors, including churches. Consequently, participants judged that effective integral mission requires a competency profile that (a) restores credibility through Christlike character, (b) communicates and collaborates across linguistic and cultural diversity, and (c) leads and manages scarce resources transparently toward shared goods.

First, love was repeatedly named as the moral center of integral mission because it addresses both spiritual and social deficits left by war. Participants insisted that proclamation must be substantiated by compassionate action, especially where communities perceive the church as distant. As one participant put it, "we need to tell people about the love of God... Sometimes even people think that the church does not love them" (Interview transcripts, p. 4). Another linked love with transparency as a trust-building practice: "by our character we are giving people the trust... to be

transparent” (Interview transcripts, p. 43). In short, love functions not only as a theological virtue but as a public signal that the church stands with those who suffer.

Second, humility emerged as indispensable for relational repair and credible witness across ethnic and educational lines. Participants framed humility as a willingness to admit mistakes, learn from others, and decenter the self—precisely the posture that trauma often suppresses. One leader noted that technical skills without humility “will be very hard... to capture someone’s attention,” whereas a humble posture “will be able to go far... in the context of South Sudan” (Interview transcripts, p. 104). Another observed that war-trauma can blunt humility “in critical situations,” even in ministry (Interview transcripts, p. 5). This links competency formation directly to trauma-awareness and intentional virtue cultivation rather than content delivery alone.

Third, integrity—truthfulness, accountability, and financial probity—was described as mission-critical in a setting where corruption undermines witness. Communities “will try to see what you’re saying and the way you live; if they don’t correspond... people will reject the message” (Interview transcripts, p. 108). Integrity therefore has both pastoral and civic implications: theological training must normalize transparent reporting, ethical stewardship, and public accountability, because lapses diminish the plausibility of the gospel and damage partnerships. Several respondents explicitly called for theological education to foreground integrity and sound teaching, given its downstream effects on political and social life (Interview transcripts, p. 147).

Fourth, participants highlighted effective communication for ministry across 60+ language groups and varied literacy levels. Beyond pulpit clarity, pastors must write credible proposals and reports, listen well, and adapt messages to oral and literate audiences. “If you don’t listen very well, then you will give wrong advice... and that will develop mistrust” (Interview transcripts, p. 131). Others stressed language awareness and the importance of background knowledge for meaningful engagement (Interview transcripts, p. 79). Communication competence thus includes audience-sensitive pedagogy, good listening, and the administrative literacies that sustain holistic initiatives.

Fifth, participants tied South Sudan's challenges to deficits in visionary leadership and management. In the absence of coherent national or institutional visions, churches need leaders who can articulate a biblically grounded future picture and organize people and resources toward it. "Lacking [leadership] will lead to messes... because we don't know where we are going" (Interview transcripts, p. 85). Another respondent summarized the diagnosis succinctly: "our problem is a leadership problem," in church and society, requiring deliberate leadership capacity development at multiple levels (Interview transcripts, pp. 146–147). Hence the emphasis on planning, delegation, coordination, budgeting, and resource mobilisation alongside spiritual leadership.

Taken together, these explanations clarify why the identified competencies matter in South Sudan: they rebuild trust (love, humility, integrity), bridge difference (communication across languages and cultures), and deliver results (leadership/management that stewards scarce resources transparently). The implication for formation is direct. Theological education programmes should intentionally integrate (1) character formation with observable behaviors (e.g., mentored placements, feedback on humility and integrity), (2) communication practicum (audience-sensitive preaching/teaching, proposal and report writing, structured listening exercises), (3) trauma-aware pastoral care and reconciliation skills, and (4) leadership and management practicums (visioning, planning, budgeting, coordination, and accountability routines). Only by braiding character, knowledge, and skills within real contexts can pastors and church leaders be equipped to navigate complexity and pursue credible gospel transformation.

#### ***5.4.5. Summary of findings for research question #2***

Across interviews and the Round-1 e-Delphi, participants identified 115 competencies and consistently organized them—explicitly or implicitly—around a head–heart–hands model. This yielded eleven themes clustered under knowledge, character, and skills. Frequencies (manual counts) show importance within the sample and, taken together, describe an integrated competency profile for effective integral mission in South Sudan.

Character emerged as the load-bearing core of effectiveness. The most frequently cited single item in the entire dataset was humility ( $f = 15$ ), closely followed by integrity ( $f = 9$ ), with further emphasis on faithfulness, love, exemplarity, and teachability. Participants framed character as the decisive source of trust and credibility in a low-trust, conflict-affected environment: without it, knowledge and skills do not translate into transformational witness. Character was parsed in three directions—relating to God (new birth, prayerful obedience, faithfulness to Scripture), relating to others (humility, integrity, love, teachability), and relating to ministry (accountability, commitment, adaptability, holistic mindset).

Knowledge displayed a dual center of gravity. First, biblical–theological literacy (e.g., *knowledge of the Word of God*,  $f = 9$ ; *theological training*) was treated as the bedrock of proclamation and discernment. Second, contextual–vocational literacy was deemed equally indispensable: knowing the people (languages, taboos, traditional religions), knowing the context (national dynamics and local realities), and knowing the ministry domain (community development, holistic ministry, counselling/psychology, pedagogy, evangelism, “kingdom of God” themes, and vocation-specific knowledge). The message is clear: Scripture must be rightly handled and rightly applied to South Sudan’s concrete social realities.

Skills functioned as the operational bridge that carries knowledge and character into action. The most frequently named skill overall was leadership/administration ( $f = 14$ ), followed by effective communication ( $f = 12$ ) and preaching/teaching ( $f = 10$ ). Participants highlighted practical leadership literacies—planning and organizing, delegation and talent development, project/coordination, budgeting and basic financial stewardship, resource management, and timely decision-making—as make-or-break capacities for ministries that are donor-exposed and shock-prone. Alongside this, people skills (teamwork, conflict resolution, pastoral care/counselling, community mobilization) are essential for rebuilding social trust; and vocational skills (lifelong learning, business/enterprise basics, discipleship and reproduction, tent-making, hard work) reflect the economic realism required for sustainability.

Read together, the frequency pattern sketches a signature profile:

- Who the leader is (humble, integrous, faithful, teachable, accountable) provides the relational infrastructure;
- What the leader knows (Scripture/doctrine + people/context + ministry/vocation) provides interpretive and technical clarity.
- What the leader can do (communicate, lead/manage, reconcile, deliver vocational value) provides operational credibility.

The findings also surface formation gaps that map directly onto South Sudan's ministry challenges. Respondents repeatedly pointed to under-preparation in managerial skills (planning, budgeting, reporting), written communication (credible proposals and truthful reports), contextual analysis and intercultural communication, counselling/psychology and trauma awareness, community development and peacebuilding, and call discernment. In short, existing training often privileges cognition and pulpit competence but under-structures character assessment and practice-based skills formation.

Consequently, the data imply a competency-based formation agenda: (1) integrate audience-sensitive preaching/teaching with assessed oral and written communication; (2) require leadership and management practicums tied to real or simulated projects (plans, budgets, reports, simple M&E); (3) embed people-skills labs (conflict mediation, pastoral care, trauma-aware counselling); (4) offer short field-based vocational modules (e.g., WASH basics, livelihoods, small-enterprise management) aligned to calling and local opportunity; and (5) make character growth observable through mentored placements, 360-feedback, and transparent rubrics. Evidence should be captured in portfolios verified by supervisors, peers, and community stakeholders.

In sum, effectiveness in integral mission in South Sudan is best predicted not by any single attribute but by the integration of character, knowledge, and skills. The community watches *who* a leader is as much as *what* the leader knows and *what* the leader can do. Programmes that intentionally braid these three strands—under real conditions—are most likely to form pastors and church leaders capable of credible proclamation and compassionate, sustainable transformation.



### 5.4.6. Research Question # 3

This section focuses on the quantitative data and statistical analysis to answer the research question. However, toward the end of the section, the qualitative data broader literature on integral mission are integrated to give more clarity and add substance to the quantitative data. The third secondary research question is, *to what extent does consensus exist among experts and practitioners regarding the competencies for integral mission or transformational ministry in South Sudan?* To find out whether the panel of experts agree on the important competencies for integral mission, the quantitative data collected during the round two and round three of Delphi panel study was analysed quantitatively using IBM SPSS software. In round two, the panel of experts were asked to rate the competencies generated from the phase one personal interview and round one questionnaires of the Delphi panel study. In round 3, the participants were asked to reconsider their rating in light of the group mean rating. A five-point Likert-type scale was utilized for both round 2 and round 3. The scale for rating the competencies is:

**5 – Extremely important:** These are indispensable competencies, that are absolutely needed to function effectively in integral mission or transformational ministry.

**4 – Very important:** These are necessary competencies, that are required to function effectively in integral mission or transformational ministry.

**3 – Important:** These are competencies that are not necessary, but helpful to function effectively in integral mission or transformational ministry.

**2 – Slightly important:** These are competencies that are not necessary but may be helpful to function effectively in integral mission or transformational ministry.

**1 – Not important:** These are competencies that are not helpful and are unnecessary for integral mission or transformation ministry.

The data from both rounds five-point Likert-type questionnaire was collected in Google forms, organized using MS Excell, and analysed with the help of IBM SPSS software. Statistical measures calculated include measures of central tendency, construct reliability test using Cronbach's Alpha. Reliability is the internal consistency of the construct/scale in the study. A construct/scale is reliable if the Alpha ( $\alpha$ ) value is

greater than 0.7 (Hair et. el. 2013). Each of the eleven themes formed a construct. The Cronbach's Alpha for the eleven constructs (themes) was assessed. The results of the Cronbach's Alpha are summarised in table 5.7.

**Table 5.7: Reliability Statistics**

| S/N | Construct (Theme)                | Items | Round 2 ( $\alpha$ ) | Round 3 ( $\alpha$ ) |
|-----|----------------------------------|-------|----------------------|----------------------|
| 1   | Know the scripture               | 7     | 0.962                | 0.849                |
| 2   | Know the context                 | 6     | 0.891                | 0.743                |
| 3   | Know the people                  | 5     | 0.826                | 0.647                |
| 4   | Know the ministry                | 15    | 0.980                | 0.866                |
| 5   | Relate to God                    | 10    | 0.947                | 0.889                |
| 6   | Relate to others                 | 19    | 0.989                | 0.971                |
| 7   | Relate to ministry               | 13    | 0.981                | 0.906                |
| 8   | Communication skills             | 6     | 0.983                | 0.897                |
| 9   | Managerial and leadership skills | 12    | 0.986                | 0.949                |
| 10  | People skills                    | 8     | 0.967                | 0.876                |
| 11  | Vocational skills                | 14    | 0.970                | 0.924                |

In the central tendency measurement, the mean, median, mode, and standard deviation were calculated using the IBM SPSS Statistics software. Consensus was evaluated by standard deviation. Competency with standard deviation < 0.70 is considered to have higher consensus, competency with standard deviation between 0.71 to 1.0 is considered to have moderate consensus, and competency with standard deviation >1 is considered to have low consensus. The results are captured in table 5.8 below.

**Table 5.8: Descriptive statistics of the modified Delphi study.**

| Competency                   | Mean    |         | Ranking |         | Std. Deviation |         | Consensus |          |
|------------------------------|---------|---------|---------|---------|----------------|---------|-----------|----------|
|                              | Round 2 | Round 3 | Round 2 | Round 3 | Round 2        | Round 3 | Round 2   | Round 3  |
| Born again                   | 4.35    | 4.65    | 15      | 1       | 0.618          | 0.624   | High      | High     |
| Prayerful                    | 4.59    | 4.53    | 1       | 2       | 0.717          | 0.493   | Moderate  | High     |
| Knowledge of the word of God | 4.12    | 4.53    | 61      | 3       | 0.800          | 0.393   | Moderate  | High     |
| Faithful                     | 4.41    | 4.47    | 5       | 4       | 1.068          | 0.781   | Low       | Moderate |

|                                              |      |      |    |    |       |       |          |      |
|----------------------------------------------|------|------|----|----|-------|-------|----------|------|
| Always depending on God                      | 4.35 | 4.47 | 17 | 5  | 0.870 | 0.514 | Moderate | High |
| Christlikeness                               | 4.35 | 4.47 | 18 | 6  | 0.870 | 0.664 | Moderate | High |
| Understand the message of the kingdom of God | 4.29 | 4.47 | 30 | 7  | 0.939 | 0.493 | Moderate | High |
| Love for ministry                            | 4.29 | 4.41 | 33 | 8  | 0.795 | 0.470 | Moderate | High |
| Seek first the kingdom of God                | 4.47 | 4.35 | 2  | 9  | 1.004 | 0.562 | Low      | High |
| Integrity                                    | 4.41 | 4.35 | 7  | 10 | 0.939 | 0.606 | Moderate | High |
| Respectful                                   | 4.41 | 4.35 | 10 | 11 | 0.939 | 0.493 | Moderate | High |
| Commitment to service                        | 4.41 | 4.35 | 11 | 12 | 0.939 | 0.529 | Moderate | High |
| Value other people                           | 4.35 | 4.35 | 20 | 13 | 1.064 | 0.556 | Low      | High |
| Life of obedience                            | 4.24 | 4.35 | 40 | 14 | 0.862 | 0.600 | Moderate | High |
| Love for humanity                            | 4.24 | 4.35 | 43 | 15 | 1.222 | 0.493 | Low      | High |
| A cheerful heart                             | 4.24 | 4.35 | 44 | 16 | 1.169 | 0.588 | Low      | High |
| Love/loving                                  | 4.18 | 4.35 | 52 | 17 | 1.057 | 0.514 | Low      | High |
| Sober                                        | 4.18 | 4.35 | 54 | 18 | 1.057 | 0.514 | Low      | High |
| Holistic ministry skills                     | 4.12 | 4.35 | 75 | 19 | 0.931 | 0.588 | Moderate | High |
| Knowledge of the Triune God                  | 4.00 | 4.35 | 86 | 20 | 1.115 | 0.493 | Low      | High |
| Concern about others                         | 4.41 | 4.29 | 8  | 21 | 0.931 | 0.562 | Moderate | High |
| Zealous for God                              | 4.35 | 4.29 | 16 | 22 | 0.931 | 0.636 | Moderate | High |
| Humility                                     | 4.35 | 4.29 | 19 | 23 | 1.057 | 0.529 | Low      | High |
| Commitment to the call                       | 4.29 | 4.29 | 34 | 24 | 1.057 | 0.636 | Low      | High |
| A good listener                              | 4.29 | 4.29 | 35 | 25 | 0.786 | 0.529 | Moderate | High |
| Hardworking                                  | 4.29 | 4.29 | 38 | 26 | 1.222 | 0.529 | Low      | High |
| Compassionate                                | 4.24 | 4.29 | 41 | 27 | 0.931 | 0.529 | Moderate | High |
| A heart of hearing people                    | 4.24 | 4.29 | 42 | 28 | 0.985 | 0.562 | Moderate | High |
| Decision making                              | 4.24 | 4.29 | 46 | 29 | 0.849 | 0.437 | Moderate | High |
| Knowledge of communication                   | 4.18 | 4.29 | 49 | 30 | 1.047 | 0.514 | Low      | High |
| Understand the call to ministry              | 4.18 | 4.29 | 50 | 31 | 0.985 | 0.529 | Moderate | High |

|                                                |      |      |     |    |       |       |          |      |
|------------------------------------------------|------|------|-----|----|-------|-------|----------|------|
| Know how to teach                              | 4.18 | 4.29 | 51  | 32 | 1.047 | 0.562 | Low      | High |
| Sympathetic                                    | 4.18 | 4.29 | 53  | 33 | 1.105 | 0.507 | Low      | High |
| Good reputation                                | 4.12 | 4.29 | 65  | 34 | 0.985 | 0.588 | Moderate | High |
| Teachable                                      | 4.12 | 4.29 | 67  | 35 | 1.213 | 0.588 | Low      | High |
| Sound biblical & theological knowledge         | 4.06 | 4.29 | 77  | 36 | 1.160 | 0.664 | Low      | High |
| Knowledge about self-reliance and self-support | 3.82 | 4.29 | 105 | 37 | 1.047 | 0.332 | Low      | High |
| Desire to study the Scripture                  | 4.41 | 4.24 | 6   | 38 | 1.047 | 0.686 | Low      | High |
| Approachable to the needy                      | 4.41 | 4.24 | 9   | 39 | 1.033 | 0.562 | Low      | High |
| No discrimination, no segregation              | 4.35 | 4.24 | 21  | 40 | 0.752 | 0.493 | Moderate | High |
| Know how to do Bible study                     | 4.29 | 4.24 | 28  | 41 | 1.033 | 0.588 | Low      | High |
| Knowledge of witness and evangelism            | 4.29 | 4.24 | 29  | 42 | 1.348 | 0.588 | Low      | High |
| Truthful                                       | 4.29 | 4.24 | 32  | 43 | 1.091 | 0.493 | Low      | High |
| Teamwork                                       | 4.29 | 4.24 | 36  | 44 | 1.033 | 0.493 | Low      | High |
| Knowledge of holistic (integral) ministry      | 4.24 | 4.24 | 39  | 45 | 1.200 | 0.562 | Low      | High |
| Positive attitude                              | 4.24 | 4.24 | 45  | 46 | 1.033 | 0.686 | Low      | High |
| Effective communication                        | 4.18 | 4.24 | 56  | 47 | 1.091 | 0.697 | Low      | High |
| Discipleship skills                            | 4.18 | 4.24 | 59  | 48 | 0.883 | 0.500 | Moderate | High |
| Tent-making (self-support)                     | 4.18 | 4.24 | 60  | 49 | 1.237 | 0.470 | Low      | High |
| Know the current and emerging social issues    | 4.12 | 4.24 | 63  | 50 | 1.286 | 0.470 | Low      | High |
| Submissive                                     | 4.12 | 4.24 | 66  | 51 | 1.131 | 0.686 | Low      | High |
| Manage money well                              | 4.12 | 4.24 | 69  | 52 | 1.185 | 0.606 | Low      | High |
| Lifelong learning                              | 4.06 | 4.24 | 83  | 53 | 0.951 | 0.686 | Moderate | High |
| Generous / a giver                             | 4.00 | 4.24 | 91  | 54 | 1.185 | 0.606 | Low      | High |
| Accountable                                    | 4.47 | 4.18 | 3   | 55 | 1.334 | 0.529 | Low      | High |

|                                                 |      |      |     |    |       |       |          |      |
|-------------------------------------------------|------|------|-----|----|-------|-------|----------|------|
| Ability to draw communities together            | 4.41 | 4.18 | 12  | 56 | 1.185 | 0.562 | Low      | High |
| Adaptiveness                                    | 4.35 | 4.18 | 22  | 57 | 1.334 | 0.659 | Low      | High |
| Diligent                                        | 4.35 | 4.18 | 23  | 58 | 1.425 | 0.636 | Low      | High |
| Coordination skills                             | 4.35 | 4.18 | 24  | 59 | 1.074 | 0.562 | Low      | High |
| Pastoral care and counselling                   | 4.35 | 4.18 | 25  | 60 | 0.951 | 0.562 | Moderate | High |
| Conflict resolution skills                      | 4.35 | 4.18 | 26  | 61 | 1.166 | 0.624 | Low      | High |
| Social skills                                   | 4.35 | 4.18 | 27  | 62 | 0.697 | 0.659 | High     | High |
| Know the ministry context                       | 4.29 | 4.18 | 31  | 63 | 1.054 | 0.562 | Low      | High |
| Transparency                                    | 4.18 | 4.18 | 55  | 64 | 1.054 | 0.529 | Low      | High |
| Resource management                             | 4.18 | 4.18 | 58  | 65 | 1.166 | 0.588 | Low      | High |
| Strong spirituality                             | 4.12 | 4.18 | 64  | 66 | 1.166 | 0.437 | Low      | High |
| Effective delegation                            | 4.12 | 4.18 | 70  | 67 | 1.166 | 0.588 | Low      | High |
| Mentorship and coaching skills                  | 3.94 | 4.18 | 101 | 68 | 1.111 | 0.354 | Low      | High |
| Know how to interpret the Bible                 | 3.88 | 4.18 | 103 | 69 | 1.219 | 0.562 | Low      | High |
| Holistic mindset                                | 4.47 | 4.12 | 4   | 70 | 1.219 | 0.529 | Low      | High |
| Knowledge of culture, context and environment   | 4.35 | 4.12 | 14  | 71 | 1.364 | 0.600 | Low      | High |
| Flexibility                                     | 4.29 | 4.12 | 37  | 72 | 1.317 | 0.600 | Low      | High |
| Open minded                                     | 4.24 | 4.12 | 47  | 73 | 1.166 | 0.556 | Low      | High |
| Organization & planning                         | 4.12 | 4.12 | 71  | 74 | 1.054 | 0.612 | Low      | High |
| Analysing the situation                         | 4.12 | 4.12 | 72  | 75 | 1.166 | 0.606 | Low      | High |
| Has theological foundation for integral mission | 4.06 | 4.12 | 78  | 76 | 1.111 | 0.612 | Low      | High |
| Has theological education/training              | 3.71 | 4.12 | 111 | 77 | 1.088 | 0.588 | Low      | High |
| Interpersonal skills                            | 4.41 | 4.06 | 13  | 78 | 1.088 | 0.600 | Low      | High |
| Resource mobilization skills                    | 4.18 | 4.06 | 57  | 79 | 1.298 | 0.659 | Low      | High |
| Tact and diplomacy                              | 4.12 | 4.06 | 73  | 80 | 1.435 | 0.612 | Low      | High |

|                                                       |      |      |     |     |       |       |          |          |
|-------------------------------------------------------|------|------|-----|-----|-------|-------|----------|----------|
| Exemplary                                             | 4.06 | 4.06 | 79  | 81  | 1.298 | 0.791 | Low      | Moderate |
| Budgeting skills                                      | 4.06 | 4.06 | 82  | 82  | 1.249 | 0.659 | Low      | High     |
| Know how to speak at different occasions              | 4.00 | 4.06 | 87  | 83  | 1.249 | 0.664 | Low      | High     |
| Know your limits/capacities                           | 4.00 | 4.06 | 90  | 84  | 0.966 | 0.707 | Moderate | Moderate |
| Preaching and teaching skills                         | 4.00 | 4.06 | 92  | 85  | 0.899 | 0.600 | Moderate | High     |
| Understand particular local context                   | 3.94 | 4.06 | 96  | 86  | 1.061 | 0.786 | Low      | Moderate |
| Has both secular and theological education            | 3.94 | 4.06 | 98  | 87  | 1.173 | 0.556 | Low      | High     |
| Exegesis/hermeneutics skills                          | 3.94 | 4.06 | 100 | 88  | 1.173 | 0.791 | Low      | Moderate |
| Vocational knowledge                                  | 3.76 | 4.06 | 108 | 89  | 1.061 | 0.556 | Low      | High     |
| Know how to deal with people in any situation         | 4.18 | 4.00 | 48  | 90  | 1.118 | 0.659 | Low      | High     |
| Courageous                                            | 4.12 | 4.00 | 68  | 91  | 1.118 | 0.562 | Low      | High     |
| Creativity                                            | 4.12 | 4.00 | 74  | 92  | 1.414 | 0.556 | Low      | High     |
| Critical thinking                                     | 4.12 | 4.00 | 76  | 93  | 1.061 | 0.500 | Low      | High     |
| Reporting skills                                      | 4.06 | 4.00 | 80  | 94  | 1.118 | 0.556 | Low      | High     |
| Project management skills                             | 4.06 | 4.00 | 81  | 95  | 1.298 | 0.791 | Low      | Moderate |
| Efficiency                                            | 4.06 | 4.00 | 84  | 96  | 0.899 | 0.659 | Moderate | High     |
| Awareness and exposure to other cultures and contexts | 4.00 | 4.00 | 88  | 97  | 0.899 | 0.612 | Moderate | High     |
| Financial management skills                           | 4.00 | 4.00 | 93  | 98  | 1.249 | 0.659 | Low      | High     |
| Understand different areas of theology & doctrines    | 3.94 | 4.00 | 95  | 99  | 1.249 | 0.500 | Low      | High     |
| Know the people groups/tribes and their culture       | 3.94 | 4.00 | 97  | 100 | 1.600 | 0.659 | Low      | High     |
| Understand counselling and psychology                 | 3.94 | 4.00 | 99  | 101 | 1.435 | 0.529 | Low      | High     |

|                                                       |      |      |     |     |       |       |     |          |
|-------------------------------------------------------|------|------|-----|-----|-------|-------|-----|----------|
| Understand that ministry is mandatory and challenging | 3.88 | 4.00 | 104 | 102 | 1.197 | 0.600 | Low | High     |
| Bear everything                                       | 3.82 | 4.00 | 106 | 103 | 1.409 | 0.636 | Low | High     |
| Aware of the gods being worshipped by the people      | 3.76 | 4.00 | 107 | 104 | 1.409 | 0.791 | Low | Moderate |
| Capacity to generate income within the community      | 3.76 | 4.00 | 110 | 105 | 1.131 | 0.470 | Low | High     |
| Master the language within the ministry context       | 3.71 | 4.00 | 112 | 106 | 1.237 | 0.612 | Low | High     |
| Humanitarian work                                     | 3.71 | 4.00 | 113 | 107 | 1.033 | 0.612 | Low | High     |
| Knowledge of the situation of the country             | 4.12 | 3.94 | 62  | 108 | 1.033 | 0.429 | Low | High     |
| Knowledge of community development                    | 4.00 | 3.94 | 89  | 109 | 1.200 | 0.748 | Low | Moderate |
| Talent management                                     | 4.00 | 3.94 | 94  | 110 | 1.200 | 0.707 | Low | Moderate |
| Community development skills                          | 3.76 | 3.94 | 109 | 111 | 1.263 | 0.600 | Low | High     |
| Risk taking                                           | 4.06 | 3.88 | 85  | 112 | 1.213 | 0.500 | Low | High     |
| Administrative skills                                 | 3.94 | 3.88 | 102 | 113 | 1.160 | 0.612 | Low | High     |
| Business skills                                       | 3.47 | 3.76 | 114 | 114 | 1.068 | 0.664 | Low | High     |
| Has knowledge of anthropology                         | 3.35 | 3.41 | 115 | 115 | 1.272 | 0.618 | Low | High     |

Looking at table 5.8 above, one can see that the ranking for round 2 is different from the ranking for round 3. Considering the mean ratings, all the competencies were rated from 3-important to 5-extremely. The highest mean ratings were 4.529 and 4.647 for round 2 and round 3 respectively. The lowest mean ratings were 3.353 and 3.412 for round 2 and round 3 respectively. The highest rated competencies are mostly character competencies (i.e. being prayerful and born again or transformed by the gospel), and the lowest rated competency for both rounds is a knowledge competency (i.e. having knowledge of anthropology). Round 2 competency ratings have low levels

of consensus, while round 3 competency ratings have high levels of consensus. Therefore, our analysis focuses on round 3 data.

Most of the competencies share mean ratings. Two competencies: prayerful and knowledge of the word of God, share the mean rating of 4.529. Four competencies: faithful, always depending on God, Christlikeness, and understanding the message of the kingdom, share a mean rating of 4.471. Twelve competencies: seek first the kingdom of God, integrity, respectful, committed to service, value other people, life of obedience, love for humanity, a cheerful heart, love/loving, sober, holistic ministry skills, and knowledge of the triune God, share a mean rating of 4.353. Seventeen competencies: concern about others, zealous for God, humility, committed to the call, a good listener, hardworking, compassionate, a heart of hearing people, decision making, knowledge of communication, understand the ministry, know how to teach, sympathetic, have good reputation, teachable, have sound biblical and theological knowledge, and knowledge of self-reliance and self-support, all share a mean rating of 4.294. Another seventeen competencies: knowledge of holistic ministry, positive attitude, effective communication, discipleship skills, tent-making skills, know the current and emerging social issues, submissive, manage money well, lifelong learning, and a generous giver, all share a mean rating of 4.235. Fifteen competencies: accountable, ability to draw communities together, adaptiveness, diligent, coordination skills, pastoral care and counselling, conflict resolution skills, social skills, know the ministry context, transparency, resource management, strong spirituality, effective delegation, mentorship and coaching skills, and know how to interpret the Bible, all share a mean rating of 4.176. Eight competencies: holistic mindset, knowledge of culture, context and environment, flexibility, open minded, organization and planning, analysing the situation, have theological foundation for integral mission, and have attended theological education / training, all share a mean rating of 4.118. Twelve competencies: interpersonal skills, resource mobilization skills, tact and diplomacy, exemplary, budgeting skills, know how to speak at different occasions, know personal limits / capacities, preaching and teaching skills, understand particular local context, and has both secular and theological education, all share a mean rating of 4.059. Eighteen competencies: know how to deal with people in any situation, courageous, creativity, critical thinking, reporting skills, project management skills, efficiency, awareness and exposure to other cultures and context, financial management skills,



understand counselling and psychology, understand that ministry is mandatory and challenging, bear everything, aware of the gods being worshipped by the people, capacity to generate income within the community, master the language within the ministry context, and knowledge of humanitarian work, all share a mean rating of 4.000.

#### **5.4.7. Summary of findings for research question # 3**

Consensus was examined with two Delphi rating rounds (5-point Likert), using standard deviation (SD) as the agreement index:  $SD < 0.70$  = High,  $0.71–1.00$  = Moderate,  $> 1.00$  = Low. Reliability (internal consistency) of each thematic construct was assessed with Cronbach's  $\alpha$ , adopting  $\alpha \geq 0.70$  as acceptable. Reliability of constructs (Table 5.7). All eleven constructs showed good–excellent internal consistency in both rounds. Round-2 alphas ranged 0.826–0.989; Round-3 alphas remained high 0.647–0.971, with the smallest value ( $\alpha = 0.647$  for “Know the people”) still near the acceptable boundary. Round-3 alpha for “People skills” is 0.876 showing strong construct reliability.

Consensus (Round-2 → Round-3). Agreement increased markedly after controlled feedback. In Round-3 no competency retained Low consensus ( $SD > 1.00$ ). The vast majority achieved High consensus ( $SD < 0.70$ ); a small subset remained Moderate (e.g., *Know your limits/capacities*,  $SD = 0.707$ ; *Understand particular local context*,  $SD = 0.786$ ; *Exegesis/hermeneutics skills*,  $SD = 0.791$ ; *Project management skills*,  $SD = 0.791$ ; *Aware of the gods being worshipped by the people*,  $SD = 0.791$ ). This pattern satisfies the Delphi aim of convergence toward shared judgments and justifies focusing interpretation on Round-3.

Central tendency and rank patterns (Table 5.8). In Round-3, all 115 items were judged Important to Extremely Important (means 3.41–4.65). The highest-rated set is dominated by character (and closely related spiritual knowledge) items:

- Born again (Mean 4.65, Rank 1,  $SD$  0.624, High consensus)
- Prayerful (4.53, Rank 2,  $SD$  0.493, High)
- Knowledge of the Word of God (4.53, Rank 3,  $SD$  0.393, High)

- Faithful; Always depending on God; Christlikeness; Understand the message of the kingdom of God (each 4.47, Ranks 4–7, SDs 0.493–0.781, High/Moderate)

At the lower end (yet still “Important”), the lowest mean was for Knowledge of anthropology (Mean 3.41, Rank 115, SD 0.618, High consensus). Several skills/knowledge items showed modest rank declines relative to Round-2 despite means  $\geq 4.00$  (e.g., *Accountable*, *Project management skills*), reflecting regression toward the group mean once feedback was provided—not a devaluation, since absolute importance remained high.

From the statistical data, we can give substantive interpretation as follows.

1. Measurable consensus exists. The shift from scattered Round-2 SDs (many  $> 1.00$ ) to exclusively High/Moderate SDs in Round-3 indicates robust agreement on what matters.
2. Character anchors the consensus. Items tied to spiritual authenticity and public credibility—*born again*, *prayerful*, *faithful*, *integrity*, *humility*—cluster at the top, signalling the panel’s conviction that who the leader is underwrites effectiveness in South Sudan’s low-trust, high-stress settings.
3. Scriptural literacy is indispensable. *Knowledge of the Word of God* rose sharply after feedback (Rank 61  $\rightarrow$  3), confirming that biblical–theological depth is viewed as foundational, not optional.
4. Skills remain essential—but must be demonstrable. Communication and managerial literacies (*effective communication*, *preaching/teaching*, *planning*, *delegation*, *coordination*, *basic financial stewardship*) retained high means and (post-feedback) acceptable SDs, reinforcing the need for practice-based assessment rather than mere coursework.
5. Contextual knowledge gaps persist. Items like *anthropology*, *local-context analysis*, *awareness of traditional religions* held lower means (though still  $\geq 3.41$ ), signalling curricular under-exposure rather than irrelevance and pointing to targeted enrichment areas.

Conclusion for RQ3. The Delphi process produced strong, defensible consensus on an integrated competency profile for integral mission:

- Character (humility, integrity, faithfulness, spiritual vitality) is the load-bearing core.
- Knowledge (Scripture/doctrine + people/context + ministry domain) provides interpretive clarity.
- Skills (communication; leadership/management; people; vocational) are the operational bridge translating convictions into reliable action.

Because no Round-3 items showed Low consensus and construct reliabilities remained high, these results can be confidently used to (a) prioritise formation outcomes, (b) design CBTE rubrics and portfolios that make character and skills observable, and (c) align curriculum with South Sudan's concrete ministry realities (trauma, conflict, displacement, livelihoods).

#### **5.4.8. Research Question # 4**

Research question 4 is *how can the church help local pastors and church leaders in South Sudan develop the identified competencies for effective integral mission?* This question was posted to the participants towards the end of the phase 1 interview. Prior to that, two questions were asked, first, each participant was asked 'how did you develop these qualities and skills [for effective integral mission]?' Secondly, the participants were asked, 'how do you encourage or prepare your denomination, church / congregation or institution to engage in integral mission or transformational ministry?' The collected data from these questions collectively answered research question #4 and the answers can be grouped into the following areas.

##### **5.4.8.1. *Intentional discipleship on integral mission***

The need for intentional discipleship emerged as a central strategy for developing the competencies necessary for effective integral mission among church leaders and congregations in South Sudan. The data revealed widespread concern among participants regarding the lack of structured discipleship, particularly within denominational churches. Respondent 11 noted that pastors "need to be trained in this holistic ministry and integral mission," stressing the urgent need for transformation within the South Sudanese church through intentional training of leaders (Interview transcripts, p.85). Similarly, Respondent 02 lamented that many of

the prevailing challenges and unbiblical practices within churches stem from a fundamental lack of discipleship (p.10). These sentiments reflect a broader call for ecclesial renewal rooted in character and spiritual formation.

This concern aligns with the scholarly argument that discipleship is foundational to any authentic expression of integral mission. As Chris Wright (2010:263) argues, “God’s mission is to redeem and restore his creation, and discipleship is the formation of people who participate in that mission.” Discipleship, therefore, is not an auxiliary program but the church’s core strategy for forming agents of transformation. Bosch (1991:389) similarly posits that authentic mission must flow from lives that have been reshaped in the image of Christ—an outcome only possible through sustained, intentional discipleship. The South Sudanese context, characterized by spiritual immaturity, denominational stagnation, and social fragmentation, requires a robust discipleship framework that integrates biblical teaching, spiritual disciplines, and contextual engagement.

Beyond general discipleship, participants highlighted the importance of training that is specifically focused on equipping leaders for holistic ministry. Respondent 18 noted that the concept of integral mission is still unfamiliar in many churches, particularly independent congregations where ministry is often reduced to preaching and prayer alone (p.139). He called for structured training to introduce the “whole gospel”—a term Padilla (2004:158) uses to describe the integrated message of spiritual and social transformation. Respondent 17 reinforced this need, emphasizing that pastors need to “fill the knowledge gap” through intentional theological and practical training (p.137). These perspectives affirm that integral mission cannot be assumed; it must be taught, modelled, and lived out through formal and non-formal discipleship channels.

The mode of discipleship recommended by participants includes seminary-based theological education, church-based workshops, and localized mentorship initiatives. Respondent 03 advocated for training at “various levels of theological education” (p.14), suggesting that both grassroots and institutional strategies are needed. Importantly, several respondents stressed the transformational aim of discipleship. For instance, Respondent 01 emphasized that when leaders are discipled, “they grow into the likeness of Christ,” and this transformation becomes the foundation for

ministry that is truly holistic (p.5). This reflects Myers' (2011:164) assertion that transformational ministry requires leaders whose own lives have been transformed by the power of the gospel.

Additionally, participants highlighted the need for strategic investment in individuals who demonstrate spiritual maturity and calling. Respondent 17 shared a model of identifying individuals with a strong relationship with God and then providing them with formal theological education and material support to enhance their capacity for ministry (p.130). This corresponds with LeCornu and McCormack's (2013:25) emphasis on capacity development through "intentional accompaniment" and holistic mentorship, which they argue is essential for building resilient and transformative Christian leaders.

Finally, the element of mentorship and coaching was strongly emphasized as a necessary component of intentional discipleship. Respondent 07 spoke of the need for "pastors of pastors"—leaders who go beyond administrative oversight to provide visionary guidance and spiritual encouragement (p.43). These pastoral mentors would help local leaders "'come out of the box'" and develop a broader understanding of their role in community transformation. Theologically, this resonates with Paul's exhortation in 2 Timothy 2:2, where he instructs Timothy to entrust the gospel to "faithful men who will be able to teach others also." Mentorship in this sense is not optional but intrinsic to the reproduction of leadership for integral mission.

In summary, intentional discipleship is foundational for developing competencies in integral mission within the South Sudanese church. The data clearly indicate that discipleship must be holistic, aiming not only at doctrinal instruction but also at spiritual formation, leadership development, and contextual engagement. The integration of theological training, practical mentoring, and community-focused ministry creates a pathway for cultivating pastors and leaders who can embody and advance the vision of transformational ministry in a post-conflict and spiritually hungry nation.

#### **5.4.8.2. *Using the pulpit strategically***

In the context of South Sudan, the pulpit stands out as one of the most influential platforms for promoting integral mission. Given that churches across the country are

often full on Sundays, participants emphasized that pastors and church leaders have a significant opportunity to use the pulpit to educate, mobilize, and spiritually form congregations toward holistic transformation. Respondent 11 articulated this clearly, stating that through his preaching and teaching, he confronts deeply embedded beliefs—such as dependence on external help—that hinder missional engagement. He explained, “we have to encourage teachings against this belief... God gave us the ability to do [something] for ourselves, we don’t need to wait for others” (Interview transcripts, p.83). This insight is especially relevant in South Sudan, where humanitarian dependency has shaped much of the collective psychology following decades of conflict and aid reliance.

The strategic use of the pulpit for integral mission aligns with biblical models and contemporary theological thought on the role of preaching in shaping missional identity. Stott (2008:19) argues that the pulpit is not merely a place for individual edification, but a space where the whole counsel of God is proclaimed—including God’s concern for justice, compassion, reconciliation, and social engagement. As Wright (2006:315) observes, faithful preaching calls the people of God to embody their covenantal responsibility as agents of blessing and transformation in the world. The pulpit, therefore, becomes a crucial space for connecting biblical theology with the lived realities of communities.

Several respondents emphasized that the pulpit must move beyond abstract doctrinal assertions to engage contextually with the concrete needs and struggles of the people. For example, one pastor used materials such as *Samaritan Strategies* to teach on social engagement and community presence. He explained that his church regularly reflects on the question: “if our church is taken from here, how would our neighbours feel?”—an exercise aimed at assessing the church’s tangible impact on its surrounding community (Interview transcripts, p.83). This approach reflects the paradigm of *incarnational mission*, in which the local church becomes a visible and active sign of God’s presence in society (Padilla, 2004:157). By drawing in teachers, lawyers, and medical professionals from the congregation, this respondent encourages vocational witness and practical expressions of faith beyond the pulpit.

Such integration of word and deed is central to the theology of integral mission. As articulated in the Micah Declaration on Integral Mission (2001), true mission is “neither

proclamation alone nor social involvement alone,” but rather a holistic expression of the gospel that includes both (cf. Samuel & Sugden, 2002:2). The pulpit, when used strategically, can shape this theology in the minds and hearts of believers, orienting them toward a faith that is active, contextual, and transformative.

However, participants also issued a caution: while engaging in social themes is vital, the pulpit must not be reduced to a mere social commentary platform. It must remain rooted in the faithful exposition of Scripture. Respondent 01 warned against empty rhetoric and stressed that the transformational power of the pulpit lies in “faithfully interpreting the word of God” and training others to do the same (Interview transcripts, p.5). This conviction is echoed in the writings of Tennent (2010:301), who contends that effective missional preaching must hold together the theological integrity of Scripture and the contextual needs of the people. Only then can the pulpit contribute to a robust and sustainable practice of integral mission.

In sum, the pulpit in South Sudan represents a critical and underutilized resource for cultivating competencies in integral mission. When grounded in faithful biblical exposition and oriented toward practical community engagement, preaching becomes a tool for reshaping ecclesial identity and mobilizing the church toward holistic transformation. Through sermons, testimonies, and contextualized teaching, the pulpit can challenge dependency mentalities, foster spiritual maturity, and inspire vocational participation in God’s mission to redeem and restore all things.

#### **5.4.8.3. *Training on Christian stewardship***

Another vital approach to developing pastoral competencies for integral mission in South Sudan is intentional training in Christian stewardship. Many respondents lamented the limited understanding and poor practice of stewardship within their churches, which has resulted in financial dependency, pastoral insecurity, and institutional stagnation. Respondent 17 was particularly forthright, noting that most pastors in his denomination are bi-vocational “because there are no resources in the church,” a situation he attributes to the failure to instil a vision of self-reliance from the beginning (Interview transcripts, p.128). This concern is widespread in post-conflict settings like South Sudan, where churches have historically relied on external support for survival, inadvertently reinforcing cycles of dependence.

Theologically, stewardship is a core biblical principle grounded in the belief that all resources ultimately belong to God and are entrusted to humans for responsible and faithful management (Gen. 1:28–30; Matt. 25:14–30). As Corbett and Fikkert (2012:56) emphasize in *When Helping Hurts*, one of the most debilitating effects of long-term aid is the erosion of local initiative and dignity. They argue that empowering individuals and communities to steward their own God-given resources is more transformative than continuing cycles of relief. In the South Sudanese context, where poverty and instability are common, training in stewardship equips pastors not only to manage resources wisely but also to teach their congregations to view their possessions, talents, and opportunities as tools for holistic ministry.

This theological perspective was echoed by several participants. Respondent 02 stressed the need to teach believers that “whatever they have, God gave it to them to manage in a godly manner” and to invest in the expansion of God's kingdom (Interview transcripts, p.8). Respondent 11 shared a similar conviction, emphasizing that God has already provided resources within the community, but many believers have internalized a lie that they are poor and powerless. He remarked, “God will never help you if you can’t use what he has given you” (Interview transcripts, p.83). This mindset shift—from scarcity to stewardship—is foundational for fostering ownership, sustainability, and mission readiness.

Moreover, training in stewardship is not only about financial prudence but also about vocational responsibility and missional orientation. Myers (2011:203) notes that transformational development begins when people recognize their God-given assets and begin to use them for the flourishing of their communities. In this sense, stewardship becomes a discipleship issue and a leadership competency. Leaders who are trained in stewardship can model generosity, integrity, and accountability—qualities essential for fostering trust in resource-limited settings.

Respondent narratives also reveal that the absence of stewardship training contributes to structural weakness within the church. The expectation that moderators or denominational leaders should secure external funds—even for salaries—reflects a failure to cultivate a stewardship ethos among both leaders and laity. This lack of planning and internal capacity has weakened the church’s ability to support its pastors, mobilize for mission, or respond to community needs.



To address this gap, churches must embed stewardship principles within their theological education, discipleship programs, and leadership development tracks. This includes offering practical training in budgeting, project planning, income-generating activities, and accountability frameworks. As Van Rheenen (1996:133) argues, sustainable mission is not merely about theological training but about forming leaders who understand and practice financial and organizational stewardship in the service of God's mission.

In conclusion, training on Christian stewardship is indispensable for equipping pastors and church leaders in South Sudan for effective integral mission. By reframing resources as divine entrustments and emphasizing the dignity of self-reliance, churches can break cycles of dependence and foster communities that reflect God's justice, wisdom, and provision. Stewardship, then, is not a peripheral concern—it is central to the sustainability and credibility of holistic gospel ministry in a context of chronic need and emerging hope.

#### **5.4.8.4. *Encourage unity in kingdom mission***

The theme of unity emerged as a critical concern among participants as they reflected on the development of competencies for effective integral mission. In the South Sudanese ecclesial landscape—marked by denominational fragmentation, political tribalism, and historical wounds—unity is not only theologically vital but missionally urgent. Respondent 17 underscored this, stating that Christians must recognize they are “working for Christ”, not merely for denominations or church leaders, and that only through unity can they defeat societal ‘Goliaths’ such as corruption, tribalism, and nepotism (Interview transcripts, p.132). This vision calls the church to transcend institutional boundaries and embrace a collective missional identity rooted in the oneness of Christ.

From a theological standpoint, unity is intrinsic to the church's witness and effectiveness in mission. Jesus' prayer in John 17:21 that “they may all be one... so that the world may believe” places unity at the heart of evangelistic credibility. Bosch (1991:467) argues that the church's divided witness undermines its capacity to embody the reconciling power of the gospel. Integral mission, by definition, involves the holistic transformation of communities, which is hindered when churches operate

in isolation or competition. In a fractured society like South Sudan, the church must become a sign of unity and reconciliation of the gospel it proclaims.

Many respondents expressed deep frustration with denominationalism and its limiting effects. Respondent 06 described denominational loyalty as “limiting and possessing”, advocating for a more inclusive ecclesiology that prioritizes the body of Christ over institutional labels (Interview transcripts, p.33). This perspective reflects the call of ecumenical missiologists such as Lesslie Newbigin (1995:232), who argued that the church must rediscover its identity as a single missionary people of God, bearing witness to Christ through communal solidarity. Such a posture is especially crucial in contexts where denominational competition has eroded trust and compromised collaboration.

Practically, respondents offered several pathways for cultivating unity in mission. Joint prayer meetings, interdenominational forums, and shared learning spaces were cited as important mechanisms for building relationships and mutual understanding. Respondent 08 proposed that churches “look at the church as one” and set aside divisions for the sake of the gospel (Interview transcripts, p.59). These recommendations align with the work of Tennent (2010:278), who argues that post-conflict Christian witness must be rooted in shared spiritual practices that nurture reconciliation and healing.

Additionally, inter-church relationships and partnerships were seen as vehicles for capacity building and knowledge exchange. Respondent 18 highlighted the importance of networking between churches to “share ideas” and collectively develop strategies for effective integral mission (Interview transcripts, p.137). This reflects a broader missional principle that collaboration enhances effectiveness by pooling resources, contextual insights, and diverse spiritual gifts (Myers 2011:220). In fragile states like South Sudan, where government systems and civil society are weak, the church has a unique opportunity to model a unified community that serves the common good.

However, fostering unity requires intentional leadership and theological formation. Without a clear ecclesiological framework, unity efforts risk being superficial or short-lived. Churches must therefore root their unity efforts in Scripture, affirming their shared identity in Christ and their collective participation in *missio Dei*. The Lausanne

Movement (2010) emphasizes that collaboration among churches should be driven not merely by pragmatic concerns but by theological convictions about the nature of the triune God and the church's vocation in the world.

In conclusion, encouraging unity among churches in South Sudan is both a spiritual imperative and a strategic necessity for integral mission. By cultivating relational partnerships, fostering shared spaces for discipleship and learning, and reimagining the church as one body with many members, South Sudanese Christians can embody a gospel of reconciliation in a divided land. Unity in mission not only reflects the character of the God who sends but also amplifies the church's witness in the midst of ethnic, political, and denominational fragmentation.

#### **5.4.8.5. *Redesigning theological education***

Theological education is a critical instrument for developing the competencies required for effective integral mission in South Sudan. Across the interviews, participants consistently affirmed that Bible schools and seminaries should be at the forefront of equipping pastors and church leaders not only with doctrinal knowledge but with the practical, contextual, and spiritual competencies necessary for holistic ministry. However, many participants voiced concern that current theological curricula remain overly theoretical and disconnected from the complex social realities pastors face. As Respondent 05 remarked, "I believe our Bible Schools can become a good place where we prepare men and women effectively in transformational ministry," but only if they are restructured with integral mission in mind (Interview transcripts, p.25).

Scholars such as Bevans and Schroeder (2004:352) argue that theological education in the Global South must embrace a missional framework that integrates spiritual formation, contextual engagement, and social transformation. In a fragile state like South Sudan—marked by conflict, poverty, and fragile institutions—this integration is not optional; it is essential. Wright (2006:402) also emphasizes that theological training must be grounded in *missio Dei*, preparing leaders to participate in God's redemptive work in all areas of life, not merely within ecclesial boundaries.

Participants suggested several key areas in which theological education must be reformed to contribute meaningfully to the development of competencies for integral mission. First, candidate selection and entry requirements must be reconsidered.

Respondents advocated for a system where pastoral candidates possess prior academic or professional training. Respondent 11 stated that candidates “should have a bachelor [degree] first in any other discipline before they join theological education” and be selected on the basis of clear vocational calling (Interview transcripts, p.85). This approach reflects the principles of bi-vocational or “tent-making” ministry, where pastors are equipped to serve both spiritually and economically—a model rooted in the ministry of Paul and supported by contemporary missiologists (Van Rhee 1996:129; Tennent 2010:306).

Second, participants called for a revision of the theological curriculum to incorporate content related to integral mission. Respondent 15 emphasized that “pastoral ministry curriculum by itself needs to be checked and then we need to integrate these things [i.e., competencies for integral mission]” (Interview transcripts, p.120). Such curricular reform would involve including courses on holistic ministry, community development, leadership, financial stewardship, peacebuilding, and trauma healing. This reflects the emphasis in the Micah Network (2011:5) that theological training should equip leaders to address spiritual, social, and systemic issues from a gospel-centered framework.

Third, experiential learning and practical ministry exposure were strongly recommended. Participants stressed that theological education must be praxis-oriented, not only teaching mission but immersing students in it. Respondent 18 affirmed, “we need to study theology at the same time we need practical ministry in the field because practical ministry... gives life” (Interview transcripts, p.144). This experiential model is supported by Freirean pedagogy, which sees education as a dialogical and transformative process grounded in real-life engagement (Freire 2000:73). By combining classroom instruction with supervised fieldwork, theological institutions can bridge the gap between academic formation and practical application.

Fourth, several participants emphasized the need for awareness and training in bi-vocational or tent-making ministry. Respondent 16 critiqued the prevalent assumption that pastors cannot or should not engage in economic activities, arguing instead that pastors need to think “in all sides of life” and develop alternatives to dependency (Interview transcripts, p.118). Such training fosters sustainability, dignity, and contextual relevance in ministry—particularly in South Sudan, where churches often cannot financially support full-time clergy. As Wright (2010:279) contends, self-

sustaining models of ministry not only relieve financial pressure but enhance the credibility and adaptability of church leaders in community life.

Ultimately, redesigning theological education for integral mission requires a shift from institution-centered training to mission-centered formation. Theological institutions must become incubators for gospel-shaped leadership that is spiritually vibrant, contextually aware, and socially engaged. As Myers (2011:214) notes, transformation begins when leaders are “formed in communities of reflection and action” where theology and mission are not separated but woven together in the pursuit of God’s redemptive purposes.

In conclusion, theological education in South Sudan must be fundamentally reimaged to support the church’s calling in a rapidly changing and fragile context. By reforming entry criteria, reworking curriculum, emphasizing practical ministry, and promoting bivocational models, theological institutions can become engines of transformation—producing leaders who are equipped to embody, teach, and lead integral mission across the diverse and pressing challenges of South Sudanese society.

#### **5.4.8.6. *Summary of findings for research question #4***

The findings converge on five mutually reinforcing pathways that braid character, knowledge, and skills formation in ways that fit South Sudan’s realities of conflict trauma, displacement, resource scarcity, and institutional fragility. First, intentional discipleship is the catalytic engine of competency formation. Participants repeatedly traced ministry failures and ethical lapses to a discipling deficit, not merely to curricular gaps. The envisaged remedy is sustained, cohort-based formation that cultivates Christlike character (humility, integrity, faithfulness), saturates leaders in Scripture, and trains them to apply the Word to local social wounds (trauma, GBV, land disputes, displacement). This is delivered through layered structures: small groups practicing spiritual disciplines and neighbour-love; mentoring “pastors of pastors” who coach, correct, and reproduce leaders (2 Tim 2:2); and targeted scholarships for those already bearing fruit. Discipleship in this register is not an optional program but the formative backbone that makes competencies durable under pressure.

Second, strategic use of the pulpit is a high-leverage instrument for public formation. Because Sunday attendance is strong, preaching that is both exegetically faithful and context-specific can reshape ecclesial identity: confronting idols such as aid-dependency, ethnic contempt, and cynicism; commending a theology of work and stewardship; and commissioning vocational witness (teachers, medics, traders, civil servants) as integral to the church's mission. In practice, pastors model audience-sensitive communication (for oral and literate listeners), make visible links from doctrine to community benefit ("Would our neighborhood miss us if this church closed?"), and normalize prayerful, practical responses to local crises (floods, food insecurity, school fees).

Third, training in Christian stewardship addresses the sustainability and credibility deficits that participants lament. Leaders need biblical foundations (God owns; we steward), plus practical literacies: budgeting, simple project design, basic financial controls, transparent reporting, and locally realistic income-generation. This reframes resources from scarcity to stewardship, affirms dignified self-reliance (including bi-vocational pathways where necessary), and directly builds the managerial competencies donors and communities look for. Stewardship training thus strengthens both integrity (accountability) and capacity (management) two themes that recur across interviews and Delphi ratings.

Fourth, unity in kingdom mission functions as both witness and strategy. In a landscape fractured by denominationalism and political tribalism, this is expressed in inter-church prayer, shared trainings, and partnership projects (relief, WASH, peacebuilding, livelihoods, schools) lower walls, pooling of scarce capacity, and signaling reconciliation in public. Practically, unity expands access (languages, locations), reduces duplication, improves safeguarding (mutual accountability), and creates apprenticeship pathways across institutions. Theologically grounded collaboration—rather than mere pragmatism—amplifies credibility in communities habituated to division.

Fifth, redesigning theological education is mission-critical. Participants want Bible schools and seminaries to move from knowledge-heavy, theory-forward curricula to mission-centered, practice-assessed formation. Four shifts stand out: (a) admission that discerns vocation and, where possible, values prior professional training to

enable bi-vocational resilience; (b) a curriculum that integrates integral mission across the program (community development basics, leadership/administration, stewardship, peacebuilding/trauma care, counselling/psychology, intercultural communication, public theology); (c) supervised field education embedded every term (with reflective journals, mentor feedback, and community input) so that students practice preaching to oral audiences, write proposals and truthful reports, plan and budget small projects, and mediate real conflicts; and (d) competency-based assessment with transparent rubrics and portfolios that evidence growth in character (humility, integrity, accountability), knowledge (Scripture, people, context), and skills (communication, management, reconciliation, vocational competence).

Cross-cutting all five pathways are concrete formation mechanisms the data repeatedly support: mentored placements; audience-sensitive sermon labs; proposal/report-writing assignments tied to live or simulated projects; simple M&E and budgeting exercises; conflict-mediation and trauma-aware counselling practicums; and short, field-based vocational modules (e.g., WASH basics, agriculture/livelihoods, primary health promotion, small-enterprise management). Evidence is gathered in portfolios verified by supervisors, peers, and community stakeholders. In short, churches and schools form competent leaders by discipling for character, preaching for identity, stewarding for sustainability, uniting for reach, and educating for practice—all under real South Sudan conditions.

## **5.5. Chapter conclusion**

This chapter set out to analyse and integrate findings from an exploratory sequential mixed-methods study on the competencies required for effective integral mission (transformational ministry) in South Sudan. Qualitative accounts (Phase 1 interviews) established how leaders in churches and theological institutions conceptualise integral mission in their context (RQ1) and which competencies they deem necessary (RQ2). A three-round modified e-Delphi (Phase 2) then tested and refined those judgments to the point of measurable agreement (RQ3). Finally, the chapter identified realistic formation pathways by which churches and schools can cultivate these competencies under South Sudanese conditions (RQ4). Read together, the results yield an integrated competency profile and a set of formation mechanisms that are context-credible, biblically grounded, and operationally actionable.

First, the data confirm that South Sudanese leaders understand integral mission as the organic unity of proclamation and demonstration—word-and-deed, not word-then-deed. Interviewees described components ranging from evangelism, preaching, prayer, discipleship, and spiritual renewal to education, health, WASH, livelihoods, relief, peacebuilding, and reconciliation. Examples from churches and faith-based initiatives showed that credibility and fruit increase when these dimensions are inseparable in practice. This holistic understanding surfaces the central research gap: ministries are comparatively better prepared for proclamation than for the demonstrative, community-transforming dimensions that vulnerable communities expect and need.

Second, across RQ2 the competency landscape cohered around an integrated “head–heart–hands” model. (a) Character emerged as the load-bearing core (humility, integrity, faithfulness, love, teachability, accountability), repeatedly tied to public credibility in a low-trust, conflict-affected environment. (b) Knowledge displayed a dual center of gravity: Scripture/doctrine as bedrock for proclamation and discernment, and context/people/ministry-domain knowledge for wise application (languages, cultures, worldviews, political economy, counselling/psychology, community development, peacebuilding). (c) Skills functioned as the operational bridge: communication (oral/written, exegesis, listening, mentoring), leadership/management (planning, delegation, budgeting, coordination, basic M&E, resource management), people skills (teamwork, counselling, conflict resolution, community mobilisation), and vocational skills (lifelong learning, small-enterprise basics, tent-making, hard work, creativity). The profile that emerges is not additive but braided: who the leader is enables how the leader discerns, which sustains what the leader can reliably do.

Third, the Delphi analysis (RQ3) provided quantitative backbone to these claims. All eleven thematic constructs registered acceptable-to-excellent internal consistency across rounds, and Round-3 means placed every one of the 115 items in the “Important” to “Extremely Important” range, with consensus strengthened markedly after controlled feedback. Character-proximate items (“born again”, “prayerful”, “knowledge of the Word of God”, “faithful”, “Christlikeness”, “integrity”) clustered at the top, while several lower-ranked (yet still important) items flagged curricular under-exposure rather than irrelevance (e.g., anthropology, local religions, certain



project-management literacies). Statistically and substantively, the panel converged on a single, integrated model of competence fit for South Sudan's realities.

Fourth, RQ4 translated diagnosis into design by identifying five mutually reinforcing formation pathways that churches and schools can implement without waiting for ideal conditions: (1) intentional discipleship that forms character, deepens Scripture engagement, and trains contextual application within accountable cohorts and mentoring ("pastors of pastors"); (2) strategic use of the pulpit to do public formation—exegetically faithful, context-specific preaching that confronts idols (aid-dependency, ethnic contempt), commends stewardship, and commissions vocational witness; (3) stewardship training that reframes resources from scarcity to trust, builds transparent budgeting/reporting practices, and normalises bi-vocational realism; (4) unity in kingdom mission through inter-church prayer, shared learning, and partnership projects that pool scarce capacity and embody reconciliation; and (5) redesign of theological education toward mission-centered, practice-assessed formation (admissions that discern vocation; integral-mission content across the curriculum; supervised field education every term; competency-based assessment with transparent rubrics and verified portfolios).

Fifth, the findings illuminate why formation must be braided and practice-assessed in a low-trust context. Where communities expect favouritism, leakage, or over-promising, character becomes public infrastructure; where languages and literacies diverge, communication must be audience-sensitive; where institutions are fragile and aid-saturated, stewardship and basic management are as missional as homiletics. Hence the chapter's central claim: credible proclamation and compassionate demonstration rise or fall with the church's capacity to weave character, knowledge, and skills in context—and to evidence that weaving under real conditions.

Sixth, the study surfaces actionable gaps that should guide curriculum and ministerial development. Programs often over-assess cognition and pulpit competence while under-structuring character assessment and practice-based skills (planning, budgeting, truthful reporting, conflict mediation, trauma-aware care, contextual analysis, intercultural communication, livelihoods literacy). These deficits are not peripheral: they map directly onto the reasons communities doubt the

church's intentions and capacity. Addressing them requires routine mechanisms—mentored placements, sermon/lesson labs for oral and literate audiences, proposal and report assignments tied to real or simulated projects, simple M&E loops, and practicum experiences in reconciliation and basic public-health/livelihoods modules.

Finally, this chapter prepares the ground for the dissertation's final movement. The next chapter distils implications for churches, theological institutions, and partner agencies; translates the competency profile into CBTE outcomes, learning experiences, and rubrics appropriate to South Sudan; and sets out recommendations for policy and practice—so that the holistic vision repeatedly affirmed by leaders in this study can be taught, mentored, practiced, and credibly evidenced in the places where South Sudanese communities live, suffer, work, and hope.

## **Chapter 6**

### **Competency model for integral mission**

#### **6.1. Introduction**

The previous chapter provided the statistical measures and analysis of findings to answer the research questions. This chapter will evaluate and locate the findings within the scholarly conversations in integral mission and competency based theological education. The chapter will then present a competency model for integral mission in South Sudan. But first let us review briefly the findings of the study.

#### **6.2. Summary of findings**

##### **6.2.1. Components of integral mission (RQ1).**

Respondents consistently described integral mission as an integration of proclamation and praxis: the gospel is both communicated and lived. On the social/physical side, they highlighted emergency response; basic needs provision; health and education (including Christian schools); WASH; care for widows, orphans, and the elderly; livelihoods and small-enterprise support; protection of human dignity with attention to GBV; and community reconciliation and peacebuilding. On the spiritual side, they emphasized evangelism, preaching, discipleship, prayer, church planting, Bible study and theological training, spiritual renewal (including deliverance within Pentecostal-charismatic practice), reconciliation with God and neighbour, and public moral formation. Given South Sudan's history of conflict, displacement, and trauma, participants argued that only a consciously holistic praxis makes Christian witness credible and transformative.

##### **6.2.2. Competency set and structure (RQ2)**

Across interviews and Round-1 Delphi inputs, participants named 115 discrete competencies that clustered naturally into a head–heart–hands schema (knowledge, character, skills). Character surfaced as the decisive centre of effectiveness: humility

was most frequently mentioned, with integrity, faithfulness, love, exemplarity, and teachability close behind. Character was described in relation to God (new birth, prayerful obedience, fidelity to Scripture), to others (humility, integrity, love, teachability), and to ministry (accountability, commitment, adaptability, holistic mindset). Knowledge showed two poles: (1) biblical–theological literacy as the basis for proclamation and discernment, and (2) contextual–vocational understanding—languages and cultures, traditional religions, national/local dynamics, and knowledge in community development, counselling/psychology, pedagogy, evangelism, and “kingdom of God” themes. Skills were how convictions become action: leadership/administration was the most cited skill, followed by effective communication and preaching/teaching, alongside people skills (teamwork, conflict mediation, pastoral care, community mobilisation) and vocational capacities (lifelong learning, basic enterprise, discipleship and reproduction, bi-vocational resilience, diligence). Notable gaps included planning, budgeting and reporting, written communication, contextual analysis and intercultural communication, counselling/trauma awareness, community development and peacebuilding, and vocational call discernment—indicating that current training often emphasizes cognition and pulpit performance while paying less focus on character assessment and practice-based skills formation.

### **6.2.3. Consensus and reliability (RQ3)**

After controlled feedback, agreement tightened substantially. By Round-3, no item showed Low consensus; most achieved High consensus and a small number remained Moderate. Cronbach’s  $\alpha$  values stayed generally high across constructs (Round-3  $\approx$  0.647–0.971), with *Know the people* near but just below the conventional threshold ( $\alpha = 0.647$ ) and *People skills* ( $\alpha = 0.876$ ). All 115 items were rated Important to Extremely Important (means 3.41–4.65). The top tier was dominated by character and closely linked to spiritual knowledge: *Born again*, *Prayerful*, and *Knowledge of the Word of God* led the rankings, with *Faithful*, *Dependence on God*, *Christlikeness*, and *Understanding the message of the kingdom of God* following. Lower-ranked (yet still “Important”) items included *Knowledge of anthropology*. Some skills/knowledge items slipped in rank from Round-2 despite means  $\geq 4.00$ , reflecting

convergence toward group norms rather than a true decline in value. Overall, the panel's consensus affirms a coherent, integrated profile in which character undergirds knowledge and skills.

#### **6.2.4. Formation pathways (RQ4)**

Findings grouped around five reinforcing strategies for developing these competencies under South Sudan's contextual realities: (1) *Intentional discipleship* as the engine of formation—cohort-based, mentored, Scripture-saturated, and aimed at healing social wounds (trauma, GBV, land disputes, displacement). (2) *Strategic preaching* that is exegetically faithful and context-specific—reshaping congregational identity, challenging idols (aid-dependency, ethnic contempt, cynicism), commending work and stewardship, and commissioning vocational witness. (3) *Stewardship training* that combines biblical conviction with practical skills (budgeting, simple project design, financial controls, transparent reporting, realistic income generation), strengthening both integrity and managerial capacity. (4) *Unity in mission* through inter-church prayer, shared trainings, and partnership projects (relief, WASH, peacebuilding, livelihoods, schools) to expand reach, reduce duplication, improve safeguarding, and model reconciliation. (5) *Competency-based theological education*—admissions that discern vocation (valuing prior professional experience), curricula that integrate integral mission across the programme, supervised field education every term, and competency-based assessment using transparent rubrics and portfolios evidencing growth in character, knowledge, and skills.

#### **6.2.5. Overall conclusion**

Effectiveness in integral mission is not predicted by any single attribute but by the integration of who the leader is, what the leader knows, and what the leader can do—tested under actual ministry conditions. Programmes that intentionally weave character formation, scriptural and contextual literacy, and demonstrable skills—through discipleship, preaching, stewardship, unity, and competency-based education—are most likely to produce pastors and leaders capable of credible proclamation and compassionate, sustainable transformation in South Sudan.

### **6.3. Competency model for integral mission**

#### **6.3.1. Empirical foundation for the model**

The study identified the highest-rated competencies for effective integral mission in South Sudan through a Delphi process, revealing strong consensus around core knowledge, character, and skills dimensions. Across rounds, spiritual and biblical foundations emerged most strongly, with competencies such as being born again, prayerfulness, knowledge of the Word of God, sound theological understanding, and comprehension of the Kingdom of God consistently ranking at the top. Participants emphasized that these knowledge competencies shape the theological depth and missional clarity required for ministry in a complex social landscape. Character competencies such as faithfulness, integrity, love for ministry, and spiritual regeneration were seen as indispensable for modelling transformed lives and sustaining credible witness, particularly within South Sudan's fragile and often corrupt socio-political environment. These findings align with the literature on holistic and transformational ministry, which stresses that spiritual authenticity and theological depth ground all forms of Christian witness.

In addition to knowledge and character, the Delphi panel highlighted essential skills that enable pastors and church leaders to translate theological convictions into practical, community-impacting ministry. Holistic ministry skills, effective communication, good listening, decision-making, resource management, planning, and relational competencies such as mentoring, counselling, and conflict mediation were rated highly. These skills equip leaders to respond to South Sudan's multi-layered challenges by integrating evangelism with social engagement, peacebuilding, and contextual problem-solving. The emphasis on listening, contextual analysis, participatory engagement, and strategic planning underscores a shift from top-down ministry to community-rooted, responsive mission. Collectively, the findings demonstrate that integral mission in South Sudan requires a deeply formed pastoral identity anchored in spiritual transformation, biblical competence, moral credibility, and a broad set of relational and organisational skills capable of fostering holistic community transformation.

### **6.3.2. Biblical foundation for the model**

The growing emphasis on holistic ministry requires competent pastoral leadership that embodies the “whole gospel” in proclamation and practice. Read through the lens of integral mission, the pastoral qualifications in 1 Timothy 3:1–13 and Titus 1:5–9 function as practical necessities—not merely ideals—for shepherding God’s people amid social fracture and institutional fragility. They hold together character, knowledge, and skills so that leaders can teach sound doctrine, resist error, and guide congregations into public holiness. The South Sudan interviews strongly corroborate this biblical pattern: leaders repeatedly identify love, humility, integrity, honesty, and faithfulness as the top character traits for transformational ministry, explicitly tying them to the realities of a war-torn society and pervasive distrust in reporting and financial practices. They also frame integral mission as proclamation with social consequence and social action with evangelistic consequence—a definition that interviewees echo in testimonies where practical love opened doors for gospel witness in local neighborhoods.

#### **6.3.2.1. *Exegesis of 1 Timothy 3:1–13 and Titus 1:5–9***

Paul writes the Pastoral Epistles to secure church order and counter false teaching, insisting that leadership selection is a moral and theological matter oriented to the church’s long-term faithfulness. In South Sudan, ministry leaders underlined the same missional logic from experience: durable leadership depends on formative structures—spiritual disciplines, mentoring, and catechesis—that shape doctrine and life.

“Above reproach” and “faithful in all things” (1 Tim 3:2; Tit 1:6–7) translate locally into public trustworthiness where corruption and financial opacity are chronic threats; several interviewees explicitly named integrity in reporting “what we have received and how we have used it” as essential to credible witness.

Paul’s household and relational criteria (1 Tim 3:4–5; Tit 1:8) match a pastoral reality in which leaders must mediate domestic conflicts, counsel families, and stand as reconcilers in society’s wounds. One practitioner described pastoral work spanning reconciliation, social cohesion, and late-night crisis mediation—“not only a pastor...

also a counsellor,” an embodied picture of Titus 1:9’s charge to instruct and correct for the community’s good.

The mandate to guard sound doctrine (1 Tim 3:2; Tit 1:9) is likewise urgent where biblical literacy is low and sensational teachers gain traction; interviewees emphasize the pastor’s role in helping illiterate congregants discern truth and unmask false prophets through clear, contextual teaching.

### **6.3.2.2. Competencies in 1 Timothy 3:1–13 and Titus 1:5–9**

#### **6.3.2.2.1. Knowledge competencies**

Biblically qualified leaders must be “able to teach” and “hold fast the trustworthy word” (1 Tim 3:2; Tit 1:9). Interviewees render this as non-negotiable biblical-theological literacy joined to organizational and teamwork knowledge: pastors must “know the word of God” and also understand administration and collaboration because “you cannot carry... ministry alone.” They stress contextual intelligence: congregants’ worldviews are significantly shaped by African Traditional Religion, so leaders need the knowledge to challenge syncretistic practices and to contextualize worship and decision-making in ways that honor Scripture and community culture. Finally, interviews connect governance knowledge with ethical stewardship, pressing the Pauline concern that elders be free from greedy gain: transparency in resource use is catechesis in truthfulness for a low-trust environment.

*How this supports integral mission:* where pastors can teach Scripture, interpret culture, organize teams, and steward resources transparently, proclamation and social action remain biblically tethered rather than drifting into mere activism or spectacle.

**Table 6.5: Knowledge competencies and integral mission**

| Knowledge competency                           | How it supports integral mission                               | Interview evidence (who said/did what)                                                                                |
|------------------------------------------------|----------------------------------------------------------------|-----------------------------------------------------------------------------------------------------------------------|
| Sound doctrine & teaching (1 Tim 3:2; Tit 1:9) | Keeps holistic ministry biblically grounded, not mere activism | Congregational illiteracy requires pastors to bring Scripture “to our context” and help people discern false prophets |



| Knowledge competency                                | How it supports integral mission                                | Interview evidence (who said/did what)                                                                                                              |
|-----------------------------------------------------|-----------------------------------------------------------------|-----------------------------------------------------------------------------------------------------------------------------------------------------|
| Defending against false teachings (Tit 1:9–11)      | Protects the church from ideologies that separate word and deed | Live interview pressed the bishop to judge a “prophet”; he explained biblical tests and how to shepherd illiterate listeners through their pastors. |
| Church governance & leadership (1 Tim 3:5; Tit 1:5) | Structures discipleship, mercy, and witness                     | Leaders must balance spiritual life with administrative order; pastors need organization/administration knowledge alongside theology.               |
| Cultural awareness (Tit 1:12–14)                    | Contextualizes the gospel without compromise                    | ATR influences worldview; worship and leadership should be contextual/consultative rather than imported forms.                                      |
| Financial stewardship (1 Tim 3:3; Tit 1:7)          | Ensures ethical use of resources for relief and development     | “Integrity in reporting exactly what we have received and how we have used it”; supervisors require “a clean report”.                               |

#### 6.3.2.2.2. Character competencies

Character confers credibility on doctrine. Interviewees repeatedly ranked love, humility, integrity, honesty, and faithfulness as the five core attributes for integral mission “in a war-torn country”, arguing that without these virtues, ministry cannot heal trauma or rebuild trust.

They link “above reproach” to financial and reporting integrity, underscoring that opaque handling of aid or church funds destroys witness—precisely the vice Paul disqualifies.

These same virtues animate hospitality and neighbour-love: one pastor explained that flooding mitigation and pandemic food distribution led skeptical neighbours to say “this is our church... this is our pastor that helps,” turning social credibility into spiritual openness.

**Table 6.6: Character competencies and integral mission**

| Character competency                  | How it supports integral mission     | Interview evidence (who said/did what)                                                                                |
|---------------------------------------|--------------------------------------|-----------------------------------------------------------------------------------------------------------------------|
| Above reproach (1 Tim 3:2; Tit 1:6–7) | Builds trust with church & community | Top five: love, humility, integrity, honesty, faithfulness—named because corruption and poor reporting erode witness. |

| Character competency                           | How it supports integral mission               | Interview evidence (who said/did what)                                                                                                                     |
|------------------------------------------------|------------------------------------------------|------------------------------------------------------------------------------------------------------------------------------------------------------------|
| Self-control & discipline (1 Tim 3:2; Tit 1:8) | Sustains long-term mission under pressure      | Call for commitment/progress rather than dependency or drift; leaders must be consistent and accountable.                                                  |
| Hospitable & relational (1 Tim 3:2; Tit 1:8)   | Builds community bonds for deeper engagement   | Flood-mitigation and COVID food led neighbors to say, “this is our church... this is our pastor that helps”; children’s meal ministry drew whole families. |
| Not greedy for money (1 Tim 3:3; Tit 1:7)      | Protects credibility in handling mission funds | Personal testimony of guarding integrity with money; public concern about financial corruption in church and society.                                      |
| Lover of good, holy & upright (Tit 1:8)        | Models ethical life that persuades outsiders   | “Integrity in ministry... people will see what you say and how you live”; honesty and steady growth commend the gospel.                                    |

### 6.3.2.2.3. Skills competencies

Paul’s διδακτικός centers communicative skill—expository preaching, applied teaching, persuasive catechesis. The interviewees added a South Sudan skill profile: administration and project drafting; team leadership; conflict mediation and reconciliation; crisis pastoral care; and disciplined reporting.

They also insist integral mission address “the whole person”: in a traumatized, hungry population, “if we preach the gospel... and they have no food... we have not done anything.” Several leaders therefore pair word-ministry with tangible mercy, coordinating organizational and church platforms to meet needs while making Christ explicit.

Practical neighborhood works (e.g., drainage improvement) likewise served as “felt-need” bridges to evangelism and catechesis, demonstrating how organizational competence enables faithful presence.

Finally, leaders warn that low biblical literacy and imported religious spectacles require the skill to correct error and guide the flock—“help people who don’t read the Bible” discern truth in a media environment saturated with claims.

**Table 6.7: Skills competencies and integral mission**

| Skills competency                         | How it supports integral mission                          | Interview evidence (who said/did what)                                                                                                                |
|-------------------------------------------|-----------------------------------------------------------|-------------------------------------------------------------------------------------------------------------------------------------------------------|
| Teaching & preaching (1 Tim 3:2; Tit 1:9) | Communicates the gospel to transform people & communities | “Ability to communicate your message is very important”; leaders teach stewardship and accountability as part of formation.                           |
| Conflict resolution (Tit 1:10–13)         | Navigates social wounds that affect mission               | Pastors act as reconcilers/mediators in domestic violence and youth–police conflicts; articulate forgiveness and social cohesion.                     |
| Pastoral care & counseling (1 Tim 3:4–5)  | Sustains the hurting with wise, near-term care            | “Not only a pastor... also a counsellor... a doctor... everything”—integral care under real-life pressures.                                           |
| Organizational leadership (Tit 1:5)       | Enables structured discipleship, relief, and development  | Competence in organization/administration and community development named alongside theology; leaders must balance spiritual and administrative life. |
| Community engagement (1 Tim 3:7; Tit 1:5) | Builds partnerships & “felt-need” bridges to faith        | Drainage fix + COVID relief led neighbours to advocate for the church; ministries pair words with tangible help (relief, poultry project).            |

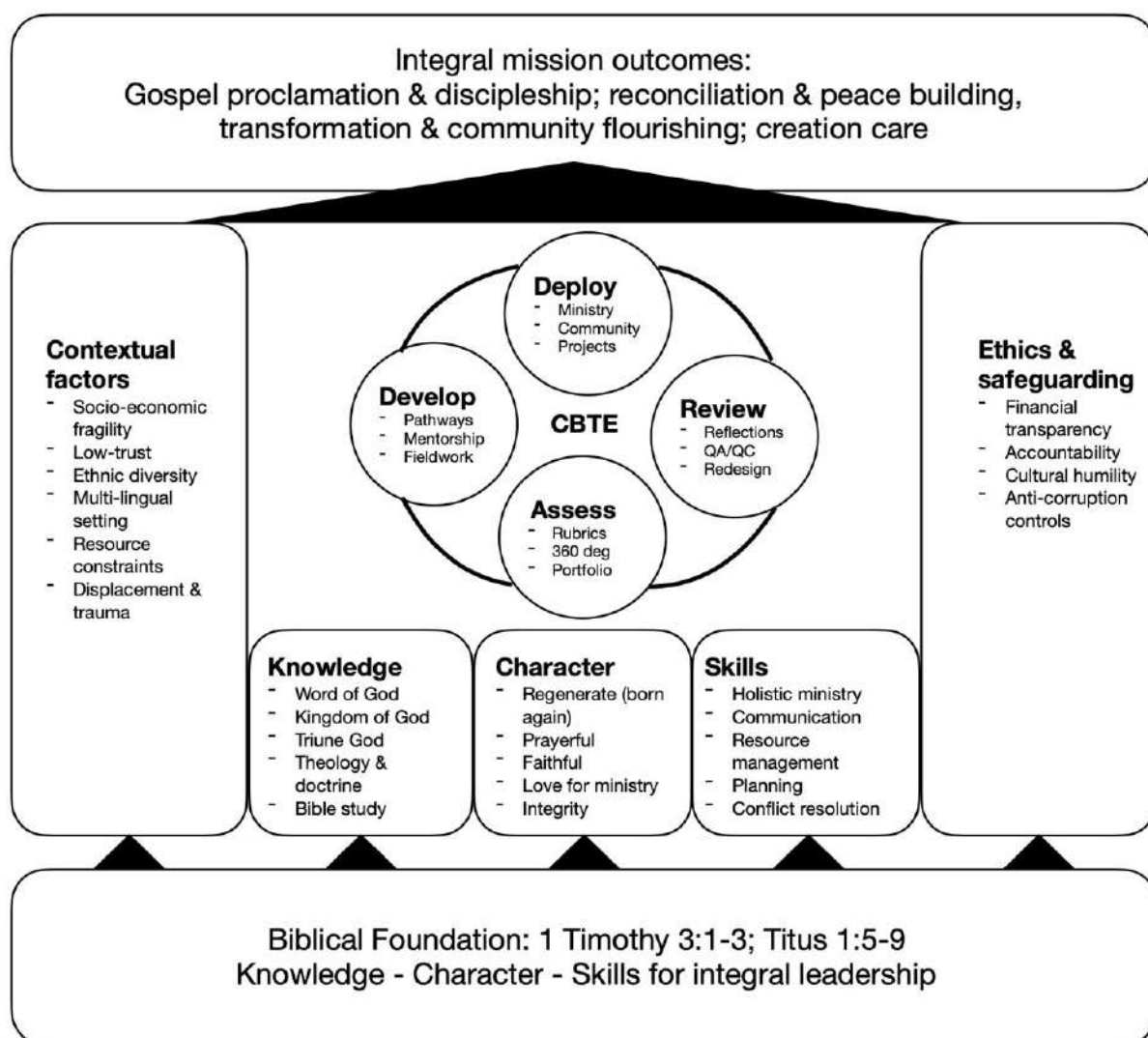
### 6.3.2.3. *Summary*

1 Timothy 3 and Titus 1 give a normative, integrated profile of pastoral competence—doctrinally sound, morally credible, and practically skillful—precisely what the interviews show is needed for South Sudan’s fragile, low-trust context. Character (love-shaped integrity) builds public trust; knowledge (Scripture, culture, governance) anchors ministry theologically; and skills (teaching, administration, mediation, neighbor-care) translate the gospel into public goods without mission drift. This triangulation matches Paul’s wisdom and the data: knowledge without character breeds hypocrisy; character without skills stalls action; skills without knowledge drift from the gospel. The integrated model—rooted in Scripture and validated by field testimony—supplies a credible pathway for forming leaders who can preach Christ faithfully while healing social wounds in South Sudan.

### **6.3.3. The competency model**

The model aggregates the highest-consensus items into a competency dictionary across the three domains. In the knowledge domain, leaders handle Scripture accurately, articulate the kingdom's public entailments, confess and teach the Triune God, integrate theology with practice, and train others in Bible study. In the character domain, they exhibit Spirit-wrought transformation, disciplined prayer, faithfulness under pressure, love-shaped service, and integrity in finances and relationships. In the skills domain, they design holistic ministries that join proclamation with social action; listen deeply; communicate across audiences and media; steward resources transparently; plan and organise amid volatility; mediate conflict; mentor and multiply leaders; and bridge communities across ethnic and denominational lines. Figure 6.1 schematises these relationships, showing how Scripture-anchored knowledge informs character that, in turn, powers skilful practice, with iterative feedback loops from practice back to learning.

Figure 6.1: Competency model for integral mission<sup>21</sup>



### 6.3.3.1. Competency dictionary (domains, exemplars, descriptors)

Table 6.8. Competency dictionary (cf. Chapter 5)

| Domain    | Competency          | Descriptor (behavioural summary)                                                              |
|-----------|---------------------|-----------------------------------------------------------------------------------------------|
| Knowledge | Word of God         | Handles Scripture accurately; applies it to personal/communal life; resists syncretism.       |
| Knowledge | Kingdom of God      | Articulates Kingdom themes (justice, reconciliation, shalom) and applies them to public life. |
| Knowledge | Triune God          | Confesses/teaches orthodox Trinitarian faith; models unity-in-diversity.                      |
| Knowledge | Theology & doctrine | Integrates missio Dei, stewardship, creation–fall–redemption in ministry design.              |

<sup>21</sup> The model integrates Knowledge, Character, and Skills under biblical foundations (1 Tim 3; Tit 1), shaped by South Sudan's context and ethical safeguards, and operationalized through an Assess–Develop–Deploy–Review CBTE cycle toward holistic mission outcomes.

|           |                         |                                                                                     |
|-----------|-------------------------|-------------------------------------------------------------------------------------|
| Knowledge | Bible study             | Uses inductive/exegetical methods suited to oral/literate audiences; trains others. |
| Character | Regenerate (born again) | Evidences Spirit-wrought transformation; repentance, humility, love.                |
| Character | Prayerful               | Practices disciplined personal/corporate prayer; discerns God's leading.            |
| Character | Faithful                | Reliable, persevering, covenant-keeping under pressure.                             |
| Character | Love for ministry       | Serves self-sacrificially; empathic; people-centred.                                |
| Character | Integrity               | Honest, transparent, accountable; above reproach in finances/relationships.         |
| Skills    | Holistic ministry       | Integrates proclamation with social action; designs contextual diaconal responses.  |
| Skills    | Listening               | Elicits stories/needs; reflects back; adapts plans to local wisdom.                 |
| Skills    | Communication           | Preaches/teaches clearly; writes reports; communicates across cultures.             |
| Skills    | Resource management     | Budgets; mobilises resources; reports transparently; mitigates bias/favouritism.    |
| Skills    | Organisation & planning | Sets goals; coordinates teams; adapts plans amid volatility.                        |
| Skills    | Conflict resolution     | Mediates disputes; promotes reconciliation; de-escalates tensions.                  |
| Skills    | Discipleship/mentoring  | Multiplies leaders; coaches; structures long-term growth pathways.                  |
| Skills    | Community bridging      | Draws communities together across ethnic/denominational lines.                      |

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### **6.3.3.2. Proficiency levels and rating anchors**

The proficiency rubric operationalises assessment at four levels—Novice, Emerging, Proficient, and Exemplary—using behavioural anchors observable in real ministry rather than abstract self-reports. Anchors align heuristically with the Delphi means (e.g., competencies averaging  $\geq 4.50$  display mentor-level behaviour under pressure with influence beyond the local setting). Verification privileges artefacts and observation: sermon manuscripts that evidence sound exegesis and context-specific application; community maps and facilitation plans; minutes and memoranda of understanding; cashbook samples and variance explanations; basic MEL snapshots; and coaching logs that trace leader development. Multi-rater input (mentor, peer,

congregant) and periodic calibration sessions improve reliability. The rubric is designed for CBTE integration so that learners advance on demonstrated competence, not merely time-served seat hours.

**Table 6.9. Proficiency rubric (4-level)<sup>22</sup>**

| Level | Label                   | Behavioural anchor                                                               | Indicative mean alignment |
|-------|-------------------------|----------------------------------------------------------------------------------|---------------------------|
| 4     | Exemplary / Mentor      | Models the competency under pressure; coaches others; impact beyond own setting. | ≥ 4.50                    |
| 3     | Proficient / Practicing | Consistently demonstrates in varied situations with minimal support.             | 4.10–4.49                 |
| 2     | Emerging / Developing   | Performs in familiar situations; needs guidance for complexity.                  | 3.50–4.09                 |
| 1     | Novice / Basic          | Understands concept; inconsistent performance; requires close supervision.       | < 3.50                    |

### 6.3.4. Thematic synthesis of competencies categories

Building on the empirical findings and the biblical–theological frame (cf. 1 Tim 3; Tit 1), five cross-cutting categories braid knowledge, character, and skills into a coherent praxis for integral mission in fragile, low-trust, and resource-constrained contexts such as South Sudan: theological and biblical understanding; cultural sensitivity and contextual engagement; leadership and adaptive capacity; strategic communication and conflict resolution; and organisational and administrative competence (Ferris; Krispin; Smith; Pillay). These categories function synergistically: theological discernment gives direction; cultural intelligence determines pace and form; leadership mobilises people toward shared learning; communication builds trust and heals fractures; and administration stewards resources for durable impact. In a ministry environment shaped by volatility, social complexity, and institutional fragility, competence is validated not in classrooms alone but in lived service under pressure, where leaders exegete Scripture and context together, protect the vulnerable, and sustain credible hope.

<sup>22</sup> Scoring guidance – Use multiple evidence types (artefacts, observations, interviews, 360° feedback). Rate each competency independently; record evidence to avoid halo effects.

#### **6.3.4.1. Theological and biblical understanding**

Scriptural literacy and doctrinal soundness safeguard a missional vision that is neither syncretistic—uncritically baptising cultural practice—nor reductionist—shrinking the gospel to private spirituality or to activism alone. Under the broad horizon of *missio Dei*, the Church proclaims and demonstrates the kingdom (Luke 4:18–19); and the pastoral qualifications insist that character and teaching belong together (1 Tim 3; Tit 1). Competent leaders therefore move from careful exegesis to context-aware application across biblical genres, read the canon as a unity centered in Christ, and translate doctrine into public discipleship. In South Sudan this means guiding congregations through dilemmas such as polygamy legacies, bridewealth disputes, land conflicts, gender-based violence, and trauma without capitulating to cultural pressure or importing ready-made Western blueprints. It also entails correcting prosperity distortions and fatalistic resignation by teaching creation–fall–redemption–new creation in ways that re-order daily life.

The concept of syncretism is complex because it refers to the blending or mixing of distinct religious beliefs and practices, often in ways that are unconscious, culturally embedded, or socially reinforced. In the context of South Sudan, syncretism manifests when Christian faith is mixed with traditional African religious practices, ancestral veneration, and animistic worldviews. These practices are not always overtly rejected by converts and can persist beneath surface-level Christian confession. This creates theological and pastoral complications for integral mission, which aims to embody a holistic and biblically grounded transformation of individuals and communities. Syncretism undermines this goal by distorting the gospel message, weakening discipleship, and obscuring ethical foundations.

Proficiency becomes visible when preaching and small-group teaching handle the text accurately, when doctrine is explained pastorally and connected to concrete choices in markets, courts, and homes, and when error is corrected patiently. Theological soundness shows in catechesis that forms whole-life disciples rather than mere attendees, and in the capacity to critique both local idolatries and external programmatic reductionism (Ferris 2000; Smith 2014; Pillay 2018). Formation deepens through contextual Bible study, doctrinal catechesis tied to case studies,



sermon laboratories with feedback, reading cohorts in mission theology, and reflective journals that connect weekly pastoral cases to Scripture.

#### **6.3.4.2. *Cultural sensitivity and contextual engagement***

Cultural intelligence, humility, and apprenticeship-based learning foster trust and mutuality, especially in low-trust settings where legitimacy precedes influence (Krispin 2020; Pillay 2012). Leaders cultivate an ethnographic posture: they listen, observe, and map assets before proposing change; they identify social brokers, elders, women's and youth leaders, and other faith actors; and they engage interfaith neighbours with clarity and gentleness (1 Pet 3:15). Language and symbol matter: whenever possible they speak local languages, employ resonant metaphors and proverbs, and draw on liturgical forms that carry the gospel without compromise. Rather than transferring one-size-fits-all models, they co-design ministries with community actors, prototype small initiatives, and adapt from feedback. They honour customary mechanisms—chiefs' courts, peace committees, reconciliation rituals—while confronting injustice biblically.

In South Sudan, contextual engagement requires attention to IDP and returnee dynamics, seasonal mobility, cattle economies, and land-tenure patterns, as well as the pervasive impact of trauma on learning and decision-making. Apprenticeship—"come with me" learning—transfers tacit knowledge that classrooms miss and legitimises emerging leaders in the eyes of the community. Maturity becomes visible when leaders produce simple community maps, convene inclusive planning meetings, demonstrate teachability under local mentors, and document how feedback has reshaped ministry design (Krispin 2020; Pillay 2018). Growth is accelerated by language learning, community immersions, paired mentorship with elders and women leaders, participatory assessments, and routine after-action reviews that institutionalise learning.

#### **6.3.4.3. *Leadership and adaptive capacity***

Transformational, servant leadership (Mark 10:42–45) energises communities toward holistic change, while adaptive capacity equips leaders to mobilise people to learn new behaviours under constraint. The practical distinction between technical

fixes and adaptive challenges is crucial in volatility. Credible leaders exercise moral authority through integrity, consistency, and sacrificial service; they diagnose problems accurately, naming the values in tension—truth and peace, mercy and justice—and invite shared ownership of solutions. They create protected spaces for honest problem-solving, pace change to the community's tolerance and convert small wins into sustained momentum. Because ministry is a relay, they build teams and leadership pipelines, coaching and delegating so that others can grow; they plan for succession and invest in “pastors of pastors” (2 Tim 2:2).

In South Sudan, crisis is not an exception but a pattern: conflict flare-ups, funding shocks, leadership vacuums, and rapid demographic shifts recur. Adaptive leaders lower the temperature when emotions spike, convene cross-ethnic teams around shared purposes, communicate trade-offs transparently, and protect the vulnerable while decisions are made. They model spiritual disciplines—prayer, Sabbath, accountability—that guard against burnout and the abuse of power. Evidence of competence includes accurate framing of problems, short learning cycles that move from pilot to review to adaptation, distributed authority that grows others, integrity under pressure, and documented coaching and succession plans (Ferris 2000; Smith 2014). Formation is strengthened through leadership residencies, crisis simulations, peer-learning circles, 360-degree feedback, coached placements, and reflective practice with spiritual direction.

#### **6.3.4.4. *Strategic communication and conflict resolution***

Trust is the currency of ministry in low-trust contexts, and it is minted through clear, timely, audience-aware communication and biblically grounded conflict practices (Matt 18:15–20; Eph 4:1–3; 2 Cor 5:18–20). Leaders craft messages for pulpit, small groups, youth gatherings, radio, and digital channels using plain language and stories woven with Scripture. They report on finances and projects in ways laypeople can understand, counter rumours with facts, and keep safeguarding visible. When tensions surface, they facilitate dialogue with agreed ground rules, ensure inclusive participation, document commitments, and follow through. Where fracture has occurred, they guide processes that surface truth, acknowledge harm, plan

restitution, and enact liturgies of lament and covenant renewal; all of this is carried out with trauma-aware listening that protects dignity.

Typical South Sudanese disputes—land and cattle conflicts, returnee–resident tensions, leadership rivalries, denominational splits—require leaders who combine accurate information with patient, structured conversation. Competence appears in messages that resonate across ethnic and generational lines, in dialogues that produce documented agreements and action logs, in confidentiality kept where needed, and in measurable follow-through on what was promised (Krispin 2020; Pillay 2012). Formation advances through facilitation and mediation training, message-crafting workshops, modules in trauma-informed ministry, practicums using radio or community theatre, and the steady use of templates for minutes, briefings, and memoranda of understanding.

#### **6.3.4.5. *Organisational and administrative competence***

Stewardship translates vision into durable practice. Weak systems amplify harm: budgets drift, volunteers disengage, partnerships sour, and reputational trust erodes. Sound administration enables churches to scale ministries responsibly by joining prudence to transparency (Acts 6:1–7; Neh 2–6). Leaders plan and budget realistically, keep cashbooks and receipts, separate duties for authorisation and payment, apply basic procurement checks, and subject their records to periodic internal review and, where feasible, external audit. They recruit and care for volunteers with clear roles, fair selection, thoughtful onboarding, safeguarding practices, regular training, and recognition that reduces burnout. They manage the project cycle with simple tools that fit low-resource settings—problem trees, theories of change, lean implementation plans—and they embed monitoring, evaluation, and learning so that data, however modest, informs adaptation. Compliance with safeguarding and data protection, risk registers with contingencies, and written partnership agreements prevent dependency and mission drift.

In South Sudan, administration often means appropriate simplicity: paper-based systems where electricity and connectivity fail; quarterly variance reviews that normalise accountability; an asset register that protects limited resources; volunteer rotas that respect agricultural seasons and displacement patterns; and safeguarding

visible in signage, training, and enforcement. Maturity is evident in on-time reports with explained variances, functioning controls such as dual signatures and petty-cash limits, role clarity and high volunteer retention, MEL snapshots that track attendance and outcomes and capture lessons learned, and current risk and partnership files that guide decision-making (Ferris 2000; Smith 2014). Growth comes through practical bootcamps in budgeting and record-keeping, the use of shared templates for cashbooks and procurement logs, shadowing competent administrators, quarterly after-action reviews, and regular safeguarding drills with refreshers.

Taken together, these five categories keep the theological centre firm while equipping leaders to read their contexts wisely, lead adaptively, communicate for reconciliation, and build organisations able to steward gospel witness over the long haul. Because each domain strengthens the others, assessment should focus on integrated performance in real ministry settings; artefacts such as sermon manuscripts, community maps, facilitation plans and minutes, cashbook samples, and MEL snapshots provide tangible evidence for CBTE portfolios, while mentors and peers test growth against transparent criteria derived from this synthesis.

### **6.3.5. Conclusion on the competency model**

The competency model presented here integrates what Scripture requires, what South Sudan's context demands, and what practitioners affirm. Knowledge without character breeds hypocrisy; character without skills stalls action; skills without knowledge drift from the gospel. By binding these domains into a single assessable framework and aligning them with CBTE practices, the model supplies a formation pathway that can be verified in real ministry through artefacts, observation, and multi-rater feedback. It is theologically centred, contextually attentive, and administratively workable. Implemented through cohort-based discipleship, mentored practice, and rubric-guided assessment, it equips leaders who can preach Christ faithfully while healing social wounds, steward scarce resources transparently, and cultivate reconciled communities—an integral witness capable of enduring and bearing fruit in South Sudan.

## **6.4. Development of competencies for integral mission**

Developing competencies for integral mission is a critical task for the church in South Sudan, where ministry takes place amid fragile institutions, ongoing conflict, displacement, and pervasive poverty. Integral mission, which unites gospel proclamation with social transformation, requires leaders who embody Christlike character, sound theological knowledge, and practical ministry skills. However, cultivating such competencies cannot be assumed. The realities of entrenched traditions, financial fragility, ethical dilemmas, and weak discipleship structures present formidable barriers that hinder pastors from becoming effective agents of transformation. Addressing these barriers demands intentional strategies rooted in both biblical vision and contextual realities. Building on the findings of this study, this section explores the challenges that obstruct competency development and proposes pathways that can foster resilient, faithful, and contextually relevant leadership for integral mission.

### **6.5.1. Pathways for Developing Competencies**

Drawing from the research findings in Chapter 5, the development of pastoral competencies for integral mission requires intentional and contextually appropriate strategies that braid together character formation, theological knowledge, and ministerial skills. The pathways proposed in this study are not abstract ideals but practical responses to the challenges identified in South Sudan's fragile context. They emerge both from the lived testimonies of pastors and mission leaders, and from broader scholarly reflection on sustainable ministry in complex societies. Five key pathways stand out: intentional discipleship, contextualized theological education, mentoring and leadership multiplication, sustainable resourcing and bivocational training, and collaborative cohort-based formation.

#### **6.5.1.1. *Intentional Discipleship as the Backbone of Competency Formation***

The findings consistently highlighted that a deficit of discipleship is a root cause of ministry failure in South Sudan. Many respondents traced pastoral lapses to weak or absent structures of spiritual formation and accountability. As one interviewee

reflected, *“discipleship is not taught systematically in our churches, and many pastors only rely on preaching skills without learning to live a Christlike life themselves”* (Interview Data, RQ4). This corresponds with Gunter’s (2018) observation that authentic mission requires not only doctrinal instruction but intentional spiritual formation that shapes character. The proposed pathway is to establish cohort-based discipleship groups in which pastors are immersed in Scripture, spiritual disciplines, mutual accountability, and practices of neighbour-love. Furthermore, mentoring structures—“pastors of pastors”—should serve as multipliers, coaching, correcting, and reproducing leaders in line with Paul’s instruction in 2 Timothy 2:2. Discipleship is not an optional supplement to ministry training but the formative backbone that ensures pastoral competencies endure under the pressures of fragile contexts.

#### **6.5.1.2. Contextualized Theological Education**

Another recurring theme in Chapter 5 was the inadequacy of imported curricula to address South Sudanese realities. Participants noted that while they were trained to debate doctrinal issues, they were not equipped to handle pressing social wounds such as trauma, gender-based violence, land disputes, and displacement. One respondent lamented, *“we are trained to debate doctrine, but not to heal trauma or mediate conflicts in our communities”* (Interview Data, RQ4). This finding echoes Fuller and Fleming’s (2005) critique that theological education often fails to bridge the gap between theory and contextual ministry practice. The proposed pathway is to embed contextual, case-based learning in theological training, where biblical principles are applied directly to real-life challenges. This involves integrating trauma healing, peacebuilding, and reconciliation into ministerial formation, equipping pastors to shepherd communities in both word and deed. Moreover, local theologians should develop resources in indigenous languages, drawing on cultural idioms while remaining biblically faithful (Smith, 2018; Myers, 2011). By grounding theology in lived experience, contextualized theological education bridges discipleship gaps and prepares pastors for integral mission in South Sudan.

#### **6.5.1.3. Mentoring and Leadership Multiplication**

The research further emphasized the value of mentorship and leadership multiplication. Many interviewees testified that their most significant growth did not occur in lecture halls but through long-term relationships with older pastors who modeled integrity, resilience, and faithfulness. One participant explained, *“I learned integrity and resilience not from lectures, but from watching my mentor live faithfully in hard times”* (Interview Data, RQ4). This aligns with Ferris (2000), who stresses that leadership competencies are best cultivated through relational transmission rather than detached instruction. The proposed pathway is to develop structured mentoring frameworks in which senior leaders intentionally coach younger pastors in preaching, counseling, conflict mediation, and community development. Leadership multiplication is also critical for sustainability: pastors must not only serve faithfully themselves but reproduce leaders who will reproduce leaders, echoing the biblical pattern of Exodus 18 and 2 Timothy 2. In South Sudan’s volatile environment, mentoring structures provide accountability, safeguard against ethical lapses, and ensure continuity across generations of leaders.

#### **6.5.1.4. Sustainable Resourcing and Bivocational Training**

Financial fragility was another recurring theme across interviews and Delphi responses. Pastors frequently highlighted the pressure of inadequate financial support, which often drives burnout, corruption, or dependence on external donors. One pastor observed, *“many of us want to serve faithfully, but we struggle to feed our families, so we are tempted to misuse church resources”* (Interview Data, RQ4). These findings confirm Thorpe’s (2023) warning that financial instability undermines mission integrity and continuity. The proposed pathway is to equip pastors with bivocational and entrepreneurial skills such as agriculture, microbusiness, or trades. This reflects the Presbyterian mission heritage of Kelly Giffen’s philosophy of the “dignity of labor”, which integrated ministry with practical skills. Contemporary scholarship also supports such integration: Hudson (2017) and Fikkert & Mask (2015) argue that microfinance, vocational training, and social entrepreneurship are key to sustainable mission. By embedding such training into theological education, South Sudanese pastors can achieve greater resilience, reduce dependency, and model self-reliance for their congregations.

#### **6.5.1.5. Collaborative and Cohort-Based Formation Models**

Finally, the findings underscored the importance of collaborative and cohort-based formation models. Pastors who participated in peer learning communities and ecumenical training initiatives reported stronger resilience and accountability. One interviewee noted, *“when we meet in groups, we encourage each other, share challenges, and learn better how to serve our communities”* (Interview Data, RQ4). This approach reflects the African communal ethos and resonates with Wenger’s (1998) theory of “communities of practice”, where leaders grow through shared participation. Collaborative cohorts also provide safe spaces for pastors to navigate ethical dilemmas, doctrinal tensions, and contextual challenges collectively, rather than in isolation. Pillay (2024) observes that such models foster innovation and contextual theological reflection, strengthening the collective witness of the church. In South Sudan, where denominational fragmentation weakens the church’s voice, cohort-based learning communities offer ecumenical incubators for integral mission strategies. By embedding collaboration into theological education, leaders are shaped not only as individuals but as a community of witness and service (Acts 2:42–47).

#### **6.5.1.6. Integrating Pathways into Theological Education**

The five pathways are not stand-alone programs but interdependent dimensions of a competency-based theological education (CBTE) model. Together they address the earlier challenges—resistance to change, financial fragility, ethical dilemmas, and discipleship gaps—by embedding character, knowledge, and skills formation into an integrated approach. Intentional discipleship cultivates Christlike character. Contextualized theological education grounds knowledge in lived realities. Mentoring frameworks transmit wisdom and reproduce leaders. Bivocational training provides sustainable resourcing. Collaborative cohorts foster accountability and innovation. Collectively, these pathways form a holistic framework that aligns with the aim of this study: to prepare pastors in South Sudan to embody transformational theological praxis in fragile and complex contexts.



## **6.5.2. Anticipated challenges**

### **6.5.2.1. *The Main Challenges***

Developing competencies for integral mission is not without obstacles. Although the competencies of knowledge, character, and skills are critical for holistic ministry, their cultivation is often hindered by institutional, cultural, financial, and contextual barriers. In fragile contexts such as South Sudan, prolonged conflict, displacement, and weak institutional capacity magnify these barriers. Recognizing these challenges is a necessary first step for churches, theological institutions, and mission practitioners to design adaptive and sustainable strategies for leadership development (Sundin, 2020; Pillay, 2024).

Several key challenges stand out, ranging from theological tensions and resistance to change, to financial and resource constraints, ethical dilemmas, and discipleship deficits. Addressing these requires innovative, biblically grounded, and contextually relevant approaches within theological education and church leadership training programs.

### **6.5.2.2. *Resistance to Change and Theological Tensions***

Resistance to change remains one of the most entrenched barriers to integral mission. Many churches, still shaped by Western missionary paradigms, maintain a dichotomy between evangelism and social transformation. Leaders often perceive holistic mission as compromising doctrinal purity or as promoting a “social gospel” that minimizes spiritual concerns (Pillay, 2024). Historical debates around the nature of the gospel and mission—whether the church’s priority is proclamation of salvation or pursuit of justice—continue to fuel skepticism toward integral mission (DeYoung & Gilbert, 2011; Woolnough & Ma, 2010).

Three dynamics reinforce this resistance. First, doctrinal rigidity restricts leaders from integrating social action with evangelistic witness, out of fear of diluting the gospel (Barreca, 2020). Second, institutional inertia resists paradigm shifts, clinging to inherited models rather than adapting to contemporary realities. Third, the fear of syncretism discourages contextual theological engagement, particularly in pluralistic

societies (Niemandt, 2016). As Gunter (2018:88) notes, this context calls for pastors and theologians to respond to challenges of ecclesiology, soteriology, and pastoral formation in ways that remain biblically faithful yet culturally attuned.

#### **6.5.2.3. *Resource Limitations and Financial Constraints***

Integral mission is resource-intensive, requiring trained leaders, financial support, and sustainable institutions. Yet in South Sudan and other fragile contexts, mission organizations face chronic underfunding, staff burnout, and overdependence on foreign aid (Thorpe, 2023; Milton, 2022). These constraints hinder the provision of quality theological education, limit access to practical training, and threaten the longevity of mission initiatives (Boersma, 2013; Thompson, 1995).

Sustainability is particularly at risk when churches depend heavily on international donors. As Payne (2013) observes, when external funding diminishes, local ministries collapse. Addressing this requires creative solutions such as bivocational training (Hudson, 2017), social entrepreneurship, and partnerships with local businesses and NGOs (Fikkert & Mask, 2015). Such strategies strengthen resilience and ensure that mission leaders can minister effectively without being immobilized by financial scarcity.

#### **6.5.2.4. *Navigating Ethical Dilemmas in Mission Work***

Mission engagement also raises complex ethical dilemmas. Power imbalances, dependency cycles, and cultural insensitivity can undermine community trust (Myers, 2011; Oderinde, 2014). In contexts where corruption is prevalent, the misuse of resources or lack of transparency can discredit the church and erode credibility (Atkinson, 2021). Moreover, cultural practices that conflict with biblical ethics—such as polygamy or tribal favoritism—pose delicate challenges for pastoral leadership (Tettey, 2018; Smith, 2018).

Developing ethical competency thus becomes an indispensable part of pastoral formation. Churches must emphasize integrity, accountability structures, financial audits, and culturally sensitive approaches that honor both Scripture and local contexts. Only then can mission efforts embody both credibility and witness.

#### **6.5.2.5. *The Challenge of Discipleship and Long-Term Impact***

A further challenge is ensuring long-term impact. While evangelistic campaigns and humanitarian interventions provide immediate relief, their transformative effect often fades without sustained discipleship structures. Reliance on foreign missionaries, short-term mission trips, and externally driven projects exacerbate dependency and inhibit local ownership (MacIlvaine III et al., 2016; Myers, 2011).

Effective discipleship requires equipping local leaders to multiply themselves through mentoring, cohort-based training, and community-led development initiatives (Ferris, 2000; Pillay, 2024). Without such long-term strategies, mission efforts risk being temporary interventions rather than transformational movements.

#### **6.5.3. Summary**

In summary, developing competencies for integral mission involves confronting the systemic challenges that hinder pastoral formation and adopting intentional strategies that enable sustainable growth. Resistance to change, financial fragility, ethical dilemmas, and discipleship deficits cannot be ignored; they must be met with deliberate pathways of intentional discipleship, contextualized theological education, mentoring, sustainable resourcing, and collaborative formation. These responses are not abstract ideals, but practical approaches validated by the lived experiences of pastors in South Sudan and supported by wider theological scholarship. By integrating these pathways into theological education and church life, the church in South Sudan can cultivate leaders who are biblically grounded, ethically accountable, and socially engaged. Such leaders will not only shepherd congregations but also contribute to the holistic transformation of communities, embodying the vision of integral mission as both proclamation and praxis of the gospel.

### **6.5. Chapter conclusion**

This chapter has integrated empirical evidence from interviews and the Delphi process with biblical-theological insight to propose a Competency Model for Integral Mission in South Sudan. The model affirms that faithful pastoral leadership in our

context is irreducibly holistic: durable ministry fruit arises when character, knowledge, and skills are braided together under the lordship of Christ. Empirically, the highest-rated competencies—conversional authenticity (“born again”), prayerfulness, and deep knowledge of Scripture—confirm that spiritual vitality and biblical saturation are not ancillary virtues but the engine of transformational ministry. Theologically, the pastoral qualifications of 1 Timothy 3 and Titus 1 ground these findings, insisting that competency begins with Christlike character and is expressed in sound doctrine and wise practice.

The model translates these convictions into a structured framework with behavioral descriptors, proficiency levels, and assessment pathways. Character competencies (e.g., integrity, humility, accountability, love for people, perseverance) anchor the model; knowledge competencies (e.g., whole-Bible theology of the Kingdom, sound doctrine, contextual understanding of trauma, peacebuilding, and social ethics) provide interpretive depth; and skills competencies (e.g., preaching and teaching, listening and mediation, leadership and management, reporting and stewardship, vocational/ livelihood skills) ensure practical effectiveness. Together they answer the study’s primary question by specifying what pastors and church leaders must *be*, *know*, and *do* to lead communities toward integral mission.

Crucially, the chapter also addressed *how* these competencies are formed. Five reinforcing pathways emerged from the data: (1) intentional discipleship as the backbone of formation; (2) contextualized theological education that brings Scripture to South Sudan’s concrete wounds (trauma, land conflicts, displacement); (3) mentoring and apprenticeship (“pastors of pastors”) to multiply healthy leaders; (4) practice-based learning through field education, case work, and community projects; and (5) accountability structures—including clear standards, transparent reporting, and peer review—that help ministry withstand the pressures of a low-trust, resource-constrained environment. These pathways operationalize the model for churches, denominations, and theological institutions.

Methodologically, the chapter contributes a clear competency dictionary and a level-by-level rubric for the top competencies, enabling churches and training institutions to align selection, formation, assessment, and deployment. The associated tools—360-degree feedback, supervised ministry portfolios, field evaluations, and capstone

projects—make the model assessable rather than aspirational. In this way, the chapter advances a context-sensitive approach to Competency-Based Theological Education (CBTE) that closes the gap between classroom input and ministry outcomes.

The model's value is both ecclesial and societal. Ecclesially, it gives denominations and local congregations a shared language for ordination, placement, and continuing formation. Institutionally, it guides curriculum design, faculty development, and partnership with churches so that assessment is anchored in real ministry practice. Societally, it positions churches for credible participation in peacebuilding, reconciliation, and livelihoods support—demonstrating the gospel in word and deed amid South Sudan's fragility.

At the same time, the chapter acknowledged limitations and the need for iterative learning. The competencies and rubrics should be piloted across a diversity of denominations and regions, refined with longitudinal data, and adapted for women and youth leaders, chaplains, and marketplace ministers. Future research should test reliability across assessors, track graduate outcomes over time, and explore how digital and low-cost tools can support assessment in remote settings.

In sum, Chapter 6 offers a biblically rooted, empirically validated, and practically implementable model for forming pastors and church leaders for integral mission in South Sudan. By centering character, deepening theological knowledge, and sharpening ministry skills—within accountable, discipleship-rich ecosystems—the Church can cultivate leaders who preach the whole gospel, embody it in just and compassionate action, and help communities journey from fragility toward shalom. This model now positions Chapter 7 to translate the findings into concrete recommendations for implementation, scaling, and policy alignment across churches and theological institutions.

## Chapter 7

### General conclusions

#### 7.1. Introduction

This chapter brings the study to its conclusion by weaving together the conceptual, empirical, and practical strands developed in the preceding chapters. It offers a panoramic synthesis of how the argument has unfolded—from the identification of a context-specific problem in South Sudan, through biblical and conceptual framing, to the mixed-methods investigation and the construction of a competency model for integral mission in South Sudan. In doing so, the chapter situates the findings within the wider scholarship on integral mission and competency-based theological education (CBTE), while remaining rigorously anchored in the realities of fragile, low-trust, and resource-constrained ministry environments of South Sudan.

The chapter is organized into six substantive sections. First, it provides concise summaries across Chapters 1–6, highlighting how each chapter contributes to the overarching argument and aligns with the research objectives. Second, it articulates the key findings of the research, showing how character, knowledge, and skills operate together to enable effective integral mission. Third, it sets out the contributions of the research to theory, method, and practice or praxis. Fourth, it explores implications for churches, theological schools, and broader society. Fifth, it offers recommendations for future research to extend and test the model. Finally, it closes with a concluding synthesis of the chapter and the research as a whole.

At the centre of this synthesis stands the primary research question— *What competencies are required for effective integral mission in South Sudan and how can the Church help pastors and church leaders develop these competencies?* Around it clusters the secondary questions that guided the investigation: (1) What are the main components of an effective integral mission or transformational ministry from a South Sudanese perspective? (2) What are the competencies that church leaders, theological educators, and pastors identify as important for effective integral mission or transformational ministry in the context of South Sudan? (3) To what extent does consensus exist among experts and practitioners regarding the competencies for effective integral mission or transformational ministry in South Sudan? (4) How can

the church help local pastors and church leaders in South Sudan develop the identified competencies for effective integral mission? The chapter's task is to demonstrate that the study has answered these questions in a coherent, evidence-based, and implementable manner.

## **7.2. Summaries Across Chapters**

Chapter 1 framed the study's problem by noting the persistent gap between the church's theological aspiration for holistic witness and the realities of fragile, post-conflict communities in South Sudan. It argued that without an explicit competency framework—one that integrates character formation, biblical and contextual knowledge, and practical ministry skills—leaders are left to improvise under pressure, often with uneven results. The chapter therefore justified a focused inquiry into competencies for effective integral mission that are biblically rooted and contextually calibrated. In clarifying the study's conceptual centre, Chapter 1 defined competence as a demonstrable integration of knowledge, character (attitudes and dispositions), and skills that enable faithful and effective performance in ministry tasks. It also defined integral mission as per the Micah declaration on integral mission as the inseparable unity of gospel proclamation and demonstration (praxis), insisting that orthodoxy and orthopraxy are mutually integrated. From these definitions, the chapter formulated specific aims and objectives aligned to the research questions and projected an empirical pathway to achieve them. Finally, Chapter 1 mapped the overall structure of the thesis and delineated the methodological stance. It positioned the investigation within a practical-theological research tradition that attends closely to Scripture, tradition, context, and experience. It previewed how subsequent chapters would build from contextual analysis (Chapter 2) and theological framing (Chapter 3) into the methodological design (Chapter 4), analysis of findings (Chapter 5), and the model construction (Chapter 6), thus providing the scaffolding for the concluding synthesis that will be provided in this chapter.

Chapter 2 provided a grounded portrait of South Sudan's socio-political and missionary landscape. It traced the historical dynamics of conflict, displacement, and institutional fragility that shape congregational life and leadership challenges, highlighting trauma caused by civil wars, displacements, land disputes, and

socioeconomic challenges as persistent issues in the country. This portrait established the need for leaders capable of bridging pulpit and public square—leaders who can preach with integrity while shepherding communities through reconciliation, justice-seeking, and livelihood support. The chapter argued that such leadership requires formation that is both deeply spiritual and unmistakably practical. It emphasized the necessity of character traits such as integrity, humility, and resilience; knowledge of Scripture and doctrine in dialogue with local cultures and social wounds; and skills in mentoring, conflict mediation, stewardship, and community organizing. It also underscored the crucial role of local languages, cultural idioms, and indigenous theological reflection in making formation accessible and transformative. In its conclusion, Chapter 2 recommended that theological education move decisively toward contextualization and outcomes-based formation. It called for strengthened church–theological institutions partnerships, cohort-based training models rooted in congregational realities, and assessment practices that value evidence of growth in real ministry settings. These recommendations anticipate the CBTE emphasis and development pathways that are elaborated later in the thesis.

Chapter 3 argued that theologically, mission is integral: the proclamation of the gospel and the pursuit of justice, mercy, and community flourishing are not sequential options but simultaneous obligations. It anchored this claim in Scripture—especially the pastoral qualifications of 1 Timothy 3 and Titus 1—which present a composite portrait of ministerial fitness that is irreducibly moral, doctrinal, and practical. This biblical frame became the normative lens through which the empirical search for competencies was conducted. In addition to its biblical grounding, Chapter 3 surveyed conceptual resources for competency-based education and argued that CBTE offers a suitable reform pathway for theological education in fragile contexts. By shifting attention from inputs to demonstrable outcomes, CBTE makes room for formation that is iterative, contextual, and accountable. It foregrounds behavioural descriptors, rubrics, and portfolios as tools that encourage evidence of growth rather than mere completion of coursework. The chapter concluded by integrating the theological and CBTE lenses into a practical framework for the study: competencies would be identified, refined, and prioritized; they would be organized across knowledge, character, and skills; and they would be translated into assessable descriptors and proficiency levels. This conceptual architecture prepared the ground



for the methodological choices set out in Chapter 4 and the model-building work of Chapter 6.

Chapter 4 outlined an exploratory sequential mixed methods design in which qualitative inquiry generated constructs that were subsequently tested and refined quantitatively. Phase 1 consisted of personal interviews with practitioners and educators engaged in integral mission, producing a broad inventory of competencies and contextual themes. Phases 2–3 comprised a modified e-Delphi process in which expert panelists rated, ranked, and commented on the items across iterative rounds, thereby strengthening consensus and sharpening definitions. The chapter detailed sampling strategies, instruments, and procedures that ensured breadth and depth of insight. It described steps taken for data management, transcription, and participants' review, as well as the use of descriptive statistics (means, standard deviations) and reliability checks to interpret convergence in the Delphi rounds. Ethical considerations—particularly around confidentiality, data protection, and the handling of potentially sensitive contextual descriptions—were explicitly addressed. Finally, Chapter 4 reflected on validity and limitations. It noted the value of triangulation between interviews and Delphi ratings, the advantages of iterative feedback for construct clarity, and the constraints posed by sample size and geographic dispersion. It acknowledged that while the model is empirically grounded, it remains open to further validation, contextual adaptation, and longitudinal testing—an openness carried into the recommendations of Chapter 7.

Chapter 5 presented the findings in relation to the four research questions. With respect to RQ1 (components of integral mission), participants described integral mission as a seamless unity of proclamation and social engagement, requiring both doctrinal fidelity and practical compassion. They emphasized that authentic mission must be contextual, addressing trauma, displacement, conflict, and economic vulnerability as part of the church's witness. This definition situated integral mission as both evangelistic and transformational. For RQ2 (required competencies), the chapter consolidated a comprehensive list across knowledge, character, and skills. Character items such as "born again" (being regenerated), prayerfulness, humility, faithfulness, and accountability emerged with striking importance, interlaced with knowledge of Scripture and doctrine, and skills in mentoring, conflict resolution, administration, and community engagement. The breadth of this portfolio

underscored the study's central claim that effectiveness is a function of integration rather than specialization alone. For RQ3 and RQ4 (consensus and development pathways), Chapter 5 reported a tightening of agreement across Delphi rounds and articulated concrete strategies for formation. Consensus metrics and rising mean scores indicated convergence around a coherent competency profile. Participants also proposed pathways—intentional discipleship, contextualized theological education, mentoring and multiplication, stewardship and resourcing, and cohort-based collaboration—that later informed the design logic of the Chapter 6 model.

Chapter 6 integrated empirical results, biblical foundations, and contextual insights into a practical competency model. The model organized competencies across domains and specified behavioural descriptors along a four-level proficiency rubric from Novice to Exemplary. It made explicit how Scripture-anchored knowledge informs and tests character, which in turn energizes skilled practice in preaching, pastoral care, conflict mediation, stewardship, and community engagement. The chapter also described the feedback loops through which practice refines knowledge and character, thereby generating a dynamic cycle of growth under real-world constraints. These loops are operationalized through supervised ministry, reflective portfolios, 360-degree feedback, and mentor-guided review—tools that convert aspiration into demonstrable formation. In fragile settings, this cyclical design equips leaders to learn under pressure without losing theological depth or moral clarity. Finally, Chapter 6 translated RQ4's insights into five reinforcing formation pathways and discussed the model's contributions and limitations. It argued that churches and schools can adopt cohort-based discipleship structures, embed CBTE assessments in field education, invest in mentoring "pastors of pastors", strengthen financial stewardship and bivocational capacities, and collaborate across denominations to share resources. Limitations noted include the need for broader piloting, inter-rater reliability testing, and adaptation for diverse linguistic and cultural sub contexts.

### **7.3. Key Findings of the Research**

First, *effectiveness in integral mission is a function of integration*. Leaders are most credible and fruitful when who they are (character), what they know (biblical and contextual knowledge), and what they can do (ministerial skills) are aligned and

mutually reinforcing. The highest-ranked items in the study—such as being “born again”, prayerful, and deeply rooted in Scripture—signal that character and spiritually anchored knowledge are not secondary virtues but structural supports for all other competencies. Without this foundation, skill deployment risks becoming performative rather than transformative. This integrative claim is not a rhetorical flourish but a pattern repeatedly corroborated across interviews and Delphi feedback. Participants associated ministry failures with fractures among the three domains: moral compromise in the absence of accountability, doctrinal shallowness undermining discernment, or technical overconfidence without prayerful dependence on God. Conversely, where leaders displayed coherence of life, doctrine, and practice, congregations reported stability, resilience, and public credibility even in volatile contexts. The significance of integration for South Sudan is acute. In low-trust environments, people read the messenger before they hear the message; moral authority precedes persuasive speech. Integration therefore functions as social capital: character invites trust, knowledge supplies wise judgment, and skills translate conviction into communal goods such as reconciliation, conflict de-escalation, and livelihood support. The model’s emphasis on integration directly addresses this contextual demand.

Second, *consensus tightened, and reliability remained high across iterations*. The Delphi process recorded rising means and narrowing dispersions for core items by Round 3, indicating growing agreement among diverse practitioners and educators. Such convergence does not erase contextual nuance, but it does justify treating the prioritized list as a workable baseline for formation and assessment across denominations and regions. Reliability and consensus matter because competency frameworks can otherwise devolve into idiosyncratic wish lists. By subjecting items to iterative scrutiny, controlled feedback, and quantitative checks, the study avoided that pitfall and produced a list that stakeholders can own together. This shared ownership is crucial for inter-institutional collaboration, pooled training efforts, and the portability of assessment artifacts such as portfolios and rubrics. The practical implication is that churches and theological colleges can proceed with implementation without fear that the framework is merely one group’s preference. While local adaptations are expected and welcomed, the core profile enjoys sufficient agreement

to serve as a reference point for ordination standards, curriculum design, performance reviews, and continuing professional development.

Third, *formation must be intentional and contextually fitted*. Participants repeatedly linked ministerial breakdowns to a discipling deficit, not just to curricular gaps. They called for structured, cohort-based discipleship that cultivates Christlike virtues, saturates leaders in the Word, and trains them to apply Scripture to the wounds of their communities. Intentionality here means planned practices, accountable relationships, and regular assessment—not sporadic workshops. Contextual relevance was equally emphasized. South Sudan’s realities—trauma, civil wars, land conflicts, displacement, and economic precarity—require that theological formation integrate trauma healing, reconciliation, conflict mediation, and livelihood skills with doctrinal instruction. Case-based learning, local language resources, and community-embedded field education were cited as means to close the gap between classroom and congregation. The study distilled these insights into five reinforcing pathways: intentional discipleship; contextualized theological education; mentoring and leadership multiplication; stewardship and resourcing (including bivocational readiness and financial transparency); and cohort-based collaboration across churches. Together these pathways create environments in which competencies can be cultivated, observed, and sustained under pressure.

Fourth, *CBTE is a fitting delivery system for this context*. By foregrounding outcomes, observable behaviours, and real-context assessment, CBTE offers tools equal to the challenges of fragile environments. It supports iterative growth through rubrics, portfolios, and supervised practice, making formation assessable rather than merely aspirational. In CBTE, evidence of learning is not a grade alone but a demonstrated capacity to perform ministry tasks faithfully and effectively. Operationally, CBTE helps align curriculum, field education, and assessment around the competency dictionary. Courses can specify which descriptors they address; field placements can be structured to elicit relevant behaviours; and mentors can use the rubric to give targeted feedback. This alignment reduces fragmentation and makes it easier for stakeholders to see progress over time. In fragile settings, CBTE’s adaptability is especially valuable. Programs can scale with available resources, leverage local mentors, and integrate mobile or low-bandwidth tools to capture evidence of learning. While CBTE requires careful faculty development and change

management, its focus on demonstrable outcomes makes it well-suited to South Sudan's needs.

*Fifth, the model maps a dynamic flow from Scripture-anchored knowledge to transformed character to skilled practice.* This flow is not linear but cyclical: knowledge tests and shapes character; character governs the ethical use of skills; and practice feeds back into both knowledge and character through reflection and accountability. The model's rubric captures this movement by describing behaviours observable at Novice, Developing, Proficient, and Exemplary levels. Such feedback loops are operationalized through supervised ministry, reflective journals, peer and mentor reviews, and periodic portfolio defenses. These mechanisms ensure that the pressures of real ministry become sites of learning rather than sources of burnout or drift. They also safeguard against the moral hazards that can accompany organizational growth or public visibility. The result is an approach to formation that is both rigorous and humane. Leaders are invited into a lifelong journey where Scripture shapes identity, the Spirit reforms character, and the community discerns growth through shared practices of evaluation and encouragement. In volatile contexts like South Sudan, these dynamic fosters resilience without lowering theological or ethical standards.

*Finally, the findings answer the research questions in a coherent arc.* RQ1's account of integral mission as proclamation-and-praxis sets the horizon; RQ2 identifies the competencies needed to pursue that horizon; RQ3 establishes a credible consensus about their priority and interrelation; and RQ4 supplies practicable pathways for developing them. The move from definition to identification to consensus to formation yields a complete cycle. This arc grounds the Chapter 6 model and justifies its adoption for use. It also explains why the model is both biblically responsible and empirically warranted: Scripture provides the norming vision, the context supplies the questions, and the mixed-methods design refines and validates the answers. The resulting framework is neither abstract nor parochial; it is specific to South Sudan and generative for similar fragile contexts. Accordingly, the study's central claim can be stated plainly: pastors and church leaders are equipped for effective integral mission when character, knowledge, and skills are intentionally formed together through CBTE-aligned, context-embedded pathways, and when growth is evidenced

through observable behaviours in real ministry. The remainder of this chapter draws out the contributions and implications of this claim.

## **7.4. Contributions of the research**

### **7.4.1. Scholarly contributions**

The study addresses a specific gap by integrating integral mission and CBTE within a South Sudanese context. Much of the existing literature treats these domains separately or assumes stable institutional conditions that do not obtain in fragile states. By constructing a competency model tailored to a post-conflict context, the study adds a theoretically grounded yet practice-oriented perspective to the broader discourse on ministerial formation. Conceptually, the study clarifies the meaning of competence for pastoral leadership as an integration of knowledge, character, and skills rather than a checklist of discrete abilities. It demonstrates that character is not an intangible “soft” domain but a set of behaviours and dispositions that can be described, observed, and cultivated in accountable communities. These reframing contests false dichotomies between spirituality and skill. The study also contributes to biblical-practical theology by showing how the pastoral qualifications of 1 Timothy 3 and Titus 1 can be operationalized within competency frameworks. It exemplifies the movement from normative texts to descriptive-analytic tools, offering a way to honour Scripture’s authority while meeting the methodological demands of assessment and program design.

### **7.4.2. Methodological contributions**

The research advances practical-theological method by using an exploratory sequential mixed-methods design that moves from qualitative discovery to quantitative refinement. The modified e-Delphi process, with its iterative feedback and statistical checks, strengthens confidence in the prioritized competency list and provides a replicable approach for similar studies in fragile contexts. A further contribution is the operationalisation of competencies through a dictionary and a four-level proficiency rubric with behavioural anchors. These instruments translate abstract ideals into observable practices, enabling alignment among curriculum, field education, and assessment. They also make possible longitudinal tracking of growth

across a minister's formation journey. Finally, by integrating tools such as supervised ministry, reflective portfolios, and 360-degree feedback into the model, the study demonstrates how evidence-based evaluation can be conducted without sacrificing pastoral sensibilities. The methodology shows that rigour and empathy are compatible when assessment practices are transparent, formative, and embedded in mentoring relationships.

### **7.4.3. Practical contributions**

For churches and denominations, the model offers a shared language for recruitment, ordination, placement, performance review, and continuing development. It allows leaders to articulate expectations clearly and to support pastors with targeted mentoring and resources aligned to specific competencies and proficiency levels. For theological institutions, the model provides design logic for CBTE-aligned programs. Course outcomes can be mapped to competencies; field education can be structured to elicit relevant behaviours; and faculty can be trained to give rubric-based feedback that is both precise and pastoral. This alignment enhances accountability and reduces the gap between classroom learning and congregational realities. At an ecumenical level, the model's common vocabulary and instruments facilitate collaboration across denominations. Churches can pool mentors, co-sponsor cohorts, and share assessment practices, thereby stewarding scarce resources more effectively. In a fragile context, such collaboration is not merely efficient but essential to sustaining formation ecosystems.

## **7.5. Implications of the research**

### **7.5.1. For churches and denominations**

Governance and leadership can be reframed around the competency dictionary and rubric. Admissions to pastoral training, candidacy for ordination, and ministry placements can be anchored in demonstrable evidence of growth in character, knowledge, and skills. This reorientation promotes transparency and guards against both favoritism and purely credential-based decisions.

Discipleship structures should be formalised as the backbone of formation. Cohort-based small groups, mentoring by seasoned “pastors of pastors”, and rhythms of

accountability can cultivate resilience and integrity under pressure. Churches can adopt simple but regular practices—peer review of sermons, case discussions on pastoral dilemmas, and shared spiritual disciplines—that make growth observable and sustainable.

Financial stewardship and resource management require explicit attention. Training in budgeting, reporting, and bivocational skills helps leaders sustain ministries in resource-scarce settings and models integrity to congregations. Transparent systems build trust in low-trust environments and protect the church’s witness in the public square.

### **7.5.2. For theological institutions**

Curricular design should move from content coverage to competency attainment. Each course can specify the descriptors it addresses and include assessment tasks that generate evidence for the portfolio. Capstone experiences, comprehensive ministry practicums, and oral defenses can be aligned to proficiency levels, ensuring that graduates are ready for the pressures of real ministry.

Field education should be structured, supervised, and assessed with the proposed rubric. Placements can include explicit goals, observation protocols, and feedback cycles that tie practice to learning outcomes. Partnerships with local congregations, NGOs, and community organizations can diversify learning sites and deepen contextual engagement.

Faculty development is pivotal. Lecturers and mentors need training in CBTE pedagogy, rubric use, feedback techniques, and trauma-informed approaches. Institutional policies should support workload allocation for mentoring, calibration meetings to improve inter-rater reliability, and iterative curriculum review based on assessment data.

### **7.5.3. For society**

Competency-formed leaders strengthen the church’s public witness by embodying integrity, compassion, and competence in visible ways. As pastors navigate conflicts, facilitate reconciliation, and advocate for justice, they contribute to social cohesion and trust-building in communities marked by fragility and low-trust environment. The



church's credibility becomes a public good. The model's emphasis on practical skills—conflict mediation, trauma care, stewardship, and community organizing—positions churches as reliable partners in peacebuilding and development initiatives. Through collaborations with civil society and government actors, congregations can help address systemic issues while remaining faithful to their theological identity. Over time, the cumulative effect of competency-based formation can contribute to a culture shift in which leadership is evaluated by character and fruitfulness rather than by ethnicity, affiliations, status or charisma alone. Such a shift is indispensable for the long work of national healing and reconstruction of South Sudan.

## **7.6. Recommendations for Future research**

Future studies should pilot the competency model across denominations and regions to test its robustness and adaptability. Researchers can examine inter-rater reliability of the rubric, the clarity of behavioural descriptors, and the feasibility of evidence collection in varied ministry settings. Longitudinal designs would allow analysis of how growth in specific competencies correlates with ministry outcomes.

Further research should extend the model to a wider leadership ecology. Investigations into adaptations for women's leadership, youth ministry, chaplaincy, marketplace ministry, and displaced or refugee congregations would broaden the model's reach. Comparative studies could evaluate different delivery modes—residential, TEE, hybrid—and their cost-effectiveness and impact in fragile contexts.

In a context where cultural and religious dynamics significantly shape gender participation in ministry, future studies should intentionally include and analyze responses from both male and female participants. Doing so will provide a more nuanced understanding of the competencies required for effective integral mission and ensure that theological education and leadership development are inclusive and responsive to gender dynamics.

Finally, research should explore digital and low-cost tools that support CBTE in resource-constrained environments. Mobile portfolios, micro-credentials, and offline assessment applications could lower barriers to implementation. Evaluative frameworks that track community-level indicators such as reconciliation initiatives,

reductions in poverty, and improvements in livelihoods, would help connect formation to societal impact.

## **7.7. Chapter conclusion**

This study has argued and demonstrated that pastors and church leaders are best prepared for integral mission when formation is intentionally designed to integrate Scripture-anchored knowledge, transformed character, and ministerial skills. The competency model developed here translates this conviction into a practical toolset including dictionary, rubric, pathways that churches and theological colleges can begin to implement and test. The model is not a final word but a faithful scaffold for growth. In a fragile, low-trust context like South Sudan, the integrity of the messenger is inseparable from the credibility of the message. By cultivating leaders whose lives, doctrine, and practice cohere, the church strengthens its witness and serves as a stabilising presence in the public square. The habits of accountability, collaboration, and reflective practice envisioned by the model are thus not administrative add-ons but spiritual disciplines for a people under pressure.

The hope of this thesis is practical and proximate: that congregations will see measurable growth in the competencies that matter; that theological institutions will align their programs to outcomes that serve the church's mission; and that communities will experience, through the church's presence, foretastes of justice, reconciliation, and shalom. The work is ongoing, but the path is clearer: form leaders in character, deepen them in the Word, and train their hands for faithful service in the world God loves.

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# Appendixes

## Appendix 1: UP Ethics Clearance



Faculty of Theology and Religion

**Research Office**  
Mrs Daleen Kotzé

|                     |                   |
|---------------------|-------------------|
| NAME:               | Mr DA Okeny       |
| STUDENT NUMBER:     | 21846686          |
| COURSE:             | Doctoral          |
| DATE:               | 27 September 2021 |
| APPLICATION NUMBER: | T068/21           |

This letter serves as confirmation that the research proposal of this student was evaluated by:

- 1) **The Research committee:** This applies to all research proposals
- 2) **The Research Ethics committee:** This applies only to research that includes people as sources of information

You are hereby notified that your research proposal (including ethical clearance where it is applicable) is approved.



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Prof E van Eck  
Chairperson: Research committee: Faculty of Theology and Religion



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Dr T van Wyk  
Chairperson: Research Ethics committee: Faculty of Theology and Religion

## Appendix 2: Phase one participants' invitation



### PARTICIPANT INVITATION

Dear \_\_\_\_\_,

Greetings in the name of our Lord and Savior Jesus Christ.

You were recommended to me by \_\_\_\_\_. I am writing to invite you to participate in a research study titled, "*Transformational theological praxis: competencies for effective integral mission in South Sudan*". This study seeks to identify the competencies that are necessary for pastors and church leaders to have effective integral mission or transformational ministries within the context of South Sudan and develop a competency-based model for effective transformational ministry in South Sudan.

This study is part of my graduate studies at the University of Pretoria, a program organized by Oxford Centre for Religion and Public Life (OCRPL). Your participation in the research is very valuable because of your rich experience in ministry within the context of South Sudan. The overall time for your participation in this research will be about 1-2 hours. That would include one interview of about 45-60 minutes and possibly a short follow-up conversation for clarification after the initial face to face interview.

Thank you for considering this opportunity to be a part of a research study that could enhance our understanding of transformational ministry in South Sudan context! Take some time to think and pray about it. I will contact you within a week to check if you will be available and willing to participate in this research study. Feel free to reach out to me at any time through my email, phone, or WhatsApp contacts below.

Yours in Christ,

**Rev. David Acellam Okeny,**

*PhD Student, OCRPL & University of Pretoria,  
Faculty of Theology and Religion,*

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## Appendix 3: Phase one informed consent statement

### INFORMED CONSENT STATEMENT

#### Research Summary:

This research is titled, "*Transformational Theological Praxis: Competencies for Effective Integral Mission in South Sudan*". The aim of this research is to use sequential exploratory mixed methods to identify the competencies that are necessary for pastors and church leaders to have effective integral mission or transformational ministries within the context of South Sudan, and develop a competency-based model for effective integral mission in South Sudan.

#### Researcher:

This research is being conducted as part of a PhD thesis by **Rev. David Acellam Okeny**, under the supervision of **Prof. Jerry Pillay** (Research supervisor from University of Pretoria) and **Dr. Chris Sugden** (Co-supervisor from Oxford Centre for Religion and Public Life)

#### Your Participation:

The overall time for your participation in this research is about 1-2 hours. Your participation will include an interview and reviewing of the transcript of the interview to confirm the information collected. If there is any follow-up question or clarification, it will be through a short meeting or phone conversation. You can also seek clarification from the researcher at any time.

#### Participant's rights:

1. Participation is voluntary and there will be no penalty or loss of benefit if a participant decided not to take part in the research.
2. Participants have the right to withdraw from the research at any time without having to explain why.
3. Participants have the opportunity to ask questions about the proposed study before signing this consent statement.
4. Participants have the rights of access to their data.

#### Confidentiality:

The researcher will hold any information collected through interview and/or observations in strict confidence and privacy. Your identity will be kept anonymous and confidential. Access to the information collected for this research is limited to the researcher and the supervisors mentioned above.

#### What will be published?

The main purpose of this research is to fulfill the requirement for a PhD thesis at the University of Pretoria. As part of the requirement, the researcher must submit an article to a peer-reviewed journal. The findings and recommendations from this research can also be shared through academic presentations and publications.

#### Participant's Informed Consent:

I have read and understand the information above, and I accept the invitation to participate in this research titled, "***Transformational theological praxis: competencies for effective integral mission in South Sudan***". I am also aware of my rights and that I can contact the researcher with any concerns or questions related to the research.

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Participant's Name

---

Date

---

Participant's Signature

---

Date

## Appendix 4: Phase one interview protocol and questions

### INTERVIEW PROTOCOL AND QUESTIONS

#### Introduction

Thank you for considering the invitation to participate in this research study, and for giving your valuable time for this interview. This interview would take about 45 to 60 minutes. The purpose of this interview is to capture your understanding of integral mission or transformational ministry in South Sudan context, and to identify the competencies that are necessary for effective integral mission or transformational ministry in South Sudan.

Your participation in this study is voluntary and there will be no penalty or loss of benefit if you decided not to take part in the research. You have the right to withdraw from the research at any time without having to explain why. You also have the opportunity to ask questions about the research before we proceed, and you will have rights of access to this interview's recording and transcript.

Enclosed with this Interview protocol, is an "Informed Consent Statement". Have you read and understood the statement? Have you signed the statement? If not, would you mind doing so now? Thank you!

Do you have any question concerning the research or any clarification that you need? If you do not have any question, the interview will begin now.

(A short prayer)

#### Part 1: Participant's Demography & Ministry

1. Name:
2. Church/Denomination/Organization/Institution:
3. Which description below applies to you? (tick all that applies)
  - a. A Pastor of a local church/congregation
  - b. A Church/Denominational leader (at a national or regional level)
  - c. A leader in Christian NGO, Ministry or Mission Agency
  - d. A leader in Theological College or Institution
4. Age:
5. Gender:
6. What is your highest educational level?
  - a. Secondary School Certificate
  - b. Diploma Certificate
  - c. Bachelor Degree
  - d. Master Degree
  - e. Doctoral Degree
  - f. Other. (Specify: \_\_\_\_\_)
7. Could you describe your ministry engagements within the church and outside (if any)?
8. How long have you been in ministry?
9. What are some of the qualities and skills that enable you to minister effectively?
10. How did you develop these qualities and skills?

#### Part 2: Integral Mission in South Sudan context

*"Integral mission is the proclamation and demonstration of the gospel. It is not simply that evangelism and social involvement are to be done alongside each other. Rather, in integral mission our proclamation has social consequences as we call people to love and repentance in all areas of life. And*

*our social involvement has evangelistic consequences as we bear witness to the transforming grace of Jesus Christ. If we ignore the world, we betray the word of God which sends us out to serve the world. If we ignore the word of God, we have nothing to bring to the world" (Lausanne Movement, 2011).*

11. How would you explain or describe an effective integral mission or transformational ministry in South Sudan context, what are the components?
12. What are some examples of effective transformational ministries that you know of or have engaged in personally?
13. Why do you think these ministries you mentioned are effective in their integral mission or transformational ministries?
14. How do you encourage or prepare your denomination, church/congregation, organization or institution to engage in integral mission or transformational ministry?

### **Part 3: Competencies for effective integral mission**

*Competencies here is basically defined as the knowledge, skills and attitudes/characters that are needed to carry out a task or duty with some level of proficiency.*

15. What competencies do you think are necessary for a pastor or church leader to have effective integral mission or transformational ministry in South Sudan?

Thinking in terms of specific knowledge, skills and characters ....

16. What specific areas of knowledge does a pastor or church leader need to be competent in, in order to have effective integral mission or transformational ministry in South Sudan?
17. What specific ministerial skills do a pastor/church leader need to be effective in integral mission or transformational ministry in South Sudan?
18. What specific attitudes/characters are necessary for a pastor/church leader to have effective integral ministry or transformational ministry in South Sudan?
19. Which of these competencies you mentioned, do you think are the top five necessary or core competencies for integral mission or transformational ministry in South Sudan?
20. Why do you think these five are the core competencies for integral mission or transformational ministry in South Sudan context?
21. How can the church in South Sudan help pastors or leaders to develop these competencies?

### **Conclusion**

Do you have any additional input, comments or questions that you would like to add? Please feel free to add!

Thank you very much for adding value to this research by your participation. The recording will be will transcript verbatim (exactly the way you answered the questions). If there is any question or clarification needed during the process it will be communicated to you. After that the transcript will be sent to you for review and verification, before it is included in the research. When you received it, please review and sign it for confirmation.

(A short prayer)

## Appendix 5: Phase one participants

| Respondents   | Church                                     | Institution(s)                                                                                                                                                                       | Age | Gender |
|---------------|--------------------------------------------|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-----|--------|
| Respondent 01 | Africa Inland Church (AIC)                 | <ul style="list-style-type: none"> <li>Favour Africa International Ministries.</li> <li>ALARM South Sudan</li> </ul>                                                                 | 44  | M      |
| Respondent 02 | Presbyterian Church of South Sudan (PCOSS) | <ul style="list-style-type: none"> <li>Agape Mission South Sudan</li> <li>Grace Theological College (GTC)</li> </ul>                                                                 | 41  | M      |
| Respondent 03 | Presbyterian Church of South Sudan (PCOSS) | <ul style="list-style-type: none"> <li>Veterans Affairs, DDR</li> <li>Grace Theological College (GTC)</li> </ul>                                                                     | 64  | M      |
| Respondent 04 | Episcopal Church of South Sudan (ECSS)     | <ul style="list-style-type: none"> <li>Association of Christian Resource Organization Serving Sudan (ACROSS)</li> <li>Center for Mission and Intercultural Studies (CMIS)</li> </ul> | 51  | M      |
| Respondent 05 | Sudan Pentecostal Church (SPC)             | <ul style="list-style-type: none"> <li>Sudan Theological College (STC)</li> </ul>                                                                                                    | 51  | M      |
| Respondent 06 | Episcopal Church of South Sudan (ECSS)     | <ul style="list-style-type: none"> <li>Mission 21</li> </ul>                                                                                                                         | 66  | M      |
| Respondent 07 | Presbyterian Church of South Sudan (PCOSS) | <ul style="list-style-type: none"> <li>Summer Institute of Linguistic (SIL)</li> <li>Nile Theological College (NTC)</li> </ul>                                                       | 53  | M      |
| Respondent 08 | Sudan Pentecostal Church (SPC)             | <ul style="list-style-type: none"> <li>Hope Vision Organization (HVO)</li> <li>Sudan Theological College (STC)</li> </ul>                                                            | 50  | M      |
| Respondent 09 | Presbyterian Church of South Sudan (PCOSS) | <ul style="list-style-type: none"> <li>Multipurpose Training Center (MTC)</li> <li>Federal Ministry of labour</li> </ul>                                                             | 60  | M      |
| Respondent 10 | Presbyterian Church of South Sudan (PCOSS) | <ul style="list-style-type: none"> <li>Presbyterian Relief and Development Agency (PRDA)</li> <li>Nile Theological College (NTC)</li> </ul>                                          | 53  | M      |
| Respondent 11 | Evangelical Presbyterian Church (EPC)      | <ul style="list-style-type: none"> <li>Samaritan Purse International Relief</li> </ul>                                                                                               | 49  | M      |
| Respondent 12 | Episcopal Church of South Sudan (ECSS)     | <ul style="list-style-type: none"> <li>Association of Christian Resource Organization Serving Sudan (ACROSS)</li> </ul>                                                              | 57  | M      |
| Respondent 13 | Presbyterian Church of South Sudan (PCOSS) | <ul style="list-style-type: none"> <li>Grace Theological College (GTC)</li> </ul>                                                                                                    | 51  | M      |
| Respondent 14 | Presbyterian Church of South Sudan (PCOSS) | <ul style="list-style-type: none"> <li>Agape Mission South Sudan (AMSS)</li> <li>Grace Theological College (GTC)</li> </ul>                                                          | 30  | M      |
| Respondent 15 | Presbyterian Church of South Sudan (PCOSS) | <ul style="list-style-type: none"> <li>University of Juba</li> <li>Nile Theological College (NTC)</li> </ul>                                                                         | 48  | M      |
| Respondent 16 | Presbyterian Church of South Sudan (PCOSS) | <ul style="list-style-type: none"> <li>Veterans Affairs (Government)</li> <li>Grace Theological College (GTC)</li> </ul>                                                             | 47  | M      |
| Respondent 17 | Presbyterian Church of South Sudan (PCOSS) | <ul style="list-style-type: none"> <li>Africa Mission Aid (AMA)</li> <li>Presbyterian Aid</li> </ul>                                                                                 | 63  | M      |



|               |                                            |                                                                                                                                                                 |    |   |
|---------------|--------------------------------------------|-----------------------------------------------------------------------------------------------------------------------------------------------------------------|----|---|
| Respondent 18 | Pentecostal Brethren Church (PBC)          | <ul style="list-style-type: none"> <li>Ministry of Animal Resources and Wildlife (Government)</li> <li>Grace Theological College (GTC)</li> </ul>               | 42 | M |
| Respondent 19 | Presbyterian Church of South Sudan (PCOSS) | <ul style="list-style-type: none"> <li>Living Water Ministries</li> <li>Nile Theological College (NTC)</li> </ul>                                               | 47 | M |
| Respondent 20 | Episcopal Church of South Sudan (ECSS)     | <ul style="list-style-type: none"> <li>Norwegian Church Aid (NCA)</li> <li>Sudan Council of Churches (SCC)</li> <li>Election Commission (Government)</li> </ul> | 71 | M |

## Appendix 6: Phase 1 Interviews Transcripts

### Interview #1 (Conducted on 16 October 2021)

**Interviewer:** Before we start let's open with a word of pray. Thank you, heavenly father for this moment that we are going to participate in this interview. *Father, may you give [interviewee name] a good mindset that he may be able to answer and that we might be able to go through this interview in the way you have decided for us to do. We thank you for your goodness, your love, and peace. I ask all this trusting in the name of our Lord Jesus Christ, Amen.* OK, your name?

**Interviewee:** Yeah, I have prepared just like from point 1 to point 7, I will just introduce myself, my name and how many years I have been in ministry.

**Interviewer:** OK

**Interviewee:** Yeah, my name is [interviewee name], I am a pastor at Africa Inland Church, I am married with two children, and I am 44 years old, I hold a degree master's in missions from Africa International University (NEGST) in Nairobi, I have been in ministry since 1999, that means 22 years in ministry.

**Interviewer:** Thank you very much, let's go straight to question 9, in your 22 years in ministry, what are some of the qualities and skills that enabled you to minister effectively?

**Interviewee:** Yeah, for me it's that I am always eager to learn, and I learn from the mistakes of the leaders who are serving with me, who came to ministry before me, even from my own mistakes. I learn from books and since I got saved, I was always from conference to conference before I went to my theological studies and up to now, I am still learning from books and people and even from the context whereby I am serving. About the skills, I am a good preacher, and I am a teacher and I have good communication skills.

**Interviewer:** Thank you so much, and how did you develop these skills?

**Interviewee:** Yeah, as I said before I was eager to learn I go to conferences and I attend workshops, and it's more of getting the training and the knowledge and practicing it at the same time, yeah. Training and practice.

**Interviewer:** Thank you very much, that is very good. I will go to part 2 of the interview, which is more concentrating on integral mission in South Sudan. The definition of integral mission adopted for this research is: *"integral mission is the proclamation and demonstration of the gospel. It is not simply that evangelism and social involvement are to be done alongside each other. Rather, in integral mission our proclamation has social consequences as we call people to love and repentance in all areas of life. And our social involvement has evangelistic consequences as we bear witness to the transforming grace of Jesus Christ. If we ignore the world, we betray the word of God which sends us out to serve the world. If we ignore the word of God, we have nothing to bring to the world."* So, the

question is how would you explain or describe an effective integral mission or transformational ministry in the South Sudan context? What are the components?

**Interviewee:** The components, I am not quite sure if I understood the components, but an effective integral mission or transformational ministry in South Sudan, three things must go together. Like preaching, as we preach to people, we don't need to neglect the aspect of prayer, praying with people and for people. And we carry some items like food items, help them with shelter, physical needs like the basic needs like maybe soap, cooking oil, and these things, that means we preach the gospel and pray for them and with them and, we support them with the materials things they need. The three must go together, even as we preach, we pray, and when we give them the items also, we pray. That means we pray before, during and after the ministry.

**Interviewer:** So, the three are, you said; preaching, prayer and giving support.

**Interviewee:** Yes. Support like food items, shelters, etc.

**Interviewer:** OK, so, we go to the next question, what are some examples of effective transformational ministries that you know of or have engaged in personally?

**Interviewee:** Personally. I remember I was in Egypt in one of the churches and we have been through training of a cell group ministry and yeah in Egypt it is not allowed to preach open air or to preach to Muslims, but what sometimes we do, we carry food items in the church and it is open for every person to come, and sometimes you can just put some little money in an envelope and write on it, The Lord loves you and then you give just to someone cleaning the road, or cutting the grass. Just give him whether he is a Muslim or a Christian, just give him, and then we continue to pray for them. And then here in Juba, I remember once in 2010, we went to the Prison in Juba, we carried some food items and then the prisoners were brought out and we had a real Sunday service with them, this is one of the things I have been involved in here in Juba. And visitation for people who are sick, in their homes and even the hospital. These are what my church does, and what I have been involved with. Visiting people in the hospital and prison and carrying some items like food for them.

**Interviewer:** Thank you so much for that. The next question is like, why do you think these ministries are effective?

**Interviewee:** Yeah, it agrees with what we read, the definitions we read before and because it is addressing the spiritual needs and the physical needs and even some social aspects of the person, the whole person, we are addressing the whole person, not just the spiritual part and we are neglecting the physical or social part, we are addressing all of them holistically. That's why it is effective and integral, integrating the whole person.

**Interviewer:** The last question in part 2 is, how do you encourage or prepare your church, denomination or institution for effective integral mission or transformational ministry?

**Interviewee:** Yeah, for me, I see the pulpit as the start, when we are given the opportunity to preach, we need to teach about this integral aspect of ministry. We can use the pulpit; we can organize seminars specifically to do with this integral and transformative mission. We must teach our church and we send our members who are committed to ministry to seminars and workshops to train them in theological schools even. The first one I said is the pulpit, the second one is training our members, even those who are serving send them to seminars and workshops and theological schools to be trained more. And the other thing is as a church we need to develop a clear path of discipleship including Bible study materials because I understand that the foundation for this integral ministry to be effective is the word of God, so we need to feed our members and leader with the word of God in these different aspects.

**Interviewer:** OK, that was clear. We go to part 3, which is about competencies for an effective integral mission. OK, competencies here are basically defined as "*the knowledge, skills and attitudes/characters that are needed to carry out a task or duty with some level of proficiency.*" So, the question is what competencies do you think are necessary for a pastor or church leader to have an effective integral mission or transformational ministry in South Sudan?

**Interviewee:** Yeah, for a pastor or a leader I understand that this aspect of love, you cannot love people if you don't love yourself and if you don't love God. In psychology, they call it low self-esteem or high self-esteem. We need to capture that love from God before we can extend that love to other people. We must love God and love His word and love people. And when we look into Galatians 5:22 there, is the fruit of the Spirit which includes love, patience, even we can say integrity, faithfulness., and even good reputations, these are the attitudes we need to have. The skills, we need to have good communication skills even administration, these are the things I see that are important for a pastor because when we are dealing with people, we are dealing with assets, maybe distributing food, and we need to know how to do the work and then even account for it for the people who are supporting that ministry or that thing, so it is very important the aspect of integrity must be there and administrative skills also.

**Interviewer:** So, you mentioned Love, which you say is the fruit of Spirit and administration, and communication skills which are very important, and then you mention integrity as a character or attitude.

**Interviewee:** And even what I said about administration including the aspect of reporting and accounting for the items. Because mainly when we do that kind of ministry, people are supporting it, so we need to have a good record and account for it to those who are supporting it so that they can support it more. And the issue of good reputation is also there, good testimony.

**Interviewer:** Thank you. thinking in terms of specific knowledge, skills, and characters ... What specific areas of knowledge does a pastor or church leader need to be competent in, to have an effective integral mission or transformational ministry in South Sudan?

**Interviewee:** Ah, this one, what specific areas of knowledge does a pastor or church leader need to be competent in? For me especially is knowing the word of God. We must know the word of God because we are communicating to people the heart of God for them or what God is asking of Them. We need to know the word of God. And a pastor or a leader must be an administrator because you are dealing with a team. Some things you know, and even some things the members know more than you, so you need to be humble to delegate effectively. Sometimes in a sense of something I don't know or in a sense of also trusting the person you are delegating that he is competent or she is competent to do the work in a way of training them or giving them the chance to learn more even from their mistakes. Know the word of God and be an administrator or someone who works with the team, because you cannot carry the mission or transformational ministry alone, since we are working with the team, so we need to have this aspect of teamwork as a pastor or as a church leader.

**Interviewer:** So, from that explanation, you have explained knowledge, which is knowing the word of God, you have also explained skills, that is being an administrator and teamwork, OK, then what about character? What are these characters that a leader must have?

**Interviewee:** This also takes me back to being teachable and being humble and having love, love the people you are working with.

**Interviewer:** OK, let's go to the next question, what specific ministerial skills does a pastor or church leader need to be effective in integral mission or transformational ministry in South Sudan?

**Interviewee:** Ministerial skills. About ministerial skills, we can say preaching, and teaching, because these are to do with the word of God, taking it to the people as you minister to them and even mission. I am just trying to think more about ministerial skills, even administration is also one of the gifts of the Holy Spirit, so ministerial also administration. You must have a good leadership skill to be a leader to lead a team, even to draft a project. Preaching, teaching, even administrator, you must be a good administrator or at least if you don't you need to have in the team someone who is good in administration. Because not all pastors have other skills besides theology. I am still thinking about these ministerial skills; preaching, teaching, administration, yeah that's all I can remember from the top of my head right now.

**Interviewer:** Alright, thank you so much. We go to the next question, which of these competencies you mentioned, do you think are the top five necessary or core competencies for integral mission or transformational ministry in South Sudan?

**Interviewee:** Now I can say love is the first top one. Number two is humility, number three is integrity, number four I can say honesty, and number five is related to integrity, honesty, its faithfulness. Faithful in the little will be entrusted with much. So, these are the five. It is not exhaustive, some people may also have their set of five, but for me, these are the most important for now, since I put love there. Love for God, love for people and love for yourself, love is very important, then humility and the rest.

**Interviewer:** OK, why do you think these five are the core competencies for integral mission or transformational ministry in the South Sudan context?

**Interviewee:** We are in a war-torn country, almost more than fifty years now, we need to tell people about the love of God. Sometimes when we are addressing the social aspects of this ministry and addressing the needs of people socially, and spiritually they may be lacking in understanding the love of God. Sometimes even people think that the church does not love them. There is an issue with love, so love is very important in the context of South Sudan. And the second thing is humility, humility is very important in our context and South Sudanese as a nation or as a church, we need to be humble in learning from other people, to be humble to admit our mistakes, to be humble in seeking the interest of the people we are helping, as a fact now when we looked into our context, you cannot really say that I am humble on the way I am doing things and the way I am relating to people inside and outside the church. Maybe because we are traumatized because of this history of war, the humility part of us does not easily come out in critical situations, especially even in ministry we are serving people. And integrity, I don't want to talk about that because we can see corruption in our country, in the government and all institutions including the church. It's really hard to find the aspect of integrity in reporting exactly what we have received and how we have used it. In the public, even in the church integrity is important, we need to instil that attitude, or we need to remind ourselves about integrity, especially in this context of ministry which is integral and transformational. And honesty, we need to say things the way they are, even when there are bad consequences to our statements, we need to be honest with ourselves and other people. And faithfulness, faithfulness is very important in our individual lives, in our families, in our neighbourhood, in our churches, even in our offices, wherever we work. These five aspects I have captured are very important in the context of South Sudan in this ministry we are talking about, because we cannot do these things if we are not transformed, we cannot carry it to other people to be transformed if we ourselves are not into that business of these five characters or attributes in ministry. We cannot offer what we do not have.

**Interviewer:** Thank you, and we go to the last question which is, how can the church in South Sudan help pastors or leaders to develop these competencies?

**Interviewee:** Number one is we need each other in having one mind or clear path of having discipleship, because when we disciple our members who are going to become leaders, we are going to understand more of the power of the word of God because in the word of God, there is His power and His presence, it's in the word of God. When we are discipling our members, we are helping them to grow into the likeness of Christ and automatically these aspects of transformational ministry will come because they have already transformed through the teaching and through taking Christ as the example in their lives and they are being transformed into the image of Christ. The first aspect is we must have a clear path of discipleship in our churches. Why do we have many challenges, misunderstandings and even being involved in things which are not godly? because we are not disciplined and we are not discipling our members in the church. The second thing we need to faithfully interpret the word of God as church leaders, as pastors we need to interpret the word of God for ourselves and also we need to encourage pastors and church leaders to handle the word of God faithfully, because when we do that, it will bring the aspect of transformational and integral ministry and mission in our lives, so we need to be faithful to the word of God and then we need to teach our pastors and church leaders to be faithful to the word of God, and this will carry the aspect of integral and transformational ministry in our context of South Sudan.

**Interviewer:** OK, thank you so much, those are the questions we had. In conclusion, do you have any additional input, comments, or questions that you would like to add? Please feel free to add!

**Interviewee:** Additional ... Thank you for inviting me to be part of this research, we look forward to seeing what will come out of this research because it is going to deal with ministry and mission in the context of South Sudan. That's all that I can say, thank you.

**Interviewer:** Thank you very much for your time and thank you very much for adding value to this research by your participation. The recording will be transcribed and it will be given to you. And if there is any question or clarification needed during the process it will be communicated to you. After that, the transcript will be sent to you for review and verification before it is included in the research. When you receive it, please review, and sign it for confirmation.

**Interviewee:** That will be my pleasure.

**Interviewer:** OK let's close with a short prayer, *Lord our heavenly father we want to thank you for leading us through up to the end of this interview and thank you for the contribution and the ideas that we are able to receive, we thank you and glorify your name, in Jesus' name, Amen.*

## **Interview #2 (Conducted on 12 October 2021)**

**Interviewer:** Welcome to this interview and thank you for giving your time. You have received the interview protocols and questions that we will go through, and the informed consent form. Before we start, can you lead us in a short prayer?

**Interviewee:** Let's pray. *Our heavenly father in the name of Jesus we want to thank you we want to bless you thank you so much for this blessed opportunity you have given to us, as we are coming to share in this interview Father we pray that your Spirit lead and guide us, and whatever we are going to do here let it give glory and honour to you, in Jesus name I pray, Amen.*

**Interviewer:** Thank you. Could you introduce yourself?

**Interviewee:** My name is [interviewee name]. I am a pastor of a local church/congregation and also a leader in a Christian NGO, ministry or mission agency. Work at Agape Mission South Sudan. I am 41 years old. I have a Bachelor of theology. I have been in ministry more than 20 years. In the church I play the role of teaching and preaching and again leadership role in the administration of the church. I am also teaching at a Bible school, Grace Theological College.

**Interviewer:** OK, in your years of ministry, what are some of the qualities and skills that enable you to minister effectively?

**Interviewee:** OK let me begin with the qualities, some of the qualities that help me minister effectively are humility and then commitment, decision-making, serving others, courage, planning, teamwork, and vision. Another thing is devotion to teaching and preaching. The areas of skills, that help me actually is communication, both oral and written and problem solving, delegation is also one of the skills that I see is helping, listening, and good listening, are some of the skills that help in effective ministry, also, the knowledge that I have acquired, the sound theological background that I acquired, that one also helps me in the area of effective ministry.

**Interviewer:** And how did you develop these qualities and skills?

**Interviewee:** It's actually learning from the school, the experience of others in different books and leaders also ahead of me. Personal experience in the ministry made me also learn other things.

**Interviewer:** Thank you. We will go to part two of the questions. We are talking about integral missions in the South Sudan context. Well in this research, the *Integral mission is the proclamation and demonstration of the gospel. It is not simply that evangelism and social involvement are to be done alongside each other. Rather, in integral mission our proclamation has social consequences as we call people to love and repentance in all areas of life. And our social involvement has evangelistic consequences as we bear witness to the transforming grace of Jesus Christ. If we ignore the world, we betray the word of God which sends us out to serve the world. If we ignore the word of God, we have nothing to bring to the world.* OK, that is the definition of integral mission adopted for this

research. The question is, how would you explain or describe an effective integral mission or transformational ministry in the South Sudan context, what are the components?

**Interviewee:** Actually, integral mission or transformational ministry in the context of South Sudan is that ministry that addresses the two areas, spiritual and physical, you see in the sense that human being is not just spiritual, but you need to care about both social and spiritual. This is from the context, when we see the ministry of Jesus Christ when he was on earth he was not just feeding people with spiritual things, but he was also caring, so this is how integral mission from the context of South Sudan, we need to see in these two areas.

**Interviewer:** The next question is, what are some examples of effective transformational ministries that you know of or have engaged in personally? What are the integral ministries that you have engaged in personally or that you know of?

**Interviewee:** For instance, in the area of, let me take the physical need, like you know giving social service, addressing the human need. We have some scholarships that we are giving to those who are in need, it's actually kind of you know like you are meeting the physical need in the sense that you do not just want to just end up there, but in the sense that you want to show to the people or the community that God is both caring spiritually and physically, no matter how you see that sometimes you can't, but through this integral mission when you take it as holistic you will be able to impact the community, you see, you will be able to impact by helping those who are actually in need.

**Interviewer:** OK, why do you think these ministries you mentioned are effective in their integral mission or transformational ministries?

**Interviewee:** They are so effective because they are practically showing that the Gospel that we are saying is also being reflected in what we are seeing. It's more practical than just preaching to them the Gospel without seeing the practical aspects of what we are saying.

**Interviewer:** OK, the practical aspects. The next question is, how do you encourage or prepare your denomination, church/congregation, organization or institution to engage in integral mission or transformational ministry?

**Interviewee:** Yes, in this sense number one is through teaching, effective teaching. Let the congregation know that they are stewards, whatever they have God gave it to them let them manage in a godly manner and also let them use it for the expansion of the kingdom of God. In a sense we are accountable in all whatever we have both spiritually and physically, so therefore these resources that God blessed with us, we need also to help other people, the needy, like people in the house of God the believers those who are in need, we are kind of teaching them to know that whatever they have they should share.

**Interviewer:** OK, thank you, we go directly to part three of this interview, focusing on competencies for effective integral mission. Competence here is basically defined as *the knowledge, skills and attitudes/characters that are needed to carry out a task or duty with some level of proficiency*. OK, and the question about it is, what competencies do you think are necessary for a pastor or church leader to have an effective integral mission or transformational ministry in South Sudan?

**Interviewee:** Yeah, in the sense of knowledge, what I see which is necessary or the competence that is necessary is I think he has to have that pastoral care, and again he needs to have competencies in that area of organization and administration, and not only that also he has to have that competency on the community development because you see when a pastor is also oriented in the developmental areas, he will be able to help in the church, not only that but you know in areas like education, evangelism, leadership, these are all very important, these are very important competencies that a pastor supposed to have.

**Interviewer:** OK, I want us to break that into small bits, let's talk about what the competencies when it comes to knowledge, what knowledge do you think a pastor or church leader should have to be effective in integral mission?

**Interviewee:** OK, in terms of knowledge again let me just say as a pastor you know because you are leading people of God you are like a shepherd, you need to have sound biblical knowledge. And also

in this area, you need to have that gift of organization and administration because dealing with people and also leadership. In terms of skills, a pastor is supposed to have you know that communication skills, whereby he can be able to speak and write which is very important for a pastor also he should be a problem solver, you are dealing with people, there are a lot of issues that will arise, so he need also to have that skill of solving problems. Again in that area, a pastor also needs to have that skill of teamwork as a pastor you need to have because teamwork is team building and also because you will not be final there, you need to build people as the church is growing, and this in terms of the skills. Now in terms of attitude or character, we will see from the area of, as a pastor or church leader, you need to be loving and compassionate, someone who is compassionate, because you see when we see Jesus Christ, he was ever loving, and when ever he would move he was ever compassionate. When he meets someone who has a problem, his heart can fall on that person. Again that attitude, another attitude that is so important for a pastor is you need to be a humble person, a humble person, someone who is humble, it's one of the characteristics of our Lord Jesus Christ, and a pastor needs to have that attitude or character because it will help you to know that you are working with people and also you need to hear from people and you also need help from people. Again other areas in attitude are very important that are honesty and accountability, you are dealing with people and you are dealing with the resources, which is very important, accountability is very important, at the end, you need to know that one day you are going to give account to God and to the people, so that's very important as a pastor or a church leader, you need to have that attitude.

**Interviewer:** Thank you, I like your expression of all those and I like your detailed information about it, and explanation about the necessary ones. Now I would like you to tell me the specific ones that you feel are very, very important. You have mentioned a lot, yes and that is key, when it comes to knowledge, you have mentioned skills, which are key also. I want you to mention the specifics that a church leader like you feel you should have or another church leader should have to be effective. The specific ...

**Interviewee:** OK the specific area of knowledge that I can, again let me say that is so specific is you know leading people in the spiritual team, you need to be biblically oriented or you need to be someone who is trained biblically. And again another specific, you need to have organization and administration, you need to be good in that area. With experience, many churches are not good in that area, and sometimes we as pastors ignore that area, we think Oh everything is just spiritual but we don't know that there is a problem with organization and administration. Another thing that I see from the experience that I have is you need to have that community development aspect because that one will help you to develop the church and the community that you are working with, you will not be focusing on the spiritual only but also you will see this human being as a whole.

**Interviewer:** You talked about knowledge, you expressed about knowledge, tell me about skills.

**Interviewee:** OK in terms of skills, a good listener and speaker and also a problem solver, and team building, this is from the experience that I have. In terms of attitude again you need to be courageous, faithful, accountable, loving and compassionate and humble.

**Interviewer:** Thank you. Let's go to the next question, which of these competencies you mentioned, do you think are the top five necessary or core competencies for integral mission or transformational ministry in South Sudan?

**Interviewee:** Sound biblical training, leadership, administration and organization, and community development.

**Interviewer:** And why do you think these five are the core competencies for integral mission or transformational ministry in the South Sudan context?

**Interviewee:** Yeah, these five are so core because when really a pastor or church leader is competent in those areas, those areas will be able to really help him to execute or bring transformation within the community or with the church that he is serving. Because these are very sensitive/important aspects, when a pastor has all these competencies then the transformation or integral mission will happen from our context

**Interviewer:** So you have mentioned all that in the context of South Sudan, you feel ...

**Interviewee:** Yeah, I feel these are the areas that will help a pastor to bring transformation in the context.

**Interviewer:** Thank you so much for that. The last question about competencies is, how can the church in South Sudan help pastors or leaders develop these competencies?

**Interviewee:** Number one the church in South Sudan has to put priority on training and they have to raise funds and send these pastors to go for training in these areas of competencies.

**Interviewer:** Thank you so much, I think we have reached the end of our questions. Do you have any additional input, comments or questions that you would like to add? Please feel free to add.

**Interviewee:** Yeah, just my additional point is really there is a need for transformation in our church in South Sudan, more specifically through our pastors. Our pastors also needed to be sent, before they could go to Bible school, let them first be trained on other disciplines, and after being trained on the other discipline, then they could be sent to Bible school. This is an additional point that I see as very important before sending a pastor to Bible school, they need to go to university, and after that, they can be sent to Bible school. The other thing is the area of gifting, is the pastor gifted in this area or not

**Interviewer:** Thank you so much, your inputs are helpful, and thank you for adding value to this research through your participation. The recording will be transcribed. If there is any question or clarification needed during the process it will be communicated to you. After that, the transcript will be sent to you for review. When you receive it, please review and sign it for confirmation. And you can close for us with a word of prayer.

**Interviewee:** *Our loving father once more we would like to say thank you and we want to appreciate the time that you have given to us. Thank you for this interview, we continue praying that you continue to bless all the process concerning this information. May whatever is going to happen give glory to your name. we bless you and worship you, in Jesus' name I pray, Amen.*

### **Interview #3 (Conducted on 16 October 2021)**

**Interviewer:** Welcome [interviewee name], thank you for accepting to participate in this research. You already have the protocol and questions, so we start the interview. Do you mind starting with a word of prayer?

**Interviewee:** *Lord in the name of Jesus Christ, we really want to thank you for this moment we are going to share together we need you to send us your Holy Spirit, so that we can be able to answer any question, so that we can reach for the benefit of your ministry in South Sudan. Bless all of us in Jesus' name I pray, Amen.*

**Interviewer:** Thank you for the word of prayer, we will continue directly, you can introduce yourself; name, your role or job, age, qualification, years in ministry and anything else you want us to know about you.

**Interviewee:** My name is called, [interviewee name]. Besides being the pastor in charge of a local congregation, I am also the vice moderator of our Presbytery, and teaching in a theological college. My age I think is 64. I hold a Bachelor's degree. In terms of ministry, since, let me see, since 1990. By then I was ordained as an elder, then I went to theological college, I studied theology and then I graduated in 2003, I worked for almost three years then I was ordained as a minister, as a pastor, that's in 2006. So, in total, that is about 31 years in ministry My ministry is preaching the word of God on Sunday, conducting Bible Study, prayer & fasting, and then visitation outside the church, and then taking care or counselling of the believers, if they have problems, I can counsel them.

**Interviewer:** So, in all these years in ministry, what are some of the qualities and skills that enable you to minister effectively?

**Interviewee:** When I went to theological college, I got some skills on how to preach, how to teach, and how to counsel people, how to manage church affairs, these are some skills I got when I went to theology. But before we didn't have those skills, we just served without training.



**Interviewer:** So, when you went to theological school that is when you attained the skills to minister effectively.

**Interviewee:** Yes

**Interviewer:** OK, thank you, are there other things that helped you develop these qualities and skills?

**Interviewee:** As soon as I finished university, I used to put what I learned in practice, I practice, put what I learn in action.

**Interviewee:** So, it is through learning and putting in action, Practice, and all that.

**Interviewer:** The next part is about integral mission in the South Sudan context. By integral mission in this research we mean, *"the proclamation and demonstration of the gospel. It is not simply that evangelism and social involvement are to be done alongside each other. Rather, in integral mission our proclamation has social consequences as we call people to love and repentance in all areas of life. And our social involvement has evangelistic consequences as we bear witness to the transforming grace of Jesus Christ. If we ignore the world, we betray the word of God which sends us out to serve the world. If we ignore the word of God, we have nothing to bring to the world."* So, how would you explain or describe an effective integral mission or transformational ministry in the South Sudan context, what are the components?

**Interviewee:** OK let me start with I think in the system of our churches, first, you must start by accepting Jesus Christ as your personal saviour, without that you cannot be able to make that thing. Accept Jesus Christ in your life so that everything will be according to the will of God. And then after that, go through theological studies because some other ministers did not go to theological studies that is why they make a mess in our society without [thinking about] integral mission. They do things according to their will. When accept Jesus in your life means that you will be saved, that means you will fear God, and that way the integral mission will take place. Even if it is good for our context in South Sudan, that means you will fear God, that way the integral mission will take place. Even it is good for our context in South Sudan to train and help such people to accept Jesus Christ so that they will be transformed from where they are to where God wants them to be.

**Interviewer:** OK, and to capture that, transformational ministry, when we say transformational ministry is also practically doing it in the society. What do I mean by this, let's say you preach, and you also accompany it with something practically, you give. You might have given something personal or assistance in a way or fed people, that is could be an example of a transformational ministry is.

**Interviewee:** OK, that is good, because that one will be according to the needs of that people. When you are going to preach, you see the need of that people, the situation of that people. If you can be able to support them with food is OK. If you can support them with clothes, also you can see that one. That is for general. For individuals, when we are preaching, then we realize that someone needs something to support the family, and that if you have something you have to give to them. That means what you are preaching is what you are doing, and that means everything is going together.

**Interviewer:** OK, so one of the components you say is identifying the needs of the people. Is there any other that you think can accompany that, apart from need?

**Interviewee:** You can do that one.

**Interviewer:** OK, we can go to the next one, what are some of the effective transformational ministries that you know of, or have engaged in personally?

**Interviewee:** OK that one is I think a holistic ministry, it's very important so that we can make a good transformation in the ministry. The holistic ministry, in general, supports the needs of the society such as medical, food, etc.

**Interviewer:** Have you participated in any of such ministry?

**Interviewee:** Yeah, before we participate, I think not here in Juba, but in Khartoum we participate.

**Interviewer:** What are the examples of what you did?

**Interviewee:** We just make it as a church, we bring some food and then we distribute it to the needy people in displaced camps. After we made some assessments, we made some surveys, we knew their need, so we made mobilization of funds and bought some food for them. Here in Juba, we have another organization called Agape, which is the one that does that now. They are supporting the orphans and the widows. Of course, we know the situation is very tough here in South Sudan, and that is why we made that program [start Agape Mission] to support them.

**Interviewer:** Let's go to the next question which is, why do you think these ministries which you mentioned are effective in their integral mission or transformational ministry?

**Interviewee:** I can say, when you preach the word of God, that is not enough, you must realize their needs because when you just preach [only] and you don't take care of their needs, you cannot transform. They will accept Jesus, but they don't have anything to eat. They don't have something to wear. So as soon as you make that one, you will complete the circle of the ministry for the mission.

**Interviewer:** OK, thank you so much. How do you encourage or prepare your denomination, church/congregation, organization, or institution to engage in integral mission or transformational ministry?

**Interviewee:** By enlightening them, by teaching them, by encouraging them, so that we can be able to make that [ministry]. Enlightening and teaching them to engage in [integral mission and transformational ministry].

**Interviewer:** Thank you so much, we go to part three of this interview, which is about competencies for an effective integral mission. Competencies here are basically defined as *the knowledge, skills and attitudes/characters that are needed to carry out a task or duty with some level of proficiency*. So, the question about this is what competencies do you think are necessary for a pastor or church leader to have an effective integral mission or transformational ministry in South Sudan?

**Interviewee:** You see to be a pastor, so that you can do that thing, it needs high training, to be trained in all levels. For example, if a pastor has a diploma in theology, then we must raise him to make a degree or make a master's or PhD so to be competent to run this issue. Even to do some other courses, side courses to support him. For example, in the holistic ministry, he needs to be taught by someone with experience in humanitarian, so that he can merge it with the one of theology, I think it will be OK. The basic thing is that pastors should have a high level of education and learning, so we must raise them from the position they are into another level so that they can be able to do that effectively. Be competent so that to serve the society.

**Interviewer:** that is a good contribution, thank you. Now, Thinking in terms of specific knowledge, skills, and characters ... What specific areas of knowledge does a pastor or church leader need to be competent in, to have an effective integral mission or transformational ministry in South Sudan?

**Interviewee:** Theological studies, not just theological studies, first of all, let him accept Jesus Christ as his personal saviour so that as he does that one, I think, after that if he gets theological studies, I think he will be competent, he will be perfect to carry on the mission.

**Interviewer:** OK, theological studies you say, in all levels. That's knowledge, how about skills?

**Interviewee:** OK for the skills, someone may have a skill in teaching, some with skill in different parts of life. For example, if you are a pastor send to plant a church somewhere. The basic thing is he should have a skill like carpentry or something like that so that he can survive in the new areas to give a good message to the people. And then a lot of things to be needed, skills so that they can be able to work with their own hands before you can bring people to work for you.

**Interviewer:** thank you, our next question is, what specific attitudes/characters are necessary for a pastor/church leader to have effective integral ministry or transformational ministry in South Sudan?

**Interviewee:** A pastor must be a humble person. To bear everything, he cannot quarrel. Be lovable to people. To be concerned about others, hardworking, etc.

**Interviewer:** Which of these competencies you mentioned, do you think are the top five necessary or core competencies for integral mission or transformational ministry in South Sudan?

**Interviewee:** For me, humble, respectful, concerned about others, be hard working, be alert.

**Interviewer:** And why do you think these five are the core competencies for integral mission or transformational ministry in the South Sudan context?

**Interviewee:** When you take all these five in yourself, I think we can be able to transform South Sudan. Because in South Sudan, there are almost 64 tribes. Any of the 64 tribes have a different lifestyle, but if you have these five [competencies] you will be able to be among them, you will be able to preach the Gospel of God, and they will be able to accept you in their midst.

**Interviewer:** thank you, how can the church in South Sudan help pastors or leaders to develop these competencies?

**Interviewee:** Through training, through workshops. The training through theological seminary, through church workshop so that we will be able. Generally, is training, in various levels of theological education.

**Interviewer:** Thank you so much. I think by this we have come to the end of our questions. Do you have any additional input, comments, or questions that you would like to add? Please feel free to add!

**Interviewee:** For me, we the pastors let us have the ability to learn more in different fields. You have to give ourselves to learning so that we will be able to handle the ministry of God in South Sudan. So that we can be able to raise the standard of Christianity in South Sudan. If we do not care about education or training, I think heresy will come into the church, which will lead the flock of Jesus Christ will lost. This is what I can say.

**Interviewer:** Thank you so much, thank you very much for adding value to this research by your participation. The recording will be transcribed. If there is any question or clarification needed during the process it will be communicated to you. After that, the transcript will be sent to you for review. When you receive it, please review, and sign it for confirmation. OK, thank you so much, maybe you can conclude with a word of prayer again.

*Interviewee: OK, let us pray, I thank you Lord for all that we have just shared for the glorifying of your name, for raising the ministry in South Sudan. Father, we need you to be with us so that you open the way so that every will be clear to raise the standard of our pastors and our church leaders so that they can be capable, and competent to give a clear message to the people of God. Father, bless all of us in this setting, bless those who can go study so that they can be able to change our situation, the Christian situation in South Sudan, in Jesus's name we pray, Amen!*

#### **Interview #4 (Conducted on 13 July 2023)**

**Interviewer:** Thank you for considering the invitation to participate in this research study and for giving your valuable time for this research. The purpose of the interview is to capture your understanding of integral mission and transformational ministry within the context of South Sudan, and to identify the competencies that are necessary for the integral mission of transformational ministries in South Sudan. Do you have any question clarification or concern before I start?

**Interviewee:** No, it's OK

**Interviewer:** So, if there is no question we can start let's start with a short prayer. *God, our father thank you for this time. I praise you for giving us this opportunity to sit and discuss this issue on transformational ministry and integral mission in South Sudan. Thank you for your servant that you have used greatly in this land, and this area, I pray for wisdom and articulation as he answers the questions in Jesus' name amen.* So, the first section is a demographic, you can start by introducing yourself according to the questions in the interview protocols.

**Interviewee:** I work at ACROSS, and institution is Centre for Mission and Intercultural Studies, so I am a leader in Christian NGO or mission agency. I am 51 years old. I hold a master degree. I've been in ministry since I fully went into ministry and that was in 2000 but since I came to Christ, I started doing ministry, but this is now going fully in ministry in 2000 so it's it has been more than 20 years or 23 years. My ministry engagement within the church is mainly in the line of training or capacity

building, which is the same thing that I am doing outside the church in addition to missions, especially targeting unreached areas or unreached people group

**Interviewer:** So, what are some of the qualities and skills that have enabled you to minister affectively as you look back in all these years in ministry

**Interviewee:** The first one is maintaining those basic disciplines of a Christian life by these disciplines I mean prayer, reading the Bible, attending church or fellowship, and witnessing, those four disciplines, helped a lot in preparing me in terms of skills for ministry of course in addition to going through a discipleship class which is where those things that I mention take place. How to do Bible study, how to pray effectively, how to witness, all those things,

**Interviewer:** For someone who is just starting ministry how would you advise that person in terms of skills and qualities that are needed for ministry?

**Interviewee:** For someone who is just starting ministry, my advice would be for him to go through these basic disciplines of knowing how to read his Bible on a regular basis on a consistency basis, in addition to having the time of prayer time of solitude or his quiet time thirdly him also knowing how to witness to share the gospel with others, and being a disciple under somebody who is mentoring or guiding him

**Interviewer:** Thank you. The next part is now focusing on integral mission in South Sudan. The way I defined integral mission in the context of this research is from the Lausanne movement, which is also part of the Micah declaration on integral mission. We define integral mission as the proclamation and the demonstration of the gospel. It is not simply that evangelism and social involvement are to be done alongside each other, rather in integral mission our proclamation has social consequences as we call people to love and repentance in all areas of life and our social engagement has evangelistic consequences as we bear witness to the transforming grace of Jesus Christ if we ignore the world, we betray the word of God, which sent us out into the world. If we ignore the word of God, we have nothing to bring to the world. So basically, is the idea that evangelism and demonstration of the gospel goes hand in hand. So, with your experience within the context of South Sudan, how would you explain or describe an effective integral mission, or transformational ministries in the context of South Sudan. What would be the components of such ministry?

**Interviewee:** Oh, let me use the words that I like to use instead of integral, which is the same. I prefer using the holistic mission where all things are put together. It's a holistic and a component of this holistic mission or integral mission is basically the component of this holistic ministry is where the missionary or the evangelism is not done isolated from the social work they go together. As we demonstrate the love of God to people, we are evangelizing, and it is a kind of evangelism, so the components will be doing the evangelism, but also seeing whatever the needs of the people whom we are reaching out to. so, evangelism going hand-in-hand with the other needs of the people which need to be met, especially those basic needs of the people being it have education, economic empowerment, yes and adding to that addressing issues of worldview that has to do with the culture.

**Interviewer:** Is there anything specifically in the context of South Sudan that someone needs to think about when thinking about integral mission or holistic ministry?

**Interviewee:** Yes, one of the things that one need to take into consideration, especially in the context of South Sudan is the issue of the context, and the culture which actually goes with the issue of worldview, how people interpret and see life and even how do they understand sin, so in the context of South Sudan and this is very important as we do this integral mission because now, with knowing the worldview, it's easy to understand how people interpret life and then you can now use the appropriate method of how to reach out and communicate the gospel to them

**Interviewer:** Now, from your experience, what are some examples of effective transformational ministries, that you know of or have engaged in personally?

**Interviewee:** The one that is from my experience is a program that was used by CMS Africa, which is called holistic transformation, which is actually borrowed from a ministry called DNA that is Discipling the Nations Alliance, where they use this integral mission or holistic mission, they call it holistic transformation. That is where everything goes together in that mission, so it is one of effective

ministries or mission which I have seen, reaching out to people at the same time leading them to the knowledge of Christ. Another one is what I have seen with the Centre for Mission and Intercultural Studies, where they train evangelist or missionary, the evangelist is train in way of how he can introduce himself to any culture again it has this holistic mission, where he goes into the culture knows the culture knows the language as he communicate, so this, I think some of the effective missions or ministries that I that I know in the context of South Sudan, and again it was not called by that name, but they were doing it. If you go through the history of South Sudan, you will see, for example Dr. Fraser in Lui. He did not go there with the title of priest. He went there with the title of the doctor, who was giving health service beside his ministry of Preaching the gospel. It's a very good model of integral mission.

**Interviewer:** Thank you for that. The next question is like, from your own perspective or views, why do you think this kind of ministries, you mentioned examples especially with examples of the Dr. Fraser, which is very affective. Why do you think these ministries are effective in their integral mission?

**Interviewee:** The reason of its effectiveness is because it considers the context, the worldview, the people, where now do you understand how people interpret basic things in life. And by understanding that it helps how to approach them with the gospel, and at the same time it's not that dividing people that this is a spiritual and this is physical, but your approach the person is both physical and spiritual. You're meeting both needs.

**Interviewer:** Now, looking at the church in our context, like how do you encourage or prepare your denomination, maybe church or organization or institution, how do you encourage them to engage in this type of ministry; integral mission or transformation of ministry

**Interviewee:** The encouragement is mainly through training or awareness, awareness, campaign, and training that gives them or equip them with the tools that they need for this integral mission

**Interviewer:** Thank you very much for that after looking at the integral mission, we turn into the competencies now in this research we define competencies here basically as knowledge, skills, attitude or characters that are needed to carry out at task with a level of proficiency, so as we talk about integral mission, or holistic ministry, what competencies do you think are necessary for a pastor or church leader to have effective integral mission or transformational ministry in the context of South Sudan what will be the necessary competencies?

**Interviewee:** The necessary competencies, one, is having a good biblical knowledge or a good biblical worldview, and that comes of cause by learning or studying having a biblical worldview that is one. Secondly, having the ability to clearly communicate, you know effective communication, or you can call it communication skills, knowing how to communicate to certain people, whether in terms of language, or in terms of words, you can use that are appropriate to help people understand. So, the biblical worldview, the communication skills, then thirdly, I can call this one is like a toolbox of different methods and ways that you can use in presenting the Gospel and then maybe we can add fourthly is the skills which is basically knowing how to identify what are the needs in their context, so that you can help people.

**Interviewer:** I want us to think a little bit more in a specific term you have mentioned these competencies if we can categorize them. First, when we look in terms of knowledge, is there any specific knowledge that is needed? like what specific areas of knowledge that the pastor needs to be competent to have integral mission? you mention biblical knowledge, is there any other knowledge that someone needs to be effective?

**Interviewee:** Having the biblical knowledge, having the ability to be able to dig out this Biblical knowledge, I mean the ability to study the scripture, the word of God, then also having the knowledge of how to communicate then thirdly the third knowledge is the knowledge of the context, the area that is to be reached, who are they? What kind of people are they? Their lifestyles, their economy, etc., having this one so that you don't be ignorant about what you are doing or who you are reaching out to.

**Interviewer:** Now, in terms of ministerial skills, what specific ministerial skills should a pastor or a church leader have to be effective in integral mission or transformational ministry?

**Interviewee:** The first one is communication, and then the second one is the ability to teach others how to teach others. I mean different types of people, what methods even useful for teaching, because the skills of teaching; like, if you are reaching to oral community, would you teach them the same way you are teaching people who are education? so having the skills of communication, this is where you includes the methods you use having the skills of, I don't know how you called it, teaching skills, not necessarily those complicated ones, but the very basic ones to deliver a message or training to others

**Interviewer:** That is good, now, because, mostly when people talk about competencies, the emphasis is usually on the skills or the knowledge part, but character is also one dimension of competencies, so what specific attitudes or characters are necessary for pastors or church leader to have affective integral mission or transformational ministries.

**Interviewee:** For character I think this is very crucial for ministries. I even rate it it number one, even though you don't have skills no problem, but if you don't have character that is a big problem. I think the necessary character for a pastor, I think that will take us back to what is mentioned, is it first Timothy, talking about who is supposed to be a pastor, or what is mentioned in Titus also, the qualifications for a pastor. So, this are the qualification that we need, somebody who is humble, somebody who is teachable, somebody who is accountable and at the same time can teach others. And these are very crucial characters that needs to be instilled in in church leaders of pastors or anyone who is leading to be effective, and I think the Bible has put these things for us very clearly.

**Interviewer:** That's good one of the tasks that we are going to do after in this research is to come up with a competency framework for transformational ministries in the context of South Sudan. So, you have mentioned different competencies in terms of knowledge, in terms of skills, and in terms of terms of characters in so you have mentioned all these competencies. so, from this one's which of these competencies you mentioned, do you think are the top five necessary competencies for integral mission in South Sudan. If you have to rate the competencies in terms of skills, knowledge, and characters, which ones will be the most needed?

**Interviewee:** The first, starting with having the biblical worldview, which comes as the result of your study of the Scriptures and a second is now, having a good understanding of the context, understanding the context and the culture thirdly is the communication, how you communicate effectively, then forth will be, I can call it teaching skills teaching skills that can apply even to discipleship and something else but I don't know if I mentioned it before is to do with the interpersonal relationship. How do you relate to address interpersonal relationship?

**Interviewer:** So we have a biblical worldview, the knowledge of context or culture, communication skills and teaching skills of discipleship and the skills for interpersonal relationship. These are the skills that you think are core.

**Interviewee:** Yes

**Interviewer:** Now, the next question is, why do you think these five things are the core competencies for integral missions, especially in the context of South Sudan? Why did you select these five?

**Interviewee:** So why I select this five competencies, the first is, this five the things that are needed for any pastor, or any ministry of the gospel that he must have a clear biblical worldview, because of us coming from that context where we were influenced by traditional beliefs, customs, and all these things, and these things are still in us, so knowing what is the biblical worldview it can help us now replaced or remove old worldviews that come from our cultural context. And some of these things have built us without knowing what it is until you come to exposure. And the second thing is now the context of the culture where you are living, because when you understand this context and culture, it now helps you to know who the people are and what are the things you need to deal with. So, you can now move on to the effective communication skills. And then the skill of teaching is so that you know how to teach different category of people; you cannot come and teach oral community in the same way where are you teach people who go to school or learned. For example, say you want to

use PowerPoint in the place where there is even more electricity. You may want to use chalk boards, not even a flip chart and that helps even in the way your discipline people in the church and then the interpersonal relation is knowing your temperament, knowing your character, knowing your weaknesses and your strength, so that, as you relate to people, you know how to relate with them the same time how to really grow in terms of your personality, in how to handle people, because dealing with people is not easy. So, knowing your weakness and strengths, help how to manage people to some extent, of course the rest is the work of God in your life, but to some extent, so that is why I think this five are the most important one.

**Interviewer:** No, we are coming back again to the church. We are concluding with the church. You have mentioned these five elements of these five core competencies that are needed. Now, how can the church in South Sudan help pastors and leaders to develop these competencies?

**Interviewee:** And I will say training, training which come in different forms training that can come in terms of formal training or an informal or even non formal, but the training is the basic things because it depends to the capacity of the church how they want to do that if they have the ability to do this for my training and bring somebody for a formal session, well and good but if they can't, then they can go for informal or even they can go for non-formal to make sure there is learning taking place. I remember one of the examples of one of the ECS Diocese. I take them as an example it is the diocese of KajoKeji when the bishop came, he realized that he has a lot of pastors ordained lay readers clergy, but with no proper training, because of the ministry in the church was very poor. The way how they communicate, they relate is poor, so what he did, he started with informal and formal education so those who can come for formal who brings them to formal education properly and prepared them, and those who cannot come for the formal they go for the informal. And he put a condition everyone must go through the training even if you cannot even read or write English he use the local language and as a result, after sometimes the message and how the church is lead it started changing so training is the keyword, now how do you do the training it depends on the context and the resources available and always training can happen. There is no excuse that you don't do training, for me I said, this is a very, very important things for us to ensure that we have a competent pastor or minister of the gospel, because through this, you can now bring all the things you want to see even through the training, the element of character can also come in. It might not be a classroom teaching, where are you sit down and say character like this, but it can come in the form of activity, cleaning, sweeping helping the needy.

**Interviewer:** Thank you very much. This is all the questions that I have for this interview but if you have any additional questions, you can put or any comment that you like to add you are welcome before we close.

**Interviewee:** Yeah, I actually wanted to add is, I take it back to the comment that was given to me by one of the bank managers who is a Kenyan and we were talking about people working in the bank and he was saying South Sudanese have a long way to prepare themselves for the banking work, and the reason he was saying that is because he was seeing this lack of competencies because it's a new industry and then he said because of that this song and the talk of South Sudanese should be training, training, training, training, training, training and they should not hurry up to take up leadership when they are not ready, another word on the training, there will be mentorship that will be many other things, and that is the same thing that I want to emphasize in the church. There is no rush for ordination or bringing people to leadership for training people even if they cannot understand English, we can organize training in the local language even those who are oral language, oral communication. We can use the oral way in developing training and that is something that the church in South Sudan and really need to take seriously especially when we think of the unreached people group when we think of people in the rural areas which sometimes are not accessible which nobody can reach too easily.

**Interviewer:** Yes, sometimes these trainings are designed here in Juba with the audience of Juba in mind and you go to the rural area, and you'll find a completely different situation than here in Juba. Thank you very much for your time and for adding value to this research the recording I'm going to be transcribe and then I'll send it back to you so you can verify the information that I've collected and will

be able to add into the research if there is any clarification that is needed, I will reach out to you. Thank you very much. If you don't mind, you can thank God for us and pray for the research work.

**Interviewee:** OK, let's pray, *Father we want to thank you for this time and the discussion, the interview and all the information that we said Lord, I pray that my brother as he carry-on with the research you will guide him and give him the wisdom needed and even the resources so that he will be able to develop training programs or skills or even tools that will help our pastors and church leaders who will prepare for this great commission that you have called us to. Lord, we thank you for this time and we bless you, for in Jesus' name we pray amen. Amen.*

#### **Interview #5 (Conducted on 01 July 2022)**

**Interviewer:** Welcome bishop [interviewee name]. The purpose of this interview is to capture your understanding of integral mission or transformational ministry in the South Sudan context and identify the necessary competencies for effective integral mission or transformational ministry in the context of South Sudan. Do you have any questions concerning the research? or any clarification about the research? If you do, you can tell me.

**Interviewee:** I think I went through the documents; I don't think I have any question

**Interviewer:** So, we can begin with the interview. Before we proceed let's pray. *God our heavenly father I want to thank you for this moment, that you have brought us here together, for it is not for our intention, but Lord for your plan heavenly father. Lord, we thank you for protecting us all this while, and for the plans you have in our lives, that we sometimes don't appreciate, sometimes we are too proud even to accept them heavenly Father, but may you come and lead us today and whatever that we are going to do, may it be for your glory heavenly father, for I thank you and ask all these trusting in your son Jesus Christ, Amen.* OK, we will start with the first part of the questions, which is demography and ministry experience. Can you introduce yourself.

**Interviewee:** I am reverent [interviewee's name] from Sudan Pentecostal Church. First, I am a pastor in a local church, and then I am also a denominational leader, general secretary of Sudan Pentecostal Church and general overseer elect. I am also a board member of Sudan Theological College. I am 51 years old. The highest academic qualification for me is a master's in leadership.

**Interviewer:** Could you describe your ministry engagement within the church and outside?

**Interviewee:** Ah ministry engagement in the church, basically I am a pastor, where I am involved in pastoral duties, caring for the flock, preaching, teaching, and following up the flock. That is what I have been doing in the church setting, I basically take care of the flock that are under my care. As the denominational leader the secretary, runs the administration of the denomination, and the affairs of the denomination on a day-to-day basis. That is what I normally do.

**Interviewer:** Thank you, how long have you been in ministry?

**Interviewee:** In ministry I have been for more than twenty years now. I have been involved in ministry as a part-timer for eight years, and as a full-time, I have been involved for eighteen years. Roughly about twenty-six years in ministry.

**Interviewer:** That's a long time in ministry, what are some of the qualities and skills that have enabled you to minister effectively?

**Interviewee:** Some of the qualities and skills, you know ministry is very challenging, there have been a lot of issues. One of the qualities that has really helped me over my time in ministry is my commitment to service. And risk-taking because certain issues require risk. You know travelling on the roads of South Sudan is not easy, at times the driver refuses to go with me, and I must drive myself, and that is risky. And understanding the people is also very important because in the work that I do I deal with so many people groups. Here in South Sudan, we have so many tribes, that you must understand them to help them. Honesty, one must be honest with oneself on the work that one is doing. And then trying to maintain servant leadership, you know, in the work that we are doing, it is very easy for someone to get puff up and you feel like now I am in charge, I am doing this, and



sometimes it is really difficult for someone to maintain the commitment to the calling that God has called somebody to do, so it requires some humility and understanding. When it comes to skills, some of the basic things like driving, can help a lot in the ministry, and it has helped a lot in one way or the other.

**Interviewer:** How did you develop these skills and qualities?

**Interviewee:** On the development, of course, one of the basic ones is discipleship in the church, I was discipled in the church, with the senior leaders. When I came to know the Lord early in the 1990s, I really spent time with my leaders. You know it was during the time of crisis [civil war] in South Sudan, it was a very difficult time for some of us who were growing up, so I had to really be close to people like my pastor who has now gone to be with the Lord, Rev. James Dema, he was my close mentor and I have been within that time and I learned a lot by being close, by listening to my leaders who are senior to me, by working alongside with them, and trying to emulate what they were doing. And you know their commitment was 100%, at that time people did not really have money like the way people have today. It is becoming a concern today, but at that time most of our leaders were just working voluntarily, sacrificing themselves, sacrificing their families, and I think I can count myself lucky to have sat under their feed, at least I managed to learn a lot of things from the leaders. Then also through going to school, that one is also through their help. I managed to get a scholarship to go for studies at East Africa School of Theology, which is one of the best schools of theology training centres in Africa, at least I count myself as a lucky person to have had that opportunity because by then it was very difficult. And when I went there, I really committed myself to studying. We read so many books and got to interact with so many people from different countries and different backgrounds. At least through my participation in the ministry when I was in the school, I also learned a lot from so many people from East Africa; Kenya, Uganda, people from Burundi, people from Congo people from different parts of Africa, so I had that privilege really to interact with them. and they really helped me a lot, I managed to learn some things. I cannot say I have learned so many things, but at least the qualities that I have, I have learned in ministry.

**Interviewer:** OK, that is very good exposure. I mean learning never stops of course; at every level you have to continue learning. OK, we will go to part two of the questions, which is more about integral missions in the South Sudan context. And the definition we use, *integral mission is the proclamation and the demonstration of the gospel. It is not simply that evangelism and social involvement are to be done alongside each other. Rather, in integral mission our proclamation has social consequences as we call people to love and repentance in all areas of life. Our social involvement has evangelistic consequences as we bear witness to the transforming grace of Jesus Christ. If we ignore the world, we betray the word of God which sends us out to serve the world. If we ignore the word of God, we have nothing to bring to the world.* OK, it is a good definition from the Lausanne Movement, so the question is, how would you describe or explain an effective integral mission in the South Sudan context? and what are the components?

**Interviewee:** Thank you, to me personally, integral mission is the mission that has an impact on the lives of people who are being reached with the gospel. In our context, there have been so many of course people who are trying to reach different people groups with the word of God. And I believe the most effective way of reaching the people is to become exemplary, we ourselves as leaders must be exemplary, in the sense that we must live what we preach. We demonstrate to our people what we tell them by our actions. People see us and they hear what we say, and, in that way, we can be able to have an impact on the lives of people. Many times, we tend to say but not do, and I remember somebody saying sometimes back, “do what I say but don’t do what I do”. I think in that way, it will not really have any integral impact. But what I am saying here is that we must live what we say, so that when we go out to share Christ, we can have an impact. Let me just use an example in Acts chapter 8, when the disciples, remember there was a lot of overcrowding in Jerusalem when the church started to grow, and the church was so contented and they did not want to go out until persecution had to come in, and James was killed, I think, and leadership, authority, the religious people now began to hunt down the men of God. Then people began to run for their lives, and when Philip ran to Samaria, he started preaching, he preached the gospel not only to preach, but the gospel was also witnessed with some signs and that is part two that I want to talk about, but what happened is that he went, he did not keep quiet. He went with his mouth open; he began to talk about Christ. Not only

talked about Christ but began to demonstrate what Jesus was doing through his ministry, where he was praying for people, people were getting healed, people were getting saved, and the people around, including somebody called Simon, who was a witch doctor, he was able to see the different ministry in the life of Philip. By then he was feared as the powerful man around, when Philip came in with the power of God, I think Simon saw his power was not enough, and even reaching somewhere, he felt like he wanted to buy the power of God from those of Peter, and he has to be rebuked. What I am saying here is that to have an impact in this country South Sudan, one we have to live what we preach, and secondly, we have to make sure that the Christ we preach is really seen in action, not only the word, but we have to demonstrate that through what he was doing before, we have to also preached the word with signs following, God can be able to help us to make an integral impact or transformed the people we are trying to reach.

**Interviewer:** That's alright, and then the next question is, what examples of effective transformational ministries that you know of or have engaged in personally?

**Interviewee:** Personally, I was involved in mission work in Awiel, that is immediately when I graduated in 2002, and then I went straight to Awiel, and I went to a remote area by then, now it is like a town in our level, grown. But at that time it was so remote, and that is where I went, I was involved in church planting, and at the same time, I was involved in teaching, preaching and casting out demons, disciple people who were there, those who accepted Christ we had to disciple them, many people came to Christ, including the witch doctors, there was another one called James, that we have to cast the demons, and he was having very many dependants, now when they accepted the Lord, when James who was a witch doctor accepted Christ, the people who were depending on him came to Christ. So, it also became a big challenge to us because they were eating freely by then, now the source of income seems to have come to an end. Now they started looking to us, we must start to teach them another way they can produce food. So, we are involved in trying to take them to agriculture so that they know how to dig and produce food for themselves until they become independent. And so, my five years there, were fruitful five years because I felt the people learned a lot, and I also learned a lot from them. And so, it is important to get involved in ministry, not only in talking to people but also trying to be exemplary to them.

**Interviewer:** And why do you think this ministry you mentioned is effective in its integral mission or transformational ministry?

**Interviewee:** It is effective because normally people believe so much in what they have seen, what they see you do as a leader. They tend to emulate it very fast, I felt like my involvement even when we were constructing churches, I was involved with them, carrying the poles, by then there was no means of transport, so we had to go and carry the poles and walk with them. And I think they are very practical, one they are very practical if it is humility, they are seeing it because it's not only telling people to be humble, you have to go to the bush with them if it is eating the local food, I remember I had a problem with the local food, but I have to force myself until my stomach got adjusted to then we ate the local food together, we talk together, we cry together, we did almost everything together. So, I felt they are very practical and they also helped them to put into practice what they have learned.

**Interviewer:** Then the last question in the second part is how do you encourage or prepare your denomination, church/congregation organization or institution to engage in integral mission or transformational ministry?

**Interviewee:** Ah normally, the best way that I actually felt we can help our denomination better is to have our Bible School well equipped, because we need to train these pastors and leaders or the leaders to be, we need to bring them to the Bible School, let them come to our Bible School, then we train them, and not only training them theory but train them practically by doing, by exposing them to the mission field. So that they can be able to at least go outside there and make an impact. So, as a denomination, as I talk, we have not been so effective, but I think we have decided to take some good steps towards equipping men and women for an integral mission so that at least our students can not only come to the college and get diplomas or degrees, but they get the skills and qualities for knowledge, and they go outside with the knowledge that they got here and transform the people. I believe our Bible Schools can become a good place where we prepare men and women effectively in transformational ministry. Secondly, as I mentioned earlier, we as leaders of Bible Schools and

teachers should not only be teaching theory but should be practical, if we talk of humility, I think the students have to see humility in us, rather than telling them, Jesus Christ was an example of a leader giving them a lot of information but without us sharing in that information, We as denominational leaders or teachers and instructors who are involved in training, we have to live what we are telling the people. If it is humility, we must show that we are humble. If it's an effective ministry, we must show it through our ministry. Once I am involved in pastoral ministry as I told you earlier, I am a pastor, again I expect my church members or some of the church leaders to learn something from me not only from what I deliver on the pulpit, but from my day-to-day life or living. I wanted people to learn from me, and I believe I cannot be able to talk more about myself, but I think maybe time will tell when after some time we will be very happy to hear a testimony from our church leaders saying, I have learned from so and so, and I think I will be the happiest.

**Interviewer:** Good, thank you so much for that information. Then part three of this interview is about competencies for an effective integral mission. Competency here is defined as knowledge, skills, attitude, or character that are needed to carry out a task or duty with some level of proficiency. So, the question about it says, What specific areas of knowledge does a pastor or church leader need to be competent in, to have an effective integral mission or transformational ministry in South Sudan?

**Interviewee:** Of course, I have already mentioned at least one as we are trying to describe an integral mission, training. You know I have come to realize that most of our church leaders are not well trained, not well equipped, if they are equipped, I don't think they are really equipped to that level. Most of the level of the senior church leaders are from certificate to diploma level they are the ones leading our churches. There are very few people who have gone to degree, master, and PhD levels. Now maybe in the town setting like the city setting like Juba, possibly we have some qualified pastors. But when you get out of Juba, you will come to discover that most of our leaders are not trained. Then you will start to see that most of our pastors don't know what they are doing. They are trying, and with the little knowledge that they have, they are trying to do their best. But for us really to have that effective transformational ministry, we need to have capable men and women, and those capable men and women, we will be able to get them, when we train them when we give them adequate training. Because like you can't have a lawyer who has not gone to the school of law, you can't also have a doctor who has not gone to the school of medicine. You can't have a teacher who has not gone to school to be trained as a teacher. But I have come to realise that the only in the field of ministry that everybody is claiming to know, in the field of preaching, where you have somebody just waking up in the morning and he knows how to read some few verses and then he claims that he is now a preacher. And no wonder we have chaos in our church, I wonder sometimes, when you sit in the church, you find things that have been said in the pulpit, is only that our members also don't know at time what is being said and they don't understand even the theological implications of some of those utterances in our pulpit, they don't seem to care, they think I have just come to worship God, to hear to what I can be able to get, what I don't get I don't mind. And again, at times we are deceiving our members, we are not really helping our members or the people we are trying to reach. So, we need to have competent people by training them. Then also by exposing our people, you know many of our people in South Sudan are not exposed. Some of them were born in war, they grew up in war, they minister in war, and even up to today, they are not exposed, they do not know what other people are doing outside, so they need to be exposed. The other thing also, we need to become good readers. There is a saying by someone called Mensa-Otabil that if you want to hide anything from an African, you put it in a book or you hide it in a book. For example, if I take 100 dollars and put it in this book, this book will remain here, and nobody will open it. We are not good readers, we don't read, because the culture of reading is not there. It is not in us; we need to cultivate that culture in our pastors in our leaders so that they become good readers. Read the word, and you can read even other people's minds, some of the theological concepts, some of them did not go to theological schools, but they can really read, and they can expose themselves to some materials outside there. That can be able to help them. I think this is what I can say briefly about that.

**Interviewer:** Thank you so much, so thinking in terms of specific knowledge, skills and characters, what specific areas of knowledge does a pastor or church leader need to be competent in, to have an effective integral mission or transformational ministry in South Sudan?

**Interviewee:** You know in South Sudan, OK I am talking as a pastor, and as I said earlier, as a pastor, a pastor needs to be exposed to theological training because in theology, we learn about God, you know who is God? and even about human being, who is he, there are so many concepts that we can be able to learn. we have mainly, specifically the concept of the theological aspect of the training. Of course, there is not only theology, but theology is the central part of mission purposes. You have to know exactly what you are trying to bring across, what you want to help the people know. because now in our context in South Sudan, you know in South Sudan we have so many gods, and everybody is trying to say he has a god. When you move around in these small villages, they have small gods in their rooms. And when you say God, they can easily translate it to the god that they worship, because they also called it god. You say my God, they say I also have a god. The element of knowing, which God are we talking about, that must come out in the theological training, so that at least we have a clear concept, so that we can, as I mentioned earlier, we have different people groups in South Sudan, and for us to minister to them, we must minister to them according to their context. In different contexts, you must use different approaches so that we can reach them in the way they are, so that they can be able to understand, but now when we are not really helped, we will not be able to help others, because there is a saying that you teach what you know. you cannot teach what you don't know.

**Interviewer:** Yeah, and then I heard you say about your skills of driving, how you got to adopt skills of driving because you are not able to go out, drivers are fearing to go out, so here I am asking What specific ministerial skills do a pastor/church leader need to be effective in integral mission or transformational ministry in South Sudan?

**Interviewee:** You know, usually as a pastor most of the time as I mentioned earlier, no theology, some of us got stuck in theological training, and then we don't know that life outside, is not only about theology, you have to look at human being and ministry as a holistic, even us, for example you go to a place where they is no food, you have to learn how to farm, skill of farming is also very important, unless even in our training, we have to inject some knowledge of agriculture, where we can teach people at least, as I was sharing where I was before, we have to now, I am not a professional in farming, but the little knowledge I have in farming, I had to utilize it, to help the people to learn, from the little experience that I had about farming and also even for myself because getting money was very difficult I had to go and farm, in Awiel I was cultivating rice, and there was this organization called Save the Children UK, they used to come and buy rice from me, and a bag was 65 dollars, we could harvest like 15 bags of rice, 10 bags of rice, they can come and buy all that price, I was making money for my survival, at the same time I was also teaching the people to farm. Of course, there were some complaints, people were saying now you are taking our money, I did not take somebody's money, I just went to the farm, I farm, I got the rice, and I got the money. If you also need the money, you also go and do the same, you will get the same money that I am getting, the organization is here, and they are ready to buy, not only mine, but even yours. So, there are so many skills that can be able to have, for example, the one I mentioned at times some of us have to become drivers so that if there are some opportunities for nationals to become drivers, you have to drive so that you can survive and then teach others also the same skill. All that I am trying to say is that ministry is not only about teaching the word but as we go outside, we must take the ministry as a holistic kind of thing, we have to approach human beings as a whole. A human being is a spirit, the human being is a soul, is a body, human beings need to eat, human beings need money for survival and so forth, so in that regard, we must treat human beings as a whole. In that regard, we need to have different kinds of skills; somebody can know how to drive, somebody can know how to farm, and some people can even go out to business. In our case, by then the only corridor that was open was going to a town called Miram in Awiel, where young men had to go there and buy goods and then bring and sell. So, we must encourage some of our church members to do the same, and some of them went and made good money. So, we did not tell them, just to be in the church, but to go out and work, farm and make business so that they can be able to get money.

**Interviewer:** OK, thank you so much about that, then let's talk about the characters, what specific attitudes/characters are necessary for a pastor/church leader to have effective integral ministry or transformational ministry in South Sudan?

**Interviewee:** Character for me personally is the attitude of humility, this is one of the most important characteristics of a pastor because as I said earlier in dealing with people, there are different people groups that if you are not humble enough, you will not be able to live among them. And then listening, you have to listen to others, many a time we claim to know everything, but a time are very difficult as I said earlier there is nobody who knows everything, you have to learn, even from the people that we are reaching, those we are ministering to, the people that we want to transform, we have to listen to their stories. We must be good listeners so that we can be able to help, otherwise we will not be able to help them. We always don't have to look at ourselves and think of ourselves as higher than somebody. I think the element of humility and becoming a good listener is very important.

**Interviewer:** OK, thank you, we are almost done here, and what I just wanted to know is Which of these competencies you mentioned, do you think are the top five necessary or core competencies for integral mission or transformational ministry in South Sudan?

**Interviewee:** Actually, I summarized them, you know we have so many pastors out there who are trying to transform people when they themselves are not transformed, and that is the funny thing that I have seen in ministry, you find people are busy outside there but at the end, they end up not transforming the people. One, a leader must be born again, if you are preaching to people, that is what I was saying earlier that you need to do what you say if I am telling somebody to change, I must be changed myself, that is why I say he must be born again. He must be empowered, number two, he must know exactly what he is doing, he must know his call, he must know his capability, and very importantly, he must know his mission, what he is trying to achieve, many a time some people start very well, but they end up not sticking to what is sent to do. I remember some people who are sent on a mission, to help a particular community, then they end up becoming businessmen, forgetting what they were sent there to do. The business was supposed to facilitate his work, but now he ends up leaving what he was sent to do, then shifting to something else, maybe because of the situation, at times it is very different, but one must focus on his mission. As I said earlier one must be equipped, trained, and equipped for ministry. And then finally one must be exemplary and remain as a servant in what he is doing. These I feel can help, they are very basic, but if these basics are taken seriously, we can be the ones to help in a transformational ministry and integral mission.

**Interviewer:** OK, that's interesting, and then, I want you to fix them, why do you think these are core competencies in the context of South Sudan? so relate them to the context of South Sudan.

**Interviewee:** In the context of South Sudan, you know we South Sudanese, are religious people, we claim to know God and if we go outside there everybody is telling us that he is from this denomination or the other denomination, if he did not belong to this religion, he belongs to that religion, so everybody is claiming to know God. But in fact, our knowledge of God in this country is just like a, I can portray it like the religiosity of the Pharisees in the Bible, where they are very smart, they even know the Bible, that is why they had problems with Jesus. Any proverb that Jesus gives they understand it very fast because they are brought up in that culture anyway. So, in our context in South Sudan, since we are religious people, we are brought up in a religious way, at least one way or the other we were brought up in a religious background. So, I feel like if I am talking about transformation and I am talking about maybe change, that people change, let them see that change in me. when I am talking about being born again, let them see that new birth in me by the way I live. Even as I tell them, they should be able to see it in my life. I remember when I was ministering in Awiel I was telling you, we were going outside with the people to carry the pole, and this somebody was asking me, Ladu, is your Bible telling you to be going out with the rest of us to bring the poles? because our people seem not to be doing what you are doing, what is wrong? The other one was questioning whether I have some problem, or I am trying just to maybe bring myself down, because you are a big man, in terms of education you are even in our setting, you are the most educated one and you go out with us, what is the problem? I told them that no, this work has nothing to do with my education. This is the work of God, and we must do it, and this is our church, and we must do it. So, the reason why I am saying this is because that is what we are and this is what we need to do, and they must see it in our lives.

*[The last minutes of the recording of the interview got corrupted, so a few paragraphs of the interviews are lost]*

## **Interview #6 (Conducted on 19 July 2023)**

**Interviewer:** Thank you for considering the invitation to participate in this study and for giving your valuable time. The purpose of this interview is to capture your understanding of integral mission and transformational ministry in the South Sudan context and to identify the necessary competencies for effective integral mission and transformational ministry in the context of South Sudan. So, do you have any questions or clarification about the research that you need before we launch into the questions?

**Interviewee:** Oh no David, I think I am quite happy that I can help

**Interviewer:** OK let's start with a short prayer and just thank God. *Our heavenly father, thank you so much for this opportunity that you've given us. Thank you for your servant that you have used greatly all over the world and thank you for the experiences as we go through these questions. We pray that you will give him the insights that will help in this research to benefit your church, and all glory will be to you in Jesus' name, amen.* Ok, part one of the research is demography and your ministry experience. You can introduce yourself, following the questions on the demography section.

**Interviewer:** My name is [interviewee's name]. Well, now I will consider myself as a pastor of the local church. I have been into organizations and NGOs but not now. By the grace of God, I'm 66. Well, my highest level is a PhD, I did doctoral studies in research.

**Interviewer:** Could you describe your ministry engagement within the church and also outside the church?

**Interviewee:** Well, I think sometimes I don't know what I am because I have been both in church and NGOs but if I have to choose what I love most has been teaching the word of God. My pastoral work has given me a lot of satisfaction, that's because although I was ordained by an Anglican bishop really it was because I was already involved in ministry among South Sudanese refugees in Nairobi. so, they requested me to be ordained so that I could do more than just preach the word of God. So that I can be able to do funerals, I can be able to do marriages, so that was how my ordination came about. I was not ordained into a parish, I was ordained into a community, to take care of the spiritual matters of the community.

**Interviewer:** So how long have you been in ministry, roughly?

**Interviewee:** If my last born is 30 and I was ordained two years after, so I am 28 years in ministry that's more than the silver jubilee. I have worked in Nairobi, in Australia and now here in South Sudan. In Australia is probably 10 years.

**Interviewer:** But you have served mostly both within the South Sudan communities, and ....

**Interviewee:** Both South Sudanese communities and white Australians as well, because when I was in Australia, I was both.... I will preach in the white Australian church, and also in the South Sudanese church, it was a ministry I started among South Sudanese. But also in our congregation, there was a Chinese congregation and as the associate pastor, I was also helping with the Chinese congregation because they didn't have a pastor.

**Interviewer:** Now, in all these years of ministry, what are some of the qualities and skills that have enabled you to minister effectively?

**Interviewee:** I think when I went to Australia, I had to first face a true transformation if you like, because the depth of my understanding of the word of God, it was a little bit lower, but then, when I went to Australia, I needed to raise up the level of my understanding of the Scriptures that meant I have to go to Bible school in Australia to clearly understand the connection between the Old Testament and the New Testament. I think actually, that is what eventually transformed my ministry because.... one time I was in the class I went to Moore theological college, which is one of the very academic, but also a pastoral institution. I was struggling with my studies, so I asked one of my archbishops who was teaching us doctrine. I asked him I said why all these details why all this rigour, because it was tough, and I was struggling. He told me something that I will never forget and

something that transformed my ministry he said the reason why they are so thorough in their training is that “the gospel is about life and death” which is something I never heard before. The gospel is about life and death because if we do not handle it well we consign people to hell, and people will not find life, but if we are thorough in our teaching, in explaining the word of God, people find life and that transformed my ministry completely, from that time on, I begin to look at the scripture from a different perspective. The gospel is about life and death which is very key to ministry.

**Interviewer:** In terms of the qualities and skills that may be, helpful to you in ministry. How did you develop the qualities and skills that helped you in ministry?

**Interviewee:** I think I also still drawback to my theological life in Australia. The idea that we should let the scripture explain scripture, takes you away from this allegorical preaching and all that because what is concealed in the Old Testament is revealed in the New Testament, and so there has to be that connection. You don't have to go outside in order to find the explanation of that which is in the New Testament, allowing the Scripture to interpret scripture is one of the qualities or skills that many pastors are really very keen on. I have already told you too, that I also based my skills and qualities for good pastoral ministry or holistic pastoral ministry on Romans Chapter 12 verse 2. Unless or until our minds are transformed, I think we will still linger in our culture, and our old mentality which is not helping the church.

**Interviewer:** Thank you very much. Part two of this interview focuses on the integral mission. In this research, we use the words integral mission or transformational ministries interchangeably, and the definition of integral ministry of holistic ministry for this research was adopted from the Lausanne movement, it's actually from the Micah declaration on integral mission, 2001, which was part of the Lausanne movement it's basically the concept that the gospel and evangelism work is not separate. Our evangelism has social consequences, and our social work has evangelistic consequences. For someone who has worked a lot in this area in different organizations and churches. When you look at the context of South Sudan, how would you explain or describe an effective integral mission or transformational ministry in the context of South Sudan? What would be the components?

**Interviewer:** Again, David, I want to draw your attention to that second part of the verse that we just read, “do not conform to the pattern of this world but be transformed by the renewing of your mind so that you will be able to test and approve what God will is good and perfect will.” And I think that is where this idea of integral mission comes in that which is good that we do because our mind has been transformed that good has to be for social reasons that good has to be for political work that good has to be for economic work, so in that way, we are not just isolating .... you know, this idea of new mind or transformed mind not just for spiritual aspects, you know, we are here not just waiting to be transported to heaven our new mind needs to be deployed or employed here and now so that we are able to transform the landscape of our politics, of our economy, of our relationship. So, to me, that's where the idea of integral mission comes in.

**Interviewer:** Now as you explain this concept from our context, what are some examples of effective integral mission or transformational ministries, that you know of, or have engaged with personally?

**Interviewee:** I think I've worked in.... at the moment I'm doing my consultancy work under the theme of conflict studies and mediation. You see, for you to be able to engage people in reconciliation in social work, and in the.... in forgiveness one aspect is that they need to look at this and come to a realization that, you know, it's no longer about revenge. It's about forgiveness and for people to come to a realization that forgiveness is important. There is something that needs to be change. Their attitude needs to be changed they need to be disarmed from their mind for them to come to realize that forgiveness is actually for their own sake not for the sake of the other one, it's releasing, its freedom, and that is an idea that I have acquired through my work of reconciliation in those days. So that is one of the practical aspects of that work for mediation. It is applied in reconciliation it's applied in social cohesion. It's applied in bringing communities together, that is. Today's pastors need to be able to articulate that idea because that is the context where we are.

**Interviewer:** As you explained you have emphasized on this ministry of reconciliation and how to defuse conflict in this area, so why do you think this kind of ministry, the example that you give is effective in its integral mission and transformational ministry in the context of South Sudan.

**Interviewee:** Yeah, you know if you're a pastor in South Sudan, I think you have more to do than some other pastors in other countries. Sudanese Christian put too much burden on the pastor. For example, when I was in Australia, I was a full-time pastor. I was a community worker because the youth were having fights with the police on the streets every day because of this new culture that they have found. There was domestic violence at the homes, and I was a student in the school full-time, and when a child is sick in the house, I'll get a telephone for me to go and pray for the child, come on you can pray for your own child you don't need me to come and pray.... There were sometimes they would call at the middle of the night because there is domestic violence involved. The woman will ring triple zero because she wants the police to come and get this man out, but the man will ring the pastor because he wants reconciliation, and he doesn't want to be thrown out. So, I was not only a pastor, but I was also a counsellor, I was a teacher, I was a doctor, I was everything. That's the kind of integral mission that people sometimes don't realize and I worked in Australia until I slipped into depression. I literally slipped into depression, so I think today's pastor needs to embrace this idea of integral mission, if he is going to be effective in his ministry and it comes with a cost. It's not easy so our today's pastor is not yesterday's pastor. You've got to even have if you can.... have a secular degree outside your theology [degree], you are even better off. In fact, in Australia, you will not be allowed into a Bible school if you do not have a secular degree that's how important it is, yeah.

**Interviewer:** I think that is good. Now thinking of maybe church context or organization from your experience. How do you encourage or prepare your denomination, church organization or institution to engage in integral mission or transformational ministry. How do you encourage them?

**Interviewee:** You know, one of my biggest complaints now is the lack of doing discipleship in the church. That I think is the weakest link of mainly the denominational churches. We probably have reached to the level where we are in survival mode at denomination. We are... we are into NGOs because we think that's where the money is, and we relegate the issue of discipling our members and that's why our members are weak. That's why our members are not able to have a critical mind and you know.... so that's our biggest problem. I'm sorry I got to say that and also the idea of denomination I think I have found it a bit limiting and possessing. I think we need to be able to release people beyond denomination to think in the sense of the body of Christ, rather than these individual denominations, where no cross boundaries so that's my critical view of our church today and as I said some of these issues about discipleship is basically because some of our pastors have never been disciplined, themselves. I'm so lucky that the generation I grew up in, in 1970s and 80s. We didn't have NGOs as many as we have today but there were missionaries, we have missionaries; we were disciplined by missionaries whether in secondary schools..... because missionaries were assigned to secondary church schools and that's where we got saved. That's where we were nurtured. Today that's not there and the TV and all these gadgets have taken over young people.

**Interviewer:** Thank you very much. Discipleship is really key. Alright, the third part, which is also the last part of the interview is now trying to look at the competencies for effective integral mission, and for the context of this research, we have adopted a simple understanding of competencies, which here is basically the knowledge, skills and attitudes or characters that are needed to perform a task or duty with some level of proficiency. we have adopted this because I believe it is people always look at competencies from the skill part than the knowledge and the character part, but competency within itself needs to also have this knowledge skills and character so from your experience, what competencies do you think are necessary in terms of knowledge, skills and character? What competencies are necessary for a pastor or church leaders to have effective integral mission transformation ministry in the context of South Sudan?

**Interviewee:** I think the idea of knowledge and skill definitely have a place, but I think the knowledge and skills in itself is not sufficient I know men and women who are so knowledgeable so skilful, but they lack character. They lack this attitude that is reconciling and knowledge can kill, skill can destroy but character builds trust and attitude helps you defy, you know, community, so to me much as it is good for pastors in ministry to still have knowledge, to have skills, but they also need to bind that up with indisputable character that you know when people look at them and say I want to be like you. I was quite encourage two days ago I went out, and I was speaking to Bishop Arcangelo, you know Bishop Arkangelo and I and others we were kind of colleagues even before they became bishops and I am probably a little bit senior to them and he was telling me that you know you are our role model



you know when we look at your marriage life, we wanted to be like you. you know that is character sometimes you don't realize it until someone tells you, so in this country I must say, and how do you build character is still goes back to this idea of our minds being transformed as I told you before that not every saved man or Christian has transformed mind and so from knowledge to skills we need to go to an idea that day by day we need to acquire that we need to allow God to renew us so that we become like Christ, you know to grow like Christ to grow in the likeness of Jesus Christ that is where character is that is what will draw our trust

**Interviewer:** Thank you very much for that and I think that is one of the reason I adopted this kind of like a holistic view of competencies because sometimes when we talk of competent pastor, we only think of someone who knows the Bible who can preach well and is good in administration, can handle money but then we forgot that there is also another element that is part of the competencies, especially when we look into the Bible, the qualification, mostly based on those character

**Interviewee:** Yeah, or like Paul, you know follow me as I follow Christ, that is a character. Can we have few people in this country who can say follow me as I follow Christ, that's a big challenge for us.

**Interviewer:** All right, may be thinking in specific terms, in terms of specific knowledge, skills or character. Maybe let's stick a little bit with these competencies first just focusing on their knowledge what specific area of knowledge that a pastor or church leader needs to be competent or to be affective in integral mission or transformational ministry in the contexts of South Sudan?

**Interviewee:** Now, I think the basic is for you to be immersed in the word of God, know your Bible and know how to apply it in in the various contexts. I think there is no other way for a pastor. Scan your environment, how does that? How does the Bible say to it not the other way around but how does the word of God come into the situation and shed light into this situation. That knowledge you can't compromise, live alone politics I mean even politics, the Bible is full of politics they are political, but how does that, considering that they are also historical? And that's one thing many pastors do not realize is the word of God was written in history. How did he speak to the Jewish people? And how does it speak to us today? You know it's like someone was telling me that he attended the funeral of someone, and the man had 17 wives and in the eulogy all the 17 wives were listed and the children and I don't know maybe over 50 children and the pastor got up and declared that this man really lived truly to the word of God to multiply you know that statement from Genesis multiply and fill the earth, can you imagine the pastor affirm this man that he lived truly to the word of God do you know that was the old testament and we are not living in the old testament dispensation we are living in the New Testament. Look at that, isn't that so destructive. That's a pastor that lack ability to reconcile what was and what is. very destructive.

**Interviewer:** That's a good of example that we need the knowledge of the Bible, and to be able to interpret it right I believe the Bible knowledge is very important

**Interviewee:** Yeah, that's Bible knowledge you don't just pick versus here and there

**Interviewer:** Thank you. Alright, this is one element or one side of the triangle. The other side of the triangle is the skills from your experience. What ministerial skills do pastors and church leaders need to be effective and integral mission and transformation and ministries?

**Interviewee:** I don't know, I just came back from Australia 10 days ago and there's a lot of people they are saying we want you to come back because the church is dying. Some of us are not going to church now and I said but you know there are people outside there who say I should go come back to South Sudan. so it looks like as if there is certain skills that I have that these other pastors don't have and one of them is probably I don't think that is a skill to be able to love your ministry but within it, you are pushed to do service and one of them they were telling me one of the reason why you are different is because if today nobody goes to church you call and say, how are you how come you're not here today. Sunday is my visiting day, afternoon I don't come home I visit people in their homes I don't know because with the Sudanese, you announce that pastor is coming, a lot of things are prepared, so I make it impromptu if I find you, good, if I don't find you, I just leave a note and then I got those little things does a skills Beyond your knowledge. OK its ability to draw communities together. I remember when I was in Australia in the church on a given Sunday. They were about 20 different tribes some group said they decided they want the Sunday school to be running in Dinka but

then I say what about these other people where are you going to put them? They broke away. There are about 10 churches because they say all we are from Rumbek diocese. We are from Bor diocese, so they need to draw people together and to be consent for their social welfare and this ministry that I mentioned with domestic violence those are some of the things that go unaccounted for. They are good ministry for holistic ministry.

**Interviewer:** And I think that is something that sometimes we don't really take into consideration. we think sometimes because someone has completed his theological studies and we just bring that person ordained him, and then assigned him without putting him under someone to observe this ministerial skills or things like that before he can now launch on his own this area of ministry.

**Interviewee:** And also, I think our recruitment fail when I opted to go to a Bible school one of the questions that was being asked is, are you sure you have received the calling, that word calling today is not there, you just go to Bible school without knowing whether you are call or not, you are not sure you'll find out later. Yeah, as long as you are accepted. Are you sure you have the calling? because it is a calling that is important.

**Interviewer:** Thank you very much. Now I think one side of the triangle is knowledge we talked about that that aside the skills we talked about that and the other side of the triangle which is attitude or character. Now you have talked a lot on these, are there any specific character and attitude when you look at our context, for pastors and church leaders to have affective integral mission, transformational ministry?

**Interviewee:** You know there is a saying that character is about what you do when someone is not seeing but that is not true because there is someone seeing, God is seeing, God is watching you so to me character is about what God says about you and what do the angels report about you that his character. God is watching you, another human being may not be watching you it is not like do what I say and don't do what I do, because you are the same person. I want my pastor to live a life that I can emulate. you know I don't want a pastor that does something behind the scenes and comes to church and you know pretend to be the holy of holies, it doesn't match up, so character certainly is key very key to all this transformational leadership that we call people to emulate.

**Interviewer:** OK, thank you as I've mentioned the beginning, one of the main objectives of this research. Also, the aim is that we will be able to develop a competencies model or framework that can be integrated for training, pastors, and all that. so, in the things that you have mentioned, the competencies, that you mentioned, in terms of knowledge, in terms of skills and characters; which competencies, do you think will be the top five necessary core competencies for integral mission in our contexts here in South Sudan?

**Interviewee:** Out of this?

**Interviewer:** If you are asked, like to list five core competences?

**Interviewee:** Because I am in the ministry, my knowledge of the word of God is the supreme, and that knowledge the deep rootedness of my knowledge should affect my attitude and my character. My attitude and character will be built or based on what I know. skills I may fail here and there, but I don't want to fail in terms of, God forbid, that my character because that is my integrity. integrity, I want to go down to the grave my integrity intact. that is very important. one time my wife told me if you want to implicate me implicate me on money because I have nothing to do with money you know in all my ministry I needed to keep away from money. If there is anything she can defend me on is embezzling money, that is character for someone to say you know when it comes to money I can defend you because you are not that greedy for money so my knowledge for the word of God to me is number one the other values is that of my attitude, my character and integrity And if, and this is probably questionable, but if I were to live my life again, I think I want to see what I can do to raise the level of many of our pastors in this country, because some of them are where they are, because they did not have the opportunity to deepen their understanding of the word of God. They are always there on Sunday lingering around the word of God but not actually deepening the understanding of the word of God, doing exegesis in the word of God looking at the scripture holistically you know Old Testament and New Testament? How do you reach the gap that is lacking, and many pastors think When they stand on the pulpit, they talk politics, but they don't know politics so instead of helping these

politicians, they chess them away, because they don't know. so, if I want to live my life again, that is something that I think is most needed discipling our pastors, discipling members of our congregations. Our pastors need to be disciples.

**Interviewer:** Now, I think yeah as you mentioned yeah you have answered question 21 on how the church in South Sudan can encourage pastors and church leaders to develop these competencies. you mentioned this area of discipleship, can you maybe unpack a little bit from your experiences or in your mind how best do you think this discipleship would work? What would be some of the elements or some of the areas of this discipleship?

**Interviewee:** Well, when I decided to come back to South Sudan, I was actually coming with the... I wanted to come under a ministry that is doing discipleship, the navigators, they are very very good in discipleship but because (My Wife) didn't want to come back and the ministry only sends couples, so I lost the opportunity and that's one area today it's not easy to do discipleship in separate context. For example, now you can't do Bible studies in the evening because of the insecurity we were doing Bible studies in homes, but because of insecurities and those things we can't allow people to go home at night, that is dangerous. when we are here growing up in Hai Neem, there is a youth centre there, that's when we used to make those Bible studies. Those were young Christian fellowships, young Christians that's where a young Christian fellowship started. I was the very first chairman of Young Christian fellowship. Students come from secondary school where they were in the Christian union so that when they come here, they don't disappear, so you collect them from 5 to 6. there were no TVs on those days, but today these things fight against us and that is why in the context of South Sudan, your social space is limited, where insecurity is so much, the pastor needs to be equipped to do that much in the context of the church to disciple and what that means that it puts much burden on you to be thorough in your teaching that's what I do that's how I overcome this idea of discipleship, I preach for 45 minutes believe it or not in this church, nobody goes away, in Australia, I was given 15 minutes. What can I say in 15 minutes here I preach for 45 minutes because I want to be thorough, and I keep notes for people to go and read when they go home. That's why I overcome some of my limitations of not doing discipleship. I don't think every pastor here is aware of that but if you are concerned about discipleship, you will do everything possible to fill the gap at the moment there is a big gap, in security, the curfew, and others are fighting against the initiative for growth, but if you're a pastor who is integral you, can you can be thorough in your teaching so that you don't leave gaps for people and you supplement that with your bulletin, you know I issue bulletin after every service

**Interviewer:** It is not very common around here even though many people within the congregation can read, write, and understand, is still many people don't see the necessity of giving bulletins or preaching points. This would be kind of like a resource for the members because we don't have many Christian literature around.

**Interviewee:** I used to write in the newspaper every week, but that newspaper is closed now. I used to write every week and people were like even pastors, my colleagues are saying you're doing evangelism through the newspaper.

**Interviewer:** Thank you very much for this. I think this is the last, 21 is the last question. do you have any additional inputs, comments, or anything that you want to add?

**Interviewee:** No, I don't David I only want to wish you well because I think some of the things that we talk about here are in place and they need to be explored particularly this idea of integral mission in ministry. I have read papers, and there was even a friend who invited me to this, they made a project, but I was not able to go. I think we need to put it on the table and deliver about it, and one of the weaknesses is that because we are not integral in our mission in our ministries, we do things that scares off, you know, certain groups because we don't know how to bridge the gaps. So, thank you.

**Interviewer:** Well, thank you very much for this time so I think the next step will be, I will go and transcribe the interview and then send it back to you. You can go through and confirm. Maybe you can close for a us with a word of prayer and pray for this research that it will find use in the body of Christ in this country.

**Interviewee:** *Oh gracious, loving, heavenly father we do want to thank you for the time we have spent together with David. Father, I want to thank you for him and for this initiative that I pray that this*

*research will have to further our understanding of integral mission in this country. father I want to pray for many who are pastors who work so tirelessly so hard to bring your word to your people, and yet we know that they are deep limitations among them. I want to pray Lord, that even out of these lack of knowledge, skills and character, somehow you used to continue to grow in this country, I pray for David that you may give him success, and at the end of the day, the outcome of this research will be to strengthen integral ministry in this country so we commit him to you in Jesus' name, amen.*

### **Interview #7 (Conducted on 20 July 2023)**

**Interviewer:** Thank you for considering the interview to participate in this research study for giving you our time for this interview this interview will take 45 minutes to 60 minutes. The purpose of this interview is to capture your understanding of integral mission and transformational ministries in South Sudan context, and to identify the competencies necessary for effective integral mission or transformational ministry in South Sudan. Before we start going through the questions, do you have any concerns or questions concerning the research?

**Interviewee:** No thank you

**Interviewer:** OK let's start with a short prayer, *Our Father and our God thank you so much for this opportunity that you have given us. Thank you for your servant, Pastor [interviewee's name] that you have used abundantly in this country. Lord, we pray now that as we go, through these questions, we pray for articulation and clarity that all will be for your glory. In Jesus name I pray amen.* So, the interview has three parts. The first part is a demography, the second part is integral mission in South Sudan, and then the last part is on the competences. So, you can start by introducing yourself.

**Interviewee:** Yeah, I am a pastor for local congregation, and also working with Nile Theological College as one of the leaders. I'm 53 now getting old. My highest academic qualification is master's degree.

**Interviewer:** Could you describe your ministry engagement within the church outside the church?

**Interviewee:** Yeah, with the church I'm the senior pastor in which I am responsible for the teaching and also any trainings that need to be done at the church level to prepare with the help of other leaders. I mean the definition of a pastor or what the pastor does is what I am doing; conduct weddings, funerals, visitation, Bible studies and these things. The other engagement that I am engaged in, is teaching at theological colleges I am involved in. Mainly I do teach in Nile Theological College, but sometimes I help with other institutions when it is needed.

**Interviewer:** Alright, how long have you been doing this? How long have you been in ministry roughly?

**Interviewee:** If you consider it from 1991 it's now over 30 or 32. That is in the pastoral, and for the teaching over 15 years

**Interviewer:** That's good, now in all this time that you have been a ministry in the pastoral ministry and teaching ministry, what are some of the qualities and skills that have enabled you to minister effectively?

**Interviewee:** For the pastoral it is the sense of developing a heart of hearing people, and also developing a hunger for new things to be learned always it's a challenge when you're in the ministry and you are not learning. That was one of the skills that I acquire over the years to know the needs of the people and also see how you meet it by whether through training or go and learn from someone else. That has been significant in such a way as you are serving and you feel like you're having something, but the field itself is teaching someone.

**Interviewee:** Yes, that's good and how did you develop these qualities and skills?

**Interviewer:** Whenever I see opportunity to learn I talk about it I ask about it I give myself a room or sometimes I compare myself with the context and other people and see what is lacking and by doing that I see the gap, and ask, where would I fill this gap? whether to go in to be trained by somebody or

learn together with somebody else or see if there is an institution or a training place that I can join. Like for now I felt the need of seeing the church not involved in mission and intercultural kind of work, so I started to do something online on cultural studies which I want to learn and I want to understand.

**Interviewee:** Now, that is good thank you. The second part is on integral mission in the context of South Sudan and the definition that I use for this research taken from the Lausanne movement, basically when we talk of integral mission is that evangelism and social work are integrated whenever you're doing evangelism, it has social implications and whenever we are doing evangelistic work, it has social implications as well, so with your experiences in the context of South Sudan in the pastoral ministry, and also theological education. How would you describe or explain an effective integral mission, or transformational ministry within the context of South Sudan? What would be the components.

**Interviewee:** Let me say first we misunderstood it from the beginning, if you are in social ministry engagement, it is as if you are compromising the gospel. So, people want to come with that aggressive way of Jesus alone, the gospel alone and just you want to preach sinners. But our context is one of the best contexts in which you can bring the two together. Some churches are doing it, but others are still in the traditional way of looking in that single way of preaching the gospel alone. But this one I have seen it in my life and our ministry to be very effective in which you are seeing the person as a whole, when somebody is hungry, s/he cannot be able to listen to your message someone who is also sick cannot come to the church for us to see what it is exactly is needed. That is going together with the gospel for instance, let me tell you something in our church we realised in our area we have many children who are not going to the church. Their parents are going to other churches, and the children are left at home. So for us to invite them also to the church it's not easy since the parents are not part of the church, so we came up with an idea in our Sunday school, children's ministry. We thought of providing a meal when we teach them in the class we have a break for the children when we start doing that they started coming to the church. They are encouraged and some of them did what we cannot do. They started to invite their parents to the church and we have like now 5 to 10 families that came out from this ministry, they say this is our church why don't you come and see our pastor why don't you come and see our choir, so I think it's different from context to context, but it is important to see the person as who he is or who they are.

**Interviewer:** I think you have already touched on the examples because the next question is to give an example of effective integral mission or transformational ministry that you know of or are engaged in. You have given one example is there another example.

**Interviewee:** Yes, the other example is when it rains, our church is flooded, we don't have water channels that will take water when it rains. So, we realize that is hindering our people especially during the rainy season. We have an engineer, our member, we ask him, what is it that we can do? and he suggested we bring some stone, and he build a channel and raise the level of the place to become a bit higher and that allow the water to flow. Then the second day he said, what if we help our neighbours also? Then we brought three trucks in which we filled the whole area, then everybody in our neighbourhood benefited from it. One of the neighbours came to us and said I have been seeing you all the time and my son is part of your Sunday school. I thought it is her choice but by the act that you did I will join my family, we will be part of this church because you are touching the area of our needs. Last time I saw you brought food for us during the corona pandemic. We felt like since people are not moving and they are not working. We distributed some little things to the neighbours and just we had been telling them what we are doing is because we are church here and we want to share the love of God with you, but it's not necessary for you to join us. With these two events, we started seeing them advocating for our church. They started saying this is our church whenever I pass; they say this is our pastor. We felt like we can spread the love of God, not only through teaching, but we can preach by our life, what we have.

**Interviewer:** Thank you that is very interesting. Also, as you explain I think you have touched on why you think these examples that you shared are impactful.

**Interviewee:** Actually, I took the example of Jesus when Jesus was on earth he was not only preaching, but he was at some point doing good; preaching and also meeting the needs of the hungry and meeting the needs of those who are discouraged he gave them food in several occasions that

was the real need, and he also opened eyes and later on the gospel was preached. So, I feel like as you see the complexity of human being, you need to have somebody feel like you are closer to him first before preaching. Sometimes we forget this and we preach in a hole without seeing the importance of the human being. We are doing it because of the calling of life that we have called to be part of spreading God's message and by the way, sometimes you don't need to rush like I give you food and I want you to come to the church or I help you and immediately come to where I am so it's not necessary to go that way so the importance of this is as you are part of the community. You need to have your roles, that is the social roles and spiritual roles as well.

**Interviewer:** That is good. How do you encourage or prepare your denomination or church or institution to engage in this kind of ministry?

**Interviewee:** Series of teachings. I started by a series of teaching about social engagement in which you train people. The question I ask in such teaching is guys if our church is lifted or is taken from here how would we want neighbours to feel? Would they feel that it's good that we are not here, or they will feel they missed something. Now, for them to feel whether they miss or not, depends on how we touch them. I used some of the CMS material. They have something called Samaritans strategy in which they talk about the social engagement, the transformation and also they talk about something called an act of love, in which you need to multiply in the life of people. So, we teach the congregation from time to time in which we capture their attention about their engagement. Sometimes people think that the ministry is all about the pulpit, but the pulpit is just a small part of the whole transformation aspect, so we teach them, and we teach those who are teachers to engage in the helping people by teaching, and also sharing the love of God. We engage, the doctors that we have, the lawyers that we have, we tell them how they can carry themselves as Christian lawyers, teachers, doctors, etc. Just to summarise it, we teach them.

**Interviewer:** Thank you, the third part is now on competencies for integral mission. In this research we looked at competencies as knowledge, skills, and characters that I needed to carry out a task or duties with some level of proficiency. We have talked about integral mission and transformational ministry in South Sudan. Now, what competencies do you think are necessary for a pastor or church leader to have effective integral, mission or transformational ministries in the context of South Sudan?

**Interviewee:** Most of our pastors in South Sudan or let me put it this way. Our pastors here are divided into two. You have pastors who have been upgraded by their being in the church for longer years. In other churches when you have been in the church for long you will be honoured and then upgraded little by little until you become a pastor. So, they do that by the years you have done in ministry. The second type of pastors are those who went to theological college, they have head knowledge, they can talk about the doctrine of the Trinity, salvation, etc.. They know the deity of Christ, they can talk about the Bible and many issues to do with the Bible, but they are not relevant to the context. I see here the need of how to engage this theology that a pastor acquires from their study to their ministry environment. So, in terms of knowledge, the theological schools need to inject something to do about the culture, the context or ministry environment of the students. They also need to be taught how effective they will be if they are closer to their community. Eloquence is needed, how to present the message in good way is needed. The gift of listening is needed because sometime as pastors we can talk, but that is not necessary sometimes.

**Interviewer:** We are going to push this a little bit, go a little bit deeper in this in the next three questions, because this is very important so when we think in terms of knowledge, skills and character competencies, what specific areas of knowledge that a pastor or church leaders need to be competent in integral mission or transformational ministry in South Sudan?

**Interviewee:** Yeah, in the area of theology, the pastor need to be trained so that he can have like the skills of preaching, the skills of presenting the message. This one is very important, the area of teaching. If there is a way of a pastor to study something to do with anthropology is important when you are dealing with different ethnic groups, a pastor needs to understand something about counselling, we do biblical counselling, but we need also a pastor to be involved in psychology, if there is a way for him, not that deep one, but a way to understand the people around. A pastor also if that is needed, language is very important for the pastor to master the language of the community I feel like if you are walking among people whom you do not understand their language, but you have

the love for them and a clear calling, then you can pause for a while and go to study the language or as you are doing it (ministry) you need a specific time to help you to learn the language and that goes with the culture. The language and culture are twin; when you understand the culture, you need the language and every culture has its own language you know, what you can say in Arabic carries with it the Arabic culture. If you want to translate it into the Cholo or Acholi or Dinka language for instance, it might differ. You need to understand how they put it. Even in your reading of English, the tune of your voice is different from Arabic is different from the others, so this is what I'm talking about.

**Interviewer:** Now, in terms of ministerial skills, you mentioned preaching, you mentioned teaching what are the specific ministerial skills that a pastor or church leader needs to be effective in integral mission or transformational ministry?

**Interviewee:** The ability to train others, because it's not about you and we don't want it to be like centralized around you, but the ability to pass that, is to train others. That is second Timothy 2:2, this one is very important. Also the idea of believing that the person that needs to be aware that you cannot do everything alone you need to know your strength and manage what you are not train in, by passing to other people in another word that is the way of delegation is part of the ministry. And also, to mobilize resources you need to mobilize resources do you know the church is rich we are rich in human resources financially, but most of our pastors they do not know how to mobilize the resources. Mobilization comes by the way of being clear about they need, What is it that you want to achieve what is it that lacks in the church and then share that, somebody will be there with their money, but he's not aware that you are in need of that money so if you don't talk, nobody will know. Somebody might be a builder, If you don't talk, he cannot voluntarily come forward, so that is where this one also is very important. The ministry is not only the spoken word the preaching, the teaching, this a minor part of it, the area of giving, to give yourself for other people just to be with them to here and to listen to their dream is also part of the transformation of ministry.

**Interviewer:** Now, the other part of the triangle: we have the knowledge then we have the skills and now we have the character, so what specific attitude or character that is important for a pastor or ministry to have effective integral, or transformational ministry within the context of South Sudan?

**Interviewee:** The first one that cannot be compromised is the integrity, which is what the pastor does before people, and when he's alone. It's easy to be detected by his people, that character is important that is to do with the ethical behaviour, his life towards the people that is the way he manage money if there is a money in the church or resources in general, that is very important And with the integrity, you need transparency as a value as a character you need to be transparent with what you do and also humility and love in what you are doing needs to be manifested there are so many of these ones the idea of being generous as a pastor. This is also a good character.

**Interviewer:** Good, thank you very much. Now, one of this one of the objective of this study is that at the end, to come up with a competency, framework or competency model for holistic ministry or integral mission that can be integrated in theological education in theological institute, and may be in the church to train pastors for integral mission, so which of these competencies that you mention knowledge, do you think are the top five necessary competencies for integral mission and transformational ministries in South Sudan?

**Interviewee:** I want to go first for the area of the character within this character, there is no compromise that you need a pastor with integrity and a pastor with transparency, and this is very important and for me in the area of knowledge, you need to be trained and the training that I mean is to know about why are you in a specific place. So training theological training and also you need to understand something about missions which can involve something to do with the culture and environment, but for me the character preaches before you talk.

**Interviewer:** Why do you think these competencies whether it's knowledge, character or skills that you just mentioned that are core, why do you think they are core competencies for integral mission and transformational ministry?

**interviewee:** Because here in South Sudan, there are many people for many years, they are not aware of this integral mission in terms of ... the church has been taking it traditionally, and therefore even poor people lost the trust of what the church does so I feel like this one to be alive again, and to

be considered, and to be structured you need to have these ones that I mention by our character we are giving people the trust And I want to be sure to be transparent. Also, we are giving them what they see and what they don't see to be true and then by training you need to let people understand that what you are sharing with them. You know it's exactly in the aspect of the training you are not training people about yourself, but about the ministry in a proper way so it needs to be stated clear that is also to do with understanding of the culture.

**Interviewer:** Thank you very much. Now, the last question is in a broader context know you have been doing this in the church, but how can the church in South Sudan, as a whole help pastors and church leaders to develop these competencies that you mention?

**Interviewee:** I think we need pastors of pastors first you know, I don't mean the type of the moderators we have but we need people by calling to be pastors of pastors and that is what we lack here we don't have this kind of people when they are specialization is to appreciate what is the local congregational pastor doing, but to raise them into higher level of thinking you know Pastor can baptize, a pastor can bury, a pastor can officiate wedding, but the pastor need to come out of the box because we are not every day officiating weddings, you know coming out of the box has something to do with seeing in a larger scale by seeing what is it in the community where the church is placed, then by doing that specific training can be made for pastors and also encouraging the unity of pastors to come together in praying like praying, saying a specific need and praying and talking about it coming out together sharing like what I see it now as much I've never shared it with other pastors because I've never been ask about it by somebody because maybe because of this research that is why you ask we need to share our success of the success of somebody in one place the application can be met in a different way so I think the main thing is we need pastors of pastors in our church when you talk about pastor of pastors, they will say oh this is the moderator, but are they doing these

**Interviewer:** Thank you very much for this pastor [interviewee's name] for this wonderful time and also answering the questions. Great wealth of knowledge and wisdom. I can see these are all the questions I have, but do you have any inputs, comments, questions, that you want to add?

**Interviewee:** Yeah, I also have in mind apart from taking this information for your thesis, What is it that you will do with it again?

**Interviewer:** OK now the motivation actually for this study was not just for the thesis but it is something that I've been thinking about this the concept of holistic ministry has been for a very long time and many pastors can explain it, when it comes to explaining it, but you don't see many people doing it. So that is one of the reason maybe it is because they don't have the competencies to do that, that's why one of the objective is to see those who are doing like yourself, and then see the competencies that you have and then come up with a competency framework, and that one can be used within the churches and be integrated in the curriculum, so that when we train people, we train them with all of the competencies that is needed Because when we look at it out of our context in South Sudan, this is the ministry that is needed because of all the wars because of all the conflict that we have we need to be engaged so this is one of the things after this research will try to come up with something like a small curriculum that can be used to train pastors for integral mission.

**Interviewee:** That is very good, so this is my second time to see the questions. I enjoy it and I saw it to be a book and I saw it to be a manual that can be taken from denomination to denomination and also I saw it as a course to be taught in our seminar, is like the colleges that we have here we have adopted only the curriculum from the west and that's what we are teaching it because it's taught in other universities but the real theology, and the real transformational aspect is where we bring out the theology from within this one can help because the rules the definition of the rule of the pastor is not correct in our context here because a pastor is not for everything pastor has a big calling in how to affect the community and the policies of the country so if all pastors, each pastor in his locality, understood this one South Sudan will be a different country and before we judge politicians, let us see ourselves, are we doing what we are asking others to do. The church is the best place, may God bless you in this.

**Interviewer:** Thank you also for adding value to this research and for your participation as I mention, I'm going to transcribe and I will send a copy of the transcript to you. If something comes to your



mind, you can add to it thank you. If there is nothing much, you can close with a word of prayer, pray event for this research that God will use it to expand his work and ministry in South Sudan.

**Interviewee:** *Father God, we want to thank you for what brother David is doing. Thank you for the motivation. Thank you for his heart to see this transformation in our country, Lord we pray for this desire to be alive. We pray for this work; first the work of the thesis, and the outcome of the thesis will be globally shared, and global effective and global influence many people that can take the examples. I pray also, for what will come out from this one in terms of blessing to the nations, blessing your body in South Sudan. Lord, we think across the nation we are not only for the Presbyterian Church or the congregation where brother David comes from, we are here for the whole nation. We have a whole institution. We pray that you enlarge the territory of your servant, as he is thinking in a strategic way of helping others. We pray Lord, that your name will be glorified. We pray that you keep him and protect him safely as he's doing this work, we thank you for the time together. Thank you for this work. Thank you for this contribution to knowledge we pray that this thing will be a blessing to many people for in Jesus' name I pray, amen.*

### **Interview #8 (Conducted on 01 September 2023)**

**Interviewer:** Welcome [interviewee's name]. The purpose of the interview is to capture your understanding of integral mission and transformational ministry in the South Sudan context, and to identify the competencies that are necessary for effective integral mission and transformational ministry in the context of South Sudan. So, before we launch into the questions, do you have any concern or any clarification that you need me to answer?

**Interviewer:** No, honestly I don't have, otherwise I want to appreciate you, and I also want to engage with the study

**Interviewer:** Thank you then we can start with a short prayer, *our heavenly father. Thank you so much for this day that you have given us in your grace thank you for your servant who has you have used greatly in this nation lot as we are going to discuss this issue that is significant to the church we pray Father for articulation and clarity to [interviewee's name] as he answer this question we pray this in Jesus name amen.*

The interview has three sections, so the first is demographic and your ministry experiences. So, you could you introduce yourself?

**Interviewee:** My name is [interviewee's name]. I am a pastor in Sudan Pentecostal church that is SPC and I am leading one of our local churches across the Nile on the southeastern part of Juba and I am also currently leading the ministry, call vision, organization, and ministry as the director. I am a theological student at the moment at Alpha Omega seminary in Jinja. I am 50 years old now. My highest educational level is degree in theology.

**Interviewer:** Now, how would you describe your ministry engagement within the church and outside the church?

**Interviewee:** OK, of course being a pastor and also a leader in this ministry i.e. feel like I am doing great influence within the ministry. I'm engaged in when it is in the church. I am the pastor in charge. Yes, I have people under me that I am leading them, teaching them and preparing them to go to heaven And because the ministry I am leading it makes no difference with the church. This is a church organization. We also have a mission and vision we are pursuing and within this ministry of vision organization we are involved in church planting gospel, preaching and also leadership development yeah and also we have also schools that we have opened through this ministries in all the centers. Of course we start with the church and then introduce in schools as far as we find many children and young people then we start something like a school that is the academic or part of it, of course, with intention of bringing them up in the way of the Lord, so these are some of the roles and engagement I am playing.

**Interviewer:** That is so wonderful and how long have you been in ministry, roughly?

**Interviewee:** When you count from 1997 up to 2023 that is a period of about 26 years now.

**Interviewer:** Now, what are some of the qualities and skills that has been enabling you to minister effectively all these years?

**Interviewee:** Number one is theological training. Theological training has actually qualified me to do this work, yeah and then of course, that is why even up to now I am still pursuing my theological upgrading of which if all goes well I want to continue with my education. The training actually, it equipped me to do this work and of course also doing the ministry practically, you know training is one thing but when it comes into the field is another thing this is record it now it's like laboratory the practical application of it in fact, that one actually has influenced my training more to the positive side of it yeah

**Interviewer:** Maybe before I go to the next question, just to get a feel of the application of what you have learned in theological education do you see a difference in what you have learned theoretically and what you are doing practically now is there a gap between them?

**Interviewee:** Yeah, you know the big difference is that in the theoretical part even though some of these challenges will be mention, you will not feel it, but you will begin to feel it when you are doing it when you are inside, you'll begin to realize that what has been mentioned there, that part and process of what I am going through in fact, the practical part of it is actually more stronger than the theoretical part of it. Yeah, because the practical part of it also make you see exactly, it gives you another part of training whereby you also begin to strategize how to overcome some of the challenges when you are not doing the ministry, and I am beside theology to go to that same question I also went to the University, I study business administration in the University. I think this too actually qualified to me to do what I'm doing because when it comes into the management part of the ministry, I am actually oriented also

**Interviewer:** That is good not many pastors have that opportunity of having that two education.

**Interviewee:** So it's not only theology you need to understand the administration part of it, yeah.

**Interviewer:** That's good now if I may ask some of the skills as you have mentioned, especially the qualities and the skills can you may be specifically mentioned what qualities or skills that have been mostly helpful?

**Interviewee:** Yeah, the most helpful skill is you know from what I've learned, let me be honest here, from the theological perspective. I have learned a lot of how I can interpret the word of God, like someone who is clearly really theological oriented, because not everybody who preach the gospel who teach the Bible Understand some of the interpretations, yeah, because how to interpret the word I've been oriented and also I thank God for the Holy Spirit who open my eyes to see what is written in that particular word, and then interpret it based on the biblical context and understanding, because when I sit and here, other people preach, being a theological oriented, sometimes they don't follow some of those theological courses that are given as far as interpretation of the Bible, you know like is relating to exegesis, some of them actually don't follow this actually make me begin to understand that theological training is not the waste of time. It makes you do the right thing, even if now personally one has to seek the leading of God and Holy Spirit on how to expound the word of God still, you are doing it within the context of the training that one has help me, and when it comes also from the aspect of the academic part of it like how to manage a ministry it also help me because I have people I am leading, they have their problems that needed to be solved. All of this together has helped me, and given me wisdom how to deal with money cause when I begin to go back into the biblical stories, like the stories of a leader, like Moses, it was not easy, now leadership generally, it's not easy if you're not oriented and also you don't have your personal time with God. It is very difficult as long as you have people around you that you need to solve that problem so all of these actually have given me a skill of leadership, and when we look into this ministry that I am leading, we have no less than 400 staff in different parts of South Sudan in different location in different states and all of them make phone calls. You need to response to them so that the problem is met and all this training. Actually, I look at it like it's not a waste. It has actually prepared to me to do what I am doing now.

**Interviewer:** Actually, that is part of the next question which says how did you develop these qualities and skills that help you through these years of ministry?

**Interviewee:** You know one of the strategy that has help me develop this is my submissiveness to my call, that is number one and also yielding to be train. If I would've not yielded or submitted into all of this training, it wasn't going to be easy. So that's number one from my side I have submitted myself to be trained because I know that I'm going to do a work and this has actually made me do what I'm doing today. Yeah, and also the biggest part of it is how the Lord also look into my heart, my acceptance of his call because this is actually the primary source. If I am not to submit to my call, I may not look into this work. I am doing as important because honestly we have the experience of people who are call and then they did not continue in the call because of the situations around, especially when you live in a country like South Sudan, where by around you are all guns, in facts I remember one of the missionary, came all the way from Florida. They want to start a ministry here in South Sudan that was in 2017 he came by road from Uganda when you will hear of insecurity along the road and when he reported to his boss that he came by bus, the boss was like why do you risk yourself and you know, God protected him, he's an American citizen and also crossing the border was not easy but when he got here and met with us, he was coming with intention of training leaders and pastors, particularly in Sudan Pentecostal Church, and when we sat in that ministry, he said a statement which has encourage me, he said look this is South Sudan, where people run away from it. Others are in diaspora, but you people remain with all these problems of war and whatsoever you did not go so this has impressed me. It shows me that really God has something for you in this nation that kept you all this time, and we told him for sure if we ran, how can a leader run when you have all your flocks around here it's better if it means death, let us die. If it means life we will live. because even if we run who is still, we can have problem there, so all of this contributed to why one has to remain in this call, because it is a call. If it's not a call, one would've chosen something else to do but because of the calling that's why, even though how difficult it is in fact, in some of the areas we operate in, we go through the rebels group. We pass by them, they see us they know because we don't have any bad intention, because they have understood what we are doing and they have understood our intention and they allow us, it's not like other organization. It's not easy actually if Hope vision has made difference in South Sudan it is because of this and all the staffs we have they have hearts of service. you know, this actually give me also a push if you work with people who are called and have the zeal and desire to work it makes the work easy.

**Interviewer:** That's good, all right the second part of the interview now focus on integral mission or transformational ministry, which is what you are doing here in hope vision. The definition of integral mission that we have adapted for this study is from the Lausanne movement, which actually come from the Lausanne declaration of 2001. It states that integral mission is the proclamation and demonstration of the gospel. It is not simply that evangelism and social involvement to be done alone each other rather in integral mission our evangelism has social consequences, as we call people to love and repentance in all areas of life and our social engagement has evangelistic consequences, as we bear witness to the transforming grace of Jesus Christ. If we ignore the world, we betray the word of God, which sends us to the world, and if we ignore the word of God, we have nothing to bring to the world. So basically, it's that holistic ministry, which serves the whole person, spiritually, physically, mentally, economically, and in all dimensions. So, the question related to this integral mission from your experience as a pastor of a local church or as a leader in this ministry how would you describe an effective integral mission, or transformational ministry? within the context of South Sudan what would be the components?

**Interviewee:** Look south Sudan, first of all is a country that has gone through difficult, worse moments whether it is in terms of spirituality, physically, socially, mentally people are traumatized with the long wars that has been waged in this country. so, meaning the people of South Sudan need is spiritual that is the word of God to transform them from the trauma that they experience from the war. South Sudan people they also need the physical help, that is parts of their needs to be met that is to say, others went through hunger. South Sudan has been affected by war in actually most of its location and that is what makes people run out, now I have mentioned the word traumatized, you know people are traumatized honestly speaking not only those who are not in Christ Jesus even those who are in Christ Jesus they are traumatized Because if we preach the gospel to them and they have no

food that actually we have not done anything they need food. Let me give the experience we have at Hope vision that is why when you look at our ministry, we exist in two platform the organizational part, and then the ministerial Part. It actually started as an organization, and then the ministerial part came. the motive behind it for us to preach and give help to people to intervene in their physical needs, but also give them Jesus at the same time so if you give them food, let them know who gave them food where this food comes from and of course those who actually supporting situations like this the Christian organization from all over the world so they're giving it with the intention of knowing that it's going to the people of God. So these people even though they do not accept Jesus Christ they are still God's image, now as you say it in that question if you only give them food and leave the spiritual part of it. They can eat the food, but they don't have the food the hope for tomorrow, so this ministry from its name is like giving hope to the hopeless in the world situation and catastrophic situation like natural disasters, flooding etc. so in the process of doing this, we realize that we need all together but also the problem that has created the HVM the hope vision ministry part of it is because the staffs will integrate it into the ministry. They are coming with the intention, this is organization. It has money. This is why the idea that coming way, then we realize that these people will be working when they realize that it's all about money but when we don't have money and if we go into financial crisis, they will stop the work because there is no Money. Number two also because it is heard that it's organization from the government part. They will charge us much when our donors and our friends want to visit us to see what we are doing and that one in terms of entry permit. But when it comes to church ministry, they lose the bold a little bit because they say this is a church we have created this platform, the organizational part help us too because we realize also something other people they don't support the work of God they only do social work when you talk of schools they say yes, will support that but when you say church they will say no that is not our work, so we say OK if they can help in terms of developing people in education part dedicated academic part is good let them give the money or we still handle that but there are those who also don't want part of the school they want part of the church so they will also say that's OK we have this platform here that is why we exist in two platforms; the organization and the ministry, but the whole idea the purpose is the same we want people to know the word of God, and to be transformed by the word of God.

**Interviewer:** That's good. so you have mentioned some examples, general examples from hope vision, but maybe you can speak a little bit into some specifics of the examples, because the next question is asking some examples of integral mission or transformational ministries that you know of or are engaged in personally?

**Interviewee:** OK now one of them is education because in hope vision we target the outcast of the city, we don't operate much in the city. When you go out there in areas we are operating, we go deeper to the village where there is no.... you'll find the places where there is completely no schools and even they don't know what it's called school, but with our existence there we begin to give them education they begin now to learn how to write and to read and because they now know how to read we introduce also the religious part of it, which is the biblical part of it. So that they are able to read the Bible And through this some of them actually now became students in higher education, because of this, of which we have taught also some, and we need to send them back. In fact, some of them like in Boma, we have people that and we are very flexible in this, sometimes we bring them to the town, we educate them those which we know have something after giving them the nursery part, we give them the basic part and if they don't have, if we don't have that class will bring them to the town where they can get access to the level they are going, and that one has developed some of them to become now leaders of which we send them back to become leaders in their places, so this is what we have seen as has transformed their life academically and also spiritually especially in this area because this is what we are actually working in very much and also we have another branch of the ministry redo this ministry that hope vision has given birth to called the child of Hope vision. We call it Christian students hup. Christian student hub works within schools. We have schools around the town with some people to go around the schools and create fellowships within the school and through that fellowship lives of many young people has been transformed Even some of the teachers gives us the testimonies of what we have started is now changing the schools because you know that is why we say the spiritual part is very important because you can keep the academic. They will know how to read, and all these other things, they will know geography, history of all this but now, if their lives, they do not give their life to Jesus, meaning still they will end up.... they will grow without old lifestyle of

which others are drunkards within the class. You cannot imagine the young people they will be drunkards and marijuana smokers, and sometimes fight the teachers, and it becomes difficult for teachers, but when we started these kinds of fellowships, now we are getting testimonies that these people who are behaving like this, are not more, their lives have been transformed, not only academically, but also spiritually

**Interviewer:** That is interesting

**Interviewee:** Yeah, and this ministry is now also operating in the universities we have moved from the primary level and secondary level and now into the university where we have opened a resource centre and the resource centre we have open now we gave them some few computers for those who don't know where to practice, the university can give them the basic knowledge of computers but now the practical part of it a lot don't know where to go, but that centre is now helping them. Even some of them are now able to write their research because some of the staff teach them how to use computer and all this is in Juba University, but we also want to expand to other universities.

**Interviewer:** That is good that. Now coming back to ... like you have mentioned some examples which are really interesting and effective in integral mission but the question is like why do you think this ministries that is the examples that you mentioned are effective?

**Interviewee:** They are very effective because this is actually we are living in the world of civilization. We are no more like the ancient days. We are in the modern world today and in fact, things are going to change when you look at the way of preaching, preaching today people have gone into media. We are living in a digital media of which as the world is growing in that area. Meaning also people like in South Sudan, we need also to introduce them into the greater world. And when you come into the educational part of it is the same language, we are talking hear that they also need to get engaged with the whole world. so, we don't want South Sudan to be left behind. In spite of the fact that the war has actually kept us behind. This is a time that we need to run after the world and be together with the world. That is why I'm looking at it it's very transformational because we want to be together with the world we need to sing the same song.

**Interviewer:** OK that's good. Now in terms of encouragement as a church pastor, and also as a leader in the organization like how do you encourage or prepare your denomination organization or institution to engage more effectively in this kind of ministry, the transformational ministry?

**Interviewee:** Yeah, few of the tools we are using currently is this capacity building because this capacity building actually will prepare them. When I talk of capacity building we are talking of like trainings they need, trainings and yeah, they also need the other practical part of it if there is something of course, now it is all accumulated in training, because whatever you want to do you need to be trained in that area. Even if we have a different ministry like okay different way of doing things capacities of doing things but of course it's all build under training that one actually will make one to do it better if you are trained, even if it is in the church, we train our people in there, I mean, when we talk of the word of God, of course that is the theological part of it some of them might not go up to that level but at least we need to prepare them so that they will be able. At least they can have the certificate part of it the diploma part of it they have something they can present because you know leadership comes leadership go, if you do not prepare others to come and take over meaning you have jeopardized that work that work will not move somewhere. So for it to move somewhere we need to build people and that one mostly it's on the training part of it of it

**Interviewer:** OK I think you have mentioned training maybe before we move to the next the next question of the interview, when you think of training in the context of South Sudan, whether within the church or at theological institution, do you think that the church is doing enough in terms of training people for this specific ministry; to think in terms of making transformation do you think that is something that is happening?

**Interviewee:** Yeah, honestly speaking the church is trying even though it's not doing at that level, but the church is working harder because the church also has a challenge now with this on-going development and entering into the world of difficult digital and computerize well the church has realized something. I'm looking way back may be before my salvation and the time I was saved when I got into the church and then begin to learn I realized that particularly in the Sudan Pentecostal

church, it started well but people did not take seriously the issue of training to build other people up to other people like some partners came along to help them, but we the nationals did not take them seriously to help that is why when it comes into the issue of mission building people in the mission, so that they do the work better, they did not take it very seriously and I realized something that I need to mention even though it will look like a negative side of it, but this is the truth when our former leaders whom we got saved into their hands, they were not serious in training others to come into the leadership positions one of the donors actually try harder to build more leaders to help STC grow. That is Sudan Pentecostal church to grow, because those who came into leadership, the former leadership they were train in Kenya. That is the East Africa, School of Theology when they came back those who trained them send more forms so that they send many people, but with their selfish hearts, they put some of these forms in the drawers, with the intention that there is nobody who is qualified, and then when the ideas got to those who train them they challenge them actually they said, OK when you are first brought here where are you qualified? You were not qualified, we qualify you here. Meaning they (our past leadership) have negatively actually worked against the development of the church and this is the situation we are in now. But I appreciate, I thank God for the leadership that is currently sitting on the chair. They have the mission mind, they have training for leaders. They want actually to build a church up now, this is a good strategy that I am impressed with it. Honestly speaking this what they are doing is like what we are doing in hope vision now because we are seeing the future. We need some of them. I know now does school and leadership and some of them now even their ministry is shaky. That is all the effect of what they have done and now most of the leaders in the SPC they are diploma holders sincerely speaking that is why some of us now begin to run looking for training to upgrade ourselves now if I was not to think that way, I will still end up with my diploma up till now. I'm growing older now. And now, some of our friends, with whom we got theologically oriented there in Khartoum, some of them are PhD holders now, and we are still here now, struggling with the diploma. Of course, the leadership also played a great role of not encouraging people to pursue further education. So, I don't think why don't I just quit. Yeah, honestly, let me talk particularly of South Sudan with the exception of those who have gone outside South Sudan. Some of them are PhD holders, masters holders, they got access, but actually for me personally here... our leaders where the cost of people ending up in this situation This level that we are in. Yeah, that is why the church did not play a big role in the past to develop people but now even though some of us actually struggle by our self to get where we are now we are we are coming with different strategies. We don't want to follow those footsteps instead because we know that, one time time will come we will go, but to make this institution strong, we need to build other people and many many people got discourage and say if this is what the church is doing then let me go to university or do any other thing. Now how many leaders decided that way if we were... if the church where to put effort of building them up, I'm telling you by this time they would study theology, they would have studied academic path and meaning these people are coming back to work to the church. We will not be taking our work outside to the outsiders who are not paying their tithes. We will be working with our own church members. If it is construction on the contract and the money paid for them they paid tithes from it. The money comes back so this is the problem. Actually, church went through. They did not put much effort in building other leaders, but now they are beginning to understand this and things are changing.

**Interviewer:** That's quite an experience, and I have to be honest with you. It's the same experience with us even in our church, so that is a kind of like something that has been quite common with the early leadership of our churches. That's unfortunate. So, the last section now tries to zoom in at the competencies. Now the competencies for integral mission. When people think of competencies people think of just one side, the skills what to do. But competency is actually holistic we look at competencies in this research as comprised of knowledge, skills, and characters that are needed to carry out a task or duties with some level of proficiency. Now to go a little bit deeper into these competencies maybe the question that we can start with is what competencies do you think are necessary for a pastor or church leader to have effective integral mission or transformational ministry within the context of South Sudan

**Interviewee:** In the context of South Sudan, it is still... Let me go back to what I have mentioned earlier that is like we need to build a capacity of the people because people are coming from outside the school. Yeah, even though we still have problems of the political issues in South Sudan, but still

people are coming from South Sudan here because of the little peace that we have. They are coming and they are coming oriented, fully educated I know some of them are coming with ministries and to get people who will like do things in the same level of theirs is becoming a challenge. We need to still open our eyes to raise the standard of education of all people, because most of them are still backward they are operating on the outdated software. Let me put it technically, you know even the computer software they are being updated every day people are operating with new software programs, and if you are operating in the old one, you'll realize yourself that you will be, you know, communicating with what should not be there, yes for sure, and we need actually to raise the standards of our people in South Sudan, in terms of education in all levels, so that if we have to really have that competencies in what we are doing and then that is it because otherwise, that is why many foreigners were brought here to do the work for us, and they are taking our money. Let me enter a little bit in politics, and of course this is truth. This is what is actually happening. They are taking our money and people are complaining, but when you look at our development, people who came from outside, people who are having companies and some organizational stuffs that they want to make the development, but now if we talk of the terms of development from the site of the government, it's not there. This is honestly speaking even when you see it's rising from the side of the government, it is the outsiders who are doing the work. When will we do our own work? That is why others are coming with the intention of looting our resources. The country is not benefiting, but instead, other countries are getting developed, constructing while we are not able to do our own. It is because we don't have people who are competent to do our own work. So, we need to really bring what can raise the level of education so that, you know, we will think in terms of doing our own work. Let me give you an example of the ongoing World Cup competition of the basketball. People have been complaining that ahh this is not south Sudanese, these are Americans and Australians, why? And honestly speaking these people were born there, others may be run from here and grew up there and they learned all these things there. I was actually arguing with somebody, I said now OK, if it is our own people from here taken go and play there, what do you think they will do? That's the challenge already. Meaning we inside here we are lacking, because one of them, the war has contributed, and a political situation has contributed, if we keep on fighting fighting I'm telling you even what we are talking about this level of education that needed to be raised so that we can compete with the outside world would be a challenge, because of our political differences inside here. It makes it so difficult to raise others to the level we're talking about internationally. So if we talk of now, competencies, all is knowledge, whatever, that we need this is the situation, South Sudan first need to achieve true peace, so that will be able to raise the standard of the people.

**Interviewer:** That's good, maybe we can just unpack this a little bit with some few questions like specifically at the level that we are, with the little that we can do, when we think in terms of knowledge for a pastor or church leader to be effective in transformational ministry, what knowledge? what type of knowledge that pastors or church leaders need? Just in terms of knowledge.

**Interviewee:** Do you know to be effective actually for a pastor because when we talk of these pastors, we have some of them at the village level. We need to build the capacity, and when we talk of the pastors of course in theology and theological training, we need to raise them. If their level cannot... I mean allow them to be in the level of like a diploma at least let them raise them to something like a certificate. With that certificate, they can be able to do their work at their level where they are.

**Interviewer:** So, you are saying theological knowledge is very important.

**Interviewee:** Theological knowledge is very important but now even theological seminar, they begin to realize something. That is why where I am in Jinka, they introduce what they called general education meaning it's not only now the Bible, but also some of ... there is an affiliation in some of the courses that need to be brought into in theology; things like to do with health and also social studies and all this because it helps a servant of God, because you're dealing people. That will help him how to interact with people you will not be doing things like someone who is not oriented, you know, someone educate it is actually having the understanding. He will understand the kind of people he's interacting with, but now if he's not completely raised theologically, he will not even be able to interact with people. He will not know what is the spiritual needs of the people and what is a physical. So that is why this training for them is very crucial. That is the way I look at it.

**Interviewer:** OK that's good. Now you mentioned something earlier about the church leaders whom you felt were not able to share leadership development with other people but only for themselves. Now, that is a character issue. In terms of characters, you know, South Sudan, there are many character issues, in terms of corruptions, tribalism and all those things, now when we took at a pastor or a church leader, who want to be engaged in integral mission of transformational ministry, what characters competencies do they need?

**Interviewee:** Number one, I will say this particular servant of God, we need to understand that we are servants, we should not be engaged into political things because inside the politics we have all these elements, characters, they are operating there, somebody will be corrupting doesn't have the conscience of what I'm doing is wrong, in spite of the fact that Roman 13 talks of the institutions of the government institution is formed by God, but because also, they are lacking the spiritual part of themselves. That is why they thought that this is they went to school and got education. This is their opportunity to steal, to loot, and to do whatever they want, but of course they don't know that they are operating in the level of the destruction of the country because through corruption you are destroyed. You are stealing your own. Nobody stealing will steal his own, so that is why people like the servants of God they should not be only those who might be having a strong, you know, character or strong is spirituality, they can go to politics with the idea of work, changing some of the beliefs inside there, but in most cases, I have seen even some of the man of God, the servants of the Lord, they have entered there, and they got transformed into the bad practices instead of transforming they are transformed and now even they have abandoned their calls, we have a lot here in South Sudan, they have abandoned their calls. Now, others because they are ashamed of their religious career here, then they will turn to serve the church and also be with the government but now it's like there is a blockage somewhere. You know, you cannot serve two masters, as Jesus said. Now their spiritual path is not actually transforming the members, all the messages that they give to the church is political messages is not transforming the members. It's actually fleshly messages. This is because they got into something that does not match together. Jesus refused to be to be in politics when people want to put him as a king he say no, the work I'm doing is different from what you're thinking. That's why for me, we shouldn't be involved in politics as servants of God, called by God, instead those who are messing up in the situation of politics whatever, the church will be like a help for them because when they realize that they cannot do whatever they need to do to transform the country, they will come back to the church, honestly the church is the transformer of a society, but now if we as a church also get engaged in some of the politics we messed up that's why tribalism will be practice. Even when we come into the church, I will look at OK let me build up only my people this will happen. Definitely, you will only be looking into your own family members to send them for education because of that, and also corruption, yeah, there are many corruption in the churches, we look at the things of the church, as if it is our own, we now start to take the decision because we are in the position of power, will begin taking decision as we want. So if there is a plot somewhere for the church, he will just, you know, confiscate it for yourself. This has happened many times. That's why we have many problems in the church. Sometimes there are many meetings raised against you as a church leader, because of what they have heard you are doing. So, these are some of the things involvement, actually we need to discourage it, that is at a personal level, if I knew that God called me and I want to serve God. Number one the message of Christ, he did not segregate he did not is turned with any side, for him, he was portraying the image of the kingdom of God and then passing the message of the kingdom of God, love, unity, and all this. This should be our language and it should be practical. You don't talk one thing and do another, this way you cannot change as far as transformation is concerned, meaning you yourself needed to be transform so that you can transform others.

**Interviewer:** Now, maybe there's a question that, came to my mind, not written down, but just came to my mind, as you have mentioned, as our context look that it may be from like your point of you, how do you think that the church can contribute to changing what is happening? You mentioned maybe pastors any church leaders not to engage in politics that's good, but what do you think is some of the roles of the church in changing the situation, can the church do something practical?

**Interviewee:** Church has the potential to do, big one event because for me when I look at our church leaders here in South Sudan, people like those of the bishops in any occasions pertaining the nation, they are called there. Some of them will go even open with the word of prayer, they will be called, now



if they have the access to enter, even as far as the office of the president is concerned, now that is where the influence comes, they have to be also faithful and honest here, they have a particular mission and their mission is the mission of the church we are like, we are Christlike then we should take an example of Christ, what Christ did. Because if we said we are Christian, we are the church. We are the body of Christ, then we have to be like Christ Jesus, even if he was with those Roman leaders, but he was having a mission and his mission was actually the transforming issue, and that's why God was using him with many miracles and wonders but now I see the church leadership here, even though they are there, they will not speak the language of the church. Anyway, I have not attended it, because I see it from what is happening on TV. You know some of them they are trying actually to pass on the message of peace, the message of reconciliation, but one thing is which if we are not careful we as the people who have the message of transformation, and then peace if we are not careful, we will change that messages that we speak even to the politicians because of what the interest we have, if we go with interest to some of these places meaning we are not going to speak the language that is needed there, a language changes and of course they will not leave you like that they will come with some envelop and say Bishop, here you go, this will help you. Even other they were given Big vehicles, V-8 and they keep on going there and also politicians keep on doing these things, meaning we don't see full change happening. and this bring a lot of question, when some of the decision have been past here, what is going on... of course not anybody have the access even though your pastor or religious leader, you cannot, there is a gap somewhere but others have the access. Why can't they speak, use that opportunity, but then the problem is when you allowed yourself to be override by your interest, then your language changes.

**Interviewer:** Now, maybe we can come back to these ministerial skills. This is one of the immediate issues in our churches with the transformational ministries people don't know exactly what to do, then how to do the ministry so in terms of their ministerial skills. Earlier on you mention, you are lucky because you have attended business administration and management. You got administration skills and things like, that so when we talk of transformational ministries, what are some of the ministerial skills that are related to ministry that are necessary for pastors at church leaders to have effective integral mission?

**Interviewee:** Yeah, you know, the pastor, for pastor to be successfully, first of all the pastor needs to know do you know, God has gifted us differently we need to know all the gifts, because if you operate at the area of your gift, you will definitely succeed in what you are doing because you will have the passion and zeal. But now if you are operating in what is not yours, it becomes so difficult. It's just like someone who is cutting a tree with a hammer, you will never know when it will fall. We need to understand what is the area of our call, what is God calling me to do and then in that area if you understand your call, then you need to be developed in that particular area. You need to be encourage in that area because you will do it better, like OK, if I am called to be a pastor, let me look into this shepherding part of the pastoral work, what is needed there, of which I need to be trained in all of it not some of it. Still I will not be doing everything but I need to understand this is pastoral ministry. What are the components of pastoral ministry, I am telling you even some pastors they don't know how to conduct holy communion, others even when it comes to conducting burial, they don't know, why because they don't know there is a pastoral work you are not taken through. Yes, theologically you may be given some theological courses, but also practical part is needed. That one you need to be oriented, you need to be trained so that you do it perfectly. Honestly some of these things are in a very small scales happening and these are the things that we need to do for our pastors. That is why even as far as the village is concerned, you'll find that instead pastors are to be sent from the town to village, that is giving a lot of work to this man here than developing that man there in the village. And when it comes also into the other areas of skills like the management skills this also... pastors need to be developed. He needs to know How to manage, because honestly some people, some pastors have been developed in such a way that they will do the pastoral work, they will do the ministerial work, I mean the management work, managing people, how to manage the people and even the work, the projects, writing projects, you know, you'll have to come up with these ideas, you write projects based on the needs of the people around you, you are to develop it so that... that way you will also be able to transform or change the people, the community you are living in and also how to raise money, yeah because all this what we are talking about needs money. Some of us have the resources but we don't know how to use these resources. Let me give an example like when we

were in the village You have all the trees around you and the grass but still, they were calling for the church to be built for them by those who are living in town, this is one of the challenges. Why can't you begin with the local materials and you will hear Pastor is complaining, complaining we don't have a church structure. We are under the tree and you have all the trees around. Where you can just make a shelter and keep your people inside. This is a very cheapest and small way of doing things. We have all the forest, when we mobilize some church members and then cut down the trees and then make a farm. We cultivate. You see somebody... now all the businessmen, they go now inside deep down into the village to buy things to bring to town. In fact, the village should be feeling the town but instead now the Village wants to be fed by the town. This are all because of what, lack of knowledge, but if they were oriented, in all of this life becomes so easy.

**Interviewer:** All right, we are moving toward the end. Now one of the possible outcomes of this study is to have a competency framework that can help those who are training, pastors and church leaders. It will help them to better train the pastors and leaders to be able to do this ministry effectively. Now if I ask from all the competencies that you have mentioned in terms of knowledge, in terms of skills, in terms of characters, if I ask you to list five that you feel strongly that these are the most important ones that a pastor or a church leader needs to be effective in transformational ministry in the context of South Sudan. Which ones will you select? The five most core competences that you think is more important.

**Interviewee:** You see the first for me is the training you need to be trained.

**Interviewer:** Training in which area? which area are you talking about? theological training?

**Interviewee:** I mean all parts of training, whether theological or academically. A pastor needs to have all these tools, theological trainings and also the academical training. Number two, the pastor needs to build relations, have a relationship with the community he lives in. When I talk of the community we have the government people there, so he need to have relations with all these people including his flock around him. And then number three, of course when we talk of relationship, the Unity will be there. And the pastor needs to be faithful, pastor needs to be honest, that is under that one. A pastor needs to... in terms of knowledge, character... This one will take us now into some of the quality Paul talked of. I know some of this might not really work but better put exemplary. You have to show an example because you cannot be a leader and you are not an exemplary. Other leaders they will say one thing they will do a different thing, that one will affect the community. Even if you want to change them you would look like if you're not an example, then it becomes a problem. A pastor needs to be... how do we put this one... someone who is not hot tempered, let me say sober, somebody sober I mean he's not there to quarrel with people, fight, or even drink, and all these are some of the things I can list. it can be more than this. Or maybe also a peaceful man.

**Interviewer:** Now, you have list more than five; you mentioned general training, knowledge, relationship, faithfulness, being exemplary, sober, peaceful. Now, why do you think these are the core competencies? why do you think these five or six are the most important in our context?

**Interviewee:** In our context in South Sudan, they are important because when you talk of the training, we have people who come from outside we will interact with them. You may have your counterpart coming from another country. Want to talk with you? If you are not trained what are you going to discuss? It will definitely not go. They will just look at you like you don't know anything. And then when we talk of the other qualities, that one is actually more of the biblical part, and some of them are fruit of the spirit in fact, when you have the fruit of the spirit operating in you, you'll see this issue of war, quarrelling, fighting, you know, misunderstanding, corruption, and all these that will not be there. Some of these things are happening, actually, it is because people are lacking the godly experience, even though we say we are church people, others go to church, but the most important things is do you know the Bible talk of the language of being born again, these are some of the areas where you are being reborn, because before having God in your life you are operating in those negative things. Let me put it that way, but now that you are a godly person. I know it's not easy but one has to practice to live as Paul said, live by the spirit so that you don't gratify the desires of your sinful nature. This nature are within us, but so that we silent them, that means we need to live godly life that means with practice the fruit of the spirit and the spirit will come up, and the flesh will be down that way you overcome your flesh, that way I wish that the entire people of the country understand it then we will

not be having corruption, will not be having, you know, warlords in the country. You know we will not be having this misunderstanding, the tribalism we will look at our self as people of one country, I will not even I don't care you are coming from which tribe or whatever but we will be national people. You see, this is what we are looking for and this is how a country will really be transformed but of course it also has to be starting from the grassroots coming up and also from the top down.

**Interviewer:** OK, the last question. You have answered it already one way or the other, but if you want to maybe add something to it, the last question says how can the church help pastors and church leaders to develop these competencies that you mentioned, general training and all the things that you mentioned exemplary, etc.?

**Interviewee:** Yeah, one of the ways is let us look at the church as one, let us live away all this denominational division that we are having. I know some of this denominational division is coming, because certain persons do not agree with the certain doctrine, because this person is practicing that is why we have divided the church into denominations. But before God, there is only one church. If all the church will understand this, then meaning we will come... we need to have unity as the church, the body of Christ because when you look at these churches, all of them, they are calling the name of Jesus Christ and Jesus it's not divided. This is exactly the message of Paul in first Corinthians chapter 3, this divisions actually make us weak and when we are united we have love among ourselves, you can be in your denomination where are you are, but of course, our language is the language of the Bible, which is one. Meaning all that we are talking about if we begin to practice them, we will be strong, and when we are strong, our lifestyle teaches others. If somebody want to messed up somewhere, somebody rebuke and correct them. The first letter of Paul to Timothy, talk about that, you begin to affect the life of others, because you will begin to have challenge, but of course, because the Holy Spirit is operating in our lives through that one, we will be teaching ourselves and again people are being change, because if I'm doing something contrary to what the Bible is saying, and others have said, some of them will also give us a room where someone will come to advise you; my brother, my sister what you are doing is contrary to what the Bible says, and now if we are the body of Christ, we are behaving like this, this is not the way for others who are to come to God, you know. That way things will be working in God's way, transforming the whole society. This is what actually the church should be doing but when you look at the church, we are trying to have these relationships. That is why now the church is trying to... the church in South Sudan actually because of these relations, things are changing. Even now in South Sudan council of churches. They call prayers, and they call all the saints and people participate from all the places, like we go to the market places, we go to the streets and passing peaceful messages. We are passing this unity, actually it makes us to be one body.

**Interviewer:** That's all the questions I have for you here. Do you have any addition or a question or something that is important for this research.

**Interviewee:** Yeah, maybe I just want to pass one message. First of all I want to appreciate you David, for conducting out this interview and I know people whether outside or inside, they are looking for a way how to see others who are left behind, also come to the same level with them, and that is a very good ideas, good plan towards humanity, you know, all of us are created in the image of God if all of us can be united, and we can take the burden of other people that way, it is actually what God wants. God looks at his image, we are the image of God regardless of the colours we have, regardless of the tribal differences we have, to God we are his image. And yeah, if as far as the context of South Sudan, which for us will look at it, like in someway or another, is left behind, can be uplifted, especially in the area of education this will actually raise this country. This will build this country up and of course I understand that our behaviour is also as south Sudanese, if we cannot come out of there, this character of war that we got involved into will closed many doors. The many people who want to come to South Sudan to raise us ... because that is also the another way of transforming us. We can transform our self nationally, but also internationally that's where many people are coming. If we can have people who come to make sure that South Sudan is also develop like other countries. We also as south Sudanese we have to understand that we have to come into the language of peace, understanding ourselves. We existence with one another so that we open all the corridos and doors of blessings in our country, to our people, to our children, and when I look into some of the situations going on, into this situation, it is because of the lack of leadership, and if

leadership need to be influenced positively, so that they understand that division or tribalism, corruption will not build a country. This is my message, and if this message can reach the top level, let them hear this. This is the cry of South Sudan. And what we need in South Sudan is peace. Peaceful existence will open the door for development for transformation at the level of the nation. This is my message and let this University of yours also think of us. The University of Pretoria should have a branch here.

**Interviewer:** Thank you very much for adding value to this research by your participation. As I mentioned earlier will transcribe the interview, I will convert it from audio to text and will send it to you to check if there are things that you feel needs to be changed feel free to change it and if there is any clarification or something, I know your office. You can close with a word of prayer.

**Interviewee:** Can we pray yes. *Dear heavenly father, in the name of our Lord and Savior Jesus Christ I want to thank you for this wonderful opportunity of meeting David and thank you for the interview and I know for sure the information he's collecting will help for the construction of South Sudan and Africa as a whole. I pray that Lord, you open the door for him, yes for sure we know this country need a lot of work, and as Jesus, you have said that the harvest is great in the world, because of you, as you have called us to walk in this, I pray that Lord you will help us, you will anoint us, you will transformed us, so that we will be having the language of transforming others through our lives, and through what we are saying, we don't want just to be leaders who will say something and be different. And we thank you for the Holy Spirit who is there to help us in all situations of life. We cannot do it ourselves. I pray that you help us so that we will be moving in the right direction, that God you want. I want to thank you for this wonderful moment we have together, and as we are departing from here, may you take us all safely to where we are going and we give you all the glory and honour, and as David also will be leaving this compound. I pray that you'll be with him and let him succeed Lord in all his interviews. We give you glory and honour in Jesus' name I pray, amen.*

#### **Interview #9 (Conducted on 08 July 2022)**

**Interviewer:** Alright, thank you so much [interviewee's name] for giving your time for this interview before we start the interview, let me read through the introduction. Thank you for accepting to participate and for giving your valuable time for this interview. The purpose of this interview is to capture your understanding of the integral mission in South Sudan and to identify the competencies for integral vision in the context of social time. Do you have any questions concerning the research or clarification that you need?

**Interviewee:** OK I just have a question which is saying transformational theological .... What is it? This is transformational, is it going to be based on our church activities or a holistic transformation?

**Interviewer:** It is going to deal with holistic transformation and this holistic transformation is going to be both your ministry and how your ministry holistically transformed the people you are reaching out to. And if you don't have any other questions apart from that, let's start with the word of prayer. *Heavenly Father we want to thank you for your goodness and mercy that you have brought us here in good health, heavenly Father it's not our purpose, but you will be done in our lives heavenly father. It might not be what we have decided heavenly Father, but everything happens for the good. So guide us in these questions, interpreted for us, may we understand, and may change our mind so that we may be able to minister your word. We thank you and we worship you inviting them of Jesus Christ we pray, amen.* We have three parts in this interview. The first part is mostly demography and your ministry. Could you introduce yourself?

**Interviewee:** My name is [interviewer's name]. I am from the Presbyterian Church. Currently, of course, I am a pastor in a local church. I'm about 60. My highest educational level is a master's degree.

**Interviewer:** And would you describe your ministry engagement within the church and outside the church?

**Interviewee:** Actually, I have a lot of ministry activities. You know after God called me in the ministry. I have a lot of activities I did but before you do God's ministry, you have to pray and put everything in the hand of God I first started our ministry in their place where there is no Presbyterian Church I started the ministry, my house by congregating my family members, every day we sing songs and I preach to the few words then after that, we pray we sing Christian songs for about one hour after doing that for about five days we started seeing people coming to our program. I did like that for about one month or two months of the congregation group week, it became about 30 or 40 people so by doing that I transferred now from my house to under the tree, tamarind tree. We pray there for our Sunday services, youth services, but I know they were a lot of challenges. That area was full of rain so rain would come but when we go there for service on Sundays normally, we don't get rain, especially during a period of prayers after we pray when we disperse then rain comes, it went like that for about two years after doing for two years a good Samaritan came to my house. I think I heard that there are people who plan churches, and then he came to my house for prayer. I was in the house at around midday I was sleeping and then someone entered my compound. My family welcomed the person and then he asked if this was the house of the pastor my family said yes, and he said he was around. They said yes you may call him. When they called me, I said no let him come inside I said with him in my house he said he has a mission to support new pastors who started new churches and he said he heard about me and now he's coming to me maybe I have challenges in all this I should explain, I said thank you God because you have brought to me something that which we are already in need of it I said indeed I've planted a church here at Presbyterian church. You know that part of Uganda that is Ajumani District by then I was in the camp and then I said my congregation has taken about two years under that tamarind tree and the congregation spoke of 100 people we would like to build a church and he said OK if that is the case can you bring for me the estimate of building a church I said thank you where do I get you when I produce the estimate he only gives me his number and where he stay in Ajumani, immediately I called my members I told them I explain to them everything I said now this is required from us to build a church so now you bring out this estimate for building 20m x 50m of course. The goodness is that some people have knowledge of building so they met that time quickly then after that I took the document I went to him and he said very good if that is the case, do I have an account in the KCB Uganda branch I said yes I'm having an account there but it's a private account he said that's no problem. I will give you that money there and then you can bring it to the church, so I did the same. The money was deposited in my account and after bringing that money out I called him in my house and told him this is the money which I've met the estimate for. I'm not going to use this money so the money is for you people anything you require please do the estimate come and pick it up from me. After about five days, the whole church stood up there we started praying then the second congregation was in Nimule. I started the same process that's how I did it.

**Interviewer:** OK I like how you started now I want to know how long you have been in ministry.

**Interviewee:** Since that time up to today, I have been in the ministry. Yeah, I'm in the ministry.

**Interviewer:** And what are some of the qualities and skills that enable you to minister effectively?

**Interviewee:** Do you know this is the work of God you may have skills and qualities, but the most important thing is you need to put your faith in God because it's God who provides for you everything and the most important thing is you need to be truthful you need to be exemplary, you know because people like to see you as a pastor somebody who is exemplary and is giving a good example, and also giving them advice, and also giving them some tips of counselling they received some tips from you, so that is what I have because the quality which I have I had my bachelor's degree in theology from Limuru, St. Paul theological seminary. I did for three years I had a degree so that course has helped me a lot in this.

**Interviewer:** And the other question you said yes you developed through your master's degree. OK, then how did you develop? Yes, how did you develop some of the skills and qualities?

**Interviewee:** You know, before I got my degree in theology. I have a degree in electrical engineering and my master's degree is in electrical engineering not in in theology. Yeah, I have a degree in electrical engineering.

**Interviewer:** So that means you have skills in engineering also, what other skills do you have?

**Interviewee:** You know, I have a skill of teaching, because before God called me, I was teaching in a vocational training centre MTC. I was instructing the trainees in electrical training, yeah so this is how I develop all this.

**Interviewer:** OK, thank you very much. That is interesting about you that I did not know. I will go directly to the second part which is about the integral mission in South Sudan. The definition used is, that Integra admission is the proclamation and demonstration of the gospel. It is not simply that evangelism and social involvement are to be done alongside each other in rather integral mission our proclamation has social consequences as we call people to love and repentance in all areas of life, and our social involvement has evangelistic consequences as we bear witness to the transformative grace of Jesus Christ. if we ignore, the world will betray the word of God, which sends us out to serve the world, if we ignore the word of God, we have nothing to bring to the world. That is from the Lausanne movement. OK, so the question is, how would you explain or describe an effective integral mission of transformational ministry in South Sudan context, what are the components?

**Interviewee:** You know in the South Sudan context, this transformational ministry is still in the minimum stages, especially in church ministry because according to my own thinking, and my own experience many of our pastors, all they know is the word of God, they cannot support other things, you know, so the most important thing is you can preach the word of God, but also give some of the things which can also support themselves with, in this case, I'm having an interest you know my vision is I want to make event pastors be self-reliance in one sense because if you are a pastor, you don't have any other trade it's going to be difficult. you'll see if they give you some trade if you have the building trade or electrical trade or business trade you can make a good living. you also do something small. small things which can support the congregation and yourself this is the most important thing. I've seen this in a country where I visited in Kenya, the Presbyterian church developed a lot of activities in the church. Do you know they have printing press very good ones they have stores of their own, so these things are bringing income to the church so now out of this income, the pastors are not poor. They build very good houses for the pastors. They even have some salaries for the pastors even other things for the support of the pastors like if you have transport difficulties, they can give you a car in that way you support the needs of the pastor so the pastor will take full charge of the activities of the church. Do not go outside but here in the Republic of South Sudan it is not like that, you find somebody supposed to be here somebody is working there. Somebody's doing some work (outside the church) because we want to make ends meet even at the end of the day. If you don't do it how would you take care of your children and how would you take your children to school so for me thinking that for churches to transform, we need to do it holistically we need to have God with us, but we need to also participate in development activities

**Interviewer:** What are some examples of effective transformational ministries that you know of or are engaged in personally?

**Interviewee:** Of course, you know this training of this technical trade like vocational training, which I'm talking about you know when I was the leader of the church, I was the vice moderate of the general assembly. I initiated this in fact if our time were not supposed to end, we would have built vocational training in the church.

**Interviewer:** And yeah, you've talked also about the churches but why do you think this ministry is effective in their integral mission or transformational ministries, not only in the church, but also outside?

**Interviewee:** The outside, of course, this is making people be self-reliance is also more for the church outside you teach about your income-generating activities you keep them happier, because, after that, they put food on the table even if he's not a member of the church he does some business like if you were a Carpenter you build a very good chair you put outside there, at the end of the day, the person will come and buy the chair and you get money out of that chair.

**Interviewer:** And then, the last question in the section and say, how do you encourage a prepare your denomination church, congregation organization, or institution to engage in the integral mission or transformational ministry?

**Interviewee:** This is what I have explained I think you know; the most important thing is to make them know God after knowing God they can do other activities which I've explained. Yeah, it's connected to that.

**Interviewer:** Part three talks about the competencies of an effective integral mission. competencies here are defined as the knowledge and skills, then the attitude or character that are needed to carry out tasks or duties with some level of proficiency. What competencies do you think are necessary for a pastor or a leader to have an effective integral mission, or transformational ministry in the context of South Sudan?

**Interviewee:** Do you know sincerely, I think because I compare myself with other people because first as a pastor if you are not trained, you will not be a good pastor. because if you say, God called you and you are doing good work as a pastor, you can be ordained as a pastor, but sincerely what you're doing cannot be compare with what the other is doing. There is something because education is key by the way, even though theological because in theological, there are the things that you will be taught like us we were taught administration, we are taught counselling, we are taught other things apart from the theology that you are getting so this one helps you a lot otherwise, if I was not taught if I didn't get the basic skills of doing all this, I will not be able to do all this even my knowledge of electrical engineering God give me to be electrical engineer, maybe to support other people so I would rather say that you know, it is very important, especially for us, the youth in our Presbyterian Church we encourage our youth to go to school even if he is the person of interest in serving God let him study after completing studies they will come and serve God perfectly.

**Interviewer:** And then, thinking in terms of this is specific knowledge and skills and character what specific area of knowledge does a pastor or church leader need to be competent to have an effective integral mission or transformational ministry in South Sudan?

**Interviewee:** You know the pastor... That's why I'm saying my vision is I want to make the pastors self-reliant. how do you make them to be self-reliant? They need to be trained in another field apart from theology. There must be another field that you're supporting like vocational training they go there for maybe three months or six months they have basic training in the field of technical like building, construction, carpentry and what we call entrepreneurship, this is how I look at it with the theology plus this entrepreneurship and technical field they become competent they become self-reliant, and they become competent. They can come to support their church they can even support themselves.

**Interviewer:** OK I think that is clear and then we are talking about the skills the difference between knowledge and skills ...

**Interviewee:** I know skills, like skill in carpentry, skills in building. Yeah, this is what you are supposed to get.

**Interviewer:** So that is what you expect leaders to be able to have

**Interviewee:** Yes, to be able to have

**Interviewer:** Now let's talk about the character, about the attitudes. What specific characteristics does a pastor or church leader need to have an effective integral mission or transformation of ministry?

**Interviewee:** You know attitude is the most important thing you know without attitude you will not do anything you must have a good attitude in doing it. OK, I'm a pastor if I do not have an attitude in telling other people, I have that attitude and attitude or saying, OK maybe a pastor... Of course, I know how to read the word of God I know to interpret the word of God and I don't care about other people, so that's a very bad attitude. so, you need to have an attitude which is good which is supporting yourself anything which is brought to you, you need attitude to develop it, you need a good attitude, pastor attitude, you know, is love, Charity, all this supposed to be for a pastor.

**Interviewer:** Thank you so much for that explanation let's go to the next question, which of these competencies you mention do you think are the top five core competencies for integral mission in the context of South Sudan?

**Interviewee:** Yeah, in the context of South Sudan, you need to have competencies in the Bible generally then other things like competencies in the skills that you can acquire for your livelihood. OK,

you need to have business skills and then you also need to have an attitude which is also supporting you as a pastor. We live by example. A very bad attitude will not support our preaching. even if you try to preach fire and bring heaven to earth people will not believe it so you must have a good attitude.

**Interviewer:** the question next about is how the church in South Sudan can help pastors develop these competencies you talked about?

**Interviewee:** Yes, they can even be sent where they can be trained in skills different skills. They choose different skills, building construction, carpentry, whatever skills you choose which can earn your living. Yes, wherever you are is good.

**Interviewer:** Do you have any additional inputs, you have any statements, or any comments or questions that you like to add please feel free to add it?

**Interviewee:** You know working with God's ministry requires you to be a faithful person be somebody who is committed, and faithful to God OK if you're not faithful to God, whatever you try to do, will never achieve it because if you're doing things with a hidden agenda, God knows your heart for me although there are difficulties or they are sometimes I'm happy and other time I'm not happy. I always put my God before me. That's why whatever is happening. It doesn't move me a lot because I have my interest in God and whatever I'm doing it's for the sake of God not for myself. Yeah, this is what I can add.

**Interviewer:** Thank you very much for adding value to this research through your participation. the recording with the transcribed. if there's any question or any clarification, needed in the process will be communicated to you. after that, the transcript will be sent to you for review and verification before it is included in the research. when you receive it, please review, and sign it to approve and confirm that it's your answer, so I thank you so much for your time, let's just close with the word of prayer then we can go. Would you mind praying?

**Interviewee:** OK let's pray let. *Our heavenly father. We thank you for this wonderful opportunity that you have given to us, yet we are seeing you, but you call us to yourself into your ministry. I thank you a lot for giving me this time and opportunity to answer this questionnaire which is leading to the PhD of Acellam. Lord, may you inspire him whatever he's doing it should be the way how he will come and help our church, especially in transformation. Thank you, Lord, for this beautiful time may you bless us in Jesus' name I pray amen.*

#### **Interview #10 (Conducted on 28 July 2022)**

**Interviewer:** OK [interviewee's name], thank you very much for giving me this opportunity to interview you and to be part of this study as I have mentioned to you earlier the purpose of this interview is to capture your understanding of integral mission and transformational ministry in the South Sudan context. And, to identify competencies that are necessary for effective integral mission and transformational ministry in South Sudan. If there is any question or any clarification that you might need you are welcome. You're welcome to ask.

**Interviewee:** Thank you David I think I'm fine. All this at the end of the day is to give the right thing. Studies are always good. Studies are always fine. Everybody will benefit from it so I'm fine. We can proceed.

**Interviewer:** Let's start with a short prayer. *Heavenly Father, thank you, Lord, for this opportunity that you have given to us. we pray for wisdom and articulation as we discuss transformational ministry in the context of South Sudan. We pray that you continue to bless us and bless the study for your glory. In Jesus' name, I pray amen.* OK, the interview consists of three parts. The first part is demographic information and ministry. You can introduce yourself.

**Interviewee:** My full name is [interviewee's name], working in Presbyterian, Relief, and Development Agency (PRDA). From the list, I am a, b and c: a pastor of a local church or congregation, a church or denominational leader at a national original level, and a leader in a Christian NGO, ministry, omission



agency. I am 52+ I will be 53 in November this year. My highest academic qualification, level of education is master's.

**Interviewer:** Now, could you describe your ministry engagement within the church or outside the church?

**Interviewee:** Now, you look at it this way with the church, because PRDA is a department within the church or it's like a grown-up child of the church because now it has its own board. It has its own constitution, and it does many other things which it does not necessarily take permission from the church. The ministry itself we are faith-based, we are a local NGO, but we also have international donors. It is like we are in between its real church, national congregation national country plus now you know, dealing with other international partners that is like in between some time you deal with them as a national at the same time you'll find the international or sometimes also, you'll find in the local we have a direct relationship with the local congregation. We also have a direct relationship with the national congregation and with other denominations who are doing development also likeminded, it is like we are scattered in between.

**Interviewer:** That is wonderful, so what is it that you do in your ministry or your capacity?

**Interviewee:** Good that is a very good question. PRDA has four components in the way that our activity is. it's got first we just use the acronym HEAL, H stands for health E, stands for education A stands for agriculture and L stands for livelihood and emergency relief. In health, we have two components. First, we have training, we train midwives for three years and then we send them to their communities, and they get employed in the community with other people with the support of the ministry indirectly. In health, we also have a WASH program where we do sanitation. We also engage in the drilling of a water well where the river is very far. Sometimes we do this heavy way of drilling or sometimes we use the local way of drilling water, and we are also repairing wells for those who are there, and we encourage people on how to treat the water and that's including surrounding community and all this. when it comes to education, we also have two components now in health when COVID came we also helped with facemasks and all these things, and we are also helping other people to get vaccines to understand that there is no harm in that in education. We are working together with our partners to build the schools and, we are embarking on encouraging education by providing meals and feeding that will encourage the children to come to school. another thing that we do in education is in agriculture we encourage our farmers. And sometimes provisions of seeds and tools that also will help them to cultivate and then lastly, on the first levels, we're also working in livelihood and emergency, especially when the flooding. We also come with food items and non-food items, and then some crosscutting issues and then also you know with the issue of peacebuilding, reconciliation. That one also come in.

**Interviewee:** That's good you're doing a wonderful job, now, how long have you been in ministry?

**Interviewee:** Well, if you consider a ministry from the time when one becomes a believer, I can think of it way back to Sunday school and then you find yourself singing and doing all those things we grew up in Sunday school and we went to youth and then there is another ministry. There is YMCF, there is YCF, there is a Presbyterian Youth Association (PYAS), and then evangelism all this may take around 25 years in Ministries.

**Interviewer:** Wow, you have a wealth of ministry wealth of experience in ministry. When you look at all these years that you have been in ministry what are some of the skills and qualities that enabled you to minister effectively?

**Interviewee:** Wow, this is the big thing, especially in the time that we are in. It is the problem. It is a problem but sometimes it's also the solution if people look at it properly it's a problem if we miss it it's a solution if we picked it. I will just start it. It is the problem. of because you know when you encounter Christ there are things that God is showing you. God is speaking to you the things that you are seeing, all of us when you are saved, you become the head, become a hand, to the Lord. If you picked it that you want to honour that commitment and you want to continue in it of course the Lord will not leave you but a time when you think I have, I'm good I have everything without the Lord. It becomes a problem when you leave the Lord and want to do things by yourself it becomes a problem you know I like this example of the sunflower. do you know, the sunflower just turns to the way the

light is and it continues turning all the way that is the same thing. If we know that we cannot do it without God, we lean to God, and he will help us. When you always listen to God who will equip you and help you, but the tendency is that when you think at any point like a human being, when you think that you'll become short, you can do it on your own. That is the problem, honouring the commitment, knowing that you're with God, knowing that you cannot do it alone, you are relying on him and all the ways you know your feet yourself with the word of God you feed your mind your body with good stuff that is where the victory will come, but in anything when do you think that you can do it alone without God without Jesus Christ that called you, you will fall. our falling is just a matter of time in ministry, you know.

**Interviewer:** OK, thank you, so it depends on God, trusting God and believing that God will accomplish what he has called you to do, that's good now in terms of developing these skills how did you develop the skills that you mentioned?

**Interviewee:** These things started from your first encounter. I never imagined that when I was growing up at the age of 20-22, I never thought I would become a pastor one day. because I grew up in a big family, where there are aunties, nieces, cousins, and uncles, so the issue of living with other people became normal. Again, we also grew up in a family where there is discipline for any type of misbehaviour. you know we were looking after cows if something happens a cow gets lost you must account for it and all these things participate in the building of who you are. but again, meeting with the Lord to know the Lord and know yourself in the Lord, that you are a sinner, the Bible tells us that all have sinned. But then now all of us are falling short of the glory. But God wants us he wants to lead us. If you are honest about all the situations around you, even when you're hungry you need to admit that you're hungry, I need food. if you're humble enough to admit that you cannot do it by yourself, God will help you. I cannot imagine that one day I will become a pastor, and someone can shout at me and I keep quiet but even my peers know that if you abuse me, there will be a fight but you know in the Lord, you will have this kind of grace you know to look around. as they say that integrity is doing the right things when no one else is looking. so to me, God has a big part in making you who you are and also for you to be willing to turn and that is grace they are things that I cannot believe I will be able to leave, but you turned and saw and say something has happened to me I think it is completely the work of the lord, and you be obedient enough to come first.

**Interviewer:** OK, let's move on to part two of the interview part two is on the integral mission in the context of South Sudan. Now the definition of integral mission that we are using for this research. Let me just read the definition first then we go to the question. Integral mission is the proclamation and proclamation of the gospel. It is not simply that evangelism and social involvement are to be done alongside each other rather in an integral mission our proclamation has social consequences as we call people to love and repentance in all areas of life and our social involvement has evangelistic consequences as we bear witness to the transforming grace of Jesus Christ. if we ignore the world, will betray the word of God, which sends us out to serve the world, and if we ignore the word of God, then we have nothing to bring to the world. This definition is taken it from the Lausanne movement. So, from this definition, how would you explain or describe an effective integral mission, a transformational ministry in South Sudan? What would the component of an effective integral ministry be? What would it look like?

**Interviewee:** I'm happy hearing this because sometimes you think that you really know yourself. How do you think what I'm doing is better than what are you doing looking at this definition and listening to it you realize that it's not me alone, but it is us. you remember a long ago we had a song and used a song when we are in the youth camp and all, we sang that "Jesus is in the inside, working on the outside". He will surely work outside because if he is inside, he will work outside. It is impossible when he's inside and he's not working outside and if he's outside he must be working inside. I realize that in this is having Jesus, Jesus will not see people suffering and so is if Jesus is inside and you see people suffering and you are not doing anything then Jesus is not inside, inside you are fake, it's not real. if you know that this was this is the right thing to do and you don't do it it's a sin, but it says so to me looking at it this way, you know the letter of James clearly said that faith without works is dead. And it also likes work without faith is also death works. so, to me, I look at it this way there was a time when evangelization did not involve just the gospel just coming in front of people and preaching. When people need food feed them, give them the food you have to share what you have with them,

and then with that act of being with them just putting yourself in the shoes of being among them I think when you started doing this, when you start speaking of the gospel, they will have ears to listen they will say he is one of us. People move so you need to empathize with the situation you need to understand them, you become them and they become you I think that is active evangelization now again, I'm happy that I'm talking to you when you are the guys who know how the Internet and technology work imagine the next evangelization maybe this big crusade which people are going to do will slow down because everybody will be busy with his computer and but now if we're trying to engage them from where we can find a mouse that is effective so to me when you look at PRDA and actually coming from a theological background that I am a lecture or teacher of theology special education, those whom we are training as midwives telling them the 3H the first H is that you'll have a big heart for them is the heart of God when you see them you see the situation that love of Christ that you have reached will become loud. but then with the heart alone it will not help which means if you don't have the knowledge which is the big H (Head), if you have a big head and a big heart, you still needs one H you need a big hand that means you have a big heart, you have a big head and a big hand which is full of skills you will be able to help them. And this is exactly how I looked at it how we can have effective evangelization combined integrated together with anything that is put together and you know I keep defining, especially with what has happened in 2013 (the break of the civil war) to say no this is an attack that the devil doesn't want us to have a good life, good things and you know if there is anything that does not want you to have a good life that is the enemy we have to fight the enemy. And then we must fight the enemy that does not see the dignity of human beings that want to see people, suffering, tired, and dying but I will war and fight. As Paul put it that we need to fight this for them to have good life and life in full as John put it in 10:10. It is in everything if you know you see someone with a car broke down and you have the ABC of car repair when you help them and help them fix their car when you share the gospel with them they will listen to you when you find them they want to cross the river and they cannot and you know how to cross the river. You help them cross the river when you share Christ with them then they will listen and there are a lot of examples.

**Interviewer:** Thank you very much for that explanation now you have touched on some examples but the next question is also asking this specifically what are some examples of effective transformational ministry that you know of or have engaged in. of course you have been engaging in this ministry, so what are some of these examples that you can share personally, or also from what you have seen

**Interviewee:** Good I will give you 2, 1 it is where I am now with the PRDA. with PRDA, one of the things of cause as you know our country has involved in many challenges, we have families has grown up. Some are even separated. so young girls leave the home and become mothers on their own. They lost the connection. They lost the training that they were supposed to get growing up. the dignity you know some of them grew up alone, picking things here, and there, which cannot help them, but for instance, when the crisis hit in South Sudan, in 2013 they are many young women, who completely lost the support of pursuing their studies. They only have one option left for them to be married to be wives and of course, you know in our country here, a young girl, a beautiful one even a young man, or even an old men say well she's good she can be a wife that's all they pay off to the parents and then that is it. but you know that girls in our family when they're growing up you know people are thinking well you know cows are coming but I don't know that this girl can still bring cows but still have something to do. PRDA and Presbyterian church thought. How could we bring change to these people? we talk to our church, we talk to the donors we talk to our friends, and they give us money, to train them free of charge, bring these girls to put them together train to bring them together as they committed themselves train them in three years, train them as midwives, after three years, you graduated them immediately they're going to work in organizations, they're going to work with the different places in the hospital. They become doctors where they go. There are no other doctors that were looking after women after children looking after everybody, you know you save them from being married off, and empower them to become role models. They are even helping their parents and even taking their own siblings to school. they become part and parcel of the solution to the health problem in their community. you know you're not telling them to give me money I'll train you you're telling them to come, and I will give you back to the community, use the knowledge you have for yourself for your community and I will give the service back to the community up to now we are not giving up. We are trying to do more to train, we are trying to train more because our country needs, the next generation, we must do it now. the second question is as you know as a teacher at Nile Theological College, I

keep telling my students you must do everything educationally. If you know something if you understand something in the classroom, you know the idea of learning the classroom. If you know something you'll practice it and put it into practice, you know, if it is a bad behaviour, you know talking, talking and you learn that abusing people is not good you will start slowing down. now your study please practice can you help educational you speak educationally Cause what you know, what people are saying the golden rule, you know, what you want other people to do to you do to others. when we do things with the intention that we want to change first we will be able to change others. you know That's it. when you combine two to example that I am telling you, you from the way you dress, you can even challenge people, people start to change people say look at him why does he look good like that? Maybe I should also start ironing my clothes to look presentable. Somebody says it when you look good when you dress good maybe somebody who is listening to you, you are the only gospel that they can see, or they can reach so that the transformation will automatically come. And nothing good David when you yourself you are challenging your own self. and I think that is very important. There are many things it's been special in our work when we go to the people to help them dig a well and show them to get clean water and help them boil clean water tomorrow they will take it to other people and I think that is also in second Timothy 2:2 Paul is challenging that whatever you watch me, teach in the present of many witnesses also teach others.

**Interviewer:** Thank you for these great examples of integral ministry. We pray that God will instil this in the hearts of church leaders to pursue this as they move on. Now the next question is on these examples; why do you think these ministries is that you are doing, and why do you think they are effective in their integral mission and transformation ministries?

**Interviewee:** You know we used to hear; I will pay you back if you give me. this old pay-you-back is not good. when we look at this as a Christian, we are supposed to change this vocabulary. We are not paying back, when somebody does something good to you and something good that is done 20 years ago. It will not be the same quality and quantity but if you want to pay it back because those days it may be very heavy or very expensive but when you come here it becomes normal, but rather as Christians we are supposed to draw that from Christ as Christ died for us on the cross. Can anyone go and pay Christ what he has done for us on the cross? But rather our vocabulary should become paid forward. can we pay it forward? that is why I think it is very important when we are doing it for them for free equipping them to become who we are keeping them to become who really, they want and what God want them to be. they will not necessarily do it for us, but can they do it for other people, some of these girls that we trained you know one of the ladies who we pray with works to save the children. last year she got the best award for midwife for the year in 2021 and she is working in rural South Sudan in a place called Walgak in Jonglei state. When she arrived there, there were not many who getting in the hospital because those days they will translate as a woman comes from this language somebody will sit in between and a foreigner, who is a doctor will sit here, and now the translator will translate to this man, and this man will talk to the translator, the translator will talk back and you know, with the ladies and things to do about their bodies, it is very sensitive. you know when these girls arrive that changes the life of many, many women who were afraid to come to the hospital to be translated to come in hundreds, because now it has become direct so these girls they become role models to these young girls growing because we know everybody in the hospital dress white and when you dress white you give people medication doesn't matter you're a doctor. young girls in that area began to dream of becoming like that. we don't want them to pay back to us, but can they pay forward, they have become role models, we have trained them and equipped them now they can equip others and to change the mentality of others. That's why I say David when we work the talk when we show them, we can do it. We are doing it to them, and they are going to do it to others we are multiplying, and everybody will become followers of Christ just only one on one.

**Interviewer:** That's important I like I like this concept of paying forward because it encourages people. So, if you look at our context, how do you encourage or prepare your denomination your church your congregation or your organization to engage or continue to grow in this integral way of thinking about ministry, or transformational ministry?

**Interviewee:** It is a very important question, sometimes I may miss it because it is very complicated. you know, in all these churches they have systems and certain parts that are being followed sometimes from down up, up down sometimes any missing in between or sometimes any

Complication in the middle of things will not go well. so to me, I think we need to start with the mission itself, you know maybe because of the situation we are in, the gospel preaching the message of salvation is being compromised for many reasons maybe other people don't know or maybe they're not well trained enough, or maybe they have not developed that kind of relationship with the Lord or with the Bible or maybe because of many reasons or maybe because of the situation that you find yourself in and look at yourself as a pastor or evangelist to help yourself all this out there, but to me, if you look at the foundation, the gospel, the good news is explained in taught and preached and talk to that people and you teach, you know the expansion of the ways how we can go and reach other people. you know, how you make Christ is the whole transformation as Paul put it you know, you keep changing by renewing your mind. It's not only one day, but the renewal continues. It's a daily thing it's routine you will not say that I accepted the Lord last year and that is that, not this thing continues, it's like a wind. you know like those cars that we drive; you know it has a machine. if you service the car well, it will run well. and you know the human being is mind and his body needs to be it needs to be reminded needs to be connected to the word of God when it's connected to the Bible when he's connected to the Bible, he gets renewed every day and I think that will be the basis but you know with the crisis that we are in sometimes there is no intention, sometimes to other churches that are denomination they're looking for the numbers. If you're looking at the number, then you compromise the real thing and that's where the problem is, but then to me if the teachers and the leaders and you know those who are leading people, guiding people, those who take the responsibility, they must do it diligently they must do it really as the Lord arm them and I think everywhere if you compromise it for whatever reason there is a lot of... There is a lot of overlapping or even broken down. You know when you have a car and you're driving on the roads you don't maintain it can break down time so for me I look at it can we review our teaching our role model are we really connected to the Bible, which is giving us life, which is the foundation of our faith. If it is taught well, we know everything that will go well.

**Interviewer:** Thank you for that. that is very important. The last part of the interview is on competencies. Now, of course you are an educator, you teach so you may be aware of all the debate on competencies; whether it's a theological concept or a psychological concepts or philosophical concept. but just for this research, we are thinking of competency in the simplest definition of competency. Here it is simply defined as knowledge, skills and attitude or character that are needed to carry out a task or duty with some level of proficiency so the things that you need to do your job very well; whether it's knowledge, whether it's skill, whether it's character or attitude.

**Interviewee:** That is real, man, you guys now this is the real problem. so when you look at it when I mention the three head that is actually matching the big heart, the big head and the big hands whether you have the love of Christ, but then our problem is always, sometimes we don't give to people based on their training, we don't assign the based on their training, we don't give the assignment based on the talent or their gifts. we don't give them based on their attitude or their character and I think when we mix this, that when all will go wrong. You know I may not be tall I may be short, but I can still do the things that the tall guy can do you. know leadership I remember we have one of our friends who passed on, we used to argue a lot and you know, one day he told me that there is also leading from behind. You don't need to be in front to be a leader or to be a director or to be a moderator or to be a principal, for you to lead. but you can be the last person you can be a watchman you can be the driver, and yet you can lead. So, in that way you know it will involve relationship, it will involve being one being together being in a teamwork. whoever is a team player whoever can do the networking who can be able to encourage, and if you remember this Paul and Barnaba, I like Barnaba more than Paul, because Barnaba he's the one who train Paul to become what he is, but sometimes people forget who trained Paul to become what it is, but you know. But imagine it is, this man who helped him. each one of us if he is assigned based on the competency based on their skills based on their knowledge based on the attitude based on the role play, that I can play all of us, we can play differently if we know David, he's good in IT why not we give him the IT to help us, you are now the expert in this area. if now we know somebody who can talk to people to persuade them, why not we give them the chance, but the problem will become you know when the title becomes everything. when I do not say it, nobody can do it, even when you don't know how to do it and that is the problem so to me if we narrow it down then again, you know people become lover of title lover of big position big cars, big show off, but then again that one competes against the

teachings of the Bible, the teachings of our Lord Jesus Christ; whoever is humble, whoever is your servant that will be your leader. so, if we do it that way, I think the church will change things will change. so, to me, I look at it, the competency giving somebody the roles and their position based on their knowledge based on their skills based on their attitude based on even you know the role they can play. if I know if I give David to become an MDiv and give him to Become a principal, and I know David sometime is a hot temper then I'm killing that institution. so, to me I'm looking at that, that is where the problem is. can we be guided by the choice, by the goal, we sit down by the things that we want to achieve, by the item, by the schedule that we want to deliver the need to where we want to reach. If we know who can run there, who can go there faster than us, if we give that guys to do that, then he is doing it for us all. but if we think that no no no, if it is David ahh, he will not do it. if he did it like this, ohh it's because it's David. but I think since we know each other, can't we try to be humble enough, who can do it? if we know David can do it, let's give it to David event if he's the youngest, let's give it to him. and then again when you look at that contentment and again with this situation that we are in everybody need big things I need to be a director then I will have a car. Those are some of the things.

**Interviewer:** Thank you I was grateful, and I like the way you describe the 3H, which is almost the same with this model. That's the holistic model of doing things, but now I want us maybe to put them apart and maybe just point some few specifics that can help in our contexts, of course it has the element of the head which is the knowledge maybe we can start with that. what specific knowledge do you think that pastors and church leaders need to be able to have effective Integral mission or transformational ministry?

**Interviewee:** Yeah, I think maybe this one is heavy on us and how we can do it. but I think to me is doable. We can do it. one knowledge there are people they are not willing to learn, they are not willing event to change their mind because they think that where they come from, they already equip, they know everything Especially that is a problem. you know this syndrome of I know I know, I did it, you can't come and tell me, I know. but if you hear somebody talk, I know and I know and I know, there is a problem. so, if you think that you know why are you coming to school? Why did you even become a Christian because Christians are willing to be taught to learn to know many things. to me I think that is where the problem is. if Christian and I have said it earlier, that the first teaching the first training, the first exposure into the light, into the teachings of the Bible, into the Bible to the good news is that you must be humble, you must live everything you have to become stupid. You must leave everything, and now the Lord will start to teach you. If we are willing to be taught even to be taught by our children, I tell you we will become the best servants because, you know Christ does not want leaders, big leaders, he wants servants, those who are willing to serve others. who are willing, you know to come and try to give services to others. but if people know you are serving you, are you have a good way of talking, you are not commanding, then people will say, umm, he is a leader. so, to me that is where the problem is and if we are humble enough, you know the Bible says if you approach, you will be humble, if we are humble, you will be lifted, and I think that is it. so, I just need it.

**Interviewer:** Thank you very much. so there is when you talk of ministerial skills; skills that are needed in ministry when it comes to this issue of transformation of ministry, you have given good examples, what skills what ministerial skills do you think Pastors and church leaders need to be effective in integral mission? you have talked on knowledge, the big head, let's talk about skills, the big hands.

**Interviewee:** The big hand, the big hand, this country my brother needs almost everything. if we decide it like for an example, personal, if I'm given a room, like for example now people are tired of eating chicken. I don't know where this chicken is coming from but imagine if people are looking for white meat, is the only chicken that comes from Brazil all the way, what are the other white meat, fish, the Nile is full of fish, this country has all this tendency of cooling all this insecurity down. my brother, I will come here, my weekend I will be running with boad to Terekeka, you know to Mangala, to Bor, getting fresh fish, bring them here I'm giving service to the people, but at the same time also benefiting, so to me if people will not look for a white colours, if Pastors will take the example of Paul that they are not only waiting for Sunday, you know pastors are accused of being lazy, these guys are just reading the Bible and that's all. But if they know us, that we are not only reading the Bible, but we are also doing something we are cultivating, so we have fields, we have gardens, we have fishing, we

have cows, we have goats, we have chickens. We are not only relying on the Sunday offering. I think some of these kills, this is what we need. if we look at ourselves let the congregation say that pastor, we don't want you to go to fish, maybe because on Monday you have a visitation, on Tuesday you have a prayer meeting or all the five days you are fully engaged. Let them the one be telling you that don't do this, we will take care of this, but then if we can tell them that not even there are other things that we can do, I think they will have a great respect to us. But even when they tell us that we need to you to be here fully, can we put our full day we come in the morning at eight and we go at five, but you know I was told somebody will come in the morning. They sign the attendance and hang their coat and they go for other business. when people come and see the computer and jacket, they will think that this guy around at the end of the day he will come and pick his jacket and go. That is another problem, pastors also reached to this. can we also be disciplined enough. can our yes be yes, and our no be no. and I think when our congregation know that we are discipline enough, we are taking what we are doing seriously event them they will respect us.

**Interviewer:** That's good, that's very good. now the last H the big heart, we are coming to the real thing. now in terms of attitude in terms of character, what character, competencies, or attitude competencies, that is very important for integral mission?

**Interviewee:** Well, that is the bigger one that is where the temptation lies. now are you competent enough, are your eyes and your heart not looking for big things. You see, don't envy those who are having good cars because just wait for yours, is coming. can't you work for it. one of the things that in this country that we are having people are getting easy things But when you get something easy, you will not even take good care of it and that is one of the problems that is the temptation of a heart that is where the temptation is, our hearts that speaking to our eyes, when our heart started directing our mouth, and whenever our mouth started, manipulating our heart, that is where the problem is. Now, the attitude of being content, of knowing that I will get it tomorrow. If not today, I will get it tomorrow. getting to know that if I work for it, I will get it tomorrow. You know there is nothing at all you can do in this world without getting anything from it but when you want to get the fruit first before your plant that is the problem. If your heart is this discipline, you are eye is control You know that's what the Bible say. If your eyes will lead you to sin remove it, you better go to the kingdom of heaven with one eye. but if we are able to discipline our self as much as we can, we control our hearts, discipline our heart, discipline our attitude, because what you are and what the Lord want from you, you know, we began we mentioned that if God is inside, he would also work from outside, and that you can even start from your family. you know I like this guy who said that your children will not take your advice, but rather they will take your example. are our children know us that we are pastors? know us that we are discipline? know that if we say no, it means no? that is a problem if they knew this, if they understand that we are capable of training ourselves and disciplining ourselves, they themselves in also will be disciplined because they want to become like us and we want to become like Christ. they want to become like us, we will direct them to Christ and tomorrow also they will become like Christ. I think to me, the discipline of the heart, the attitude, the commitment, yes maybe you will have temptation but if you ask God, you will be able to help you and it will be fine.

**Interviewer:** That's good thank you very much for that. Now, one of the goals of this study at the end, is to have a framework for transformational or integral ministry, so that's why this next question is significant for this study. from the skills that you mentioned, the competencies that you mentioned, which is not only skills, but there is knowledge, and there is attitude and character. from all those competencies which of these competencies that you mentioned, do you think are the top five necessary core competencies that are needed for transformational ministry in South Sudan?

**Interviewee:** Oh, come on this is serious, man. They are many things, top five competencies. First. I think I will go with the discipline. Discipline is almost there, so almost everything. number two being willing to learn, you know, teachable or adjustable or flexible you know, if I know that my way of doing things is not good, I change it, that will be very good. Then number three I think is that knowing that you are alone, you will not do it. knowing your limit when I stop somebody else can come and finish it or even you have a limit, but where are you stop somebody else can pick it, then. I think number four knowing that this thing is not you. you know I like the saying this guy say that when we are doing anything, when you don't mind who will get the credit, I think that is very good it's not me it's we did it, and when we know that we are team player. That is very important. It's almost close to the other one.

last but not the least, I think being transparent being transparent even in what you do, what we give, what we get. being transparent, you know I don't want to be the best of all, but if I can be among the best among the best, if it is wrong, then all of us we are bad, but if it is good then all of us, we are good we did it. I think we can be somewhere, even our Lord will be happy.

**Interviewer:** Thank you thank you for that. now before we round up, I must follow up on this one. You have mentioned five core competences now, looking at our context. Why do you think these five core competencies for integral mission or transformational ministry in South Sudan?

**Interviewee:** Because our problems lie in all this and then again also, we don't consider this to be the answer to our problem. You know there is too much competition, even within their church there are too much competition, and everybody says who David think that he is? who Deng think that he is? why he is one that to do this? that has become our problem. but when I do it and I'm doing it for all of us, what is the problem? If I know my capacity, I know I cannot do anything, why not I gave to somebody else? why do I have to sit on my desk and know that I am not doing anything? why? I think if we are honest and to me if we put this and we know all of us alone, especially this country if we know that all of us belong to this country each of us has a contribution to this country, each of us actually know that we have the responsibility to build this country it's the only way that we know that this country to make this country be a good place or this church to be a good place or this department to be a good place and I think to me that will change if we know that we can do it not one person can actually do it, but all of us together.

**Interviewer:** Oh, thank you very much now the last question is how can the church in South Sudan help pastors and leaders to develop these competencies?

**Interviewee:** The other problem with the church. There are things that we don't know, but we claim to know them.

**Interviewer:** How can we help? How can the church help?

**Interviewee:** If we get a church leader who really want to facilitate who really, like for example, very simple, I'm not sure that we know our self even the pastors of the Presbyterian Church here in Juba we don't know ourselves. but if there is a forum for us to come together, maybe one every six month, one full day let us fellowship let's do the "swallowship" let us take and talk on one thing let's do one thing, getting to know what David can do better, getting to know what John can do better if we get to know this and assign each other based on what they do best I think there will be no problem. But if we try, we want to compete thinking who do he think he is? I'm even better than him. who are they? them and us. if we start behaving like this, we are not representing Jesus we are representing our tribe, our clan our region, and we are not church of God, we become our own church, to me I think that is where the problem is. I think the church if we have a good church leader, who want to expose us to one another, to be vulnerable to one another, to exchange ideas, to exchange knowledge and all those kind of things I think if I go to a church where I usually don't go in if I speak the sin of what they're doing they will not accuse me that I know them. Some of them will think about that. God has sent you to us, but if I'm talking to my own people, who they know me some of them will be offended because they will say he's talking to me he's talking to me that's the problem.

**Interviewer:** Thank you very much. We have come to the end of the questions just before we close. Do you have any additional input comments, questions, anything that you would like to add or if there's something burning but it's not part of the question that you want to share you are welcome.

**Interviewee:** One key thing that I'm happy that you have taken this as a challenge, when you try to think and try to bring the thing, how many would like this thing when the outcomes come. it's a challenge, people will say he is talking about us. That doesn't matter, I know the outcome of this will challenge other people will help other people, will teach other people to look at themselves to critique, and to look at this. many other people are discouraged to go for studies because they're afraid of the outcome they will challenge you, but you know if we can challenge our self, you know that if others did it, we can also do it. so, I want to encourage you to continue, and I hope that you will encourage others.



**Interviewer:** Thank you for the encouragement and thank you [interviewee's name] for adding value to this research and your participation in this research, it's very important as I mention at the beginning of the interview. you will have access to this recording and the transcript so I'm going to transcribe it and then I will submit it as an audio when I transcribe it, I will send you a copy you will go through so that you can make sure what is there is actually what you have said and then you can confirm. thank you very much I really appreciate your time.

**Interviewer:** Thank you very much if you don't mind, you can close for us with a word of prayer and pray also for the research.

**Interviewee:** *Father in heaven, we thank you and we praise you for your love and care and time even time like this that we are able to talk and discuss and to think the outcome of this will help your church to grow and will help your pastors and servants to be able to adjust and lean to you again and learn more. I pray for David as he continues taking this bold step, help him and give him wisdom and even way father that he will be able to approach others that they will be able to listen to him, I praise you and thank you in Jesus' name amen.*

### **Interview #11 (Conducted on 23 June 2022)**

**Interviewer:** Thank you for accepting to be part of this study. This interview will take around 45 minutes. The purpose of this interview is to capture your understanding of integral mission or transformational ministry in the context of South Sudan and to identify the necessary competencies for effective integral mission and transformational ministry in the context of South Sudan. Before we begin do you have any questions about the document that I have sent you?

**Interviewee:** No, I think I don't have a question.

**Interviewer:** Let's start with a prayer. *Our Heavenly Father thanks you for your servant for all the work that you have been using him and all the ministry that he is engaged with. Lord as we start this interview, we pray Lord God for wisdom and word that comes from you, that this will contribute to the study for the expansion of your kingdom and the Glory of your name, In Jesus' name I pray. Amen.*

So, the interview is divided into three parts. Part 1 is demography, part 2 is on an integral mission, and part 3 will focus on competencies for an integral mission. You can start by introducing yourself.

**Interviewee:** My name is [interviewee's name]. I am from South Sudan Presbyterian Evangelical Church. I work here at Samaritan Purse in ministry development, focusing mainly on leadership development for Government officials. we call it Biblical Leadership Training. We train Government officials on how to lead using the principles from the Bible. I am a pastor of a local congregation. I don't know why it's called local; it should be just church. I am 49. My highest educational level is Masters.

**Interviewer:** Could you describe your ministry engagements within the church and outside (if any)?

**Interviewee:** In the church, I pastor a local church here in Juba. I am also involved in leadership training for government officials, church leaders and even community leaders, this is all over South Sudan. I train them on how to be a leader using principles from the bible. That's my main work, is to make sure that people, churches, institutions, government use principles from the bible to lead, taking the example of Jesus Christ as the greatest leader. We always draw people's attention to Jesus as the example of the greatest leaders.

**Interviewer:** OK thank you. How long have you been in ministry? In total, general.

**Interviewee:** I think it's something like 12 years now. In total is 12 years.

**Interviewer:** OK thank you. What are some of the qualities and skills that enable you to minister effectively?

**Interviewee:** In these 12 years? I think one of the skills that I can remember now is effective communication. This is number one plus now leadership in general, so these skills are general, but I think communication skills are the most, very important. Communication involves many things writing,

speaking, teaching, and preaching, all these involve communication. I think this is the most important one that I see has helped me to be effective in my ministry.

**Interviewer:** OK, thank you very much for that. Now, how did you develop these qualities and skills? Are there other qualities besides communication that have helped you?

**Interviewee:** Yeah, of course, there are, there are a lot of qualities for example you have managerial skills that are very important. This is what is lacking in most of our churches, managerial Skills, people don't plan, and things just happen by themselves, but I think I learned the importance of acquiring managerial skills these are skills that maybe you cannot get but you must continuously seek for them and continuously develop yourself that is what I can see. Managerial Skills and not only that but we have like planning, coordination, many of them budgeting all these we don't do. These are very important even for our personal life these are the things that I find myself wanting to improve on this continuously.

**Interviewer:** Now at the level of context, you know you are working all over South Sudan, and you know the context of South Sudan is a very tough one with all that is happening, are there things that have been helpful for you for instance to serve in this South Sudan context specifically.

**Interviewee:** Yeah, as I told you, still this thing goes to communication. The way you communicate with the people, and I think in South Sudan, if you know how to communicate with people effectively and if you also know their background and their language, it will be easy for you to communicate with them. I find it as a church leader, that being a church leader is not easy in this country, even being a leader is not easy, but having a good relationship with people is very important, valuing others, like humbleness being humble not putting yourself high looking down on others, respecting all without any discrimination. This is very important; I find it very important in my work with all these people.

**Interviewer:** Thank you, now the other question that I just wanted is to find out, how you developed these skills that you were talking about, that has helped you to be effective the communication skills and all those skills that you mentioned?

**Interviewee:** Yeah, of course, these skills I told you don't get at one time you develop them either you go back to school and start learning these skills because you may have it but you need to develop even if you have it naturally but if you don't develop them, you will not have them. One way for this for me was to go back to school every time and when I went, I did leadership. That was a major contributor to the skill I had, that empowered me a lot and it helped me to keep being a student. I just consider myself to be a student one of them is through reading books on topics of leadership, and missions and I find myself most of the time reading especially on leadership and management. I find it very interesting for me.

**Interviewer:** You are like a lifelong learner; you just keep learning.

**Interviewee:** (Continuation) Yes, I just keep learning and the internet has made it easy for us today. If you now look at my phone, I have a lot of PDF books mainly on leadership and Motivational speaking. So, I like reading these types of books.

**Interviewer:** Thank you so much. Let's move to the Integral Mission in South Sudan this is the second part. Now Integral Mission in this research, the definition that we use is taken from the Lausanne Movement, let me read the definition and then we will look at the question. Integral mission is the proclamation and demonstration of the gospel. It is not simply that evangelism and social involvement are to be done alongside each other. Rather, in integral mission our proclamation has social consequences as we call people to love and repentance in all areas of life. Our social involvement has evangelistic consequences as we bear witness to the transforming grace of Jesus Christ. If we ignore the world, we betray the word of God which sends us out to serve the world. If we ignore the word of God, we have nothing to bring to the world. It is that other people call it holistic ministry, other people call it transformational ministry. For this research, we call it an integral mission. Now with your experience in South Sudan in different areas, how would you explain or describe an effective integral mission or transformational ministry in the South Sudan context, what are the components?

**Interviewee:** I think in the context of South Sudan as I can see, in the past this understanding or this notion of Holistic Ministry or integral Mission was missing and people like the church were focusing on

one side. Missionaries for example who came, most of them focused on the spiritual side like the protestant missionaries, the American mission, and others while other missionaries like the Catholics were focusing on the social gospel and you see something was missing there. I think in the context of South Sudan what we need is this type of holistic, (let me call it Holistic,) when I call holistic, I mean integral mission. This one is most needed in the context of South Sudan because we cannot show the love of God to people by preaching it or evangelism alone, like somebody poor who is hungry cannot even listen to your preaching if you are just saying ok you need to be saved, you need to accept Jesus Christ that's good but what is next. This reminds me of the four areas that Jesus was growing in Luke 2:52. He was growing in four areas growing in the spirit, in body status, in knowledge and favour in the eyes or front of God and of the people these are four areas that can actually fit here in Integral mission so we need all these to address all these areas not only one or two areas. So, I see that an integral Mission in the context of South Sudan is to preach the gospel and also to provide social services, provide the needs not only that teach these people what we are preaching. You preach them and bring them to Jesus, but we teach the churches to be able to teach others and show the love of God to the community/poor around them by doing, helping them to do that work. If there is somebody who is sick, it's the responsibility of the church to mobilize and then they can do something for the person who is sick, maybe raise some money to buy medicine for him or her, or if the family is poor, we assess their need to see what they need, is their roof leaking, what do they need, do they need grass, we can go and just bring grass there and people can offer their time because time is a resource one of the very precious resources. They can give their time and repair that leaking roof. Maybe they need food, and they have land, but they are not able to go work there because maybe they are old or this is a widow, a church or a group of believers can also ok say let's go help and work on the farm, they take care of the farm till the time of harvest, they go and harvest, collect bring remit it. I think this is like showing, I call it faith and action our faith should not only be words the church is preaching but should be followed by action, they say action speaks louder. So, I think in this case the integral mission should focus mainly on action. The action should be louder than words.

**Interviewer:** Thank you, now you have mentioned some examples that I would want you to elaborate a little bit on that, so the next question is, what are some examples of effective transformational ministries that you know of or you have engaged in personally?

**Interviewee:** Yeah, maybe we have one of them now as I talk, there is a school now that I have engaged, that I initiated in the village in a place called Pochalla. Pochalla in Eastern South Sudan bordering Ethiopia is isolated and as we speak now there is no operating school, you cannot believe that even since 2011, there has not been a single student who sat for a South Sudan Certificate, and up to now there been no even secondary school in the area, no pupils are sitting for primary leaving certificates nothing. So, what do you expect of that? we have churches there, but also churches focusing on the spirituality of our people, spiritual things, neglecting the other dimension and because we have people from that background what do you expect from them, nothing they just remain like this praying and they will just ask ok God, we ask you we pray for you to bring change, but I believe God will not come and do what we are supposed to do for ourselves. So, 1 year and 6 months ago I came up with an initiative of a school and as I speak now, we have 247 children that are in that school now. It's just under a tree but it's better than nothing. We have like 7 teachers are I am supporting them for just something very little to motivate them. The school is now working, and these children are not paying anything am supporting the 7 teachers. I pay like 50 USD per month for a teacher, something if you compare with those working in the government it's better than even than some of the private sectors. So, this is one thing that I can actually share as my passion and am passionate about education now am planning to have 4 classrooms first and then we continue phase one and then the second phase another 4 classrooms and then we develop on that. But the area is very isolated, you only reach there by air. Getting materials there is really a challenge, recently we sent building materials there, and the transportation cost was more than even the cost of the materials. We had to pay like 2,000 USD only to take some building materials and timber only, can you imagine without cement and without all these? So, this is one that I personally initiated and have been fully involved in, from the very beginning up to now, am the one behind it doing everything. It is called Evangelical School Pochalla. It's church-based, it has belonged to that church for some years, I will ask the church to take over, yeah it is theirs. Am just starting for them to reach a certain level, even up to now it is theirs it's me who looks for resources and helps them. Sometimes I use my own resources to help

but these are resources of God, so this is one thing although they are many this is what I know. If you can see other people, churches have tried and are doing good in it.

**Interviewer:** Are there any specific examples of what others are doing in South Sudan that you think is promoting this integral mission or holistic

**Interviewee:** Yeah, I can testify like, I think Episcopal Church of South Sudan, they have gone far in this, like they have many schools the one next us is called Juba Dioses Model Secondary School. So, this is one example I can talk about, and I think it's one of the best schools in Juba here. I think this is a live example. I will not also forget the Catholic church, they are very good in this, they have Comboni now here, they have St. Joseph here in Juba, they have many Saints here, St. Theresa, St. Kizito all these churches are very good in this social gospel. This is the example the churches should have. Every church should not only have a church where people pray but should have also a school, clinic, and vocational centre this is the work of the church's integral Mission. You know we are everywhere, every part of Life like Jesus did and like just Jesus. So, I think these are a few examples I can mention but they are many.

**Interviewer:** Now, in your work with Samaritan Purse, you mentioned you visit many places, you engage with key government officials, and you help them in the area of leadership development. I think that one is also a very significant aspect of integral Mission because with that you will be able to bring transformation in the system. Is there anything that you will want to share regarding that mission?

**Interviewee:** Yeah, we have travelled this year for example. This year we have visited not less than 10 main towns and in all these, we have been engaging with key government officials that include ministers, advisors of the government, director generals, paramount Chiefs, chiefs, elders, bishops, pastors, and all these, we train them on the importance of leadership and how to lead their departments, their states, offices, and families. What I came to know is that people here are very responsive and I find there is a very big gap. Ordinary people and even the key government officials, most of them don't have that knowledge so when they hear something different, I find like they see like it's a different teaching, a teaching that can bring transformation to them. So, I see that these leaders are very eager. They are eager for such teaching especially on leadership because of what they see in the training and they compare it with what is happening in the country, they see the opposite, they see that what they hear is not supposed to be seen happening in the country, the way the country is being managed as we talk of stewardship of resources and when we talk of these, we mention all resources belong to God and we have to use them wisely for the purpose of all. So, we talk of how we are agents, we are stewards and stewards need to be honest, they need to show transparency in dealing with the resources. The resources whether national or personal don't belong to you and we try to see what the cultures and the bible say about resources. The culture says resources are yours but the bible teaches them that resources are not yours they belong to God you have been entrusted to use them, but you don't use them according to what you think but use in accordance with what God has entitled you to do with them.

**Interviewer:** Thank You, now the next question was why you mentioned different ministries that you feel are example of an Integral Mission. Why do you think these ministries are effective in integral missions?

**Interviewee:** Number one, I think as I mentioned earlier on, you know these are good deeds that Paul also talked about in Ephesians Chapter 2 that these are the good deeds for us as believers because we are his, so he made us in a very special way, we are his handcraft, you see he created us and these are one of the good deeds like when we have this mission integral mission I think for me I believe these are the good deeds that God wants us to work and to be doing this. So, when we do it that's when it becomes effective because this is the will of God it's what he wants us to be doing. If we just preach and not do social services, we are missing the point here.

**Interviewer:** So now how do you encourage or prepare your denomination, church, organization, or institution? How do you encourage them to engage in this Integral Mission or transformational ministry?

**Interviewee:** Number one I encourage them by, I promote this through my sermon or teaching and I there are lies that Satan has closed people's eyes. Lie number one is we are sinners; we are poor we can't do anything somebody can come and help us; we must encourage teachings against this belief. No, we are not, God gave us the ability to do anything for ourselves, we don't need to wait for others such as relief to come like us in South Sudan we wait for others to come and help us. So, this is number one, I just say to them no! God has given you all the potential everything that you can do, but you can do it if you are able to do it. This is a lie that Satan is making us believe that we don't have resources, it's there if you look around you, God has given us resources, so I encourage people to use the local resources that they have to show the love of God even to the people around them and to try to work not to just say "ok let us just pray God to intervene and will help us" God will never help you if you can't use what he has given you. God will say but you have it. Like you remember with Moses when God said to go and cross the Red Sea, he said but how and God asked what you have on your hand he said a stick, you know what he did with the Red Sea and then the rock, the water from the rock. You see God has given us all these resources. I encourage our people our denomination and everybody that I try to encourage that we have all these, but we just believe the lie of the devil.

**Interviewer:** Thank you, because of time, we will just touch briefly on the competencies. Competence here is defined basically as in terms of knowledge, skills and attitude or character that are needed to carry out tasks in a more professional way. So, when you think of the competencies in terms of knowledge what kind of knowledge is needed to be effective in this integral Mission or transformational ministry?

**Interviewee:** Yeah, I think skill, in this case, skills we need leadership skills, this is very well needed. This is very basic. When I say leadership, it includes also managerial skills these are very important for the leader to be effective and then character is in the centre of cause character is very important without character, you cannot carry out anything. Character is very important, but they go together maybe you have a character with no knowledge and no skills, you will not be effective, but I think these three Knowledge, character, skills, and attitude, yes, attitude you need to have a positive attitude. Many a times, we have people who don't have even a positive attitude, whatever they see is wrong, whatever they see is OH there is no hope more like hopelessness. I think a positive attitude is very important.

**Interviewer:** Thank You, in terms of knowledge is there a specific knowledge that someone needs to be effective in an integral mission?

**Interviewee:** Yeah, for me, I think knowledge is very important and it depends on your calling. What is your calling, in any of your callings you need to have the knowledge and skills for that specific calling. For example, you can't provide health services if you don't have a medical or health background, so I think in this case, it depends on your calling. Knowledge is very important, but this knowledge should be based on your area of calling. I think that's what I can say.

**Interviewer:** Alright, like for the ministerial skills. What ministerial skills do you think are important to be effective?

**Interviewee:** Yeah, I think basically we talk of management, time management, resource management, we talk of planning for the nation because these are very important also because things just happen like that, but our God is a God of order. So, in that case, these things are very important, they help us not spiritually, but they help us also physically. These are very important for us, you know why the world is advanced and ahead of us is because of these things, they started spiritually good although somewhere they messed, they still took that path like in planning, for the future, looking and planning for many years, having vision and mission. For us here these things are missing having vision and, mission these things are missing, I remember even in the 90's when we were just growing up, we didn't find these things even in school, no teacher can mention all these things. Even I think in the accounting and business administration these things were not there and that's why these people were doing it anyhow, you don't know anything. I think these things are very important like there are managerial so without planning, mission, vision, and coordination we will not do anything. These are very important for integral missions.

**Interviewer:** Alright now, from the things that you have mentioned, the skills that you have mentioned if you were asked to give the five core competencies that are crucial for an integral mission in South Sudan what would it be?

**Interviewee:** I think number one is having a vision. 2) Call, which is mission, calling. This one also you cannot be effective. 3) Skills, I think skills in this case based on the calling. 4) Attitude and I talk of positive attitude. I can call it positive thinking because there is power in positive thinking. 5) Character. These are five that I can talk about, they are very important because none of them can come without the other.

**Interviewer:** Looking at our context in South Sudan, why do you think these five are the most important from your perspective?

**Interviewee:** Yeah, I think because observing how things are going here generally you can see that these things are lacking, we don't have a vision as a nation, ask anybody who works for a public institution or maybe for the government, there is no vision for the whole country now. We don't have a vision. Maybe I don't know if you have read the vision of the country, have you seen it? We had but it's no longer there. So, that's why I said it's very important for us to have a vision, if you are a missionary or if you are a minister you need to have a vision based on your calling. You need to see the picture you want to see, how would you want to see your church in 10, 20 or 30 years, we lack these, we don't even have such pictures. We only live day by day and we call it enough. That's why we just go here and there and go by the Grace of God you see and by the Holy Spirit, but we don't do our part. This is why I choose these things, lacking them will lead to messes, and there will be a lot of confusion, why? because we don't know where we are going, we don't have the picture of what we want our church or country to look like, or even our community, we don't have that vision, that future picture that we want. I think that's why I chose this on like vision.

**Interviewer:** Thank you very much. Now the last question is, how can the church in South Sudan help pastors or leaders develop these competencies? (I think you are already doing your part in that) how can the church do that?

**Interviewee:** I think one of the things is to train church leaders or those who are in the ministry of the word in the church, they need to be trained in this holistic ministry and integral Mission. People need to be trained church leaders and need to be trained and this should be included even in the curriculum of theological education so this should be there, not just providing shallow courses. These should be at the centre of these institutions and then even the person or the people who are going to be trained, you need to select people based on their calling not just everyone who needs to study. You need to train somebody who understands his or her calling then after they graduate, they can be of a great impact on the mission and then when we train those we send for theological training, at least they should have a bachelor first in any other discipline before they join theological education.

**Interviewer:** Why do you think that is important?

**Interviewee:** Because by then you will have somebody who is mature and you will be having someone who already has a background and then is teachable, can acquire more knowledge than you bring somebody who is seeing these things for the first time.

**Interviewer:** Thank you so much [interviewee's name]. I think we have completed all the questions that I want to ask you here. Do you have any additions that you would want to add or any comments as we wrap up things?

**Interviewee:** Yes, I also wanted to thank you because I thank God because, I didn't know you but now through this I can say I have a new friend, and this is a good beginning. I pray that God will help you and give you grace that you finish this study that will be a blessing to the church in South Sudan and in the world. I hope that everything that you do will be a blessing. So, I actually want to appreciate you for giving me this opportunity.

**Interviewer:** Thank you so very much. I am going to transcribe the interview because I am submitting it as a text. I will transcribe the interview and bring it to you to review, that will also allow you to add if there is anything you would like to add. Thanks again, you close with a short prayer. You can pray for us.

**Interviewee:** *Thank you, God, for this meeting, this interview, I pray that you will bless this study. The study will contribute to the integral mission in South Sudan and in the world. It will be a blessing, a blessed study that will help many people and even help in academia and will be useful for the university and the whole world. Thank you for your servant we bless you and continue to give him good health oh Lord that he will complete this and let the people that he will meet have time and respond positively. Thank you In Jesus' name we pray. AMEN.*

#### **Interview #12 (Conducted on 21 October 2022)**

**Interviewer:** Thank you for considering the invitation to participate in this research by giving your available time to the research. this interview will take maybe around 30 to 40 minutes. the purpose is to capture your understanding of integral mission or transformational ministries in the South Sudan context and to identify the competencies that are necessary for effective integral mission or transformational ministry in South Sudan. I know we have limited time. Could you start by introducing yourself?

**Interviewee:** My name is [interviewee's name]. I am the executive director of ACROSS. I'm a leader of a Christian organization, of course, but also, I have a role in the local church although currently it's not that so much. I am a lay minister, not an ordained one, in the Episcopal Church. Yeah, but my ministry expanded beyond the Episcopal Church even when I was a student at the University, I minister to all churches, especially Evangelical churches. My age is 57. I'm finishing my doctorate.

**Interviewer:** OK, could you describe your ministry engagement within the church and outside the church?

**Interviewee:** Oh, I want to see a holistic transformation in our communities, in our society and our nation. Christ-centered transformation is not just transformation, but Christ-centered transformation at the leadership level at the community level. That's really what I want to say that's the purpose I believe God has put me in South Sudan.

**Interviewer:** So how long have you been in ministry, roughly?

**Interviewee:** I've been in ministry since I became a believer in 1986

**Interviewer:** Wow, since 1986, you have been in ministry for a long time.

**Interviewee:** I was a student, I was a churchgoer in 1986 I was born again, and that was when I was starting the University, immediately I was a scripture union volunteer, moving with the scripture union, showing Jesus films in town, and on Compass I was organizing Bible studies for my colleagues organizing conferences, Gospel week, we have exhibition on campus on, Sundays I would go and teach Sunday school for the children of the professors, yeah, play the guitar with them. so that was the beginning. Before I graduated, we started campus activities when the University of Juba was moved to Khartoum, we extended to visit other colleges and other universities; we went to Khartoum University, we went to Nileen University at that time was called the Cairo branch, we were reaching out to them. we went to the Polytechnic and then we founded FOCUS, we were able to reach other groups, so in 1990, we established a group that was formed under the Sudan Council of Churches. It was called the Sudanese University Students Coordinating Committee, and then we the Christians, decided to break off and form the choir and drama group. The choir and drama group will be invited to present Christmas Carol when the Sudan Council of Churches is doing their Christmas party, but we continue to meet every week for Bible study and fellowship. So, we will meet in the city centre of Khartoum and then we come from Kadauro, from Juba University some come from Soba and Nileen students or the Cairo branch will come and we will meet there. We were meeting at the Evangelical church in Khartoum.

**Interviewer:** So, it's that place where they do the exhibition

**Interviewee:** That is the Evangelical Literature Centre near Coliseum, but the church is near Nileen University. There is an evangelical church there and then we moved to Unity High School then we just

kept on between these two places and in 1992 we changed the name of this group choir and drama group into FOCUS.

**Interviewer:** Oh, so that's the history of FOCUS I did not know.

**Interviewee:** Yeah, we started as a group we knew where we were going. We knew about FOCUS, but we didn't want to rush and there was a lot of opposition. They said these FOCUS people are fanatics and so on, so we went slowly but in 1992 we had no choice the big group dissolved, and we said we could not dissolve because we are very active, so we found FOCUS.

**Interviewer:** You transition into FOCUS so that's good

**Interviewee:** Yes, yes so, I got involved with FOCUS. I got involved with the OM Operation Mobilization, we established a humanitarian wing for OM called Operation Mercy

**Interviewer:** Oh, Operation Mercy, I heard of Operation Mercy.

**Interviewee:** It was the relief in the humanitarian wing of OM, so we were the pioneers. We worked at Jaborona camp when they established Joborona when they were moving people from the areas of Rsahitan and Jebel Ishes where they were pushing down houses and taking them to Joborona, Jebel Aulia, and Mayo Sahara, we started with them. We started setting up schools for church school. Also doing relief and development work. Also doing medical visits, we mobilize medical students. There was only one doctor and one guy from Mukaya called Doctor Raimond. He was the only one who had finished but the rest of his team we mobilize were medical students. so, we buy medicine and then we go, we preach the gospel and those who were sick came they lined up and were given treatment. that was from 1992 to 93 which was the beginning in 1995 I complete in 1994 I completed and was released from OM because I was in OM but also doing the work of FOCUS visiting compasses so my graduation was in 1993 We finished by 1992 November so we're only waiting for our graduation so we were busy with OM work and visiting campuses, I was now free. I had to finish my studies so I could go to any University and share the gospel. So that is all how it began.

**Interviewer:** That is interesting. This is the kind of ministry that this research is all about and I think I am glad that you are participating in this research because it is those who have practised this kind of integral ministry are the only people who know how it is and how we can help pastors in that kind of ministry evangelism, and social work.

**Interviewee:** They all go together. There's no divide between secular and sacred because it's a whole gospel. It is holistic it is integral.

**Interviewer:** Now, like for you as you minister, what are some of the qualities and skills that have enabled you to minister effectively as you reflect on the ministry that you mentioned?

**Interviewee:** You know, as I mentioned just a moment ago, that we are called as disciples of Christ to reach out with the whole gospel both words and deeds. And if you have both that means you are fully discipled, you understand that as you preach the gospel you preach it with all honesty your present Jesus as it is, and when you do the work, you do it as unto the Lord not to your supervisor that means you serve with integrity. You write honest reports. When you develop proposals, you don't inflate figures, you do work efficiently, and that is one of the things that is missing among Christians, where when you are born again, they say oh I am led by the Holy Spirit. We are all led by the Holy Spirit, but you must work hard. You must prepare a very good proposal if your proposal is not good, they will throw it out even among Christian donors. You must write a good proposal and you have to write a good report. You must present honest results. I remember young people I was working with before and I've done that work before but when I send them to go and buy food and go to Jeborona and distribute food they will go and buy Dora, they will buy Fasulia and so on, they will distribute. I said OK give me a report they said oh you don't trust me I said I trust you 100% but I need a report I need a clean report, you know. so those are the things and I was very strict about this I make sure you give me a true report and if in the report, I have a question I challenge you and that has kept me and that has enriched my ministry wherever I have gone when I leave people to cry for me, please don't go why are you leaving at this time? There is no instance where I was asked to leave. I've always told people I'm leaving in all institutions even in the government when I was a commissioner for anticorruption, I turned in my resignation, and I was not asked to leave FOCUS. I told them I was



leaving they said no you're not leaving. I said no I'm leaving, and after that, I came in and worked with Open Doors, they called it SALT in Khartoum we established it. It was also a holistic ministry with a focus on, empowering pastors, but also reaching out to Muslim converts I was the one who resigned I said I was leaving, and Idris Nyalos was there and in ACROSS now I did not apply. They requested that I come now when I came, they asked me and they said let me pray. I said I was not ready they said no you come we need you so it took me time then I gave them the OK I will pray then I told them OK I've spoken with my wife and a friend a very close friend of mine Bishop Pogo you may know him, we are very close and he told me I was in between ACROSS is asking for me, and ACROSS is struggling should I go to ACROSS or there was a position in Tearfund, deputy Country director. He said no no no when you are in Tearfund, you will get lost in the system but in ACROSS you can make a difference so I would suggest you go to ACROSS. so, after prayer, I told him I was ready and then they said now for your file, you just write an application you put in your file and we want you to attend an interview which is, I was the only one, so I was given a ticket it was coming to Christmas it was on my birthday. My birthday is 21 December I came to Kampala on the 19th, and they booked me a ticket to go to Nairobi on the 21st for two hours I went to the interview they brought me a birthday cake and we ate one was wrapped and they asked me how much do you want to be paid and that was the interview they asked me and so we discussed they said we are offering this and this and this, I said, OK I'm here to serve whatever you give me, I will take. So, we agreed in a very short time, in less than 30 minutes the interview was over then I went back. And so, integrity, hard work, integrity, and faithfulness are the things I have discovered, and I have experienced helped integral mission. You will not be easily tempted. You know you are there to serve you are not serving as yourself you know you're responsible, Colossians chapter 3 verse 17 and verse 23 words kept me even with the board, when I'm a supervisor I'm not saving them, I'm serving God we are all partners together serving God at different capacities.

**Interviewer:** That's wonderful thank you very much now in terms, when we talk of these qualities, you mentioned great qualities, and it looks like these are some of the missing links in our churches that are keeping people down and things like that know from your experience how did you develop this these qualities or the skills that you mentioned? How did you develop them?

**Interviewee:** When we were in FOCUS, we said our vision as FOCUS was to prepare godly leaders for the church, so the development of godly leaders means people whose heads are full of knowledge, and our hearts are filled with God. You can't have one without the others do you know the mistakes many Christians made, if I have Jesus that is enough, even we have pastors who don't read they say I depend on the Holy Spirit. Yes, we all depend on the Holy Spirit, but you need to study the Bible when you go to preach then cross-reference search the Scriptures you have reflected your critique the verses and then you present with the help of the Holy Spirit, many of these are what have helped me. I make sure even when I do things first I can compete with the world out there not necessarily among Christians even with the world up there. I look at myself today if I want to get a job with a UN I can compete. I can compete with the nonbelievers to get the same position. The world leaders are doing, and so I have an added advantage with now God that makes me even better than anyone out there just a small story when I graduated from Juba University I finished I studied animal science, and when I finished the University was established in the college of natural resources, there was only one person Who has got first class, you know the degree is honours five years it's an honours degree when I was graduating the end of 92-93 the beginning of 93. I graduated with a first-class honour's degree. I was the best student at the College of Natural Resources First class honours so I told people before I do a test before I do an exam I pray so when I pray, and I read with the rest of the people, God gives me an advantage over them so with God and I work hard I read for overnight I read, but I have God and when I'm not reading you know I am teaching Sunday school Even during the reading week I'm busy doing God's work, but when the time comes I put this is time for doing Sunday school teaching. This is time for reading Bible study and this is time for studies. I split it. Many people are very committed, but then when it comes to reading week, oh, they refuse to come for Bible study they say I am busy, but I will go for Bible studies and come back, but my fewer hours with prayers is better. so hard work, faithfulness, and searching to understand what the mine of God is even on the creation because I believe all creation is God's creation, even if it is for us to reclaim it back. The world has taken. The devil has stolen it from us we are to reclaim it back so that is what has helped me.

**Interviewer:** Thank you very much that is really encouraging the way God has been using you

**Interviewee:** Amen glory to him

**Interviewer:** You know when we think of integral mission? Sometimes the concept itself is difficult to think but I think the way you explained it was kind of simplified in a very simplified way now the challenge is how do we encourage or prepare the church at the denominational or institutional level in our context in South Sudan, how do we encourage people to embrace this integral mission or transformational ministries and focus more on it?

**Interviewee:** I think what you're doing is very important to integrate it into the curriculum such that when somebody comes out from Bible school, he is a whole person. You know when we are out there some people say it for us. We are called to the ministry of prayer and ministry of the gospel for you, you must wait on tables, no but I said we are doing this work, but we are also preaching like you do. You know, it is like when we started FOCUS conference, they were people who would divide people into groups some people in the kitchen, some people of prayer, you know those who are doing prayer are busy praying and fasting during the conference and sometimes when they come out, they don't even want to wash the cups. I'm too spiritual, am holy, I'm in the spirit all the time I not touching this we used to teach people in FOCUS, that your spirituality begins by cleaning up the toilets, you clean the toilets, that's something good. When you are praying you are serving God. You are in the kitchen all of us are equally the same. We are teaching that all these ministries are together important. I tell people today I can go to Lottimore and I can eat with the people with my hands or I can go to Mayom and eat these things from the river the shell I can eat anything. I with them but I told people I can also go to Radisson Blue hotel, and I can eat with a knife with a fork, or I can go to Beijing hotel and eat with the chopsticks. You know I can fit anywhere and that's how discipleship should look like that's how we should train our people. We should disciple them that the gospel is holistic, and there is nothing less and there is nothing more. All of it is important St. Francis of Assissi said this, "Preach the gospel at all time if necessary use words", if necessary, use words, so when you are cleaning somebody's shoe, if you are, a shoemaker, preach the gospel there if necessary, you can open your word how do many missionaries reach out to the Islamic nation some of them even do not open their mouth because if you open your mouth and hear you are deported. but they have been ministering to people who ask what's happening with you they say I know I have Jesus you don't go to a mosque you're different. One time I was doing my dissertation research for the graduation of my first degree I went to *Mosru al Jezira* (Aljezira Scheme), which is one of the oldest schemes of the British era in a place called Barakat. So I was working with animals and examinations board, and they sent me to different places when I was collecting my data. I went to a village somewhere outside Madeni in a place called Abu Senena. Abu Sanana is a village named after one person it's a family almost 5 km x 5 km, the rest of the other villages are small all are workers in for him. He has big farms and businesses in Ghadaref, Medeni and everywhere he has big business, so Abu Selenia was a very popular man. I went and I was doing data collection. I was there for three weeks. And yes, I was there. The children boys almost my age at high school and somewhere at universities came to talk to me and they showed me I was not praying with them as a Muslim but I was doing my walk and I was reading my Bible and they said oh you are a very nice man, why don't you become a Muslim I said all the reason I'm a very nice man is that I am a Christian and we started talking, and in the midst of that in fact, they could've even killed me because one of them got offended and it was their father, who constrain when I was talking about, Jesus I was in the house feeding them food for three days and yet because I just humbly brought the gospel and it was the question so I had to preach the gospel that was the time it was necessary that I use words. so that is holistic discipleship holistic Bible teachings that produce pastors that are holistic that will look at corruption is not an issue of politicians, but also an issue that the church must address. When the hungry people at displace with flood they can respond as a church as a pastor we have to respond because that is God's creation. We must respond accordingly.

**Interviewer:** That is really encouraging, one of the things that I love that I've been reflecting on a lot, and I know this concept of integral mission is not a new concept. It is something that has been holistic ministries and things like that's why I'm focusing more on the competencies and the skills that I need And see how we can help pastors acquire some of the skills that are needed, so in the framework that we are going to design is like we are looking at the core competencies so if you want to list from

South Sudan context, given the context that we are in if you are asked to list the competencies in this research I understand competencies as basically knowledge skills characters because we are using holistic; head-heart-hands, so knowledge, skills, and characters that is needed to carry out task and duties with some level of proficiency so if you are to give us the five core competencies that are needed by pastors in South Sudan to help them in this, what will be the five core competencies that you will list?

**Interviewee:** I think you have grouped them well, and I want to start the first thing that is character. We have to begin with the character now when we interview people in ACROSS, we ask for your Christian testimony you can have all the skills and have all the competencies without character, you know, in fact, if we remove character Then you have made a worst mistake. This person will be sharp and intelligent. He can misuse those skills and competencies for selfish gain. so the character is a very key thing and that is a call for a biblical transformation for men and women that they have the fear of God, the integrity that is needed faithfulness as a steward And commitment, hard work all is built within the character and of course, competencies it depends where are you want somebody to go when somebody is doing finance he needs to have competencies in that area. Don't bring a pastor and put him in charge of finance you know I know some churches where the pastor is the storekeeper, is the treasurer, he is the choirmaster, he is everything. They said successful leadership is not the quality of the top, but the tone of the body, is not one man doing everything well, but it is one-man helping people do their work well. so, you should segregate the powers, and assign different responsibilities according to the competencies even in the church, you should be able to identify faithful men not necessarily ordained even not ordained, committed men and women, somebody in finance put them in finance so long as they have the character of God that they already have the character in the skills put them there. Somebody to do M&E you bring somebody who understands event development is not just development we need to think about sustainable development we don't want to give aid and do development when the project ends people go back to square one. you know you do development in such a way that when you leave they can thrive and survive and prosper, so all the competencies and skills depend on the speciality, and the task that is going to be given, but the most important thing that brings all of them together, and bring substance is the character, and I have already mentioned to you some of those core values of building a godly character without godly character it's a waste of time, yeah.

**Interviewer:** That's amazing. Thank you very much for your time and these insightful inputs. I'm grateful and sorry for disrupting your dinners. You have answered my question very well I'm going to transcribe the interview then I will send a copy to you to review if there are some other things you like to add to the transcript then you can add.

### **Interview #13 (Conducted on 13 October 2021)**

**Interviewer:** Alright, [interviewee's name], thank you for accepting to participate in this research. Let's pray, *Heavenly Father, thank you so much, thank you for [interviewee's name] and the work that you have blessed him with. We pray Father as we start this interview, we pray Lord as we think about issues and questions, we pray that you bless it and all the insights that you want to bring to this study through him. May you be with us Lord, in Jesus' name I pray. Amen.* Ok, you can introduce yourself.

**Interviewee:** OK, my name is [interviewee's name]. I am from the Presbyterian Church of South Sudan, Equatoria Presbytery. I am a Pastor of course at the local congregation and same time Moderator of Equatoria Presbytery, at the same time instructor at Grace Theological College. I am 51. I hold a degree, but at the same time I am pursuing a master of Christian Education at Africa Reformation Theological Seminary (ARTS).

**Interviewer:** Alright, that's good, now, could you describe your ministry engagement within the church and outside the church?

**Interviewee:** Well, I think I did a lot in terms of ministry in the church, and you see of course you know, when we started the Presbyterian Church of South Sudan, or rather of Sudan by then, I was one of the participants who involved with the evangelistic outreach ministry. We established almost all

the churches that we have here in Juba. I was one of the participants. Not only that of course I went to Egypt, where we also established a South Sudanese Church. And we went to Torit and established a church in Eastern Equatoria, furthermore, we are planning to go and establish a church outside Juba, which is Western Equatoria, and we are also planning for that. And not only that but we are also supposed to establish Sunday school centres here in Juba. And I participated in teaching of course you know some of the students or some of the learners who also become teachers, teaching Sunday school here in Juba, and I can also remember one of my Sunday school students went to Renk and established a church there in 1997 as the result of the teaching that we had here in Juba.

**Interviewer:** That's great! So, how long have you been in ministry generally?

**Interviewee:** Of course, generally I am now 31 years in ministry.

**Interviewer:** So, what are some of the qualities and skills that enable you to minister effectively?

**Interviewee:** I think one of the qualities is persistence in the ministry, you know sometimes you feel like quitting the ministry, but because God has given me that ability to persist until now you find me still in the ministry and because of that, I think that is the most important quality that I have. And, commitment, without commitment you can't proceed in terms of real ministering or serving the people of God, so you need to have that commitment to proceed ahead, I think that is the most important quality that God has given me. In terms of skills of course I studied in theological school here in Juba, I can remember that was from 1991 up to 1993 we graduated, and then I went to Nile Theological College and now I am studying at Africa Reformation Theological Seminary also. That's skills that I got and some of the seminars that were conducted for us. I went also for an in-course, like a management course; I did in Egypt, I did in Khartoum [Sudan] and, I did in Kenya.

**Interviewer:** Thank you, you have mentioned some of the workshops and seminars, the next question was going to ask you is, how did you develop these skills? How did you develop these qualities and skills?

**Interviewee:** Of course, I develop these qualities while ministering, of course you know in this course or during challenges that are the most important thing because if you don't have challenges sometimes it is going to be difficult for you to be persistent, but once you begin to encounter a problem and there you have the commitment already developing in you. You will go further, yeah.

**Interviewer:** Thank you very much for that, let us move on to part two. Now part 2 of this interview it's about integral mission in South Sudan and the definition of integral mission that I am using in this research let me just read it. It says, "Integral mission is the proclamation and demonstration of the gospel. It is not simply that evangelism and social involvement are to be done alongside each other. Rather, in integral mission our proclamation has social consequences as we call people to love and repentance in all areas of life. And our social involvement has evangelistic consequences as we bear witness to the transforming grace of Jesus Christ. If we ignore the world, we betray the word of God which sends us out to serve the world. If we ignore the word of God, we have nothing to bring to the world." So basically, it's about proclamation and demonstration, so we serve both spiritually and physically. This is the concept it, so considering that definition, how would you explain or describe an effective integral mission or transformational ministry in the context of South Sudan? What would be the components of such a ministry?

**Interviewee:** Of course, it is not easy for me to explain but let me try my level best of course. What I have experienced here in Juba in the 90s of course you know we establish a school and the hope of that particular school is of course that people will be coming to the particular school and in the course of coming, I mean in the course of teaching them, then we will be able to proclaim the word of God to them and I have seen many have really come to Christ because of that, and some of them they are teachers I can give you an example like those of Abuk, he was one of our teachers he came and accepted Christ in that course of our training of establishing that school. We had also a playground, you know, we cleared that place of Lologo, and we had many boys coming to play in that ground, you know. What we did of course before they start their activities, we need to pray for them first and share the word of God. Of course, some of them got converted as a result of that and not only that in the course of our preaching the word of God I have seen a good example, my brother Okiya when we proclaimed the Gospel to him, he accepted Christ and he was not in school, he left school off course,

he was a dropped out student, I really encouraged him to go back to school, now you can see that he is really useful in our church. He is now holding a degree because of coming to Christ, yeah that's great.

**Interviewer:** So, as you mentioned several things about encouraging people to go education and the needs of boys to play then.

**Interviewee:** Not only that, but we had also this mercy ministry you know if you could remember but by then you were very young of course. Whenever we got some relief from the Churches and so forth, we helped most people, some of them of course came for the sake of getting the relief, so we proclaimed the Gospel to them, and they accepted Christ because of that, yeah. And some of them are still with us now in the church.

**Interviewer:** OK, that's good. The next question that I was going to ask is some examples of integral mission or transformational ministry that you know, or have engaged in. You have mentioned examples from which you have engaged in ministry. Are there any examples in the context of South Sudan, maybe from other churches and other organizations?

**Interviewee:** I think in the context of South Sudan I mean I have seen about vocational training, those of Ben are playing a major role. I could remember I went from here to Egypt off course most of us were South Sudanese and there of course the Egyptians were able to help us establish vocational training, and during this training, we were able to take some of these Sudanese who went there really to go and get some training. Some of them are Muslims, so they have come to Christ because of that vocational training, they went there to get only knowledge, but while getting knowledge of course the word of God was delivered to them. So vocational training is very important leave along with academics and so forth.

**Interviewer:** So generally, you can say capacity building for people.

**Interviewee:** Yeah, I can say that that's very important.

**Interviewer:** Thank you. Now the next question is when you think about these ministries or programs that you mentioned, why do you think these ministries that you mentioned are effective?

**Interviewee:** I think these ministries are very effective because I have seen the product of course you know as I mentioned earlier I say once you begin to deliver services and of course in the process of getting those services you share the word of God with them, and many accept Christ if they are called by God and if they are chosen they will come to take Christ as their personal saviour, yeah. I think that's the importance of it. So, we need to do more really in terms of establishing that kind of institutions.

**Interviewer:** So now the next question is like, how do you encourage your organization, church, denomination, or institution to engage in integral mission or transformation ministry?

**Interviewee:** I think it is very important for us to make workshops and seminars and conventions, giving awareness about the importance of all these, giving them some examples of what we have been doing, this one will encourage them to move ahead and also mobilizing some funds to start doing all what we don't have like radio stations, the mass media, once we have them, of course, we will be able to reach people out there with the Gospel.

**Interviewer:** Thank you very much, let's move to part 3 of this interview, which is now focusing on the competencies for an effective integral mission. We have discussed the integral mission and transformational ministries. We want to look at some of the competencies. Competencies here are basically defined as knowledge, skills, attitude, or character that are needed to carry out a task with some level of proficiency. So, what are the competencies, in other words, knowledge, skills, and attitude/character) that you think are necessary for pastors and church leaders to have effective integral and transformational ministry in South Sudan?

**Interviewee:** I think for me, one of them is Biblical Knowledge, once we have that knowledge then we should be able to share the word of God. Having that knowledge is good but if you can't communicate what you have, then it's going to be useless. In other words, we need to have that knowledge of communication, that is the most important thing. Then we also need to have tack and diplomacy, we

need to know how to deal with people in any situation you must be flexible otherwise you know sometimes you may use some offensive language that will chase people away from you, which is not good. So, you must use diplomacy while proclaiming the gospel, yeah, that's one of them.

**Interviewer:** OK, thank you. Now I want to dig a little deeper into this. Now, thinking in terms of specific knowledge, skills, and character. So, let's start with knowledge, what areas of knowledge does a pastor, or a church leader need to be competent to have effective integral ministry or transformational ministry?

**Interviewee:** But of course, to me, both secular and theological education matters a lot. Of course, you know once you begin to have that secular knowledge it is going to be a foundation for you to go to theological education then you should be about to have that knowledge to share with them. Let me say this, people who have both knowledge of theology and secular disciplines and so forth, are really very effective for example you are an engineer you proclaim the gospel in terms of really helping people, let me say like bridges and so forth, and in the course of that you are going to share the word of God together with them, yeah, or you are a doctor, I could remember one of my friends is a doctor of course, let me say before he begins diagnosis he prays for them first of course you know, and some of them came to Christ because of that, yeah.

**Interviewer:** Now in terms of ministerial skills, what specific ministerial skills that pastors and church leaders need to have effective integral mission and transformational ministry?

**Interviewee:** OK, ministerial skills, that question is a bit complicated for me to answer but let me try. I am talking about the issue of discipleship, that's the important skill that we need to have because if you have that skill of discipleship then you should be able to disciple people more to come to Christ, yeah. Because one day you are not going to be there and they will continue, carrying on with the mission that you have, yeah.

**Interviewer:** That's great. Now, in terms of character, attitude, or character, what specific character (traits) are necessary for pastors to be effective?

**Interviewee:** I think love is the most important thing. If you have that spirit of love and zeal, that fire that God has given burns in your heart. You know people are perishing you will continue to have that desire to ministry to them, so yeah.

**Interviewer:** Now in terms of, you have mentioned different skills and in terms of characters. Which of all the things that you mentioned do you think are the top five for instance you were asked the top five core competencies for effective integral mission or transformational ministry, which ones would you list, what would you say?

**Interviewee:** Can I say love will be one of them. Dedication (commitment), and then we have "tack & diplomacy" is also one of them, then let me say flexibility then humility.

**Interviewer:** Thank you very much. Now, you have mentioned five core competencies why do you think these five are core? In the context of South Sudan?

**Interviewee:** They are really very core because you know our people here in South Sudan especially in terms of humility, if you are somebody very proud of course it is not easy for people to come to you, but if you are somebody very simple and people can access you at any time and they come to you and you talk to them and you have spirit of love and you show them practically and that you have that ability to speak to them, I think they will just come, because of that.

**Interviewer:** Now, as you think about what we have been discussing about competencies for effective integral mission and transformational ministry in South Sudan, how can the church in South Sudan help pastors and leaders develop these competencies?

**Interviewee:** I think they can develop these competencies of course through training, that's the most important thing, also conducting workshops and seminars that can help them a lot, even if there is the possibility of sending them for secular education is also good. Once they come from there, they will be able to help the church, yeah.

**Interviewer:** That's good, thank you very much. These are all the questions that I have but do you have any additional input, comments, questions, or whatever you want to add?

**Interviewee:** I think I don't have any additions but of course, you know some advice for you. Usually, if you are bringing such questions to people, you must give them at least one week in advance so that they prepare themselves and consult some other thing, you know. I think one day is not sufficient, you need to take time, you need to pray so that God will give you the ability to speak also, that's important. But I am really happy, this is the first time because nobody interviewed me before. I think you are the first person to interview me, for kinds of things. But it is going to be also a lesson for me to learn a lot. Thank you.

**Interviewer:** Thank you very much for adding value to this research by participating within such a short time. Thank you for speaking your mind and sharing as mentioned earlier we are going to transcribe the interview and then we will send it to you for review, to make sure what we have written is exactly what you have said, then when you receive that you can just verify it and then just sign it.

**Interviewee:** OK, no problem.

**Interviewer:** If there is nothing more you can just close for us with a word of prayer.

**Interviewee:** *Father we just want to thank you for the time that we have spent together with your servant David of course he is pursuing his further education, father I just want to pray that you give him the ability to study hard because it is going to be a source of blessing to our church, not only the Presbyterian church but the whole church of South Sudan and Africa in general. May you bless him and his studies Lord, in Jesus' name, Amen.*

#### **Interview #14 (Conducted on 11 October 2021)**

**Interviewer:** So, in the first place I just want to thank you for accepting to be part of this interview. This interview will take 45 minutes to 1 hour or less, the purpose of this interview is to capture your understanding of the Integral Mission and Transformation Ministry in the context of South Sudan. So, feel free and speak your mind, when we collect those views and that information, we are going to design a competency-based framework that will help us in South Sudan for effective transformation and Ministry. Do you have questions related to the research?

**Interviewee:** oh, I have a question about transformation ministry, would you try to rectify what transformation ministry might mean?

**Interviewer:** well ok, in the interview we have the definition there, but basically when we talk of integral mission or talk of transformation ministry, we talk of ministry that has both a proclamation of Evangelism or Preaching of the word and also, but it also has demonstration of gospel caring for the poor. Mercy Ministries and bringing all that together is an integral mission that is transformation ministry so this is what this research is about. Any other question?

**Interviewee:** No

**Interviewer:** That's good, so if you don't have any other questions we will start with a word of prayer and then we continue with the questions. Ok, let's pray: *Heavenly Father thank you for this opportunity, thank you for [interviewee's name] and thank you for the time that you have given us, as we start this interview we pray, Father that you give him words to answer as you inspire him and help him also to be able to articulate the ideas that you have in his mind for the success of this study and your Kingdom in Jesus name I pray Amen.*

**Interviewee:** Amen!

**Interviewer:** Alright, would you introduce yourself?

**Interviewee:** My name is [interviewee's name]. I serve at PCOSS, Hai Matar Arabic congregation and Agape Mission South Sudan. I am 30 years old. I am an architect by profession, but also serve within the church.

**Interviewer:** Now, could you describe your Ministry engagements within the Church and outside the Church?

**Interviewee:** Within the Church, I am a secretary and for the youths, we do ministry that is through open air and preaching the word of God, and within my institution, it is all about Mission work which is responding to missions or responding to people who are venerable in different kind of ways that's my ministry involvement in the Church and institution or organization.

**Interviewer:** that's interesting.

**Interviewer:** How long have you been in ministry generally?

**Interviewee:** In ministry or Church, I have been for a long time ever since I was born my Dad always involved me in Sunday School, I grew up to be a youth and I grew up to be participative in Church. While in the Institution, I have been working with the institution for three years now.

**Interviewer:** Alright that's good thank you!

**Interviewer:** What are some of the qualities and skills that enable you to Minister effectively?

**Interviewee:** To me, I will say it is more about understanding your environment and the needs of the people, you cannot minister to someone you don't know what they are going through, there should be a mutual understanding of your environment and the audience you are responding to that's the most important I will say when it comes to Ministry.

**Interviewer:** How did you develop these qualities of skills that you say it's important for a Ministry?

**Interviewee:** I will say the qualities and skills come out through experience, the more you are exposed to something, you get to understand because my first experience wasn't that easy I will say, but then continually doing these and that you get to develop skills, there are some skills you won't to be taught, but through encountering different people, through encountering environments you get some skills.

**Interviewer:** Thank you for that, now this research focuses on integral missions in the South Sudan context and integral missions are about gospel proclamation and also about gospel demonstration, so proclaiming and demonstration of the gospel. The definition that I have used in this let me read the definition to you. Integral Mission is the proclamation and demonstration of the gospel. It is not simply that evangelism and social involvement are to be done alongside each other. Rather in integral mission our proclamation has social consequences as we call people to love and repentance in all areas of life. And our social involvement has evangelistic consequences as we bear witness to the transforming Grace of Jesus Christ. If we ignore the world, we betray the word of God which sends us out to serve the world, if we ignore the word of God; we have nothing to bring to the world. So is about the Good News and also about serving the world. Now, how would you explain or describe an effective integral Mission or transformation Ministry in the South Sudan context? When you look at South Sudan, what are the components that will make an integral ministry effective?

**Interviewee:** An integral ministry effective; to my concept, I will say because I was been working with the mission organization and at the same time I am in church. Well, when we were responding to a mission, let's say we are responding to vulnerable people in a specific area the first thing we do is minister to them before we respond with anything, we minister to them through, let's say through a workshop that's centred to Ministering verbally preaching and talking to them the goodness of God and all these. And after that we prepare them, and after that, we give practical giving if we say we have relief we give them ok, that's how we practice it because you can not only preach to them it needs to be done as I have seen from your definition you have given me, It is through reaching out, when you preach to someone and then you do physically they get to stick. In the context of South Sudan. Because I cannot go and preach to a group of people, and I see they are lacking clothes, they are lacking food and they are lacking essential things to survive, and I leave. That means I have not done anything; ok you practice what you preach.

**Interviewer:** Do you think this integral ministry is very important in the context of South Sudan? If so why do you think in the context of South Sudan is important to have this integral ministry?

**Interviewee:** It is very important because most of the population in South Sudan needs something so mere preaching alone wouldn't compensate or wouldn't cover that gap it will not, people are in need



they are trying to survive trying to get something to keep them going for the next day. But only preaching words wouldn't cover the gap.

**Interviewer:** What are some examples of effective transformational ministries that you know of or have engaged in the context of South Sudan?

**Interviewee:** In the context of South Sudan, last year we had the relief, and we distributed the relief in the Church Compound. And also last year we had the poultry project. In these projects what we did was minister and then we gave. we show the need. We first targeted the needs of the people we going to communicate to so is more about ministering and then seeing what the people need, I have been involved in the poultry project and relief. The reliefs are mostly given to the people in the church who need what we do.

**Interviewer:** Why do you think these ministries, for instead that you mention the relief and also about the poultry project? Why do you think they are effective?

**Interviewee:** They are effective in terms of when you give someone what they need and the words you tell them while they receive it means in them, someone gets so attached to some emotions when you fulfil their needs and your words, the words you have told them will never leave. And this encourages them to also do the same when they are reaching out to other people. Let me give you an example when you are naked, and I minister to you about the goodness of Christ, and I give you what I have, let me say the cloth I have, believe me, whatever I had done to you, even the words that I have told you, remains in you. Each time you see the clothes you have received from me, you will remember the words I have told you. That means I have transformed your understanding of something and I have given you something to accompany my words.

**Interviewer:** Thank you for the explanation. How do you encourage or prepare your denomination, Church, Congregation, Organization or Institution how do you encourage them to engage in integral mission or transformational ministry?

**Interviewee:** well there are different ways of encouraging them, because the way my institution is designed, is to reflect the Love of God, that's what my institution does. I don't know about the rest, our vision is to spread the word of God and also do humanitarian support which means whenever we go for something there is something we give, so you take something to where you might want to do at your home when you are going to a neighbour, you carry something with you whatever they might need. If you are in your church and you are going to visit a family you carry with you something. Through that, you will be able to encourage effective transformation ministry.

**Interviewer:** ok, so now I want to move to the third part about the competencies for an effective integral mission. Now the word competence has different meanings in different contexts and sometimes it gets confusing when people hear the word competencies. So the simplest definition that we use here in the context of this research is. A competency here is defined as the knowledge, skills and attitudes or characters that are needed to carry out a task or duty with some level of proficiency. So it is the knowledge, the skills and the attitude or character that someone needs to do his/her job very well. So this is how we think about competencies. With that definition my next question to you is; what competencies do you think are necessary for a pastor or church leader to have an effective integral mission or transformation ministry?

**Interviewee:** For a pastor, I will say the three are important. Which is skill, attitude knowledge and character. Well, I will rate skill not that much, but attitude and knowledge character are so important because of your way of speaking to your audience if your attitude isn't proper believe me whoever is listening to you wouldn't be interested, knowledge comes out through experience that you have had and exposure to many. Let's say from the Bible when you are not exposed to the Bible you don't know the character Christ uses to minister, reaching your audience is going to be something hard, so I will say knowledge, character and attitude are very important.

**Interviewer:** OK, now thinking in terms of specific knowledge, skills and characters. What specific areas of knowledge does a Pastor or Church leader need to be competent to have an effective integral Ministry, what does he/she need to know, and what kind of knowledge do you think is essential for integral ministry?

**Interviewee:** I will say the Biblical knowledge, well No one has 100% of the Biblical knowledge but it is important to know what to address, what to inform people or what to tell an audience at the most appropriate time. Just like a Pastor will know what to say at the funeral, and will know what to say at a happy moment or a worship moment or any of those, knowledge is very important.

**Interviewer:** Thank you; so now that's knowledge, the next thing is skills in terms of ministerial skills. What specific ministerial skills do you think a pastor or a leader needs to be effective in integral ministry?

**Interviewee:** when it comes to skills I will say communication skills, you should know how to communicate, and you should know how to capture your audience. Yes, we might say skills in Theological school and going through Theological studies we have found out that sometimes there are many ministers out there who haven't gone through Theological schools but still are ministering, some of them are doing quite well though they have weaknesses but others they are not. So to have these skills it is important to have communication skills are very important.

**Interviewer:** OK, thank you very much. Now in terms of attitude, you mention attitude is important, we think of attitude and character almost as the same thing, so what specific attitude or character do you think will make a Pastor effective in integral ministry?

**Interviewee:** we have to be an example of how Christ lives his life. The life Christ was living, he was humble; we know he did a lot in his way of ministering. We as Pastors or ministers have to adopt some of the ways he lived when he was on earth when he was ministering, so a pastor should have an attitude that reflects what Christ did, be humble, approachable to the needy. Well, there are moments when Christ approaches a lot of different groups of people and the way he responds to each group was magnificent. OK, very magnificent so the attitude that a pastor is supposed to adopt is the way Christ lived his life. No discrimination, no segregation and all that.

**Interviewer:** Thank you. Which of these do you think are the top five competencies for integral ministry in the context of South Sudan? when you look at South Sudan, which five competencies, would you list as the core and most important?

**Interviewee:** I will rate attitude, knowledge, and character, and those are three of the five

**Interviewer:** Like, when you say knowledge specifically what knowledge?

**Interviewee:** I'll say biblical knowledge

**Interviewer:** OK, biblical knowledge in terms of skills. What skills?

**Interviewee:** Communication skills

**Interviewer:** In terms of characters which characters do you think are important?

**Interviewee:** Character I will pick a character to be ..... can I give let's say .... I love the example you adopt the characteristic of the people you are approaching because there is a phrase that says when in Rome, do what Romans do. That means for you to be able to reach someone and be able to make them understand you have to be of their own. In South Sudan, we have so very many groups who might be hostile, but when you reach the community you have to be like them [in some ways], you adopt their way of living. You have to respect their characteristics. You have to respect their norms and all that, so in the character, I will take that respect to diversity and all that.

**Interviewer:** OK thank you. You have mentioned a few skills and knowledge and also characters which I think are all that important. Why do you think these specific ones that you mentioned are significant in the context of South Sudan? why did you pick these?

**Interviewee:** I picked this because if we see if we looked at the context in South Sudan, not everyone is struggling or wanting too much information and no one wants to be undermined on how much they know or much they don't know. What everyone concentrates on is how much, how would I have or how would I benefit if you talk to me about Christ. The many people who want to know, and there are a few of them who would like to know how much would I benefit. How much would I have? In our context with these qualities, with these competencies, when you bring something in a way that nothing looks provocative or undermines them. if you come with skills of, let's say, you are so

educated it will be very hard for you to capture someone's attention but if you come with character and attitude of humility, you will be able to go far, that is the context of South Sudan

**Interviewer:** OK thank you. So, the last question that I have here is, how can you or how can the church in South Sudan help pastors or church leaders develop these competencies? how can the churches help pastors develop these competencies, which include knowledge, skills and character?

**Interviewee:** It can be always to boost these components in people through having awareness and workshops that we should be able to train leaders and pastors to know how to reach out, including these components, and let me say theological schools in the context of whatever is given out, let me say the curriculum that is giving out in school that is mostly empowerment activities of which is through workshop training to create awareness because we have many pastors who may not know about the skills who may have no any ideas of this skills, but to help them with this resources to put them in theological education, will be able to equip many leaders

**Interviewer:** Well [interviewee's name], thank you very much before we close. Do you have any additional inputs, comments, or questions that you would like to add? you are free to do.

**Interviewee:** My input is, I would like to say that, or my question is that whatever inputs or contents that you will get from this interview are you willing to put it in these theological schools? This is because most of these ideas or most of this research have been done but implementation has been very low. That's why we have these ideas that keep coming but it's not put into practice.

**Interviewer:** That you for that, as I mentioned at the beginning, the recommendations of this research will be shared in many ways through workshops, seminars and also most importantly it will be shared with the pastors, leaders and church leaders so that they will be able to check and see how their ministry is so that they can improve. So yes, whatever the results and whatever the recommendation from this research is, it will help the church in its integral mission.

**Interviewee:** OK that's all from me

**Interviewer:** OK, thank you for adding value to this research the recording that I've done I'm going to transcribe and then if there is any clarification on any question that is not clear, I'm going to communicate to you through phone, and then after the transcription is done, it will be sent to you. I will send the transcript to you and I'll ask that you go through the transcript if it's exactly what you have said and then if it is what you have said you're just signed on it and then you can pass it back to me. I will collect it from you. Thank you for your time let's close with a short prayer:

*Father thank you for [interviewee's name] and thank you for all the words of wisdom that you have brought to us through him pray that you continue to bless him and bless the ministry that it will continue to expand, in Jesus' name I pray amen.*

## **Interview #15 (Conducted on 13 July 2022)**

**Interviewer:** OK I have shared with you the protocol I just want to appreciate you for availing yourself of this study. I think the interview is going to be between 45 minutes to 1 hour. The purpose of the interview is the capture your understanding of integral mission, and transformational ministry in the South Sudan context. In the study, we want to identify the competencies that are necessary for an integral mission or transformational ministry in the context of South Sudan. If you have any questions or clarification that you need before we start, you are welcome.

**Interviewee:** I don't have

**Interviewer:** OK if you don't have a question, then we can begin with a short prayer and then we continue. *Our heavenly father. Thank you so much for your goodness and kindness, thank you for [interviewee's name] for his time. We ask you to lead us and guide us in Jesus' name we pray amen.*

The interview has three parts; part 1 is demography and ministry, part two is on integral mission and Part three will be on the competencies. You can start by introducing yourself.

**Interviewee:** My name is [interviewee's name]. I have been in that position, you know, I am a leader, in the theological institution and a principal of Nile Theological College. I am now 48. I am a doctorate and now also an assistant professor at the University of Juba

**Interviewer:** So, could you describe your ministry engagement inside the church and also outside the church?

**Interviewee:** My ministry engagement is very wide, in a sense that they involved with the church ministry, starting with the Ministry of Youth for so long then I have also been involved with an ecumenical institution like the World Council of churches, the All African Conference of churches and Sudan Council of Churches and also I have been a member of many youth movement like Y.C.F, which stands for Young Christian Fellowship. It's a revival movement which came up in the 90s that Presbyterian youth work is the PYAS which stands for Presbyterian Youth Association of Sudan for many years, I have been involved with training, getting involved with the social work, ecumenical work like facilitating workshop training leaders and I am also I've been involved with teaching in the university of Juba in the school of graduate now since 2016, so I can describe myself as somebody who has been exposed in ecumenical work more than the local church.

**Interviewer:** Thank you, so how long would you say you have been in ministry now if you must bring all these years together?

**Interviewee:** I've been a minister for how long unless I divide it into faces. Because I remember when I first became the secretary of Sunday school it was 1985 so if you calculate until now and I was born again in 1987 since then I continue too today

**Interviewer:** So, you started ministry in 1995

**Interviewee:** No, 1985 when I was the secretary for Sunday school, but I actually got saved or assurance of salvation as a born again in 1987 so looking into these 1987-1985. You'll have something like 37 years.

**Interviewer:** Wow, that's a wealth of experiences you got, thank you for that now what are some of the skills and qualities that have enabled you to minister successfully and effectively in these 37 years?

**Interviewee:** One of the foundations was that it became clear after getting saved, you know, salvation gave me a shot to commit to the ministry. Second was that I decided to develop a passion for what I was doing, I like it and I love it, but I also got the opportunity because education itself allows me to participate in different ministries. I do not only participate in the church I participate in the community and even in the government. You know my first degree was not in theology I got my first degree in 1994 and I specialized in communication, Mass com. Before I joined theological College, so education was key also to my success in ministry, commitment and the basis is getting saved.

**Interviewer:** Now, how did you develop some of the qualities and skills that make you successful over this long period of time?

**Interviewee:** You know one important thing is always you must be a good disciple. You know I study political science. Always when I deal with theological things, I have these two views; the biblical view and the world view, which I got. One thing I discovered is that a good leader must be a good follower. If you fail to follow, you will not be a good leader, so discipleship is very important It allow me to effectively learn and acquire knowledge, then now enhanced by day by the education that I acquire.

**Interviewer:** Thank you very much for that so part two of this (interview) is more into integral mission. The definition of integral mission that I use for this research is from the Lausanne movement in the Cape Town commitment of 2011. Let me read the definition, it say integral mission is the proclamation and demonstration of the gospel. It is not simply that evangelism and social involvement are to be done alongside each other. Rather in integral mission our proclamation has social consequences as we call people to love and repentance in all areas of life and our social involvement has evangelistic consequences as we bear witness to the transforming grace of Jesus Christ, if we ignore, the world, we betray the word of God that sends us out to serve the world, if we ignore the word of God, we have nothing to bring to the world. So basically, it's a ministry that some people call holistic ministry or

transformational ministry and all that, but in this study, we call it integral mission so the question now is, how would you explain or describe an effective integral mission or transformational ministry from a South Sudanese perspective? What are the components?

**Interviewee:** You know most of my work here even when I participate in the church I consider myself to be a teacher rather than an evangelist and my intention is I used to say that up to this moment, South Sudan has not reached the level of integral or holistic ministry, because the focus has been at the urgency of salvation, or the urgency of the second coming of the Lord, therefore our effort in negligence to the fact that the kingdom of God among us, because it says by Christ that the kingdom of God is here. Now the urgency of the great commission has overtaken all our minds, and we have been so much at the forefront of preaching, neglecting other social involvement, so that in itself has created a lack of true understanding, according to the way I have been in so many countries and according to my studies when I studied the scripture and I see the way people behave in all different churches I can say that South Sudan have never reached that level of integral mission those who claim to preach the truth that you will see them running away, and I mean, it is because of you then you are not a good believer so they don't transformed. Our effective integral mission up to this moment is lacking because you will find you know the theological way. How's this different type of theology we have this suffering theology, which is the dominant theology in so that people believe unless you suffer it is part of your call people also fail to balance people are not called to work. People are not called to give. People are not called to socially integrate into social work, in fact, our theological education Should move to the level of transformational education transformative knowledge of when you are saved you are holistically saved, mentally spiritually, and physically then, when you reach that level, you are less socially sick, and what I mean by less socially sick that means sickness of, tribalism. sickness of ethnicity sickness, hatred, the sickness of all kinds of sickness in the social. Now you can realize a healthy mind is a healthy soul. I don't say in a healthy body I said, a healthy mind is a healthy spirit and healthy soul because of that if you are healthy in mind and spiritually, you will have a healthy body.

**Interviewer:** Thank you very much for that. It's very helpful to get all the details here. The next question is just trying from your experience what are some examples of transformative ministry that you know of or have engaged in personally in your years of ministry?

**Interviewee:** Yes, me I can say I have engaged in many, one of these things I believe you remember was when PYAS first came to Juba it was the first time for you wasn't it? It was part of my work that PYAS became a department where people event contest seriously to become the coordinator I took the office of PYAS in 1997. One of my goals was to engage Youth to make youth productive. PYAS existed in 1985 headed by Reverend Samuel Nyawelo. He was the first chairman of PYAS he left people focusing on the urgency of the proclamation of the gospel. And there was nothing every Tuesday people came for worship from different congregations from different tribes. That was good because it was uniting. Arabic-speaking congregations did not exist by then, so it was really where people came together from different tribes a PYAS and this is where they use the common language Until 1997 when I took over my first goal was to institutionalise PYAS – as an institution, and the reason was to integrate all the components that will last, when you get into that ministry, it will affect you holistically, socially, and mentally because people cannot only just pray, but pray after praying what are the consequences of the prayer, the result of your commitment, PYAS became an office, we worked at establishing a budget and institution that will bring youth together from these congregations to mobilize resources good enough that God helps me and I got the resources and I send people and I created eight Parishes in which Juba was one of them. Then I sent this to different Parishes then the Parishes were organized. This is why you are witness to this, you came to the first conference, then we had this big building in *Souq Al Arabi* where we bought about 10 computers by then people used this Internet to call their sons and daughters in the diaspora to get some help one-minute call was 6 pounds by then now we bought this thing and install Internet then we started giving out some small money we give every parish 150, I think this money was brought here. It was part of my work now people have begun to understand that it was not only about prayer but also it affects me socially then the staff at the headquarters was beginning to be paid, so that building that Internet began to produce money then people knew they came to be paid now the ministry begins to grow yearly conferences happening, but because of lack of understanding of what happened. You hear of *Marqas Muhaba*

(Muhaba Center) which existed until now. I went to Renk, I went to Damazin. Second thing I have been one of the Youth of the AACC responsible for North Africa. It was during Clement Jenda when he was the secretary general of the AACC. I and one of the engineers from South Africa Keffi Sean who was the secretary general for the youth department of AACC was appointed to do research and we divided Africa into four regions. The southern region, eastern region western region and northern region. I was the one in charge of the northern region. I started from Sudan, Eritrea, Egypt, Algeria, and all these nine countries, then we established YPBI which stands for Youth Peace Building Initiative in which we came up with which was called East Africa Young Ladies, and we had a lot of activities we used to go up to Norway and the last thing we did was when I also became, I got a chance to become a man member because I was also steward with the World Council of Churches and then I become a member of the Gender, a magazine. Then we got the money we sent our first group to the United States to participate in the Presbyterian Youth assembly one of them now Dr. Nguon Gerjek was a University at the University of Khartoum doing electrical engineering, and then the daughter of former secretary general Stephen Oyol they were sent. This was the first we also sent another lady from Anyuak, and from Nuer congregation, we send them to Germany. And I did my best to bring Marcos. If you remember, that white guy, Marcus Hafele. In fact, he got his training here he could not write English. I was the one writing I did my best I was a full member of the Sudan Council of churches Department of Advocacy. Yeah, by then I was also a member of the ecumenical forum called Sudan Ecumenical Forum (SEF) for peace then I got involved with this then I got involved with the SCC local social department until when the CPA was signed I was copped to become a member of the transitional National constitution we were taken to Rumbek with those of Makuei Lueth there those of late John Luk this is where I got snatched from there and brought to the government, I did not work for it.

**Interviewer:** Wow, that's quite an experience. now the question that I just wanted you to reflect on what you think made this ministry is you have mentioned effectiveness in the integral mission of transformational ministries the example of the PYAS that you have given what do you think makes these ministries very effective?

**Interviewee:** You know one of the important things I learned is that when you're in the ministry, let your focus be Christ centred, not your denomination and I can tell you during those days of 1996, you were barred from integrating with other churches during the time of Idris, you remember that Even other Presbyterian, you are not allowed to go. Jesus is ministry is global, and in fact, when people talk of globalization, when I teach globalization, I tell them Christians who are far better off than you, guys globalization according to political science just came recently, but Jesus already said go to the whole world, in fact, the truth Christian, who have this global integral ministry is someone who is opened one of the things was my focus not on who you are or your tribe not on what you did, not on what your people are doing but my focus on how do we transform this world, even if you're not going to heaven, I still have something with you. I don't want you to disturb me. At least you can be peaceful, going to heaven will be a different thing and I'm serious. Even now, my focus is not just about going to heaven, because everybody can claim that they are going to heaven. I cannot stop them from going to heaven, but when the time comes, we all see, so my focus on this is very key. That's why I even know when I see some of our church, including our Arabic services that we have been in just for us to be just looking and watching there. I feel sorry I sometimes talk to those of Richard, and I told him yeah, *ya jamana* (our people), this packaging people if you want your ministry to be effective focus on the Christian aspect of it don't focus on your denomination. Oh from where are you come from that's why even in this college there are people who even do not believe in the current administration of the Presbyterian Church, but I never ask them, they are people who even do not invite me to their churches and they have not invited me in their churches, but I never ask them because unless they are working for Jesus if they working for Jesus one day, one time, they called me.

**Interviewer:** Now, how do you encourage or prepare your denomination, church, congregation or even institution? How do you encourage people to engage in this kind of ministry? You mentioned that we have not yet reached there but how do you encourage people to move on to that integral ministry?

**Interviewee:** One way to do so is to let us do the ministry with open minds ridding out ourselves from various removing these obstacles. You don't think the way I think you will never think the way I think

because you're a different person and I am a different person, but do we all focus on Christ if you focus on Christ And I focus on Christ then we meet. the second point is that let's move our ministry to a transformational ministry that will transform human life on Earth before he goes to heaven. This will not happen until you yourself are transformed when you transform yourself to become a global citizen. You also do know that Paul told Timothy in Chapter 3 talking of a leader is someone ready to learn and open to learning. Also, let your ministry embrace, diverse ideas and identity. In terms of people and for me I'm happy that I'm here because I have started now breaking some of the barriers, usually this college was purely a Presbyterian and Evangelical college. Normally we don't allow people from other denominations to come and teach here now for me I'm not after that I'm after those whose education matters, and they can transform whether you are Catholic. It is you who will decide not to join the Presbyterian school, not me. Because if you join, then you accept my doctrine. I think there are many ways to encourage people, one way, people like you who come and have interview, will they be able also to see the way I do things. Let us encourage young people, let them learn, that's all I can say now.

**Interviewer:** Now, the last part of this interview is to reflect on some competencies because at the end of the studies we want to design a competency framework that can help in the training of pastors in integral mission so the understanding of competencies in this research is competency here is basically defined as knowledge, skills and attitude or character that are needed to carry out a task or duty with some level of proficiency so we are not looking at competencies just from skills perspectives, but we are looking at competencies in terms of knowledge, skills, but also in terms of character. So, based on that, what competencies do you think are necessary for a pastor or church leaders to have effective integral, mission or transformational ministry?

**Interviewee:** The ability to communicate your message, is very important because one of the challenges today is you may know something, but you don't know how to communicate it. Another thing is integrity in ministry because people will try to see what you're saying and the way you live if they don't correspond, then you create a problem either by misleading people and people will think this is the way of life and they will follow you or people will reject the message, so integrity is very important. You must be honest with yourself, moreover, be a progressive-oriented mind. don't be every year you're just like this, you keep on progressing. Let what you're doing be recognised other than what you are talking about. Learn to be someone with commitment in your work. One of the challenges is that we do work with less commitment, and we are not ready to lose something. We're only happy to receive, and what happened here is that you know dependency is very bad our churches failed to holistically, reach integral ministry because of dependence. People are divided into groups as long as you find a partner who can support you that would divide us, by the way, let me tell you this; goals failed to be achieved when means take the centre activities, for example, we said we want to build this college to become a university now we mobilize our resources by the time resources come you'll begin to focus so much on those resources that's why when the time comes for us to be removed, it will be very difficult because we still said we have suffered to mobilize these resources we cannot leave it. Now resources become obstacles, but resources were brought for us to achieve our goals. Many Africans and South Sudanese failed because they focused on resources. I remember when I resigned from PYAS when that building was rented, and I bought 12 computers, and the opening was about to be done and I was told you're removed and you are made to be project advisor, and somebody was brought in. I said OK no problem, do you know people talk of [interviewee's name] as getting rich because of the PYAS I was saying you guys just talking about what you don't know in fact PYAS was getting rich because of me the very money that we use was my lobby through World Council of Churches it was not brought by the Presbyterian Church, instead I ran into quarrel with Marcos and I had to mobilize people before we go for the conference to vote for that because Marcus was not happy to see that PYAS become independent, reliable in terms of resources. They wanted us to keep writing to Mission 21 that they give us these little coins, I wrote a project and I got €20,000 by then this was how we started this work now when I realised people were saying I became rich I said OK from today I'm going away, they always say well how can you leave this because we went for interview and someone was picked. And people were saying it is you who have done all this thing why they would not pick you? when two people compete one must win whether it was done wrong or correctly that's not my business I left, but let me tell you, because the focus was money, for eight months only the business was closed. They could not pay the renting because the renting we paid six

months then after six months, the whole business collapses the money that was met was not enough then they called me back and asked me that each of us should pay from his pocket to finance the business, I said I would never do that. I cannot pay a business that is supposed to generate for itself then after eight months, the business collapses all the computers are taken. So, when the focus becomes the resource, then your goals you cannot achieve your very serious goal. That is why churches are suffering because they say these people are looking for resources these people want to push me out. These are my resources. They forget that you and I met because we came to Christ and a resource which is Christ which is the goal is enough for all of us. but when we investigate the resources that is why we are scattered and the whole focus is about resources. That's why I isolated myself, including from our congregation Arabic, nobody pushed me out but when I began to see people, talking talking talking, I said, now I survive. I have a family and I never take anything from them. I cannot come here because of resources, you manage your resources.

**Interviewer:** Thank you very much, now I just want us to think in terms of the 3 areas in terms of knowledge then skills and then characters. Now in terms of knowledge, is there any specific knowledge that is needed for an effective integral mission? What do you need to know?

**Interviewee:** One important thing is you need to know how to balance the spiritual life and the social life, which is administrative life, the church must be organized, but you must not be over-administrative. This is very important, balancing spiritual activities, and social activities but when they collide the spiritual must be above.

**Interviewer:** In terms of ministerial skills, what specific ministerial skills do pastors and church leaders need to be effective in integral missions or transformation of ministry?

**Interviewee:** You know you must be well trained. training is very important, because if you are spiritually good, and you are not trained, you may be unbalanced because you may take the urgency of the coming of Christ as the only thing that you're called for and you fail to transform the people so you need to have a good training, a good theological training that will show you the importance of social services.

**Interviewer:** That's good and on the same line, also, the attitude and characters, are there specific attitudes, and characters that are necessary for pastors to have effective integral mission or transformational ministry?

**Interviewee:** Attitudes matter, because you know not only pastors but every leader who works to influence others must be transformed for you to change any community. The change starts with you. You can embrace people as they are. The attitude of forgiveness, attitude of peacefulness needs also to have a bold character. Sometimes we misunderstand that humbleness or peacefulness means that you are not saying something in fact, Christ went to the cross because he was very courageous the time when he came out clearly and he said this cannot be. A pastor needs that attitude. You need to be faithful. If you are not trustworthy that's where you failed but if you are trustworthy, you will succeed. You can just read these things I think in Micah, when it says God has shown you oh man, that you walk humbly before your God, minister justice and love. Those are important because if you're doing those things, you're not going to harm anybody.

**Interviewer:** Thank you very much. I just want you to, before we conclude, I want you to connect what you're saying with our context in South Sudan whether it's political context or socioeconomic context or things like that, can you just try to connect the issue of competencies and the context that we are in?

**Interviewee:** Do you know people develop competencies through learning? One thing which we miss now is that our churches resorted to boundaries what we have been doing in the 90s is no longer there. Let us come back to the forums and let people integrate. Now we don't even have conferences even local churches don't have conferences. They are new prayer groups in churches. Everybody is busy. The spiritual path is dead. We are left with the preacher only we preach to people we need to ignite and energize to bring back the fire of fellowship. If you read in the book of Acts of Apostles 2:42, it says those who accept Christ every day come to the teachings of the Apostles Praying together and sharing food together now we don't share food together. We don't even know our houses. Pastors don't even visit members of the congregation unless on one condition; somebody's death or there is a



wedding or you are invited to an event, but what is the work of the pastor if the pastor cannot just come into my house even if I'm not there and my kids will be very happy, they will say oh pastor is here. We pray together, and all these things, these things are no longer there. House prayers are no longer there, Bible studies. There are no Bible studies in the church now then how do you think that you are spiritually alive? Church become a nominal institution for working we go to church as people who are working.

**Interviewer:** That is serious now. As we conclude from all the things that you mentioned, which five competencies from the competencies that you mentioned are the top five competencies what are the core competencies for integral missions in South Sudan?

**Interviewee:** Ability to communicate, another competency is education, you are well trained with the knowledge of what you're doing because you cannot give what you do not have. Number three. You must be an open-minded person in which your focus on the ministry should be Christ not about people in another way of serving, Christ-centered. Number four please be an ecumenical person be an ecumenical person. Number five balance your spiritual activities with your social participation. For me, if you have these things in your mind, you may not do them all, but you may accept it and let the church become the centre where people look for rescue people look for peace, rather than the church becoming a problem to the community.

**Interviewer:** Thank you, Now, just keeping our context of South Sudan in mind, why did you select these five competencies for our context in South Sudan?

**Interviewee:** I select these because our current situation speaks a lot. Our church is a divided event in one denomination. A good example is the Presbyterian Church are we together how many moderators are now self-proclaimed moderators, it's a good example, we cannot say we want to participate in ecumenical and integral ministry while your own house is not what we claim, it's just a claim. Another thing is that you know we cannot reach where we are going. If we did not develop our capacities, we need to know that church is not only where people poor and suffering people go to. It is where everybody comes in, our church must reach the level of well-educated people. Pastors must be trained well. Our pastors are just ignorant. The church is given to those who when you go to their family nothing you go to the background nothing, educational nothing. Now, in fact, one of my missions here is that we want to see to it that we are given good theological training and social training few years to come. We want to make sure we have many PhD holders who are pastors so that they can investigate the world in a real sense. Note these are the reasons I'm saying if we move from there then we can be global involved. Because you can not only preach to me and that's all. Me for example if we move together now, you will find different title, I am fit in every community. Then that influence made my message stronger.

**Interviewer:** Now, the last question now is the question of you have mentioned this competence, how can the church in South Sudan help pastors and church leaders to develop this competency? What do we need to do as a church in South Sudan in general?

**Interviewee:** We need to create a forum, a theological forum where we come together for open debate and look at all aspects of life. How are we theological peoples formed? ... [talking on phone] ... We need that theological forum where we have conferences and training, sharing, looking into theological sense, and maybe reviewing our theological understanding. Our theological understanding has been influenced by the ideas of liberation ideas, many years back, we have been praying to get rid of *Jalaba*, and that by itself influences our self-perception now we have a country, but we did not reshape, or re-visit our theological understanding, one of the reasons why the church is failing event to respond to the current crisis in our political arena because the church failed to revisit and are scattered. The current situation is supposed to be responded to by the church. Most of the time I ask our pastors where is your stand? Recently I was in the SCC I asked Father Oyet the SCC general Secretary what is the stand of the church? Can a church not write anything to extend as a pastoral on behalf of the people of South Sudan, addressing the government I asked it in the meeting I said this is the role of the church to call the people and tell the government that the people are suffering before we used to say that *Jalaba* will kill us. Now, this is our government we cannot talk also, we are looking for who. what time is good for us the church to come together? They cannot have a pastoral letter; they cannot respond to our social problem. We wait for them to kill each other and let them go to

heaven so I think one thing we need to encourage our leaders and pastors to come together. The pastoral heart is the heart of prophecy. The church stands as a voice for the voiceless.

**Interviewer:** Thank you very much in conclusion do you have any additional inputs comments or anything before we round up?

**Interviewee:** What I can say is that you know when people do go for a higher learning degree is because they want to contribute it's not because of anything and you are still a young man like this, and I think you're doing a PhD try to develop. What do you do PhD for? Why do you want it, is it because you want to be called Rev. Doctor or is it for your community or something like that? You need to have an objective because you're not far from this so we should encourage that the only best thing worth our investment is education, we invest in education. I will never lose especially when it is quality education, I did it I never lost. I have never sought a job for many years. I never applied and I've been leaving a job from this to this, when I already have this one. I have this I've never applied for many years. I never wrote an application, even at the University of Juba I was called. so that's why I can say that education is very important. Second, I'm happy that you chose to interview me.

**Interviewer:** Thank you very much for adding value to this research by your participation. I have recorded the interview. I'm going to transcribe it and then you'll have the opportunity to go through and add freely somethings that come to your mind later so thank you very much. I will stop here. Let me just thank God for us as we go. *Our father, thank you for this time that we have with your servant, thank you for the heart that you have given him. I pray Lord that you continue to expand his ministry and bless him abundantly and use him for the nation because we really need people like this to expand your kingdom, we pray that you bless us as we depart, we pray all this in Jesus' name, amen.*

#### **Interview #16 (Conducted on 14 September 2023)**

**Interviewer:** OK good morning, thank you for considering participating in this research study. So, before we proceed, do you have any questions that you want to ask?

**Interviewee:** OK, thank you for having me as one of your interviewees or a person to interview for academic purposes. I don't have any questions because I understand the academic research.

**Interviewer:** So we can start with a short prayer, let's pray. *Our Father and our God thank you for this opportunity that you have given us to discuss this issue concerning transformational ministry. Thank you for your servant that you have used for a very long time in this country for this ministry. I pray for articulation and guidance in Jesus' name, amen.*

Alright, the interview is divided into three parts. The first part is demography you can just share general ministry experiences. The second part is on integral mission and transformational ministries, and then the last part is now on the competencies or capacities that are needed for integral missions. So, could you introduce yourself?

**Interviewee:** My name is [interviewee's name]. My denomination is the Presbyterian Church of South Sudan, Equatoria Presbytery. I'm a pastor of course at the same time also a leader of a denomination that is a moderator of the Presbyterian Church that is at the regional level at the same time I also teach at Grace Theological College. I'm now 47 because I was born in 1976. From the list of courses, I have a master's degree in Pastoral leadership in theological studies from Africa Reformation Theological Seminary. I'm also in the process of doing my PhD, if all goes well.

**Interviewer:** Would you describe your ministry engagement within the church and outside the church?

**Interviewee:** Yes, basically I'm a pastor. After I became born-again in 1993. It's like God put in my heart actually to serve in the pastoral ministry. Since then, of course, before I pursued that I was a youth leader, I worked with youth for some time. I also worked in evangelistic activities for some time until I was ordained in 2008. This is where I became fully and officially in the pastoral ministry. I also do counselling sometimes as part of the pastoral ministry of course. I also do Bible study and help people in discipleship through Bible studies, that is it. And also, now after I am trained in theological

education, I've also become engaged in helping students just by the basic knowledge that I got, that is teaching them actually in theological college.

**Interviewer:** So how long have you been doing this? How long have you been in ministry generally?

**Interviewee:** Since I became a born-again Christian in 1993 I did not take long of course, in 1995 I went to Khartoum and then from there I was fully engaged in youth ministry. Since then up to now it is roughly 32 or 29 something like that in ministry.

**Interviewer:** That's a long time and ministry

**Interviewee:** Let me say all of my life, the biggest part of my life. Actually, sometimes it feels like being outside of the church is like a fish outside the water. I don't feel okay.

**Interviewee:** Now, what are some of the qualities and skills that have enabled you to minister effectively all this time?

**Interviewee:** The nature of my ministry is a bit complicated because after I started, I was not having any training, of course, in the youth ministry, but I just found myself I love to work with youth, especially teaching them, encouraging them and training them through workshops and seminars and so on. So those skills..... like I have other skills which I may say, it's like something that is built in me. It's a gift that God has given me, the issue of leadership management and all this. I have acquired them of course through experiences because I had opportunities to be in executive committee meetings, and I have observed, and I have acquired some skills that are practical in this ministry, until I was trained in pastoral ministry in the seminary, then I acquire a lot now. It created more vision for me, ideas and self-confidence. I have more confidence now, and I started seeing some issues now than before, so the qualities like leadership qualities are there. Qualities like management and administration all these things are there as also qualities of communicating the gospel and communicating ideas. I love Bible studies more than anything, I even started teaching people the Bible before I was even trained because I learned the skills from our former pastor in charge who was the founder of our denomination. He loved Bible studies, and I also love Bible study. That was the only activity that I was doing after becoming a Christian. Songs, I love hearing songs but I cannot sing, but the only thing that I found myself good at is the Bible study and from there I started seeing people appreciating when I was giving words of encouragement, when I was preaching and so I was encouraged actually and then I continued in it. Even though now I'm a moderator, I still do Bible study when I get a chance.

**Interviewer:** I think you have touched on the next question which is how did you develop these skills and qualities? Do you have other things to add to the question?

**Interviewee:** I developed it through desire and also participating in what has been done like Bible studies, what was being done in the church by the leadership structures and by observing what people are doing and so on. This is actually how I developed the skills and then plus when I also desired to go to training. That has helped me a lot because it supplemented and bridged all the gaps that I have. Now I can see things clearly and now I can even mentor people when there are workshops I can facilitate. I mixed theory and practice, not just theory alone but also practice. So, when I teach, I don't teach something that I don't know, I teach something that I have experienced that I know that has worked for me.

**Interviewer:** Now, the second part is on integral missions or transformational ministries or holistic ministries. The definition that is used in this research is from the Lausanne Movement, which is part of the Micah declaration in 2001, which states that an integral mission is the proclamation of demonstration of the gospel, it's not that evangelism and social engagement is to be done alongside each other, rather in integral mission, our social involvement has evangelistic consequences and our social involvement has evangelistic consequences, as we bear witness to the transforming grace of Jesus Christ. If we ignore the world, we betray the word of God that sent us to serve the world and if we ignore the word of God, we have nothing to bring to the world. So, it's a concept of bringing the message of Christ holistically to the whole person. Now, as you have served for a long time in South Sudan, how would you explain or describe an effective integral mission, or transformational ministry in the context of South Sudan?

**Interviewee:** OK I think the integral mission in the South Sudan context is something that many people do not even know, especially the independent churches or small churches. They even don't focus on this much. Their focus is on evangelism, just people should be saved and that is it. But about social life, what you're going to do, it's not even part of their problem. But I see the church that is very serious in this is the Roman Catholic Church. They see life in all aspects, for example, physical, social and cultural and things like that, because you see that wherever they go, they may have church first, but will have school and clinics and some training that target young people or women or old ages. They are trying actually to help life go together with a spiritual life. But coming to our church of course the Presbyterian church, when we came first to the church we didn't see those things but later on, we came to realize that if we just take care of somebody spiritually it may guarantee his soul goes to heaven, depending on his/her faith, of course and election as we Presbyterian believe in, but if you leave his physical life to suffer, that is also a problem. That's why we have some issues, where our young people were encouraged to spiritually live the Christian life, but were neglected in terms of education so later, some of them actually after they've grown up, found themselves in need of social life and physical things and so on, but they found they are not qualified. They don't know what to do, they become frustrated and some of them even leave the church while some of them are either lamenting, complaining and regretting as if the church did not even help them, but the issue is the idea was not intentional, but the ignorance that was in people in this area. The wrong attitude is that if socially, I had some things, it is considered the things of the world. So the idea was of leaving the world alone, and that we are for Christ, as if the world was not part of God's work. So integral mission according to this definition is something that is in place and is needed. Social involvement is to be done alongside each other, of course, evangelism must be there also. This is very important because, at the end of the day, man is soul, body and spirit. Some people believe that spirit and soul are one thing, but still, it means that the spiritual and physical need to go together. If you address one without the other, you have not done anything because, at the end of the day, it will bring that person down again, as if nothing has happened to him. So, this approach of seeing human being as a whole thing in a holistic development is very important because also giving someone physically and neglecting spiritually you have done nothing also, because this spiritual will also bring him down as a result things will not work out.

**Interviewer:** OK, thank you, now from your experience that you have, what are some examples of effective transformational ministries that you know of or have engaged him personally?

**Interviewee:** On my personal level of course when I became a leader in the church, I think the first direct leadership, let me just say pastoral, when I was a pastor of the congregation in Kator congregation in Juba. Yes, we used to teach people spiritually, but also, we have a concern about people's physical aspects, though we didn't have much because physical here means you need to have some resources to be able to help people in this area. But we were aware that we must preach the gospel holistically, then when I became the chairperson of our parish, development ideas were in my mind. So, I said yes we are spiritual. We have the mandate to preach the gospel we have the mandate to plant churches, but how can you plant churches since we don't have enough money? Then we thought what can we do with what is available, that is the lands we have. We begin to make use of the land by making some investment, because we have lands but we don't have money so we team up with those who have money. Through the investments, we were able to have something that we can help people in terms of education, etc. Now we have school, one school – and thinking of having more schools. So, we are teaching people now that they can be good Christians and good business people, good teachers. They can be good Christian businessmen, good Christian lawyers and all the professions and we are encouraging those who left school and dropped out of the universities to go back and learn and we are supporting them. We also see that it is important for us to encourage women, to encourage youth, who are in the church to see life holistically. They don't need to see life in one direction only, they need to see life holistically. Those who have been seeing life in one direction lately have been regretting and blaming the church, lamenting that the church has ruined their lives and so on. Up to now, we are still thinking of ways how to strengthen mercy ministries, we have an Agape Mission where we share the love of God in people through services and helping people. We also have theological institutions, that not only focus on the spiritual but also, we are teaching people to make them aware that as we are learning from good examples from the Bible, people like Paul, the apostle, who was a tent maker, and at the same time he was a missionary. He

was a good example actually for all ministers. He said he works with his hand meaning that he'll be able to meet the demand or the needs of his team. And if the church helps him he just thanks them and appreciates them for that, but totally, he depends on himself, so that is a good example that will also help leaders and pastors. We have some full-time pastors and we have those who are part-time, but yet what we are giving them is not enough so we encourage them that if someone can do something it's also part of the ministry. Why? because we realize in this integral mission that we will be able to do something for people. However, the concept of integral mission is not yet understood. You cannot depend on someone to sustain a ministry from somewhere. I think these are the things that I have experienced in our South Sudan context.

**Interviewer:** Now, you have given some really good examples but when you look at our context, why do you think these ministries that you mention, the integral mission in general is a better way of doing ministry? why do you think it is more effective?

**Interviewee:** Number one, OK I have also learned a lot from being in Kampala when I was doing my studies there in pastoral ministry of course pastoral leadership, that I discovered that Ugandan pastors are multipurpose. In the beginning, I opposed them seriously, but later on, I discovered that what they are doing is hundred percent right. Why? because the ministry that we are now having, the church that we are now having, cannot meet all of our needs and yet our families are demanding, our relatives are even demanding, and in this case, if the church cannot meet all your needs, you have two options; either to quit the ministry or to be there murmuring and complaining about the church which is not right, because the church is giving you according to what they have. In any organization what they're giving you, they give you according to their resources. In this case, if you blame the church, you're even blaming yourself more. I have seen some pastors there, who have some businesses outside, which are also helping them in their ministry, which is actually in line with what Paul was doing in ministry as a tent maker. This is something that I realize is very important. Why do I think that this integral mission is effective or transformational ministry is effective? Being independent financially is important because when you are financially independent, you don't have the stress you don't have issues to do with time. Sometimes you want to do ministry but somebody also needs your time somewhere in your job. But if you're in control, then you are free, you know how to do it and where to do it and went to do it so this integral mission and transformational ministry is what we need to encourage people to engage in. I had an idea to make it one of the topics that can be discussed because many of the pastors I see in their own homes and where they have the opportunities but they don't even know what they have. When they make use of what they have they can be able to support the ministry instead of waiting for someone to come from somewhere to come and support their ministry. So, I think these are some of the things and testimonies. One of the testimonies when I became the principal of the Grace Theological College, the college was giving me something limited because their resources were limited, but I suffered because my needs were more than what they were giving me. Then I ask myself, can I have something to help me? I have a position in the government but the government with the economic crisis is also not giving much, so it still is not enough. So, I thought actually what can I do? I began to make a survey around then I discovered that we have land in the village, and there is water just flowing near it. The river flows into it and the place is not being used. I said OK if that is the case, what can I do with this land? It has big trees that are already grown up there because all this time nobody values it. I say OK should I just write a very small project and then I will allocate exactly what I need so that I can be able to make that place productive again? So, I made a small budget and it was about 1000 or 2000 USD I shared it with one of our partners and he said that it was a good idea then he supported me with US\$600, and I said that is good. I bought a water pump a small one and then I cut the trees down. I turn the trees to charcoal. I did not sell the charcoal, of course, I used some and then gave some to my neighbours, my aim was not actually to have them for money. And then from there, I cultivated the place now at least since I started, though there are a lot of management challenges. It gives me like \$200, which is a lot compared to what I'm receiving which is a lot, so I was able to pay my children in school and I was relieved from some of the stress, so I don't blame anybody. I am just content with what I have. Now I'm planning to expand the place with a bigger pump because I have the experience now I think with the land that I was using one crop, which is okra that one crop is good because after planting it, you continue ripping several times maybe three months four months then after that, you will need to plan another one. So, from here, I experience that this is very important because I believe even though I

don't have a job I'm still getting something so I may not complain to anybody and I'm happy. Instead of saying so and so is not giving me, even now that I am the moderator the amount that I'm receiving is not even enough but I'm happy to receive it because I'm not depending on it. I take it as a ministry doing it because I think it's a ministry. I love it as I mentioned being outside the church is a fish being outside the water. There was a time I decided, I thought I wanted to leave the church and then, I thought maybe later someone would discover that I was a pastor and would ask, why did you leave the church? I will be ashamed to tell them that I left because of money. So, if I have had an opportunity, is it better to explore that, instead of leaving the ministry?

**Interviewer:** Thank you for those examples and also the experience that you mentioned. Now, how do you encourage or prepare your denomination church or institution to engage in integral mission or transformational ministry? What do you do to encourage others?

**Interviewee:** Number one, awareness is key because, even I thought after being a pastor you may not be able to do anything else. Number two, most of our believers are ignorant of many things that's why we have some conflicts in the church because people are lacking alternatives, that is thinking, alternative ideas of what to do with their life. They thought the church was going to be everything to them but they forgot that the church also is an institution on earth that may be affected by other factors like economic factors. So in this case, someone must be aware of all this practice so that they cannot be one side minded, but to be people who think in all sides of life. So for me to encourage them of course, number one, I may sometimes be teaching. I'll give them some teachings that touch all areas of life of youth. They need to know that they have potential in life. They should not just depend on their parents a lot, but they should depend on themselves, they should be self-reliant, one way or another. The organization itself like the institutions also need to be given awareness concerning the same matter that ministry needs to be integral in nature, whereby all those things integrated into one whereby so that you can be able to achieve sustainability of the ministry itself. So then I think that depending on people outside, for example, we as a church now engage in investment or business in different ways. These lines may be used to bring more money to the church so that the church has resources that will help in the expansion of the ministry. Actually, we need to transform people's minds. I can see some pastors have shops in their houses. Others have some small, small rooms that they rent to give them something, so at least they're not putting more pressure on the church like before, because they are developing what they have.

**Interviewer:** OK, thank you very much. The last part of the interview is now on competencies or capacities for integral mission. The understanding of competency in this research is knowledge, skills, attitude or character that is needed to carry out a task or duty with some level of proficiency. So, keeping the definition in mind, what competencies or capacitors do you think are needed for a pastor or church leader, to have effective, integral or transformational ministry in the context of South Sudan?

**Interviewee:** I think knowledge about ministry itself is very important for a pastor to know. Knowledge about life. People are supposed to know. knowledge about God, because other people defend God in one aspect, they say God is spiritual, but they never see that he's also the one who created the whole world, he is the one who created resources, and he's the one who wants people to live a good life and things like this. And in this life, the things that he left for us to do for example, when he gave us the river Nile, and he gave us the land and yet you're crying that you're poor, you need to be helped. God has already helped you. What you need to do is take the step and change this thing (land and river) into something and life can be simple and that is also knowledge. I think it's key. And then the attitude is one thing because people have the attitude that if a Pastor is working or doing something like having a shop or like what I have before, it's like this man is not serious in what he is doing, and he may be understood negatively. But this negative attitude needs to be changed because it can even rob people of enjoying life. Like myself, this morning I came from the village. I actually come from the village straight to the office. If people see me, they may say ohh this is the moderator of the church, coming from the village with some okra and so on. They may say, this man is greedy for money or what exactly? But that is not the case. So this negative attitude needs to be removed from people through workshops or seminars or things like that. I think I like this. When we have a conference next time I will allow you to come and present this and help us with this. And then the character is also, something else. Like in the character here, it has to do with the way you spend your money. How do

you even spend your money? Some people spend their money unnecessarily and say God will bring more, yeah I know God will bring more money. That's what God does but also you need to have a good character towards what you have is also very important in one way or another. And sometimes character of laziness people are lazy. They spend time on one thing for a long time they don't know that time is money and a resource that needs to be used properly. This character needs to be changed. People need to be helped so that they change their character. So to carry out the duty with some level of proficiency as you said, knowledge is very important and then skills of what to do is also very important because other they need to be taught even how to do business. Or even analysis, how to analyse the environment around you. Sometimes things are many there but they don't see it. I heard an example of a Ugandan man who came to Juba, he was just doing *chapati* very small business, rent a small place, and the man has been faithful in what he is doing with clear objectives and all these things. And then after a few years, he invited his landlord to come and celebrate what he had achieved, he built a house back home in Uganda, or he has bought a car, something like that, and the landlords could not even believe that this is what this guy built from this small business he could not believe and out of jealousy, he chased the guy away. The landlord even does not have a car and does not have a good house. He was just renting the shelter and consuming the money, so the idea of character, attitude, skills, and knowledge are very important. Most people do not know that they have a lot, they're even very rich but they don't know. Sometimes you don't know what to do with the ability that you have, and you cry and beg and all these things, because you don't know even the potential you have. This is what I think I have discovered that is necessary for pastors and church leaders to have so that they can have effective integral mission, and transformational ministries in South Sudan. Pastors can even be millionaires as long as they're getting their money in lawful (good) ways, unlike the others who are manipulating people they have these negative skills of manipulating people to cheat them. That's not a good theology to use but we need to work hard, so we need to help people understand that there is nothing like miracle money. I don't understand what they mean by miracle money. For me, miracle money is when God has given you ideas or God has given you something to do and that thing brings you money so even if someone gives you money freely, for me, it's not free because that person has worked for it so when you say miracle money, do you need the money just come direct from heaven to your pocket that is deceiving people so this knowledge is very important for pastors to have it so that they can be able to have an effective integral mission of transformation ministry in our country south Sudan.

**Interviewer:** Thank you and the next three questions are just pushing further this concept of the dimensions of knowledge, I think you've mentioned enough on the knowledge skills, and also on the character one of the objectives is to develop a model or framework that can be used to help pastors in this Integra mission.

**Interviewee:** Is this question 15?

**Interviewer:** Question 15 is now pushing the three areas, the dimensions of competencies so what specific knowledge is needed? then question 16 what specific ministerial skills are needed? and then question 17 what specific attitude of character are needed? You have mentioned several competencies in the previous questions but, if you have something to add to these questions, 15, 16 and 17, you are welcome.

**Interviewee:** I think the specific knowledge that church leaders need to be competent in to have an effective ministry in the context of South Sudan, should start from his theological education. I sometimes blame our theological education, which sometimes gives you only skills and competencies for ministry. They don't care about... they don't take into consideration what are the challenges that you may face after graduating from there. Because not all churches can be able to employ all the pastors in the congregation. Sometimes they will be there in the congregation but the congregation will not have more money, even in this case, should the congregation be left without a pastor? That is why in my perspective, we need to think through this and come up with some ways of how to equip pastors with theological education that also has integral mission ideas inside it. For example, he may be trained theologically, but in the same way, you can also be given some skills of maybe thinking through doing business how to exploit add opportunities around him, OK how to be a self-reliant pastor. Those topics we don't hear those topics in theology, sometimes because in most theological Education you hear people saying that you need to be a full-time pastor, you cannot serve God and

money, you cannot serve two masters. They are even misquoting these verses because in this case money is a means, not an end, so you're not serving money. Even Jesus was supported by some of the women. meaning, he need money also, which means if this woman did not support him, the ministry may have failed in some ways. So, changing pastors or pastoral ministry curriculum by itself needs to be checked and then we need to integrate these things. Let me say I heard that Africa Bible University (ABU) is doing that. You are a teacher you do something with teaching in another way also, you can be an administrator somewhere you'll be given a skill in business management here and there an accountant or something where you can be an accountant in any organization and address same time you're in church you're pastoring the church, I just want to see what other people call secular, I don't believe in secular there is nothing secular. There's nothing that like this is for God and that is not for God. So, everything belongs to God education belongs to God, even your soul belongs to God, the government belong to God, and organizations, and institutions, all belong to God, so this thing of secular and sacred is not right. So, the skills, the specific areas of skills that people need to know is the area of management, leadership administration, and all that people need to have not only managing the church but even managing your resources and managing other things. All these need to be supported

**Interviewer:** So, from these competencies that you mentioned, if you are asked to select the five core, or the most important competencies, which ones would you select?

**Interviewee:** Where are the five?

**Interviewer:** Like from the different competencies, that you mentioned, which ones are the top 5 core competencies that are needed? in other words, the most important that is needed in our context in South Sudan?

**Interviewee:** I think here we need to know, real knowledge of what life is all about. Knowledge about life, putting in mind that life needs you not to be a victim of the changes or situations that people are in and knowledge about self-reliance, self-support, and this is very important. Also skills of something like agriculture something like business skills about resource mobilization and skills about analysing the situation and seeing through your environment and seeing what you can do, seeing what are the needs around you that you can meet because in life if something becomes a need, if you sell that need, you're going to benefit, people will buy and you'll get something. If you don't know how to identify a need, it will be challenging. Again, skill of seeing life is an integral concept by itself because some people see life in just one dimension. Like those youth who believe they are going to heaven already and they don't want to bother themselves with what is in this life but as they are growing up, they realize they found they want to marry, they want to do work, they want money and all these, but it is difficult because some things need to be done early in preparation. So, when they could not do it now, then they began to blame the church, blame others and blame themselves. Others are frustrated in one way or the other. So that is why these things are basic and important to know. Again, one of these skills is the skill of seeing, also God and theology as Integral, God himself is integral, and he is not divided. Yes, he is spiritual, he is responsible for our moral life, at the same time he also provided food for us and gave us the land, gave us water, and gave us air and all that you can see in the environment that he has given us, that is life in itself, is lacking nothing, everything is there. So, it's not one thing, if life becomes one thing, then where are you going, after going from the church, if the market is not there, you need a trader to buy things. So, all those things are actually part of life. Let me give you another example. We are having issues here about our gatekeeper or security guard, he said OK he's now here in Hai Matar and according to the laws, the door must be closed, but he said now, how come I will be there at the gate on Sunday and people are worshipping in the church. He's forgetting that this is a job. You can even pray where you are without even going there. So, people's attitude is also one thing that is important among these five that you mentioned, that need to be listed that people need to have as pastors, so that they may be able to change their life and their environment, and their ministry will be transformed for God's glory.

**Interviewer:** Now, as you think of this, as we are rounding up, you mentioned these skills and qualities. Why do you think they are important in our context?

**Interviewer:** I think they are important because ... let me say like we South Sudanese compared to other people in Africa we are behind in the sense that we don't have the right worldview about life.



Why I said this because when South Sudan opened up after peace, we cried that we didn't have money or jobs. But the foreigners came empty-handed, and they collected a lot, and they went away with it. Some of them even came and they love the place and now they even settled here, and yet we are crying, we are saying we don't have this or that, and we are still a virgin land or country, we have a lot of opportunities. We are not like Uganda which may have limited opportunities or Kenya which exhausted their opportunities, but we still have a lot of opportunities being enjoyed by outsiders. We are still crying, we don't have this and that. Then go to our villages you see most of the people are just sitting in a group drinking. They just left the water empty there's water running and arable land. Foreigners even came from outside and rented their place to grow something. Someone renting from you, giving you less money and they get more hundreds simply because you don't even see. The foreigner saw something that you do not see. So, the issue of attitude, the issue of knowledge in our context, is very important, awareness by itself is very important. And also, the issue of the culture of work, we don't have that culture of work. Somebody is full of excuses, in a week he will just come to work two times and the other day she will just say oh somebody has died and went to the funeral rite and just like that... the culture of work is not there, so if this person is working with production, then he is going to get less money, so if you get less money that means... what will your children get? So, the issue of work culture is also challenging in the context of South Sudan people don't like work. A big problem in this we don't like work, even if you are paying them, they will not even appreciate what you are paying them. They will just feel like it's free money so these are some of the challenges in our context here in South Sudan related to the integral mission. Getting free things is what people like more than anything but the free things are not always satisfactory because that person cannot give you more than what you want, but if you are getting your own you can even get more than... and even you enjoy it.

**Interviewer:** You have touched on this last question but if you want you can add to it. How do you think the church in South Sudan can help pastors and church leaders develop the competencies that you mentioned?

**Interviewee:** I think for the church in South Sudan to help its pastors to develop these competencies. I think number one we need to develop something that is related to this in our theological curriculum so that pastors when they graduate will not be coming with the idea that they are going to be employed at the church, government or somewhere. They need to be ready to be self-employed. You can create a job for yourself. It's not necessary that you need to be given a job or something because coming with the idea that you're going to be employed and then you don't get employment then you may be frustrated but if you are given the skills of independence or self-reliance that would be helpful. You can even be a *chapati* maker and a pastor at the same time. You can be anything else in life, you can even be pushing a wheelbarrow, that is important as long as it is helping you support yourself and to support your ministry. Let me share this with you. There was one of our evangelists. I think he has been in the church for a long, so later on, people found his man pulling the wheelbarrow in one of our markets, they ran to us in the church and said ohh... why did you let this man in the market pushing wheel barrel this is completely wrong. What is the problem if this man is working for himself he's trying to work to do something, what is wrong with that? If the church helps him now, how long will the church be able to help him? how long will the church be able to give him money? So, if he can be able to work in the market pushing a wheelbarrow to help himself, what is wrong with that? So, I think to help pastors, number one, the theological curriculum should be designed in the way that pastors need to see life in all its dimensions, holistically because I don't believe that there is someone that God has created without any potential. There is nobody God has not given him something to live by even animals have something that's why there is this saying in Arabic "*in kana al rizg tuksab belilm lahalakna al bahaim*" meaning "If good luck is gained by knowledge, animals would have perished". That means whatever you are going through or anyone is going through, God has given them ways to live, so some people are given that skill of how to survive, so whatever you're good at you can do that at the same time you are a pastor. If you are good at teaching, you are a teacher and a good pastor. If you are you are good in agriculture, do that and be a good pastor, if you are a businessman, be a businessman and a good Pastor. Whatever you can do, do it but don't leave ministry. So, when you put these things together it will be a blessing to the church. For example, if you have a business through this business, you can even be able to bless another believer, so I think training is important through workshops, seminars, and conferences. Those things people must speak about seriously and

also give them some life in example and that one will be helpful like I give you an example from Uganda for example, like one of the pastors there which I met, I was surprised when I heard about his background was just a poor man but after some time after he began to do “tent-making”, he got many things now he has a farm and he has poultry. He has a big shop for building materials. He has a school. He has all these, and yet he’s even very faithful in ministry.

**Interviewer:** Thank you. I think that’s all the questions I have. If there are any comments or additions that you want to add, you are welcome to add.

**Interviewee:** I just want to thank God and thank you also for having me to be interviewed as part of what you are doing or what you’re going to do. South Sudan actually needs this kind of integral mission, transformational ministry, or holistic ministry or something of this kind because our church I don’t know how to describe it, but it’s like still in its infancy. Sometimes we have issues which are not supposed to be an issue if they know what to do, but simply because they lack the knowledge and skills, they lack information, and then they find themselves in a predicament of the situation, where they cannot even able to take themselves out. So, I am very happy to be one of the participants in this study. I hope one time the same discussion maybe will have it at a level conferences, seminars, and so on, so that will able to open people’s minds. One of the challenges that sometimes people in the church of Christ have is they even don’t know how to plan for their retirement because the church in our context even doesn’t have money to give you at retirement. So, you better think of how you’re going to retire because, at the end of the day, I am faithful to work in the church. It’s not because the church is not ready to give you, but it’s just because it doesn’t have, so I think if you do some other things and you’re faithful, I think that is good.

**Interviewer:** Thank you very much for this and if there is nothing else, I think you can close with a word of prayer. Pray for the research that God will use to bless his church here in this country.

**Interviewee:** Let us pray, *Father, thank you for this opportunity that we have discussed with your servant things to do with ministry. Lord, this is the real cry of the church and a place of ignorance that all of us want to know. As he is doing this thing to earn his PhD in this ministry, Lord, may you help him, may everything get successful and he will be a blessing to the nation and the church in Jesus’ mighty name I pray, amen.*

#### **Interview #17 (Conducted on 14 September 2023)**

**Interviewer:** OK, good morning, thank you for giving me this opportunity to participate in this research on transformational development or transformational ministry, sometimes also known as holistic or integral ministry. So, before we start on the question, do you have any clarification or anything that you want to know more about the research?

**Interviewee:** No, I think you can proceed

**Interviewer:** Thank you, so we can start with a short prayer: *Our Father and God thank you so much for this opportunity that you have given us, thank you for the privilege of meeting your servant that you have used greatly for a very long time in this land, we pray that your word that it may be a big encouragement and contribution to this study, in Jesus’ name, Amen.* So, you can start by introducing yourself.

**Interviewee:** I am right reverent [interviewee’s name]. My church is the Presbyterian Church of South Sudan, then the organization is Assistant Mission for Africa (AMA) and also Presbyterian Aid. So, I am number (b and c) a denominational leader and a leader in a Christian NGO, Ministry or Mission Agency. I am 63 years old. I am a student of a Master’s degree, I am remaining with research.

**Interviewer:** OK, that’s good. Now, could you describe your ministry engagement within the church and outside the church?

**Interviewee:** We’ll, the engagement is what we always call the great commission, and I think that is the engagement for every pastor, because the ministry that we have in the world is the ministers of Jesus Christ and we are just trying to take an example from him and try to be Christlike and in that

process we also want others to become Christlike, therefore the mission is to evangelize, is to convert to lead people to the teaching of Jesus Christ.

**Interviewer:** That's good. And how long have you been in ministry, roughly? Since you started.

**Interviewee:** Well I can take it from where I took ordination but of course, I started earlier as a youth and then later on I went to theological college, and after that the church asked me to pastor a congregation, and that was from 1995 to today I think is around 33 (28) years.

**Interviewer:** That is a long period in ministry, now, during this long period in ministry, what are some of the skills and qualities that have enabled you to ministry effectively? Some of the qualities and skills that have helped you to minister effectively

**Interviewee:** well, first of all, a minister as described in the book of Timothy and First Peter, a minister should have this calling, and once you have this calling and you have an understanding with God, now it is not really you who will work it out but the Spirit will transform you, even places that you think you cannot go, you find yourself going, ah you don't know how you did it. And therefore, I think what keeps us going is the Lord himself. Paul was not willing to do anything, instead, he was willing to destroy the church, but his life was turned around and he became now the champion of the gospel. I think that is all of us, if anybody will claim that I have done this, I have done this, I think that is not true, you have done it because God wants to use you, because God can use anybody even a criminal God can use him. And think that is why up to date we are still pushing, you have difficulty here and there but you don't see them sometimes, it's other people who are concerned, why don't you do this for yourself, but I think as long as you are happy and you have this urge to deliver, which is of course through God and that is a grace if God wants to use you. That is to me a privilege, you cannot take that credit, even though you are ..., a donkey which is carrying a good cannot take credit, because it is the master who has put that big load and trying to push that donkey to go. So, I think it is the master who is pushing us.

**Interviewer:** Thank you for that humble answer, it is really the Lord who is helping us in his ministry as you mentioned. Now in terms of ..., I think you have mentioned calling and you have mentioned also submission to the will of the Lord, and you have mentioned humility and not taking credit and things like that, and I think that those are really great qualities for any servant of the Lord. How do you think someone come to this kind of understanding of ministry that you mentioned? Not everybody thinks that way, some people think, I have done it, I have this, I have this, I have that, why do you think there is that difference, some people feel like the ministry is their effort, and others people like yourself humbly and rightly attribute it to the Lord?

**Interviewee:** I think that always comes from the objectives, when you are entering the ministry, Why? You should ask yourself; some will go for instant trying that the ministry is where you can get money, it's where you can get fame, people will know you there, it where you can do things to have access. Ah, man of God, welcome and all these, if that is why you have taken the ministry, and then you are only looking for earthly enjoyment, and that's going to end any time. So, if you have taken the ministry as a challenge to go footsteps of Jesus Christ, you are happy to do it because you want to please your Lord, not the people, and that is what will model you, that is the pattern that you will go around with in. If your package is to get materials, that ministry is where you can get materials, the Lord will give you, but your ministry is to get to the ministry itself, it is associated with sacrifice, it is associated with scarcity of materials. And you could see all these prophets, Elijah, Elisha and the rest, they were poor, even Jeremiah was like complaining to God, why all this, why I have been praying and you are not answering, because God has chosen him, he was not the one who chose, because God told him that I have chosen you, from your mom's womb. So, if God chosen you, he is the one to direct your way, but if you have chosen yourself, of course you will direct yourself, so that's the difference.

**Interviewer:** So, when we talk in terms of practical ministry, like the doing of ministry, how did you develop most of the skills, whether it's leadership skills, whether it's management skills, whether it's like communication skills, and all those ministerial related skills, how did you develop those?

**Interviewee:** Of course going to seminary or theological college or higher education, that is one aspect, but those are theoretical things, you read, anybody can read and can implement them, but I

think the harder part is trying to put these into perspective, trying to put the faith and theory that we have learned into action, and in doing that, there is always a margin of getting mistakes here and there, now the different thing is that, are you learning from those mistakes? Or you are just blaming, because sometimes you go on the road and step on a pothole, if you don't do anything about the pothole, it is likely that someone else is going to fall, if you are wise enough, you will know how to smoothen that so that the one that is coming behind you will not fall there. And from that, you will learn by experience, and human beings are trial and error, that is how we learn even when we walk when young, you will fall and your mom will say stand, they will leave you alone. So, trial and error, we have gone through so many challenges, and through those challenges, we have learned something to do things differently, and I think this is what we want to pass to the next generation.

**Interviewer:** Thank you very much, the second part is now on transformational ministry, or what other people call integral mission or holistic ministry. The definition that I used in this research is from the Micah declaration and also from the Lausanne Movement, which I am sure you are familiar with, so it's the concept that evangelism goes holistically to the whole person, so you present the gospel, but you also help with the needs, with the social needs of the person. The definition here, maybe I just read it quickly, integral mission is the proclamation and demonstration of the gospel, it is not simply that evangelism and social involvement are to be done alongside each other. Rather in integral mission, our proclamation has social consequences as we call people to love and repentance in all areas of life, and our social engagement has evangelistic consequences as we bear witness to the transforming grace of Jesus Christ. So, from your experience and this long experience in ministry, how would you explain or describe an effective transformational ministry or integral mission in our context? In the context of South Sudan, what would be the components of this kind of ministry, transformational ministry?

**Interviewee:** Well, if you go back to history when the first missionaries came to South Sudan or to Africa or to every corner of the earth, they usually went with the gospel, they go with body needs like health, they go with mind needs like education, and then they approach it holistically, this is how the missionaries came to our land. And most of our politicians now, have learned from church schools. Most of the good hospitals are church hospitals, and at the same time they are putting the gospel in the middle, but to us in South Sudan, if I could talk of South Sudan in particular, and Presbyterian church in particular, I think we did not get the concept right, because our people have gone, yes full scale, preaching the gospel, forgetting those needs, to me it is high time now that we consider this, especially now that we have a country where our people expect the church contribution. If you go to the Catholic Church, yeah, they are doing all these. They go in parallel, but Christ's ministry is cross-cutting, I mean education is not without Christ, health services are not Without Christ, and I think that is the whole essence of the great commission. Go to the world, evangelize them, evangelize them, our people are taking it literally, just taking the word of God naked, without any component with it, but to evangelize people, to be able to talk to people, you must develop friendship, you eat together, you are concern about their social life, health and well-being, if we got those in common for sure if you tell me about God that you are worshipping, I will automatically come to that God. Because it is what is showing in you that you have all these concerns because of God. Because the person will ask, why is this person doing all this? If it is because he has an interest, no so if you look around it is you the one providing so you don't have the interest to gain, instead you are the one giving, and then when they learn that, your interest is the whole goodness of human being, then they will follow Christ without return when you just give them the gospel naked, you will just like Muslims, you bring people by threatening them, we don't. Preach to people that you will go to hell if you don't do this, no, although that is true, but before I go to hell what is my relationship with you before I know God who is in heaven, who I have not seen, so I think this is the mean, to me in the Presbyterian church, I think this is lacking, and I think some of us who have called for this is like we have gone away from the normal thinking of people here ... [talking on the phone]

**Interviewer:** You mentioned that this is lacking, maybe before I go to the next question, why do you think it is lacking? what could be the reason why it is lacking?

**Interviewee:** Well, I think there were so many factors when the missionaries left South Sudan, they left in a hurry, without developing personnel that will take care of the assets they left, for example in

Leer there was a big hospital, in Nasir there was big hospital, in Pibor and the rest, but in 1964 when the missionaries were expelled they just wen in hurry and they handed all these to the government and the government was the one took over, they did not train people, who are church leaders or church personnel to take over and they did not leave also any cash to sustain these facilities, and therefore they left them and people were concentrating only on the gospel, and no it is very hard to claim them back.

**Interviewer:** I think that also happened in some parts with the Episcopal church, one example was a school which is now called CMS secondary school here, it was given to the government, but now the Episcopal church was able to get it back. So that is a big challenge, but you have been engaging in these transformational ministries, what are some examples that you can give of effective transformational ministries, and integral missions that you have engaged in?

**Interviewee:** Well one of the ... is to develop a mindset, that the human being needs both physical, mental and spiritual nourishment. If you go with that mindset, then you will try to balance, but of course in the church Christ must be central, because Christ was healing people, feeding them, and mindful even about social things, when he was invited to the wedding, and the concern was raised that the wine has run out, he was able to intervene. When Lazarus died, and the sisters came and everybody was wailing, we were told Jesus cried, Jesus wept. And when he saw the temple being misused he was outraged. All this was a concern, and when he asked them these people the five thousand are here can we give them food? So, he preached, yes, that the mind and the spirit were two different things, they were able to get consolation for their body, but they were hungry in terms of physical food, and he was able to provide. So, even though I run an NGO, I always if I go to a place where there is no church, I must make that part of this work goes to the church, and if it is a place where there is a church, and we are supposed to put a building or put a compound, I will go to the church, can you give us a place? Because I know tomorrow if we go this will remain in the church, they will carry on. That should be the approach, so to empower the church so that so that the church can also carry on with its duties. I was able to open a Bible School in Western Upper Nile, it was sponsored by AMA, all of it until 2013 when the war erupted, yeah, so these are the things that we should be very mindful about.

**Interviewer:** That's wonderful, and I think you have also answered the next question that I wanted to ask like how do you encourage your denomination, church, organization or other people to engage in this kind of ministry? You have mentioned training and you have mentioned theological education, is there anything else that you usually do to try to help people engaged in this kind of ministry?

**Interviewee:** I think, what we usually encourage people is to make them also self-reliant, especially if the church is self-reliant, then your pastors will not go hungry, they will not look for resources outside, and they will be 100% to the church. But most of the pastors in the Presbyterian church right now are 50-50, working part-time trying to support their families, why? Because there are no resources in the church, and why there are no resources? Because that planning of making the church self-reliant was not put into practice from the beginning, now it is hard to tell people let's do this, it is very hard, I find it very hard. They expect you, being a moderator like myself that I should ask people from outside for money, and then supply them, even a salary they expect from outside, and I think it is very hard to convince people that we need to generate money from whatever we are doing.

**Interviewer:** Now from your experience you mentioned, about generating money from your experience, do you think it is possible to generate enough money to engage effectively in this, in generating enough resources, do you think we can generate enough resources to be self-reliant as you mentioned?

**Interviewee:** I think we have enough resources to be self-reliant, but of course what is needed is a financial push and also training, and attitude changing. If we do these three, for example, if you give me a capital, and I can put up like a simple guest house, that simple guest house, my pastors will get lodging when they come, when they are not there anybody who needs lodging can live there and leave resources. Or you have a space, put the building, people will rent it because you will not use it all, people will rent it and then out of that rent you will be able to sustain your ministry and your

pastors. But will need a change of attitude and training, so that you will be able to develop that capacity. That capacity is still low, especially in our church

**Interviewer:** Now, that is an important point, actually the last part of this interview is basically on this capacity or competencies. In this research, I define competencies and basic knowledge, skills, and attitudes or characters that someone needs to carry out a task effectively. So, from your experiences, what are the capacities or competencies you think are necessary for a pastor or church leader to engage effectively in this integral mission or transformational ministry, what type of capacities or competencies?

**Interviewee:** Yeah, if I talk about my church, I think it varies, it varies from the level of education and even to the capacity to generate income within the community. Especially in Upper Nile, Equatorial is coming up very well, to my experience, but in Upper Nile and the rest, the level of education of pastors is so low, there is only a bit tiny maybe could account for 20 to 30% the best estimate are educated, but the majority is below secondary, and that is affecting the understanding, is affecting the outputs that they give, it's affecting even communication, it's affecting even approach and attitude, that is one thing. Number two the attitude that we have received as I said earlier, is that we get support from outside, and that support is not translated into development, into income generating, you get the money, you give then out, and it will be consumed, and tomorrow they are still looking, they want more. And that comes with education, if people are not creative enough, to create jobs, to create income, to be self-reliant, then that means that the church has no capacity, to develop, to deliver even to convince people to come. Yeah, because what is it that they see to attract people to come to you? We know Christ will work on people and he is the one calling people, but at the same time we need to do work, James is very clear that faith is good yes, but must have action, to translate that faith into materials that they can see. I think what is needed is leaders' training, and building their capacity, we should also have lay people who are not necessarily pastors or evangelists, who are good members of the church, who have different skills in various fields, who will be able to enrich people and train people and also partake in the ministry like education and health, because these are ministries, very important just like you are preaching the gospel. We should have people who are trained, who can manage and invest the talents that we have, whether this talent is education, talent is money, talent is what, this needs to be invested, that is why when that rich man gives the servants talents, he was expecting them to be developed and multiplies, he was disappointed when he found one said no no I know you are very terrible so I kept yours underground and now you have come here it is. The message is that even what you have will be taken from and given to somebody who has more. That is a clear message that we in the church need to develop, we need to invest, but not like the traders, not like people who are just looking for money for the sake of accumulating it and also doing, no we are looking for this so that we help God's church, we help satisfy the need of our workers, and also if we are sending somebody now to Bentiu, and we don't have money, how do that person go? And the missionaries who came from their land, were sponsored by Christians who paid their bills, who paid their accommodation, who paid their houses, who paid their children and took their children to school, they were told to preach the gospel, that's why they came here, if no people were backing them up, they would not come and give us the gospel. And at some point, when our churches mature, we also need to send people out, how do we send them? So those are the capacities that we need.

**Interviewer:** That is very strong, now in terms of knowledge, do you think there is a specific knowledge that is needed? Like what areas of knowledge pastors need, theological knowledge, or other knowledge that is needed in our context, that a pastor, a church leader needs to be aware of, to know.

**Interviewee:** The church leaders, after all, need a very good relationship with their God. And once we have that relationship then the rest are necessary just to accompany you, because the text in the Bible is very clear, seek ye first the kingdom of God and his righteousness and the rest will be given to you. And the example of [Solomon] was one thing, when [Solomon] was asked, he was given just a blank Check, what do you want? He could have said I want this, I want this, I want this, but he said God, I want wisdom from you, and God said since you want wisdom from me, wisdom is given and the rest that he did not ask was also given. So, once we identify a person that person has a good relationship with God, then we need to develop them, we need to give him the extra, that Jesus said

the extra will be given to you. The extra is putting him in theological school, developing his talents, accompanying him, giving him the necessities, and comforting him so that he can go and pour out because you cannot give what you don't have, first, you need to keep yourself, and then from what you have you can be able to give. So that is what is needed, now sometimes, we go to the opposite, we just pick people who have not decided to .... We just train them, well sometimes it works, but sometimes it backfires, that person will destroy the church because he came with a motive of he is seeing one pastor is driving a car and has a very lovely family, he doesn't know how this family developed, just his eyes is on those things, he wants to be like him not because he was called and this is the difference. So, once we identify a person, a potential person, let's give him the extra to enable him now to stand on his ground.

**Interviewer:** OK thank you. There is one dimension of competencies or capacities that is most of the time overlooked in some ways, that is you have touched on it, the area of attitude and characters that is very important, what specific attitude and characters do you think is necessary for a pastor or a church leader to have an effective transformational ministry? Are there specific characters or attitudes that can help a pastor?

**Interviewee:** well, the Bible is full of those but I think one thing is humility, one thing is submission, one thing is that you are looking forward to God as your saviour, one thing is that you have the calling and the desire to go out and pass that knowledge that you have to other people because sometimes we accumulate a lot of knowledge but until the day you are put in your grave it has not passed, these things are supposed to be passing from you to other people, it was given to you, that is why it is saying that you were given freely and freely you give. I think a pastor should be somebody who can teach, pass on the knowledge that he has, and share it. Being a good listener, a good advocate of God, and having sympathy, are some of the characteristics that we need.

**Interviewer:** Thank you very much, one of the objectives of this research is so that later we can develop kind of like a model or competency framework that can be used by the church maybe training or for assessment, like to help pastors and church leaders in integral mission or transformational ministry. So, if I ask you to mention the five core, very essential competencies that a pastor or church leader needs for transformational ministry, 1, 2, 3, 4, 5, which ones will you select from all that you have mentioned? Which ones will you select to be the top five?

**Interviewee:** Top five, one you must be open to learning, and since you have learned, you must be willing also to give. You must have the attitude of Christ's ministry, which is to love your neighbour as you love yourself. I think you also need to be humble because if you are not humble there is a danger and with humbleness, you need not be hot-tempered, I think it is the same, and you must be a good listener, James is saying, it is good to listen more than to speak.

**Interviewer:** That's good. Now when you look at our context in South Sudan, you mentioned five things; open to learning, willing to teach others, love Christ's ministry, humble and good listener. Why did you select these ones to be the top the most important ones in our context? These five?

**Interviewee:** Yeah, I think in the context of Christianity in South Sudan learning has not been given a priority, and that attitude is very dangerous. Some people will argue that which college did Jesus go to? But Jesus is God, are you God? God does not need to go to any college, he does not need to go to any school, and you cannot compare yourself to God. And they quote like those apostles where did they go? But Jesus was with them for three and a half years teaching them, is that not enough? That's a degree, so I think it is time to emphasize that leaders should be ready to learn, even in our age now like 60, we should be able to learn because education is not limited to age. Even when you don't go to school, you learn in life, you learn what is going around, many people have not gone to school, but they were able to learn and transform from the environment. If you talk of old chiefs who have been before us, wise people because they learned from the environment, that's one thing, learning and accumulating those learning, having wisdom, having degrees, that degree doesn't need to stay with you, pass it on. And then if you don't listen very well, you misinterpret things, if you are not a good listener you misinterpret things, and some of them you just imagine them, he is thinking like this, so you must be a good listener because people will come to you as a leader, consulting with you, wanting your advice, if you have not listened very well, then you will give wrong advice to the

people, and that will develop mistrust, and they say pastor is not competent, he is not giving ..., again being a pastor one thing which I assume is already part of it, is that you should have this relationship with God. Because I am talking of pastors who are, I assume this is already in them. If you don't have that relationship then things are in danger and you yourself are in danger and the product that you will bring out is the same. What destroyed South Sudan is rumours, people would say that these people are saying so and so, and then the message is carried forth and back without the basis of truth. And you will build your judgement on those rumours, and of course, that is not going to be a fair judgement because you don't have all the realities. You don't have all the facts. And as a pastor you need to dig, dig, dig, not to be in a hurry of jumping to conclusions.

**Interviewer:** thank you very much for this, the last question I think you have already also touched on it, but if you want to add something you can add, how can the church in South Sudan help pastors and leaders develop these five competencies or these five areas that you mentioned?

**Interviewee:** Well the church in South Sudan especially after the independence, has not been paying much attention to the value of pastors. And the unity also has not been there since the independent. I know when we were in during the war, those who are in Khartoum, they were united, those who were in the liberated areas were united, across denominational borders, we were working together, and the council was like very strong, and it participated much in the liberation, and the quest for peace, the quest for the independence, it was a very good advocate, but after the independence, it is like each denomination is concentrating on what they need to do on their programmes, and the council which is supposed to unite people is reluctant and is still facing a leadership crisis. And that has weakened the church. If I ..., the things that we need to do right now is to emphasize the oneness of Christ even though we are denominations, and this oneness of Christ, if we are working for the same God, then we are his servant, I think we need to understand each other, we need to come together and this is lacking, on a denominational level and also on a country level. For example, the Presbyterian Church of South Sudan comes once every four years, and because that is connected with the election, it is always not a healthy debate, where the life of the church is being discussed, people are discussing positions, people are discussing who will come, people are discussing what position to take, and the main body of the church, life of the church is left, the discussion has taken a different angle of how do you constitute and install new leadership. And I was proposing even before we go to every general assembly for election, we should have a general assembly in between, where the life of the church is being discussed, and then in the next general election, you can talk about who you want to bring. So to me, Christians need to know that they are working for Christ, we are not working for the denomination, we are not working for our leaders, that we see the archbishop or moderator, we are working for Christ, and if we are working for Christ let us come together, so that we unite, we will be able to defeat the giant before us, the Goliath which is tearing apart South Sudan, which is corruption, nepotism, crimes, tribalism, and all these. All this, if we are not united then the Nuer will stand as Nuer, the Dinka will stand as Dinka, Equatorians will stand as Equatorians, and then the devil is very happy, he is laughing, and we will continue to suffer.

**Interviewer:** Thank you very much. These are all the questions that I have here. If you have any additional inputs, comments, or questions that you would like to add, then you are welcome to add.

**Interviewee:** So this where you want me to sign?

**Interviewer:** Yes, you put your name and signature. Thank you so much for giving these rich perspectives. The recording will be transcribed and then you can have access to it. Thank you very much. I think you can maybe close with a word of prayer, pray for the research, that God may use to help His church even as we work for it.

**Interviewee:** *Our Heavenly Father, we want to thank you for the time you have given us, it is not by accident that we are meeting today, it is part of your plan that we will discuss this with your servant and also the research will be committed before you, that it may help our church and also benefit beyond our church and help the entire church of South Sudan. Father thank you for every moment that we cherish here and all that we share, give us your own perspectives, not ours, and help us to understand how you want this church to develop, through this research, you give the facts so that we can be able to bring out the needs of our people and how they can benefit from this research. Thank*



*you to your servant who has come to seek information regarding the ministry, in Jesus' name I pray, Amen.*

### **Interview #18 (Conducted on 01 November 2023)**

**Interviewer:** All right, thank you for considering this invitation to participate in this research study. The purpose of this interview is to capture your understanding of integral mission or transformational ministry in South Sudan and identify competencies that are necessary for effective integral mission or transformational ministry in the context of South Sudan. Before we start, do you have any questions on this or any clarification?

**Interviewee:** No, I think it's clear to me so we can continue.

**Interviewer:** OK we can start with a short prayer; *Heavenly Father, thank you so much for this opportunity that you have given me to meet with your servant to discuss this issue of transformational ministry in our nation. We pray Lord that you bless us, and we pray for articulation that everything will go according to your will in Jesus' name, amen.*

So, the interview has three parts; part one is demography and minister experience, part two is on an integral mission which other people call holistic mission or transformational ministry and the last part, is on the competencies for integral mission or transformational ministries. Maybe for part 1, I will just ask you to introduce yourself, and then we can move on

**Interviewee:** Yeah well, thank you very much for this opportunity. I think you have my name. My name is [interviewee's name], from the Pentecostal Brethren Church. It's a local church in South Sudan and I was the assistant pastor in charge for a while. Two years back I became the pastor in charge of the local church. I'm also already married with some children and I'm already 42 years old. I'm also doing my bachelor's degree in theological study at Baptist Seminary already finished and doing my research and my graduation will be soon.

**Interviewee:** Thank you very much. Now could you describe your ministry engagement within the church and also outside the church?

**Interviewee:** I'm happy that God has given me the privilege to be also minister in the Word. I'm engaged in the church and one of the engagements that I'm doing is that I have to prepare the word of God and second, I have the young youth that are coming up and evangelists. I have time to give them leadership training, and also evangelism where we go out to preach and witness. Then I also have a ministry in Nimule, one of the towns in Eastern Equatoria State. I'm also doing ministry in a place called Shao. It's a holistic ministry where I provide them with some agricultural tools, seeds, etc. I started last year after my theological training. This is the ministry that I'm doing. The most important thing that I'm doing is I make sure that I develop leaders, young leaders so that they can also be capable of engaging in the ministry.

**Interviewer:** How long have you how long have you been engaging in ministry?

**Interviewee:** Well, roughly, I was ordained as a deacon, in 2010 now I'm almost 13 years in the ministry.

**Interviewer:** Before you are ordained as a deacon...

**Interviewee:** Before I was ordained I was the secretary general, and I was doing evangelism and I was with the Ministry of Youth and then I became the secretary general of a local church. My ministry engagement started in 2007 until now.

**Interviewer:** All right, that is a long time in ministry, we thank God for that. Now, what are some of the qualities and skills that enabled you to minister effectively from that time until now?

**Interviewee:** Thank you very much, now, before I came to... I have a mentor. We were not encouraged to go to theological college before, but I had a mentor who mentored me on how to

prepare and preach the Word and share with other people. And that made my gospel ministry effective. My mentor also was the one who encouraged me to join Grace Theological College and then I did my theological studies; my diploma course, which made me effective. After my graduation in 2020, that's when I started the ministry in Nimule. Currently, I am building a school in Nimule, a nursery school. That's the way I focus on developing leadership in the church to be more effective. Leaders that are educated, and also know the word of God. So, that makes my ministry effective, after the diploma course because of all the skills that I acquire.

**Interviewer:** That was good. And how did you develop these skills? Is it just from listening (to lectures) or are there some other courses that you attended or some workshops? Like how did you develop these skills?

**Interviewer:** I like going to seminars, I like also attending some mixed seminars for... you know, for church ministries. Also in 2008, I attended a Two-by-two Mission training on evangelism and mission. And as I told you I had a mentor, a very good pastor, we moved with him from area to area, preaching, you know, that made me develop some skills. The other additional was the course that I did, [the theological training], it was very effective, that did give me the qualities of skills that I developed.

**Interviewer:** What are some of the skills?

**Interviewee:** One of them is I have a minister of youth development, how I trained youth to do evangelism. Now I have trained some good youth, they are establishing a church. I gave them the mandate to establish, we went and did open-air preaching, and I gave them some directives on how to run the ministry in that area. I want to establish church planting in that area. That's one of the skills acquired is of church planting. I have that zeal for church planting. Number two I also have the skills of developing the local churches in terms of education and terms of agriculture. These are the skills that I have. You know, I am a veterinarian officer, I also train people in poultry then I train the women in the churches how to do some business so that they can also be independent. so this is the training. I trained almost 200 women in Nimule. I also train those who have cows. I train them how to milk and take care of the cows.

**Interviewer:** You're making very good use of your veterinary skills in the service of the kingdom, that's wonderful. The second part of this interview is on an integral mission. In this research, we adopted the definition from the Lausanne movement, which is part of the Micah declaration on integral mission in 2001, which came up with this definition, integral mission is a proclamation and demonstration of the gospel. It is not simply that evangelism and social involvement are to be done alongside each other, but rather in integral mission, our proclamation has social consequences as we call people to love and repentance in all areas of life, and our social involvement has evangelistic consequences as we witness to the transforming grace of Jesus Christ. If we ignore the world we betray the word of God, which sends us to serve the world. If we ignore the word of God, we have nothing to bring to the world. So basically, it's the concept that mission evangelism and even social actions go together because you are trying to serve the whole person holistically physically spiritually emotionally psychologically, in all dimensions of a person. So with that, definition in mind, and based on your experiences in this kind of ministry, how would you describe or explain an effective integral mission or transformational ministry in the South Sudan context? What will be the components of such a ministry?

**Interviewee:** This is a very good teaching because when you come to the South Sudan context, sometimes people believe that the gospel is only pure you preach the word of God and you don't give any services that's social service so one of the effective ministry that integral mission that in South Sudan people are doing it's not too much as people required. But one of the things that we are doing is that sometimes churches go to the hospitals, they go to the orphanages, they go to the prisons. You know, going with some assistance in hand, and giving this is not enough in the context of South Sudan, and few people are doing it, but most of them, understand that the gospel is only to be given, through preaching, but not in an integral way.

**Interviewer:** So what do you think is needed for an integral mission?

**Interviewee:** So in South Sudan, I came to understand that you cannot share the gospel with the people without actually supporting them in their social life, it will not work effectively. What we call the full gospel, most people talk of the full gospel but do not engage it much like when they are the poor and the widow, I did it in our church, giving some supporting the widows with food items, that's part of the gospel for me. I think in the context of South Sudan, we need to be involved in the integral mission and sharing the social life of our people. It's not enough yet, but we need to try more with our people.

**Interviewer:** So you have mentioned some examples that you did in your church, helping the widows, and you also mentioned the ministry you are part of in Nimule for agriculture, and also in education. Can you explain a little bit about this ministry, or give more examples of this kind of ministry?

**Interviewee:** You know in South Sudan there was a bit of conflict. There are displaced people and internally displaced people, so when we reach the gospel we find that you can preach the gospel but still, you can see that the person is not feeling well. He needed something to eat so I think this is what Jesus was doing by then, when he fed the five 5000 people. So when I went to that area in Eastern Equatoria State, I found that people needed that holistic ministry, so I came back, I got some good Samaritans who supported me. I trained the people on how to do a small-scale agricultural business and how they can also their skills so that they can produce something to eat because many people depend on relief, but I told them that they can also do some small things. I provided them with some seeds and some other things. With education, I went there and I saw that most of the children in that area were not going to school, so what I offered them was to build them a nursery school and then help them to develop. That has given them that very important courage because their children were not going to school, so it has made the ministry more effective.

**Interviewer:** That is good, and why do you think these ministries that you mention, the transformational ministries, why do you think they are more effective?

**Interviewee:** Yeah, you know the gospel, we are looking at the life of Jesus Christ when we see him moving with the disciples he was not demanding from other people, he was supporting his ministry, and with the people who are moving with him together, and I see that effectiveness of that because when you are changing people, you cannot change them in one part, you have to change them all. So when you give them the word of God, at least also educate them, let them study and give them something to support, because when you need to make a shepherd, people who can also be the inheritance of the gospel and then later you need to give them information through education and social life; like giving them food to the poor, to the widows... this is very effective. I saw that many of them when they come to the church in the morning give thanks to God and they said it was not easy so I think the church needs to be serious about this in support is Integral ministries.

**Interviewer:** Thank you very much and given this experience that you have in this ministry, how do you encourage or prepare your denomination to engage in this ministry? or other people, how do you encourage people to get into this ministry?

**Interviewee:** I am now developing youth and I am sharing... because it's not easy for other people to understand this. It's not an easy work. Sometimes when you talk to people and say now, we live by faith, most of them depend on faith. So I am focusing on the youth and developing the youth because the youth are the next generation, I am helping them to see that sharing the gospel is good, but you also need to share with them whatever you have. The little that God has given you if there is somebody poor, who is in need share with them what you have. When I go for evangelism in that area of Shao, I buy some cassava flour, I buy some maize, I make some flour and we eat together with them and that is very good and encouraging. I'm encouraging some of the churches so I'm trying to hand it to them so that we can be together in this ministry.

**Interviewer:** Is your encouragement... does it come in terms of training because you mentioned that you are training? Are you training them intentionally and specifically for integral mission or does it come in preaching/teaching or just informal interactions?

**Interviewer:** I have a training... one of the training I did with the youth in our local church. I was giving them the administration class, you can administer but you also need to see the social life. This is what I'm doing. I'm doing this through training, but I'm also giving through interaction in the way of

seminars. Also one of the missions called “Jesus is the Light” ministry, it’s an Egyptian missionary agency, they called me to train people because I also train people in business skills, like those who are vulnerable. I train them on how to support themselves by making liquid shops, and things like that, so that they can start small businesses to sustain themselves.

**Interviewer:** Wow, that is very good. OK let’s move on to part three, which is now on the competencies. When we talk of competencies here we define it as knowledge, skills and attitude or character that are needed to carry out a task, in this context, to carry out ministry more effectively, at some level of proficiency. So what competencies or capacities or knowledge or skills or character do you think are necessary for a pastor or church leader to have an effective integral mission or transformational ministry in South Sudan?

**Interviewee:** One of the characteristics that I see is that our pastors need to go for training because our local pastors are different, their understanding is a bit different. When they go for training, they need to fill the knowledge gap, that is to capacitate them with training so that they will have a hint of this Integral mission, so that they will understand. The other thing is church relations, we don’t want to always just be close to ourselves, but we need to bring different churches together to learn from each other. Unity of the churches, unity of the body of Christ is important because we’ll be able to share these ideas and it will help us because other people are just in one place they don’t know what is happening in other places so when you share ideas and then we’ll make it work as a church. It will allow us to network together as a church. It will give us the skills to develop an effective integral mission.

**Interviewer:** You mentioned training, so what kind of training, theological, veterinary or what kind of training?

**Interviewee:** We need to encourage pastors to go for theological training that is first. It will give us most of these things.

**Interviewer:** But most theological institutions just focus on theological courses, so...

**Interviewee:** Then that is good when they get that [theological] knowledge and they come back, they can now go for other training, like this training that I do, they will be good. They will be able to get other training for life skills or vocational training, like agriculture, business, and so on.

**Interviewer:** That is good, I just want actually to look a little bit specifically into this. When you talk of knowledge, you mention theological knowledge is very important plus other training, which is also good. Now, in terms of knowledge do you think there is a specific knowledge or information that a pastor or church leader, needs to know to be effective in an integral mission or transformation of ministry?

**Interviewee:** Yeah, one of the knowledge is of course we need to give them holistic ministry training because many pastors do not know the importance of holistic ministry. This training needs to be part of the gospel, so side-by-side going together with the gospel. We also need other training so this relationship that I was talking about between churches has to do with this knowledge, this training. Training on holistic ministry and integral mission is very important to our pastors.

**Interviewer:** How about in terms of ministerial competencies? Ministerial skills I can see you have good leadership skills, managerial skills, plus other ministerial skills, so what specific ministerial skills do you think pastors and leaders need to be effective in this kind of ministry?

**Interviewee:** One of the ministerial skills is that we need to do pastoral training because a pastor who is trained is a pastor who can do something. You know effective pastor is a pastor who has undergone training; training on leadership, training on pastoral and ministerial skills, and training on management, church management

**Interviewer:** Usually when people talk of, competencies, the things that come to their mind is the knowledge and skills, but there is an important dimension of competencies, the character dimension. Is there a specific character or attitude that is necessary for an effective integral mission in South Sudan?

**Interviewee:** Yes, one of the characters is compassion somebody who is compassionate will feel what the other person is going through. That is a good character. So when you feel compassionate about somebody who is suffering, the pastor must see and also be honest or follow how the believers are. If you have that heart, you see the believer suffering you can be able to do something, so that is very important the pastor needs to have compassion. He also needs to have that heart of helping others, and coming in the pastor must have the word of God even full, because if you have the Word of God, you will have that compassion and you'll be able to help others. That is very important, and an honest heart, that you will feel that this is me suffering. So that's what Jesus was going through when he was compassionate toward people who were suffering.

**Interviewer:** That is good, thank you very much. One of the objectives of this study is that after this we are going to develop a competency framework that will help institutions and churches to conduct the kind of training that you are suggesting. So, from all the competencies that you mention, which of these do you think are the top five necessary competencies or core competencies for effective integral mission or transformational ministry in South Sudan?

**Interviewee:** The top five of the competencies for a leader are, one that I have seen among the five is managerial skills, how you manage. Management skills, how do you administer the church? How do you run the church with the skills that you have? Because most things need management, if you don't have the skills to manage the church, you will not go through effectively. So this is one of the top that you need to create for the leadership on how to manage the church. Now with that then will come accountability because the church leaders need to be accountable. The other thing is we also need to see that the church has a mission focus. The missionary work is very important. The church must be able to send people to share the gospel to preach the gospel so missionary work is very important. These are the important things. And the other thing is that, in the mission, of course, we are also sharing the gospel and praying with the people, these are very important.

**Interviewer:** Now, when we think of the context of South Sudan, why do you think the competencies you have selected are the most important ones?

**Interviewee:** In our context of South Sudan we have many pastors who have started without training. There were no training centres so pastors started, and they thought they could plant the church without any skills. So most of the pastors have never been to any theological schools or even management schools. I selected this one because this is key. If you know how to manage, then you will be able to do other things. That's why I selected managerial skills as one of my top competencies for pastors because they can be able to run the day-to-day work of the church.

**Interviewer:** That is good. Now, the last question, when you look at South Sudan generally you have mentioned how you encourage your denomination or local church, but now when you look at South Sudan, how can the church in South Sudan help pastors and church leaders to develop these competencies that you have mentioned?

**Interviewee:** In terms of how... it is now the question of how the church leaders encourage the young ones to go for studies. You mentioned you are developing that model or framework for competency, which is very important this is what we need to develop and when it is developed this one needs to be engaged with some of the pastors so that the pastor will also be able to know. Now one of the things that I always emphasize is that the pastors need to be trained. We need to bring them together and train them because this concept of integral mission is new in South Sudan. Most people especially the independent churches, just share the gospel, you preach and you pray, that's the end. But now we need to bring them to the point where when you want to take the gospel, it must be the whole gospel. And if it is the whole gospel, now you need to go with this and this and this, because those that we are going to them, there are others that we need to help. So, we must encourage training for our pastors.

**Interviewer:** Thank you very much. These are all the questions that I have, but before we close, do you have some input or clarification or any additions that you would like to make?

**Interviewee:** Yeah, I'm happy for the opportunity that you have taken even going to the University of Pretoria and the topic even when I saw it I liked it. It is the best because this is actually what I have in

my heart I had a plan in my church that even when before I was ordained I had in my heart that I need to have that holistic ministry. In the holistic ministry I started, I had agricultural land I started about five acres for casava, five acres for maize and three for groundnuts. So, I planned to use the local grinding mill and package it. I saw one of them when I travelled to Uganda. That was the plan that I wanted to use for my mission, when I go to any area, I can support the elders, I can support the widows and provide them with what I have. But the plan did not succeed [because of the war], but we pray that when peace comes I will be able to achieve that plan. Then I encourage also you that once you develop that model of integral mission and transformation, ministry, you need to bring it back to us. we need to transform our pastors, transforming them by giving them the life gospel which Jesus Christ gave to us. I think that is all.

**Interviewer:** Thank you very much for adding value to this research. The recording will be transcribed and then will send it to you to check if everything is there as you have said. If there are additional things you can even add, feel free to when you get the transcript if you want to add something you can add and thank you very much I think you can close for us with a word of prayer and also pray for this research that it will be a blessing to the church in South Sudan.

**Interviewee:** Father, in the name of Jesus Christ, we want to give you thanks for this great time, more especially the topic, it's very vast and it's very important, paramount for the situation of South Sudan. We pray that this research will be beneficial to our country and our churches in South Sudan, we also pray for your servant David who is carrying this research for the benefit of the nation and the benefit of the church. May you continue to bless him, give him open ways that he will continue to do more in the field of theological studies, and give him knowledge and understanding. Thank you event for the college or the seminary where he is taking this training may also give them knowledge as they are developing more, especially the model for integral mission, we pray that O God you give them that blessing. Bless us O Lord and bless him, that he may find people. I know how expensive it is, and how to do research and many people are not ready to come and talk. I pray that You give people to come and talk and that only will be for Your glory. In Jesus' name, I pray, amen.

#### **Interview #19 (Conducted on 18 November 2023)**

**Interviewer:** All right, thank you reverend [interviewee's name] for this time. The purpose of this interview is to capture your understanding of integral mission or transformational ministry in the South Sudan context and also to identify competencies for effective integral mission or transformation and ministry in South Sudan. So do you have any questions concerning the research or any clarification before we begin?

**Interviewee:** No, I think there is no question. I accept to help you in this area of research. You are welcome.

**Interviewer:** Thank you very much. We can start with a prayer before we proceed. *Our Father and God, thank you so much for this time. Thank you for your servant [interviewee's name] whom you have used a lot in this nation, so thank you for this time as we are going to discuss on transformational ministry in our context, we pray Father help us, give us articulation and wisdom for your glory. In Jesus' name, I pray, amen.* So the interview is in three parts. The first part is demography generally information about you and your ministry. The second part is on the integral mission which is the transformational ministry in the context of South Sudan and then the last part is now on the competencies or capacities that are needed to do transformational ministries effectively in South Sudan. We can start by you introducing yourself.

**Interviewee:** Yes, my name is [interviewee's name] of Presbyterian Church. The organization is living water ministries. I am also part of a Mission school called Tyrannus, which is part of the organization. I think all of the descriptions listed apply to me, because I am a pastor of a local church and at the same time I work with (leading) Living Water, a national organization and international NGO, Living Water is an international organization and at the same time also, I teach at Nile Theological College. I'm 47. I have a Master's degree, MDiv.

**Interviewer:** Now, could you describe your ministry engagement inside the church and also outside the church?

**Interviewee:** Yeah, the activities which I'm involved in like caring for the believers inside the church and also involved in evangelism, church planting and it's like working like an agent of transformation in our society

**Interviewer:** That's a very good way to describe your ministry

**Interviewee:** Yes, working as an agent of transformation, an active agent of transformation in our society

**Interviewer:** And are there specific engagements at the organizational level that you are engaged with?

**Interviewee:** Our organization is targeting youth training using both men and women, both in the area of mission, and then sending them back to plant churches in places where there are no churches, well crisis at noon that this is our time getting

**Interviewer:** That's good. How long have you been in ministry? Generally, if you can estimate from the time you start until now.

**Interviewee:** Yes, I joined this ministry in 1994 when I was in an intermediate school and I joined the ministry as a volunteer but now I am the one in charge of this ministry, since 1994.

**Interviewer:** But your ministry in the church when did you start?

**Interviewee:** Let me say 2011 after I graduated from theological college, that's when I started working in the church.

**Interviewer:** But you have joined Living Water since 1994

**Interviewee:** Yes, since 1994

**Interviewer:** This is quite a long time in the field

**Interviewee:** Yeah, that is long. It is almost 30 years now.

**Interviewer:** Yeah, what are some of the qualities some of the skills that have helped you to minister effectively all these years until now?

**Interviewee:** I think the first one is calling from God because God called me I think that's the first one. Second is my readiness to serve the Lord Jesus Christ, and prayer is also a factor in the ministry. These two things are very important and also my desire to study the scripture and grow in my relationship with our Lord Jesus Christ reflect strongly on my ministry. These, I think are the three things; calling from God, which is what I realize, and experience in my life, number two prayer and then relationship with the Bible, and reading the Bible, these are the things that have helped me to be strong in ministry.

**Interviewer:** That is good. Now, from the organizational and also from the educational side. Are there some specific skills that have helped you?

**Interviewee:** Yeah, knowledge itself and manner of communication and awareness of the people. knowledge of people whom I am serving and knowledge of the capacity of learning itself. Let what I have flow to the people, which means education also improves my ministry better

**Interviewer:** Now, how did you develop the skills and qualities that you mentioned, the personal skills and even skills like of communication, of knowing people like this are skills that have helped me to become effective in all this year? How did you develop the skills? What are some of the things that have helped you to develop skills?

**Interviewee:** The way of reading many Christian books helps me also gain knowledge through ministry experience. Through the ministry when we are in the field. I think reading is one, and

communication with the people in the field of ministry. Also, we learn through experiences and I also learn through my education like when I was studying for a master's degree and when I started my basic bachelor's, all these things also built my capacity and skills

**Interviewer:** Well, that's good. Let's move on to the second part. The second part focuses on integral mission in the context of South Sudan. So understanding of integral mission in this research is taken from the Lausanne movement or the Micah declaration for integral mission. Let me just read the definition it says, integral mission is a proclamation and demonstration of the gospel. It's not simply that evangelism and social involvement had to be done alongside each other. Rather in integral mission, our proclamation has social consequences, as we call people to love and repentance in all areas of life, and our social involvement has evangelistic consequences as we bear witness to the transforming grace of Jesus Christ. If we ignore the world, we betray the word of God which sends us out to serve the world and if we ignore the word of God, we have nothing to bring to the world. So it is the idea that the mission is integral or holistic. You evangelize, but you also take care of the needs of the people and, the physical needs of people. Both of them are important parts of mission work, so this is the idea now the first question about integral mission is, how would you describe an effective integral mission or transformational ministry in the context of South Sudan? What would be the components?

**Interviewee:** Yeah, in the context of South Sudan, we look at humans, not to separate his needs. We look at humans both as spiritual and physical. Also when we touch one part of the human, we touch the other part. People in South Sudan need both both. I think life transformation... I like what we do now in the villages, what we do in the villages will bring the gospel to the people at the same time, we also encourage them on how they can change the situation where they are living, socially and spiritually. I think in terms of human needs, transformation is changing the ways of thinking physically and spiritually we are doing both now yeah, holistic ministry, because we also give in terms of education and terms of spirituality. Yes, with this kind of activity that we are doing in the village, we help the people to come out from the darkness. The darkness is both mental, but also physical.

**Interviewer:** That is good. You have touched on the next question also because the next question is asking some examples, what are some examples of effective integral ministry that you know of or are engaged in personally? You mentioned some of the things you're doing in the villages, are there more examples that you can give?

**Interviewee:** Yeah example we encourage people to come out from worshipping idols and we are also encouraging... now we started building what we call Sons of Light schools, going together with the church planting activities and we also establish schools in every village. these schools help people both adults and children; children in the morning and adults in the evening, yeah because when we say come to Christ, without knowledge, it's easy for them to return to worshipping idols. So we say no, come receive Christ and also learn to read the Bible. These are the activities we are doing in the villages, and sometimes we encourage small projects in the villages. Also, we can give people a little money so they can start to do something and how to develop themselves or their lives physically and also spiritually. And also sometimes we give them like training. The training is not spiritual sometimes, but it's like how to help them, how they can think very well and how they can improve their lives. so it is like awareness, critical thinking and so on. These are the main activities we are doing in the villages to transform the communities and the people.

**Interviewer:** Oh, that is wonderful. I also know from the very beginning that you started this ministry here in Juba, with a focus on orphans, especially street children, can you maybe explain that a little bit?

**Interviewee:** Yeah, we started the ministry of orphanage in 1995. the first time when we came here to Juba we started with the children at the market (*Suk Konyo Knoyo*) we collected the children and preached/taught them and prayed with them and then they returned to the market. After a while of time, we realised that now we needed to collect these children in a safe place, we needed to protect them, and then we started the first orphanage and the first time in Juba for boys. This orphanage transformed the lives of the children. Even some of them now are working with us as officials (in different positions within the ministry). Yes, they are taking responsibility, now we don't employ people



from outside, the same people (children) who have grown up in the system, are the ones taking responsibility. They're all of them are now in this building caring for the children. They were orphans before, but they have grown, and some of them have entered into the universities, so it's a great transformation, taking place in the life of the children.

**Interviewer:** That's a great example of a transformational ministry as you take a child, and then transform him or her to love Christ, and serve God and the community. Now, when you think of this ministry, the integral ministry or transformational ministry, why do you think it is very impactful? it is very effective. Why is it an effective way of doing ministry?

**Interviewee:** I think the effectiveness comes because it's providing the needs of the people, changing the life of the people. It raises people from the ground up, and it communicates to the people, going to the people, not waiting for the people to come, in terms of evangelism. we are the ones who moved to the people. You know last week I just came back from Awiel town. We went to all those remote areas, in jails to preach the gospel and all these things, I think it is very important because it is the need, it provides the needs of the people. I think it is effective also, because South Sudan is a great field [for mission], South Sudan is still in darkness in terms of worshipping idols. You know also if you see the church, you can say that maybe 20% are true Christians but there are nominal Christians. That means there is a need for an integral mission. This kind of ministry is needed for our People. This is what I think of this ministry or effectiveness.

**Interviewee:** Thank you very much. Now you are in the church, organization [mission agency] and also in a theological institution. How do you encourage people in this type of ministry? how do you encourage people to engage people in this ministry whether in your denominational, church, congregation or organization or theological institution, how do you encourage people to focus on this transformational ministry?

**Interviewee:** Yeah, I can encourage people... for us It's not to look at ministry from just one side but to look at ministry through different glasses. You know it is good to focus on evangelism, but you know that our number in South Sudan is very few, so I encourage people to study theology and this is needed. We need to study theology at the same time we need practical ministry in the field because practical ministry in the field gives life. Theological ministry alone without practice is not active and that is what we are doing now in our theological institution, the Bible school, which is here at the same time in the church. Just how we can organize our time and also because you know when we give more, God bless us, but when we keep what we have, it will be taken from us, but the important thing is, Christ said go and disciple all nations, we want to disciple people, whether in theology, whether in our communities, whether in the church there is a need Yeah, there is a need, so let us move. Let us not wait, let us move to people and tell them the gospel, this is very important.

**Interviewer:** That's good. Are there any workshops, teaching seminars or things like that that you are engaged with to help people in the area of mission and things like that?

**Interviewee:** Yes, we have many activities, now we have two kinds of school, as you can see these ladies outside. We have a Tyranus school for women which brings women from other different parts of South Sudan and Sudan, and at the other level of the states or villages we also have basic schools because we cannot bring everybody here in Juba. At the moment we are conducting a training at Ruweng Administrative Area. We have trained about 100 for one month and after training, they are going to the field for one month. And this month on the 27th we are going to the area of Shuibad. Instead of bringing them here, we are not able to bring old people here but what we do is we give them scripture foundations in their places and after school so for one month we can select from them and bring them here in Juba so that they can take more training to be church planters and also go back to their communities

**Interviewer:** That is very encouraging. It takes a lot of planning and also a lot of work. Now, let's look at the competencies, the competencies for effective integral missions. What are the competencies that are needed for someone to be effective in an integral mission? Now when we look at competencies in this research, it is not just about the skills, but we look at competencies as knowledge, skills and even characters that are needed to be able to do the work effectively so this is

how we look at competencies so based on your experiences and your engagement in like travelling, going to fill in all these things, what competencies do you think are necessary for pastors and church leaders to be able to have effective, integral or transformational ministry in our context in South Sudan?

**Interviewee:** I think the relationship, personal relationship with God, and also the mental abilities of pastors, whether way of thinking or spiritual abilities in general and the knowledge of the people, awareness of the knowledge of the people. This can help the pastor to be more effective, because the relationship with God, gives him light and power also theological studies give him knowledge of how he can prepare good meals (message) for the people and also give him knowledge on how to focus on the needs and also to be able to identify the needs of the people that this will give him good communication when you see the needs of the people, you interact with them in good communication, this can help us to be effective. There is no more than a relationship with God as I mentioned from the beginning, having a calling from God, reading the Bible, studying the Bible, praying and then living a life of obedience, showing your life as an example. These are the things that will lead us to be very effective in the ministry.

**Interviewer:** Thank you. Now we want to categorize the competencies into knowledge, skills and characters. In terms of knowledge, you mentioned theological studies, you mentioned knowing the Scriptures, you mentioned knowing the people. Is there other knowledge that is important from your perspective?

**Interviewee:** OK, I mentioned knowledge of the scripture. And knowledge also of the situation of the country and knowledge of the ground or field itself, because you know Juba is different from Wau, and dealing with people here in Juba, we will deal differently with the people in Wau. Even political knowledge of the situation of the country and knowledge of the culture of the people that way of dealing with the people when you know the culture you can be in a better way to respect people in their area.

**Interviewer:** Now, when we come to the skills, you mentioned the skill of preparing preaching, and communication. Are there other important skills that are needed for an effective integral mission?

**Interviewee:** OK, I mentioned the skill of communication and of preparing the message. And I think the other skills we need like the skill of awareness of the people and the skill of I think these are what I remember, what comes to mind at the moment, but there are other skills like dealing with the people. It's a part of the part of communication.

**Interviewer:** Do you think management and leadership skills are very important in this type of ministry like planning or resource mobilization, etc?

**Interviewee:** Yeah, of course, you need to manage and you need leadership, it's very important. You know because if you look at Africa in general, the main problem is the capacity of leadership, even at the side of all church development, of what you call leadership capacities is needed also because when you raise a high level of leadership, that will give quality of the services that are offered to the people that this good so our problem is a leadership problem. Whether it's in the church or outside the church I think it is important, we need the skill of leadership and the development of leadership in the church at a different level. And even the skill of training in different groups; like women training, girls training, boys training, discipleship training, etc. in the church. It's very important. These disciple skills are also of which a holistic ministry is offered. It is very important in our context.

**Interviewer:** Now, on character. Sometimes when we talk of competencies, people dwell more on the knowledge and skills, but there is also a character dimension in competencies. Now, let's talk about the characters. What characters do you think are important in this type of ministry (integral mission) in our context?

**Interviewee:** I think character if we take it from the life of the leader, the quality of the life of the leader is very important because when people respect you, they will receive your message, but if they don't

respect you, they will not receive your message. That means the character is important. Character is the quality of life. It is not only just knowledge because a character is like a channel that allows the message to flow to the people, so I think a character is very important.

**Interviewer:** Thank you very much for that. Now, one of the objectives of the studies is that by the end of the studies we are going to have a comprehensive framework that can be used by theological institutions and churches to train church leaders and pastors in this ministry. so if I ask you, which of the competencies that you mentioned from the beginning are the top five for our context of South Sudan?

**Interviewee:** From all these that I mentioned, right?

**Interviewer:** Yes, from all the competencies that you mention, give the big five

**Interviewee:** OK, we need to develop the leadership capacity inside the church and also outside and also we need to improve our theological training and also we need to work in the area of mission. You know this is very few now I don't know if other churches are working in this area of mission. I already mentioned the theological College and good communication skills. We are very weak in training skills now in our country meaning that ability of our leaders is very poor in terms of what they offer at the church to the believer. So, we need to work in the area of training the local pastors, yes training the local pastors, you know because this can protect the church from heresies, now we have a lot of churches that are very weak in terms of offering sound teachings in this country because most of them they're working without theological training, you know, the majority, and they are the majority, and that affect. People are running after them so much then we need awareness in the congregation itself to be able to choose between sound teaching and heretics, but this will happen through the training of local pastors. It's very important how we can encourage this training to make it wide to be national instead of only five churches doing the training, I think we need to focus on the theological training. It's very important because this affects not only the church, but it will also affect politics. After all, those politicians will come to church will listen to the gospel and when they come to church and they listen, they find sound teaching that will help them to transform.

**Interviewer:** Now, the question that follows is, why do you think these five competencies that you select? Why do you think they are called competencies for their contacts off of South Sudan?

I think because it is related to our people's needs. These are touching the needs of the people and when we say local pastors, these are the only people who have good communication with the congregation and the churches and that's the reason I said that we need to train the pastors. Also, the church can move outside to go and train the politicians, because you know, the problems of tribalism in politics, which is effective because they don't have vision. It's like our country now when we give vision to the people, they can be able to serve. Lack of vision and lack of training cause a lot of problems with the people. I think I suggest these things because it's the need, it's the real need.

**Interviewer:** That is good, thank you very much. The last question that I have here is related to... and you already touched on it in the previous question but you can add. The last question is, how can the church in South Sudan, looking at the church in general, how can the church help pastors and church leaders to develop these competencies that you're talking about?

**Interviewee:** In terms of... I think the church can improve the training of pastors and I think the church also needs to be a missionary church. I think we need to engage more in missionary work. Because at the moment, it is not a missionary church, believers come to the church sometimes without being preached. We can go to neighbouring countries like Sudan or other nearby places. You know those who are active now in terms of the mission are, mostly ministry or mission agencies more than the church. How can we help the church to look outside, like our neighbours, in Ugandan, our neighbour, in Kenya? You know, in Uganda, the Muslim community is growing and we know Arabic, so we can go there and engage them with the gospel. How can our church improve the knowledge of the Scriptures through theological training or through what we call the small groups in the church? Small groups can have short-term missions to send out and then in this way, the church can develop missionary ideas, the church can develop instead of spending all in its self, because the church needs to obey the great commission.

**Interviewer:** You mentioned something, let me just get your ideas about it. You mention improving theological training, do you have some ideas on how to improve theological training in South Sudan?

**Interviewee:** One way the church can select and send some people outside to have the highest level of education, that way they will come back and be able to train and teach people.

**Interviewer:** So you are talking of higher level of studies, that's graduate studies, postgraduate studies...

**Interviewee:** Yes, and they will be encouraged to establish the basic training here in the country, like Bible schools. Churches can start Bible courses and the church can encourage people to go to Bible schools, maybe by saying no ministry without training, that is one way to encourage the Church in theological training.

**Interviewer:** So these are all the questions that I have, are there any inputs, comments, or other things that you want to add in the area of integral mission or transformational ministry?

**Interviewee:** I think also what I want to add, is in terms of... when I move from Juba to Awiel, I found there is a need for developing local languages because in terms of communication, all of them don't know English, yes and even when I move from Payam to Payam, I have a translator to help me. I took with me the Bible in Arabic language, but they said we needed a Dinka language and I promised I would bring them the Bible in the Dinka language. So, one of the things that I thought about in the context of South Sudan, we need to translate any language especially for them to have the Bible in their language. These are very important to help them with their language and we can also add to places outside of Juba, we establish a school, a Bible school there or a training centre. That will help it is like taking that training to the people. Taking the training to the churches, taking the training to the ground, because it is difficult to bring people to the capital, it is very costly. In terms of making peace in the nation, the ministry of reconciliation.... as you see me as a Nuer when where I went to Dinka, we cannot encourage tribalism, that because you are Dinka you're preaching in Dinka only. When I went to them, they accepted me very well, highly welcoming me and some of the Dinka said we hadn't seen a Nuer before. I think a peaceful nation will be developed through reconciliation and the means through that is the Bible, the Bible is the only hope to change our community and also to fight the tribalism in the country. We need also the church to be concerned with the leaders, those who are in politics, we need to make sure that we go to them and share the gospel with them because you know these are the people making decisions on behalf of us and when they take good decisions yeah it will cause peaceful living. We will have a peaceful country, so we need to work in this area, part of what we lost after we separated from Sudan is the relationship between churches. You know, now the church become weak, even the churches which are under the South Sudan Council of Churches (SSCC) are so few, but there are many outside there. How can we form the part which is.... because Christ's body is one, we need also to have a good relationship between leaders, how we look at the national leaders instead of tribal leaders, or just in the area of Presbyterian alone, now we can move out and have a good relationship also can transform and can help an integral mission as you are doing and the ministry of transformation.

**Interviewer:** Thank you very much for adding value to this research. Your insights and wisdom were very very important. I will transcribe the interview and send you the transcript, which you can go through. If there are any additional things you want to add to the transcript you can include them. I'm very grateful for your time. If there is nothing else, maybe you can close with a word of prayer. Pray for the research that God will use to help the church in our nation.

**Interviewee:** I want to say thank you, our dear Lord Jesus for giving us this opportunity with Pastor David and the chance that you offered to him God, to learn my prayer is that this research will not just add something new, but will also help people to know you and to help in ministry of transformation of our people. I pray that your servant continues to work on it, give him wisdom and guide him by your spirit and also, give him favour in the eyes of those who are supervising him, and I bless you for time together and even the information I added, may other pastors also help your servant in this. Lord, we commit our time to your hand, and as your servant is returning I pray that you'll be with him for your glory in Jesus' name amen.

## Interview #20 (Conducted on 02 November 2023)

**Interviewer:** Okay, thank you, [interviewee's name], for considering this invitation to participate in this research study and giving your time for this interview. We will try to work within 40 to 60 minutes. The purpose of this interview, as you have learned from the document that I have sent you, is to capture your understanding of integral mission and transformational ministry in the South Sudan context and to identify competencies that are necessary for an effective integral mission in South Sudan. So before we proceed, if there is any clarification that you need or there is something that is not clear that you want to ask about the research, you can do that, and then we can proceed with the questions that I have here.

**Interviewee:** No, actually, there is no point in asking. I have read through it several times, and I think it's very clear.

**Interviewer:** Okay, so we can start. Let's start with a short prayer. *Our heavenly Father, thank you so much for this great privilege that you have given me to meet your servant that you have used mightily in this land in many ways. Lord, thank you for his life and ministry. I pray, Father, as we go through and think of how best we can transform our land. I pray, Father, that You give us insight and give him articulation that everything will be as Your plan and for Your glory. In Jesus name, I pray. Amen.*

So, the interview is divided into three parts. The first is demography, the second is on the integral or holistic mission in South Sudan, and the last part now focuses on the competencies for the holistic ministry. So maybe for the first part, I'll ask you to introduce yourself for the record.

**Interviewee:** Okay, thank you very much for this opportunity to interact with you on this research project for your studies. So, in terms of my demography, I'm a retired Bishop [interviewee's name] from the Episcopal Church of South Sudan, Diocese of Rajaf. In terms of my title, we are usually called bishops, but you don't want to have generals and church leaders, that are retired. In terms of age, I'm now 71 years old. actually, I was born on the 12th of July 1952. The record is found here in St. James Parish used to be called Bari Parish. Of course, in terms of gender, I am male, and then in terms of my highest education level, I earned a first degree in civil engineering construction from the Loughborough University of Technology in the UK in 1985. And in terms of engagement in ministry, what kind of engagement is within the church or outside the church? Of course, as a retired bishop now, I don't have regular work that I respond to requests for. For example, the bishop of Rajaf Diocese, who took over from me and other bishops, requested that I participate in preaching during Sunday services, especially at special times like Christmas or Easter, or help in the confirmation of candidates. We do confirmation services, and sometimes the numbers are so huge that one person cannot do it alone. Even, sometimes, one time, I took part in the consecration of bishops for a pastor to become consecrated to say bishop, you need to add a bishop to accompany the candidate to the Archbishop. So, I played the role sometime back. Or I have been asked to do some presentations at training workshops. So, with the provincial office at our headquarters, even three days ago, the bishop asked me to advise him on a very important issue concerning the South Sudan Council of Churches (SSCC). So because I have been a general secretary he asked me for it and I gave my advice. I am also currently a member of the SSCC, which represents the churches in the peace agreement. So, we are the monitors. So, I have been doing this since November 2015. And then, after I retired, my community, the Bari, said now, at last, we got you. You are now an elder, so we want you to advise us on certain things. One time, I served as chairman of the Bari Council advisory council until they brought in new leaders. Unfortunately, the new leaders had not yet appointed a new advisor. They didn't even ask me, so they went into crisis—a leadership crisis. Yes, so those are the things. You have asked how long I have been in the ministry.

**Interviewer:** How long have you been in ministry in general?

**Interviewee:** For a long time, when you talk about ministry, of course, you usually think about ministry in the church.

**Interviewer:** Here, like ministry in the church and outside.

**Interviewee:** Okay, okay. You can say, okay, what I have served as I served in the Norwegian Church Aid in August 1981 as a project engineer. That is where I applied my engineering knowledge. But we were displaced by war in April 1986. So, engineering work was not needed either. I told you why I was sent to Oxford. We studied theology. So, I started at the lowest level. I say, lay reader who was

licensed, I say, "Lay reader" is like in a Catholic church; it's like a catechist. You are a layperson given a function to assist the pastor. Preaching, helping them with the holy communion, preparing children for baptism, leading service and so on. I was in charge of Youth work in the Muniki Sub-Parish church as well as helping the assistant pastor in English service with my training in Oxford. So I had good command in the English language and also advising the pastor in other work. Yes. So those are the, of course, as I said, we went over out. I was sent to represent the ECS in the peace talks and eventually I became a member of the RJEMEC in November 2015.

**Interviewer:** So, I think the next question now is, how long have you been in ministry? You have been in ministry for quite some time within the church and also outside the church.

**Interviewee:** Actually about 37 years.

**Interviewer:** 37 years, that's a really long time. And the impressive thing about it is you have displayed a great effectiveness in ministry. Wherever you go, there is a great effectiveness in what you do. The question now is what are some of the qualities and skills that enabled you to minister effectively all this time?

**Interviewee:** You have the pastoral ministry qualities and skills that are acquired from August 1988 when I was licensed the lay reader. You know, the lowest level of you can say pastoral work in Munuki, sub-parish church in Juba. And then I was ordained as a full priest in 1991 before I was actually sent. So it is like the reverse. I did the practical work and then sent for the studies. which was very good. But in terms of qualities, these are really described in the first letter of Timothy chapter 3, 1 to 13 for the overseer or bishop or church leader. And then for the deacon, they are written there. Those are qualities. But the most important quality there is integrity. In all whatever you do, whether you are a pastor or a leader, you should really, you practice what you preach. Or you do what you say. This is what people look at. But if you say one thing and then you do another, you lack integrity. This is the one quality which is very difficult to observe. And many people say, well, you know, I'm qualified, but they lack integrity. For example, a doctor say don't smoke and then he is the first to smoke. Or even a pastor say don't drink, but he is the first to drink. So people say, ah, this is *kalam farik*. What Jesus was condemning in Matthew 23 about the Pharisees, he said you listen to their teaching but don't follow their practices. And then the leadership skills, having been a general secretary of the SCC for eight years in Khartoum from May 1995 to May 2003, really gave me the chance, even ecumenical, even much wider than the ESC. We have the Catholic Church, Orthodox Church, Coptic, Ethiopian, and so on. And then even the Pentecostals. Once I travel out, people say, What? Catholic Church is a member of SCC? In exception. I say, well, our context is unique. We are under Islamic rule, so there is no one who is spared. Even Pentecostals, I say yes. So the point is that the churches learn to have unity among themselves. You know, Jesus prayed that we should be one. So for us, it was a necessity. There is no way you can just fool around and then you can survive under Islamic oppression. So that was, and then after the SCC, I was appointed as ECS, Provenance Secretary here in Juba. And I served there for five and a half years. This way, now, I have climbed to the top of the ECS leadership. But I also connected me to the Anglicans outside, either in Africa or globally. So that took me even beyond. For example, I have traveled up to New Zealand to attend Anglican Conservative Council meetings. Even New Zealand. You had to attend three consecutive such meetings. So I reached the top of the Anglican Church, you know, globally. Although I have not attended the, what do you call, Lambeth Conference, because I only served eight years. It is held every ten years. Every ten years. If I had not retired, I would have attended. Then I was a team leader for State Election High Committee of Eastern Equatoria, Torit. Abel Aliar was the one who requested me to be released, because actually up to now I am not politically aligned to any party. So I am independent of any party. Although I am conscious politically, but people try to get me in their party and I say no. Because the reason was because when we were growing up, we have Nimeri. He has one party system, Sudan Socialist Union, and we were in the Youth League. So we thought it was really something very worth, you know, as we grew up. But then Nimeri changed, and then we come to the Islamist. And so we realized that in fact all of us, the whole batch, for example my colleague Dr. Alex Sulle, is a pharmacist. He is a pharmacist. We have Dr. Ladu Luwate in the military. He is a surgeon. We all went professional. We don't want to waste time in politics. It is not straight. They are not after the truth. They have no integrity in politics. So that's why I was selected for the elections. But I stayed only for six months. From July 2009 to December. Then I was elected as Bishop of Rajaf. So I had to resign. And I took over the new role. Then we had monitoring and evaluation skills. We were trained in NCA. In fact we attended a course in Khartoum in April 1995. The lecturer came from university in UK. So it was organized by Save the Childre Fund, UK. So I was together with Jerome Gama Surur. That course, it was the first time I understood the meaning of statistics. You know, I am a

mathematician but I didn't know how to apply it. But it is very useful for you in the church. The book of Numbers. It is the book of statistics. The the pastors are the worse mathematicians. I said this is statistics. If you look at the early church, they will tell you how many people attended the service. How many were converted. You should study maths. You should know your flock. Even your assets. How much you have. Don't say that theology. Theology doesn't care. But ofcourse other courses like in CORAT Africa, they have now introduced it. So monitoring and evaluation skills are very important. So I learned that in NCA. And now because of that, even now in RJEEMEC, you are even monitoring the peace. You go to it. What you may call social work. From engineering into social work. But because I studied theology. So theology becomes a link. The link to peace building. But also there is something to do. I have to do personally. Which is Bible study and prayer. You know, devotion every morning or in the evening. Whether alone or with the family. This is where you develop the, I don't call it skill. But the ability to listen to the Holy Spirit. What is God's will in this situation? When you are faced with a decision. You want to do the right thing. But how do you now know which one is wrong and which is right? As a leader. This is the most difficult thing. So when you read the Bible, always God speaks through his word. And remember, it is the sword of the Spirit. In Ephesians 6. One of the weapons. There are seven weapons there. So it is very important that you should know the right tool to use. Yeah. So those are the qualities and skills.

**Interviewer:** I think you have touched on some of the ways that you develop these. Because the next question is actually how did you develop these qualities and skills. You have mentioned training. You have mentioned personal devotion and reading the word. Are there other helpful things that helped you to develop these qualities and skills over this time?

**Interviewee:** Yeah. On the job training, you know, when you serve under a senior pastor. In fact, when I was learning this pastoral life, I was placed under an old lay reader, yaba Peter Lemendwot. People say, "How do you work with this old man?" It is very simple. He is like my father. You respect the old man, he will open up. But if you think you are clever, you will block your way. So you need to be humble. Yeah. In terms of education, I was far advanced. But in terms of knowledge and faith, he was ahead of me. So I had to learn from him by being humble. And so then he opened up. After that, I was transferred to the sub-Parish and we have Reverend Mosa Senge. He didn't have much education, but he has the pastoral qualities. For example, home visits. You know, I have a car from NCA and I will go with him, visit people in their homes, pray, even to the hospital, pray for the sick. You know, this is something you will never learn in the college. You have to go and do it in the field, you know. Home visits. And the other is reading books. For example, with my engineering background, I had assumed that the church was well organized. And I found out the church, in fact Episcopal Church, was not up to what I expected. Because I as a lay reader now went into the church leadership, at that level, preaching center, or you can say chapel. But as I climb up to the parish, and then you can say deaconary, and then archdeaconar, even the dioses, and then the province. I found the whole ECS was not organized. Basically because there is no teaching of administration, church administration. So I tried to look for books. I went to Nairobi, I was actually coming from a course in Lesotho, I pass through Nairobi. And I just went to a bookshop and said, "Manager, is there any book here on church, something, administration?" He said yeah, go up there. So I found the first book by Myron Rush, Management Biblical Approach. I really bought it, and I read it. A colleague of mine called, Avelino Anduga, he said, "What is this that you're reading?" I said, "This is a book I've been looking for." People talk about Henry Fayol, as the father of management, that's a lie. It is Jethro in the Bible. You know this. But the theologian don't use the Bible for normal work. They spiritualized it. So when I found this book, I really found that it was very, very useful. Then I also found more other books, like the one of Colin Hendricks, Christian leaders, management for Christian leaders. I've already told you about the one developed by Oxford Centre for Mission Studies. Disaster Management for Christian Leader. Actually, Vinay, that Sunday, took that manual in 1992 to that parish, and then I happened to sit next to him. So during the break, I said, "Why are you from Sudan?" At that time, 1992. What are you doing here? I'm studying in Oxford, Wycliff Hall. The guy whom he brought the book did not turn up. Then he said, "Have you seen this?" Disaster Management. I said, "Well, this is the first time I saw it." "Would you like to have it?" I said, "Yeah, of course." Then I... So I brought that book to Juba. That is probably what took me to SCC. Because I started using it for training church leaders. People were surprised that the same Bible is talking about disasters. Of course, the flood of Noah, so many stories. So the Bible is quite practical. So when I was talking from here, people said, eh! You know, I'm not a big theologian like most of you, but I applied the Bible as others have studied it. I'm not studying it, but I thought people have studied it, like Myron Rush, like those of Vinay, then I applied, and it worked. There is also John Maxwell, leadership is influence. In

fact, it was, you can say, my disciple is a pastor in Pentecostal church. He used to attend my courses, he is from AIC. So he happened to be now the head of this theological college in Goli.

**Interviewer:** Emmanuel Christian College

**Interviewee:** Yes. So he wanted to show me that he had learned what I was trying to push through to him. So he made sure I stayed in his house. He said, "Now, Bishop, I have something for you." Then he gave me this book. It was written by John Maxwell. He said, "It was the one you encouraged us to study, so I wanted to tell you that I have now learned even more than that. That is great. I think he is still around here in Juba. I just forgot his name."

**Interviewer:** Are you talking about Cesar Drasi?

**Interviewee:** Cesar, yeah. Yes, that's the one.

**Interviewer:** I think he is now the principal of the Sudan Theological College.

**Interviewee:** He is the one. I tell you, he was so grateful. So he paid back and said, "Now, this is your copy." Then there is also *Responsible Church Leadership* by David Gitari, he is the one who is talking about the role of church and state. If you get too close to the state, you get burned like fire. If you get too far, you get cold.

But you must have a critical distance. I know Peter Tibe has been quoting him. "Critical distance." Yeah. Don't be too far. Don't be too close because you will be swallowed. Yes. Then, of course, NCA actually trained us. I was given compulsory management training. After coming by with my Master degree in construction in 1985, the only thing I thought, I just wanted to continue my fieldwork. I was the head of the department with engineers under me. And then, this Norwegian guys said, now, all of us heads of department, the Norwegians have left. Now, you are now the big people. We were five. You go now for compulsory training. So a form was sent to us, in fact, that each department has to fill the form yourself plus two other senior staff. I have to do business administration. So I wrote to my engineers, "Please make sure you fill your name." They look at it. Business, no? Do you know who filled? the foremen? I sent my list. And the training officer was this general now, Alusio Ojetuk, he is in the army now. He was a training officer. He came and said, "[interviewee's name], sorry, the director said, 'No'. We wanted you in the list plus two others." I have just come back from my masters studies. I really don't want to go for the other studies. So he wrote strongly and said, "Please, you, you, and you, make sure that you are in the list." You know, the engineers don't want this administration thing, just like pastors. They say it's business. This is not part of their profession. So eventually, all my colleagues did the same. So we were summoned to the office, and this is Norwegian director, he said, "Gentlemen, I want to know really what is wrong with you. I have taken a decision and appointed you as heads of departments, but you have no leadership training whatsoever. So I want to hear from you and then do everything." He said, "What about you?" I said, "You know, I just came back from further studies..." He said, I just want to give a chance, all your excuses are dismissed. And I am sending my training officer for the third time. If none of you have filled the form. I'm going to change my mind." And you know you like the positions. Out of five, I think three of us get in. Avelino Andrugha from education and then Ohisa Sada from health and then myself. Sirino Ohiteng, he said he is agricultural researcher, he studied in Egypt from Acholi area. He wanted to make sure the Maize in Acholi is three cups standing firm without falling down. And then Bosco Abucha was cooperative, you see, he's fed up he has been doing cooperative management. So they defied the order. I tell you, those of us who comply, although you are not convinced, we just want to keep our positions. The first week, Universal Commercial College in Nairobi, Inghina Road, but the material was sent from England. Our eyes were opened. How do you even do office management, for learning, personal management, financial management, how do you even read the statements of the accountant? We were just like, "I think we made a mistake." In fact, I went to Norway and I apologize to him when he retired. I said, "Arban, actually I want to confess." You know, when you forced us to go to that course, we were not happy with you, but thank you very much. He said, "I know, you are blind." So many of us have to be forced. And so I became a living testimony. I say, "If I did not go for that course, I wouldn't have been what I have now." Because then I have acquired more than engineering, even theology, and even writing skills. This book, you think somebody typed it? It's me. In the computer. So, and then of course, the CORAT courses. In fact, up to now, a few theological colleges in South Sudan teach management, including our Bishop Gwynne College. I checked the syllabus. We were being trained at Deacon's and they have some short courses for us. Then I asked the principal, "I say, now, why are you not training your pastors on this [administrative courses]? I see pastors are struggling." He said, "Well, these administrative courses are on request. It's not part of the regular courses." I say, "Now. But the people are suffering. And then when I try to advise our senior pastors, they say, 'Who are you?' 'You just



came yesterday. You are not here when the missionaries were here." So, there is a kind of blindness, which I have discovered. And so, in other words, I have been encouraged by others or even coerced.

**Interviewer:** But at least it has proven to be really useful.

**Interviewee:** Yeah, very useful. So, when I gave my testimony, like this, Caesar, he began to appreciate. In fact, I was invited to speak to Student at National College in Khartoum by Professor Peter Fionn. I was the general secretary of the SCC, and he said, "'Abuna' to want you to go and talk to my students." I said, "On what?" He said "any topic on the church." So, I decided to pick the neglected gift of Church Administration, which is in the Bible, Paul letters, Roman and Corinthians. And I talked to them, asked people to ask questions. One student just said, "Say, Abuna, this is irrelevant, you just wasting our time." I said, "What?" he said "It's not part of our syllabus." I said, "Okay, that is another issue." "Okay." Then I said, "Okay, you go into groups, and list to me the problem facing the Church in Sudan, then they group about 21 issues." I said, "Okay." "You categorize them into administrative problems, doctrinal problems, and others, which do not fall under the administration or doctrine." Most came under administration, few in doctrinal, and then there were none under others. I said, "Can't you see now? What you are learning, this is not correct syllabus. This is the syllabus of the missionaries, developed their countries, but you are being trained to not solve anybody's problem. This problem we are waiting for you. I am coming from the field, SCC. I know all the churches, Catholic. They are all suffering, Coptic, the same. They just teach theology of other countries. Theology should be contextual. So this guy called, he has now died, Rev John Tong. He was a student. When he graduated, he was ordained, and then he... he was from evangelical church. He was then posted as a member of the Executive Committee of SCC. Later on, he confessed to me that, "'*Walai abuna*', you were right." Eventually, when he came to Juba, he was teaching in the Nile Theologica College. So he invited me to talk about peace-building to his students here, which I did. So we became friends. So what I am saying is that the missionaries did their best, but they did not have the chance to contextualize the Bible or church services in our context. And so it is our duty to do it, because they don't know it, but we know it. So that is some of the things which I said helped me in the development of my competence or skills.

**Interviewer:** That's really interesting. And I think we'll push that further. But let's move to part two, then we can push a little bit later on that one. Integral mission in the context of South Sudan. I adopted the definition of integral mission from Micah Declaration on Integral Mission, which states that, "integral mission is a proclamation and demonstration of the gospel. It is not simply that evangelism and social involvement are to be done alongside each other. Rather, in integral mission, our proclamation has social consequences as we call people to love and repentance in whole areas of life. And our social involvement has evangelistic consequences as we bear witness to the transforming grace of Jesus Christ. If we ignore the world, we betray the word of God, which sends us out to serve the world. If we ignore the word of God, we have nothing to bring to the world." So basically, it's something that you're engaged in a lot. And I've read something in your book when you talk about this aspect of social work and also the gospel when you started as a pastor and now you are even in SCC. And so you bring both areas together in this integral manner. So when you look at the context of South Sudan, how would you explain or describe an effective integral for transformational ministry in the context of South Sudan? What would be the component for such kind of ministry?

**Interviewee:** I think I will talk about the CMS experience. Because remember, CMS came to Sudan in 1899. And then all the missionaries, both CMS and others, were chased away, expelled by Abud regeime in February 1964 by the Khartoum government, the Islamic government. So what CMS did was introduce a vision of self-governing, self-propagating, evangelism, self-governing (administration), and self-supporting church. They wanted to see that church. Number two, the revival movement from East Africa, I think from Rwanda to Uganda, came to Sudan through KajoKeji in the 1940s through the ECS. I think at that time missionaries and then of course South Sudanese is pastors. Now as we speak, that revival movement has grown into what they call one central movement with five regions. That is how they are going to understand the structure. You have Juba region, KajoKeji region, Yei region, Lanya region, Mundri region. Mundri is basically the Moro. But these others like Juba is a mixture of the Bari speakers. KajoKeji is the kuku, Yei is the Kakwa, Lanya is the Pojulu. And then the Mundri of course the moro. All of them, they have what they call regular activities. They really trying to renew the church. For example, people who have fallen off, become drunkard or adulterers or thieves. Through encouragement from the others, they are sort of like a restore. And they are really very good in that. So within the region you have divisions. The one of Juba region has eight divisions. My own parish, this St Peter, in Juba Na Bari. Where I actually start

my work as a Lay reader. This is where I retired. This is one of the centers of Juba division. I have now been studying why they are not moving beyond the Juba center. It seems to be a language problem. It's just like among the Bari speakers, they can easily communicate. But now to cross to other ethnic groups, it becomes difficult. Because communication but also the culture is different. So those are the two aspects of the integral mission. Self-propagating, in other words, the church is just growing like Jesus said. It's like a mustard seed. It grows by itself. It's the work of the Holy Spirit. Self-governing, so you organize yourself in your own way. You don't have to follow somebody's style. And then self-supporting, using your own resources. It's like you are creating a sustainable institution. Which continues regardless of circumstances. And that's why when the missionaries were chased, people said the church is going to die. It didn't. It did not die. So it's not the missionaries who is giving the church. It's the people of God, wherever they are. Of course, having served with the Council of Churches, I knew that without the churches working together, since they decided to conform the SCC on the 29th of January 1965, maybe we would have all died one by one. But these are American missionaries from Doleib Hills, when they all met in the Khartoum. I understood, he was the one who said, "Why don't we put these two churches together, so that they all die together or survive together?" It was the wisdom. And then they agreed. So the first chairman was from the Catholic Church, Bishop Agusino Baroni. The deputy was Bishop Oliver Alison from CMS. And then the Evangelical Church, Wesley was the secretary. Even the guy who made the proposal was just a member, from Presbyterian church, an American guy. That's how the founding members churches of SCC, really came together. And they focused on three things. Unity, there's Christian unity, Christian fellowship, and Christian solidarity. The others, liturgy, doctrine, it's up to you. You want to dance, you want to sing, you want to lie down. These are your details.. But those three..., they also agreed that the apostles creed, which is the common statement of the church, which was, I think, required by the emperor Constantine if you read church history. Because they were quarreling. And then the council said, "Please, you agree on your faith." And then this is the one which is a guideline for all. So if you don't, for example, accept apostle Creed, you cannot be accepted as a member of the SCC. There are churches, for example, "*ikhwa* = the Brethren". They think that Jesus is... And then you must accept that Jesus, that the issue of Trinity. God is one, but in three persons. And then Jesus is Lord and Savior. The church of the *ikhwa* say that, "Jesus is just their brother." That is lowering his status. They were not admitted. So those are the way you understood intergral mission. But much more than that, the CMS focused on programs, which will target the body, the soul and the spirit. Like you see it in the first Thessalonian chapter 4. So when they are, for example, in Mundry, among the moru, that is why the moru is a very strong church. Dr. Fraser, because he was a medical person, he started with health. Then he came with the school, which is for the mind. And then lastly, the church, for the soul. If you see the Moru, they are the most evangelized. They even composed their own songs without even writing, just for a minute. So that is how you understood the great mission in the ECS. Yes.

**Interviewer:** That's good. The next question is actually asking an example. You have stated the example of the Moru in CMS. Is there any other example that comes to your mind?

**Interviewee:** I read from the book led by Dr. Oliver Duku. He was ordained together. He was a medical doctor and an engineer. He wrote a book and said for the CMS in Kaju Kaji, they, instead of health, they put agriculture on their body. That is food. But the church and education remained there. So when I even became the bishop, I said, "What do they buy really? What do I put in the church?" The church is there. And then I added the school. Then I was thinking about the church thing now. When I looked around, I found out that we are around the biggest market, Juba, and we have the land. So I came with investment to generate income. So if you go to Rajaf Dioses now, we are self-supporting. In general, our own money, we are not dependent. In fact, we have no donors. Because our first bishop, Michael Lugar, he didn't support homosexuality, and so he didn't get many partners. So we now rely on our own income. So we are not dictated by anybody. I think that is a good thing, actually. Yeah, but that comes from CMS, self-supporting church. Even this guest house of this church, I was the one who initiated it. I found it was Juba housing project, four blocks. But people were not paying the rent, so we chased them out and turned it into guess house. If you see it now, it is growing.

**Interviewer:** The next question is on the impact of this ministry, the holistic ministry, the transformational ministry. Why do you think these ministries are effective in their integral mission and transformational, compared to just preaching?

**Interviewee:** I already mention to you the aspect of the body, mind and soul. The scripture in First Thessalonians 5:23 is very clear. If you just do only one part, for example, dealing only with the spirit,

you preach, "Oh, you are going to heaven," and then somebody is hungry. It is what James says. What will you mean if you say, "Brother, I pray for you, go in peace." Why don't you give him the food? You don't listen. So you have to address all the human aspects, the body, the spirit and then the soul. And then number two, we have to make the initiative taken by Christians. They lay in the ordain to mobilize the social locally. For example, the revival group is very strong because they don't depend on donors. They impose contributions. They are organizing now a revival convention in Rokon next year, February. They will write me a letter to contribute. They fix an amount. You are required to raise this amount. And it happens. People raise their money. Last year, they went to Terekeka. I was there for four days. And I tell you, the focus was on repentance, the theme was, repentance and forgiveness. For four days, consecutively, people preach on this. They are mostly lay people, men and women. There are few pastors among them. So one SPLA officer in uniform, he just moved forward and said, "Please forgive me. We are the unknown gunmen who killed people of Juba." One woman just rushed to the front and then hugged him and he was also crying. Of course, he didn't know the detail, but he just said, "We are the unknown gunmen who are the one killing people of Juba." Look at that. So the director of the religious affairs, Moses Tellar, in the president's office, was there during the closing. He said, "Bishop, I think this thing must be brought to our area." Very effective. So after now, they are struggling. They wanted to...The Mandari are neighbors, with the Dinka of Gogrial. They intermarry and they speak each other language. So I've been struggling to connect them. After that, we have not succeeded. When I talk to the revival leaders, they say, "Well, Bishop, we need an invitation from the Bishop there. We cannot just go on our own. Then we'll send a mission team to check on the ground." So we are still working on that. But it's really very, very powerful.

Even Wani Igga, I think there was a meeting they held here in Bari Parish. So many people, even traffic. They say, "How did you feel all this coming here?" They said, "This is the revival movement." They said, "I want this to be taken to my village in Lobonok, and we did it. This people went from door to door. Even they went to a village. Nobody knew. The Bari were just hunters. They were living near the Madi there. That this was even separation. "Where are you from which church?" They said, "We are not a church. We are a movement." Because they are willing to do whatever situation. They carried their own food. They are quite disciplined. If they were drunk, they would just give up the drinking. There were thieves. They even confessed. "I was a thief or an adult, but now I've changed in the name of Christ." And they do confessions. So if they can do it, I think I can do it. Testimony. I think another church doing this is AIC. I worship with AIC in Torit. They do that every Sunday. Testimonies. They give a chant to one guy and say, "We want to hear testimony from So and so." Of course, they prepare in advance. Just as an example. And then people say, "What?" One time I even confessed and when I was an engineer, I said, "You know, I used to steal my mother's *kaimat*." The children were all laughing. One of them became a bishop. - "James Lagos." - "Oh, James Lagos, yes." He said, "that thing really touch him." Because they do it. So those are the ways. And then also I want to touch on the discernment of the Holy Spirit. You have to listen to the word of God. God has made promises like in the Great Commission. Jesus said, "I will be with you up to the end of the years." So if you take that step, the Holy Spirit guides. And of course, people want to hear the Holy Spirit. It may not speak to you in the way we expect, but it guides in different ways, circumstances. For example, people get surprised. "Engineer? How did he become a pastor?" Those who have not read my book, I say it's very simple. Actually, after we got this place for Torit, we went into construction business. We actually opened a company, TAMAS Engineering, T=Tombe, A=Arquilino, M=Matia, A=Abdu, and S=Saturlino. Saturlino was an economist. He was the manager. We were competing in the market. But what happened? SPLA closed all the roads, so many materials were not coming in, so people were not doing construction business. And then people were running away. SPLM started shelling Juba. So the road got closed for me. I even pack in my books, I went to Khartoum, then the Islamist took over power. So I came back. So the door was open for me to go to the ministry. I only said, "That could never be the work of the Holy Spirit." I wanted to go into pastoral training and accepted it as I confess in my book. So these are the things which those who read the Bible and listen with their eyes, discernment to see how God is guiding us. Sometimes, "Oh, this is another way of God working to make sure that He is good, He is done." So those are the three which I can mention.

**Interviewer:** Thank you very much, Bishop, for these really great insights and experience. Now, the last question in this section is, I think you have touched on it in a way from your own experience, how you got this skill, but how do you encourage or prepare others now to maybe your denomination, church or organization institution to engage in this mission? You have mentioned some of the things when you are in the SCC, the training that you do. How do you encourage and prepare people since not many people are engaged in this holistic ministry?

**Interviewer:** Actually, within the ECS, when I took over, as a provincial secretary during the time of Archbishop Joseph Marano, I found out that the staff would not pay salaries for the whole of that year, 2003, simply because the funds sent from outside, they did not account, they didn't send it also. So the partners stopped funding. And of course, without those reports, they can't send the money. Probably they got that money from Donors. So I then looked at the CMS, the self-propagating, I think that one, the ECS is one of the churches which just preached the gospel. They just moved like the revival movement. There is no constraint. They even went to the Khartoum. In the self-governing, we had a crisis after our first bishop retire. But when we overcome the internal crisis, we are a little bit better now, in the past. For example, now this is our fifth bishop, Justin Badi. In fact, from the first, second, third, we had crisis of leadership. But from the time of Marano, Deng Bul, we start to see stability in the headquarters. There is still some problem, but that is a matter of time. They mix up culture and community matters, politics, which I think will go. The biggest part which I found was not yet done is self-support. And so when the money was stopped, I said, "Look, what do we have?" And with the experience I had in SCC, I learned that from a field trip to Zimbabwe. World Council of Churches took us to Zimbabwe, Harare, for consultation and partnership. We were general secretaries. We were about 15, all over Africa. And we were accommodated in a hotel owned by the Council of churches of Zimbabwe. The general was so proud, He said, "How are you guys doing?" I said, "What do you mean?" He said, "This is NGO stuff." I said, "Well, we are struggling." He said, "We have passed that." "This is our hotel." I said, "What? This is your hotel? How did you get it?" He said, "Well, we asked the partners to give us the money." They said, "No, this is money for the poor." They went to the local bank, borrowed loan, and bought the hotel. They then pay the loan. That was since 1996, July, to be exact. So they said, "They are no longer dependent on this, only on programs. They partner only on program activities. Personal cost, salaries." They covered all of them by themselves. So that is what changed me really. I came back to SCC, and I declared the meeting hall in Khartoum. I said to Rejoice Manas (my office manager), from today onwards, this hall is not going to be free. Like now, when you come here, you say, "How much do you pay?" Anybody who want to use this hall will pay, I said "Because we need the electricity, the toilet, the cleaning, and the chairs which are broken." they say, "What is wrong with you, Bishop Abunah?" I say, "I have seen it in Zimbabwe." So that attitude of mind changed in SCC. Then we began to implement it. Then the house, we completed it, and then we put the top floor, the guest house. Unfortunately, the general secretary who came after me, they sold it. Somebody called Ramadan. Now my church was watching. "This is a person." When you finish, he must come here. So this I... Then the first part of the show was to put up income generation, not take the guest house. Without any money. But what helped me, as I said, is always God who was serious. I was in a good quarrel with the bishop of Kenya, Benjamin Zimbi. Not personal quarrelings, but he wanted to consecrate a South Sudanese to be a bishop, but here, by passing Marona. So when I was in Nairobi, some of the bishops said, "You must meet our archbishop."

So they took me up to meet him. I have to face this big man. I said, archbishop Zimbi I really wanted to know, why do you want to consecrate a pastor for a diocese in Sudan, but under Nakuru? He said, "You know, but I heard that this diocese of Bor is supporting by homosexuals in the US." I said, "Okay, but is it your business? Are there no bishops in Sudan?" He said, "No, no, no, no, no. You know, people say there are no Dinka bishops." I said they are lying, there are 8 dinka bishops. Two of us. I said, "Exactly, tell me exactly, why do you want to do this?" I am normally a humble person, but I can also be tough in talking. He said, "You know, if your brother ran to your house, you cannot help him as an African." I said, "Yeah, let us not talk to Africans. This is now an issue of context." I said, "Your brother has run to you, you can give him food, you can give him place to sleep, you can give him water, but you cannot marry him, a wife, without the father. we are as Africans. So he went and pick the file of Twic area in Sudan, Nakuru diocese. Twic, Twic, up to... Yes. He showed me the file. He said, "You know, now I have listened to you, and you have listened to me. I am not going to do it." Unfortunately, the archbishop of Zimbi comes from a small ethnic group, he is from Akamba. But the Gikuyu are the dominant ethnic group in Kenya. The Bishop of Nakuru is a Gikuyu and he got influenced by this candidate, who contested elections here, he failed, and then he ran to Kenya, and then made assistant bishop, but based in Twic East. Anyway, I understood he went to the House of Bishops. He was defeated. I understood the Bishop of Nakuru said, "We are... we are Kenyans. We don't change our minds." So the Bishop was supposed to consecrate this guy. And he's still there, Peter Bol Arow. So one day, we happened to meet during a workshop for HIV/AIDS. I was just working together with another pastor for John Malis, and then he was coming. And he greeted me and said, "You know, Zimbi would like to work with you." I knew what he was saying, but my colleague, he said, "What did that bishop mean?" I said, "I know what he's talking about. He has defied my advice. We want to help him." So him as a person, Zimbi, he has no problem. But as an Archbishop. Later on,

after the CPA was signed, he sent a letter to me saying, "There are two Kenyans, business people. They are looking for a job. You give them some job. They will help you." One day, I was just moving from the guest house. I was just going near Bishops, which is a good colleague, and then this Kenyans, because of my beard. He said, "Who are you?" He said, "I have a letter for you. How do you know me?" He said, "You know, for a description." So I opened the letter for Zimbi. So I just looked at them and said, "Hey, businessmen, I want this to be a guest house. Four blocks." And I said, "Well, you know, you have only a place for sleeping." And the guy had been in charge of a hotel, five-star hotel in Nairobi, Jimmy, with his sister called Sipora. He said, "You know, if you want to have a self-supporting, project, you should have three lines of production. The sleeping, which you have, but you have to increase the number of beds, should be at least 20, I mean 20 or even more. You should have also a conference place for talking. In fact, the way the simple language is used for talking and place for eating. Sleeping, talking and eating." I said, "No, I don't have the money." he said, "Don't worry. We agree with you. We bring all these other things and then we deduct from the income. That's how the guest house began. Is that not the work of the Holy Spirit? It is. So that is a good example of what I've been telling you. And because CMS wanted self-support, I was looking at which part we were now within. The self-support was not strong. But now, you will see the ECS story buildings, even this one. This came as a result of my work. The pastor here, Samuel Lomude, he was just watching what I was doing. And then he was trying to imitate me without checking how I was working. This place was pastor's houses, *Tukuls* = huts.

So he convinced the pastor to leave. Then all this house was demolished and then he brought these investors. And then he has his parishioners. Unfortunately, he did not inform the bishop. That was assistant bishop called Maika Laiga, he was not informed. So when he now saw the construction going on, he issued the project to be stopped. And surely it was stop. So one of my staff, John Agusino, he used to pray here say, "Oh, your friend is now in trouble. Samuel Lamude, has been stopped. "What?" "By who?" The bishop ordered the development officer. I said, "You tell him to see me." He came and I said, "Samuel, what happened?" He said, "You know, I have been trying to copy you. What you are doing there is very good. Now I want to do the same. I brought an investor now and they are constructing. They just stopped it." That year, all the bishops gone to Lambert in 2008. I said, "You know, my brother. They are all going to be there for about three weeks or four. Don't stop anything. Just continue construction, you work like an ant." During the day and during the night, by the time they arrive, you will find the wall has reached up to the window. Then number two, look for old people, like with white hair to defend you, not you. So the work continue this, Quality Hotel. Then the Archbishop Daniel himself, when he came, he told me he showed elders here, he was afraid. He said, "You know, elders, actually, I have no problem with this project. I am a development-oriented Archbishop. This project should go ahead." But I only have two points to let you know. This pastor should not have signed the contract. He should have been signed by the bishop, my assistant, because if there is a problem, the bishop will have to go to court. Number two, the contract term for 20 years is too long. He should have consulted the engineers. There is Enock there to be consulted.

He should have been at least 15 years. But go ahead. Problem solved. Unfortunately, he was dismissed from the Bari Paris by Micah. He went to my office in Rajaf. He told me, "bishop, I have been dismissed." I said, "Lomude, don't worry. What you have done, this is God's work. People will not forget you. Do you know what happened now?" He became a bishop in one of the areas in Langa, Dioses. Bishop of his own people. I called him and said, "You are in like a frog. You are thrown out, then you fall into the water. I said, "God is always you at work." Then during the opening of this hotel, the company invited him. Then, archbishop Daniel sent me to his place. So we met. I said, "Lomude, did I not a tell you." "People will not forget you. Even if you have been chased away, people will not forget what you did." "You will be remembered." So that is one example. The other is the theological education. You know the same as like us with Bishop Gwynn College, which is a three-year certificate course for pastors. This is not enough for the leaders of the church, especially the church that is growing. So we found that most of our leaders, pastors, are trained for low-level rural parishes in local languages. But now we are getting harmonized. So we get people from other countries. So you need now to raise the level of education. So now, last year, we had Bishop Gwynn College now, one of the other colleges, are upgraded to University. After having been there, they were under Limuru (St. Paul's University), which is an affiliate in Kenya. So those are areas of our weaknesses. If we work hard on the self-support, not only in the headquarters, but in the dioceses, and then theological education, both inside and outside, I think we will be helping ourselves. But when I was in the SCC, in fact, I encouraged the churches to send pastors for training in CORAT. But it was too long. So what I did was I invited CORAT consultants to come and do the training. They said there used to be a course of eight weeks. So we discussed with them, saying, these are busy church leaders. Why don't

we cut it into two phases? First, reduce it to six, and then take the first three weeks, and then release them for one year to practice, because you are dealing with adults. And then they will come back, report progress, and then finish the other.

So we did that, and I even attended for the first time that course, what do you call it? Management course for senior leaders. All the churches attended, including Coptic, Catholic, and so on. One of the missionaries said, you know, you are just wasting a hard time. This is not needed. I said, well, for you, yeah, but for us, we need it.

One Catholic priest from Deleny, Father Tirildi, after phase one, he came back and confessed that he used to work alone in the parish. But after the course, he trained the Catchist to do what he used to do. So in that time, for other work, the delegation, you know, which is the Moses and Jethro. Two, he had a truck for the parish. So the lesson he learned in Egypt, Joseph in Egypt, he just gave out the truck to the farmers, provided they bring the fifths of the produce to the church. So even we live for the poor. This is a Catholic priest. There were others. There was a Pentecostal overseer, Fermo Ogila, that he used to be handling all of his work, but when he was talking about using the office manager, he pushed all the mail and shot out, which was important. He had even more time. More time to do something. Yeah. So CORAT courses have really helped me and also helped those churches which attended the course. In fact, every time they send me the course calendar, because I have become like alumni for them, I always send to others who are interested to go. But you know, it takes change of attitude. Like I said, as an engineer, we didn't think that management was important until we were forced with it, then we discovered it. The same thing. There are those pastors who think that with their theological education, up to whatever level, they think they know everything. Yeah, it's true, but no, there's no end to learning. So I would encourage pastors to be flexible and take the chances. In fact, the Coptic guy for the Metayus, after attending that course, two courses, the one we did in phases and then financial management for non-financial managers. In Soba Aradi, he was picked among 300 candidates by Pope Sinodar in Egypt and made bishop in Australia. He came and looked for me. I was already in ECS, just to thank me. He said, "*Abuna*, I just wanted to come and thank you for the course you have organized for us." I asked the Pope, "How did he come to select him out of the ceremony?" He said, "You are the only one who has got management training." Then he told me, saying, "Now, I want to take you in secret to be my advisor." I said, "Thank you very much. That one, I have a family, I don't know ... People just like me usually don't take it seriously, but those who eventually do it, they come back and say, "We were blind." Just like I told that Norwegian director.

**Interviewer:** That is interesting. The last part is more on competence. I think you have mentioned most of the competencies, but we can just go through the question. If there are some additions here and there, you can add. In this research, we think of competencies as knowledge, skills, attitude, and character matter needed to carry out tasks or duties with some level of proficiency, or to do the work more effectively. When you look at the context of South Sudan, and you have worked a lot in different areas, what competencies do you think are necessary for pastors or church leaders to have effective, integral mission, transformational ministry? You have mentioned some like leadership and management skills in particular, but there are some other competencies in terms of knowledge, skills, and character.

**Interviewee:** Actually, when I was reading this question, I thought it was just like the other question. I think it was number... Somewhere there. But I noticed that one was specific, but this was general. This is general. The context, our context. Yes. So I have already talk about theological education training in the pastoral ministry, both on the job as well as in the training institutions. And preferably, you start within the context. When I was sent to Oxford, I found the commentaries were quite irrelevant. Until I complained to a pastor during the holidays, I was put in a palace. I told him, "You know, you're right." There are special commentaries prepared for third-world students, the SPCK series, if you're familiar with them. The letter of Romans, for example, written. Those of Desmond Tutu are the ones who developed them. So I found the issue of context, it is better to study theology first within your context and then go for further studies. Because then you're already grounded. And then mentoring by senior church leaders or pastors is very important because this is a learning by example.

You can correct you straight or you can say, "Yeah, go ahead." You know, sometimes you do something, but you don't have the confidence. But if you say, "Yeah," then you now develop confidence in this thing. You thought you would not be done anywhere. Then I will talk about reading the books. And then attending short courses, going to field visits, the exposure. You need to be exposed and see how the others are doing in other contexts. Yeah, leadership training in CORAT

Africa is a good example. Those are the areas we talk about. It's important that we give chances to our leaders.

**Interviewer:** That's good. Now, thinking in terms of maybe specific knowledge, skills and character. Maybe let's start with the knowledge. When we look at integral mission, which you mentioned the components, self-propagating, self-supporting, holistic, body, soul and spirit. Is there, what specific knowledge does a pastor need to be competent in order to be effective in this ministry? What kind of knowledge? You mentioned theological knowledge.

**Interviewee:** In the ECS, the liturgy is very important. You have to have a real command on the liturgy. You always have to have how you perform. In fact, when people see ECS, they say they are making drama. It is true. But drama with a meaning. I know other churches don't like it. Like for example, AIC, where I used to pray with them. They don't have written liturgy. But as you eventually become used to their worship, it is oral liturgy. It's not written by this name. Even oral liturgy must be performed very well. These artists who are dancing in the flow, they do it better because they practice. So we do rehearsals. If you are going for worship service, you really know we are going to read the text, we are going to pray for what? All those things. Even the outline, what is going to be done, the program. That must be done. Even the preaching skills, the counseling. There are people with problems. They come to you now, you know, "*Abuna*" so. You need to have very good ears to listen instead of talking. And then even the Bible is studied. I talk about church and administration, the leadership, very important. Then you also must have good command of the languages. Remember, you are dealing with... Now, we are talking about communicating with the people. The biblical language you are studying in the Bible, but here you are talking to the people now. Communicate, what was written some years back, applied in the discipline, looking at you. They have never heard about Greek or Hebrew or other languages. So it is you who got the message, but now how do you take it now down to them? In the local language, which they can understand, whether Arabic or English or even any of these languages. Fortunately for me, I have a good command of Bari language because I grew up in a village. And we also taught for two years before we went to English. My Arabic is a bit weak, but better than average. Then I am even saying in future because we become now part of East Africa, Kiswahili should be encouraged for the younger pastors because of that. So those are the knowledge and the skills which I recommend.

**Interviewer:** That is good. I think you have touched again on the specific ministerial skills for pastors to be effective in this ministry. You have touched on that already in terms of pastoral leadership, communication skills. Is there something else you want to add on the ministerial skills?

**Interviewee:** well, Reading, reading the Bible, speaking. Sometimes we think it is just normal. Up the road there are people who are afraid even to stand in public. It is time that the public can speak. And within a limited time, people are watching you and even writing skills, to write that sermon in an organized way. It is just repeating. Of course, preferably different languages if you are able to do it. And of course you use the best language with translation. I already talked about preparing the worship program for different occasions, like Sunday service, funeral, marriage. You will not be the same. For us, we are lucky we have it in the liturgy. Even now, our new Archbishop has come up with some liturgy. There used to be no liturgy for prayer for healing. This is now included. I first heard it. Actually, the Church of England was tested in our time when I was in Oxford. They included prayer for healing. And then they chose our college to test it out practically. So the Bishop Colin Buchanan came. And he said, "Now, students, we are going to go to nearby parish, we want you to actually register people who are sick among you, so that we actually pray in the real. It is still a testing, but real people who are sick." So one of our colleagues called Andrew his wife. Since I went to Oxford, she was on wheelchair, paralyzed because of sickness. She would not walk. So Andrew would carry her on his back to the restaurant downstairs and then bring her back on the wheelchair. It would become a common scene. The wife would call him. So Andrew registered himself. In fact, that Sunday, Emma had gone to review the hospital. So now Andrew stood in her place. Then there was an Indian girl whose mother had stump. She registered also. The mother was not there, but the girl stood. There was an American girl, she was there, deaf. So now we are going to test the liturgy for healing. The book of common prayer, if you happen to find it, maybe not in Juba, is there. It is just liturgy. So the bishop stood there in the front, in the altar, and then when he came to the prayer now, for the actual person, "Those of you who have registered, please come forward." So Andrew went first, and then he said, "Two friends went through, one on the left, one on the right, so let us now follow the liturgy." And we just followed it. And we said, Amen, I was curious just to see where there was a smoke [laughter] Somebody... You want to see these mysterious things Now, you see, it is just

liturgy. Then he went, then next, the Indian girl came. Two friends came, and then one here, then we just prayed, liturgy, and then the American girl. I tell you, the following day, I saw Emma walking, coming to the college. My room was always up there, so I just sat down. But you know, in Africa we would have celebrated. The college was completely quiet. I said, "No, there is something wrong. This thing in her eyes, and then people don't celebrate. I agree with you, sir. You know Oxford, this is the city of the university, and Cambridge, this is the two. And people told me that even the laboratory where Peniciline was discovered, was just next street. So you don't talk too much to the scientists here. I say, "No, no, no, no." And this is something... I say, "No, no, no, this people don't need God." I think for me, when I go back to Juba we are going to practice this prayer of healing. In fact, we started, this pastor of mine, I say, "Pastor, I've just seen it. We have to go to the hospital, we go to the people, houses. We just pray, you know, God is working." These people don't need God, we need Him now. Anyway, now eventually our Archbishop has put the prayer of healing in the liturgy, probably following the area. It is working. Even Anglican Church in Kenya, they do it every Sunday. They reach that time of intercession. They say, "Anybody who feels sick or need to be prayerful, please come forward." Everybody comes. You don't even tell what is your problem. And people pray. You know? That is... So, I... I'm saying you have to know how to do it. It's liturgical, but it is also really a way of... You know, you are worshipping the King. Okay, we have a president here or the chief." Do you just go normally? You must do it in a most glorious way. Nice. Yeah. Prepared and everything. Learning leadership styles. It was only when I bought a book by Myron Rush. This one, Biblical approach. I found there are five leadership styles. And people just use one throughout the dictatorial. In fact, when I became a pastor for the youth, I used to teach them leadership styles. Some of them now become bishops, like These are all my youth. They like this. And then there was a pastor here, the dictator, he's passed on now, the father of bishop, Emmanuel Lomoro, he was a dictator. They he said, "Now, Abuna, you really come and teach our pastors." Teach your pastor what, leadership styles. He just used one style through out, dictatorial. I said, "But you know, I cannot just go and convince him." Then I come. I don't know how they talk to him. Then I went, so I start talking about leadership styles. Then I have time for questions. He said *abuna*, you really helped us. I am one of those who use one style throughout, whether emergency. But please, from here now, you're going to teach my people in Kator, in Bari, not in English. So I went and taken them through the materials in Kator. After I presented the material, one woman leader, Lona, said, "My son, you really help me." I used to call meetings. These women never turned up. And I said, "They don't respect me." Now I find it was actually me who did not consulted them. I said, "If you want to have a meeting, why you don't consult them, say, sisters I want to call a meeting, wWhat do you think, which day is good for us? And then what is that, agenda? After they are agreed, then you issue the letter. They will come. But you just sit down and say, "I want you to come on this day. You think this women are working for you?" So also, I told you about this leadership course, which I have compulsory. People might know the functional leadership. The book by these Holland Hendricks, very good. Myron Rush has written about it, but I think Holland has written it better. He summarized the functions into basically four, which is planning with different subheadings and then organizing with different and then leading and then the control. There are subheadings. But if you read the Fayol, he mixed them up. So those are the ones I would say are very important.

**Interierwer:** Yes, that's good. Usually when people think of competencies or capacity, the emphasis is more on the knowledge and the skill, but character is also a great competency. As we have seen you have mentioned, in the book of Timothy, we mostly deal with this area. You have a stress on integrity as one of the great characters, one of the great things that has helped you in your ministry all this time. Are there specific attitudes or characters that are necessary in our context? Do you feel like it's very important that people have the issue of character and attitude is quite big in our context?

**Interviewee:** They actually listed in Galatians 5:22, the nine fruit of the spirit, that is love, peace, kindness, long suffering, humility, patience, self-control, and faithfulness and kindness, I mean goodness. Those are the ones which really we must try to develop. Recently we have developed a manual for World vision. And in the manual we asked the participants to evaluate themselves. Out of these nine, which one are they really good at? Self-assessment. And they found out that they are not strong in all the nine. So then they go and improve on that. But you must try to develop as much as possible because it's true that this is my nephew William. You know when he was staying with me and then he was listening to me. He said, "Uncle, but you know what is the word of the Holy Spirit?"

I said, "You read the Bible because I talk about planning." Did the Holy Spirit say you should plan for you? It is a comporter, it's the one guiding you, but you are the one to do the planning. So I'm not surprised when he now becomes a leader in that way. So these things have to be encouraged. All the



nine. And people just take it for granted that, "Well, I will just pray the Holy Spirit will just come in and then..." No, there is growth. It will be very important.

**Interviewer:** Right. That's good. One of the objectives of this study is maybe if you have gone through the chapter one that I understand, is to develop a competency model or competency framework for integral mission that can help us and help other people. Now, we are going to have five core competencies that are primary, and then there will be other competencies. So if you ... from all the competencies that you have talked about, which of these competencies you mentioned do you think are the top five necessary or the core competencies for integral mission?

**Interviewee:** Number one, of course, is pastoral training, education in a theological institution, local and later abroad, and then two, leadership training. I have talked about CORAT Africa. Number three is on the job training or mentoring under experienced pastors or leaders. You know, it builds confidence when you say, "Yeah, good." No, no, no. Even in a village, by the way, when you are doing something in the L level, you say, "Oh, no, no, no. Boy, I think that's not correct." They tell you what to do, and then you gain the experience. Number four is reading. It's the same. It's relevant books for personal development. And my son, Sule, in libraryr say, "You read all these books?" I say, "Not at once." It takes time. I just pick one, and then I read not the whole day, but I read just chapter. Then the last one, number five, is short courses, workshops. It is requires based on needs, you know. Every time there are new developments, like, for example, computers have come. Internet. And people call us who did not know computers, BBC = Born Before Computers. In fact, one of the courses I attended in North Africa was for computers. In SCC, I found they have a desktop, or a big man. I even didn't know how to open it. And of course, as a big man, I don't know how to do it. So I found a course, Strategic Planning. Then next to it is, the next course is Introduction to Computers. So I registered for both. Strategic Planning is for two weeks, and then computers for one week. So I attended. In fact, we were being taught even how computers came. From a big machine, like a house, to a small one. And then now the keyboard, hammering. So when you see now I have written a book, my speed has improved. I may not be confident like this secretaries, that type 80 words per minute. But probably, maybe about 30. That's not bad, you see. So those are skills which need to be developed for a pastor, because you may not have a secretary, and you need to prepare a sermon or presentations. Now even people talk about PowerPoint presentations, or even Zoom. Zoom meetings, things like that. Yeah, people are going to interview you outside there. I was just asking for a professor at Kenya, William O'Connor, Bishop, we want you to attend our leadership summit. I said, well, about what? Leadership transformation. So I say, I now retire, I even know office. He said, don't worry, you only need to have enough bundles in your smart phone. And then you go, you do what they call Google meeting. I say, what? I never even heard about it. So I say, I will consult my son. I call my son, Lado. Lado, do you know this son you call Google meeting? He said, it's simple. We even tested it. So I wrote back, I said, yes, I'm ready. Yeah, so we are going to do it at the end of the month, this month. he say, do you have other leaders with you? I say, well, I need to check.

because this bundle, I don't know how much it's going to cost. I'm retired, so I need to check. Maybe I need to find another place. But you know, I can do it from my house. Yes, you can do it from your house. Where we are staying, the Juba Nabari, we are on the most reliable electricity. You know, it is the one going to the army. So that line is always hotline. And then internet is up today. You only need to buy the bundles. Yeah, so I don't know how many people, for example, read newspapers. I used to buy, but now I found out, even within my smartphone, all this news, if I pick by the newspaper, is in the opera news. Yes, they are there. Yeah, you get it every day. Whatever is happening in Juba is all there. It's there, yes. Like this morning, I saw Joseph Lagu, he addressing people in Eastern Equatoria about food production. Yeah. And then this Paride thing. Yes, that's all there. I just waste my money, I buy newspaper, although it can help me for the toilet ... So those are the five.

**Interviewer:** That's really good. Now looking at our context in South Sudan, why did you select this five for us here?

**Interviewee:** Basically, I'm saying the majority of the congregation, illiterate. You know, their worldview is influenced by ATR, the African Traditional Religion. So people don't know the Word of God, and therefore, the pastor needs to be above, to be able to bring the Word of God to our context. Because they don't read the Bible. A good example was when TB Jasho came to Juba, before he went and died, I think November 2019, I was coming from Addis Ababa. And this Miraya FM people always have my telephone, this Sani Martin. He said, "bishop, how are you? We want to know whether you know there is TB Joshua in town." I said, "Well, I just come from Addis Ababa. I have not heard about him." He said, "Well, he's in town, and I want to know whether you are ready to go for a live interview, you know, about TB Jasho. Whether he's a true prophet or false prophet." So I was on

my way to our headquarters. So I said, "Okay, just leave me, I'm on public transport. I'm going to my office. When I reach there, then you ring me." Then I saw the signboard, TB Joshua, and the verse, "If you give water to the prophet, you also get the same reward." So when I reached there, they called saying, "Now, Bishop, are you ready?" I said, "Yeah, I'm ready. Now go ahead. It's going to be live. Everybody is listening, I said, "Yeah, no problem." He said, "Yes, now, Bishop, is TB Jasho false or true prophet?" I said, "Well, Jesus has given us a criteria that you know the prophet, like you know the fruit by his tree, the tree by his fruit." He said, "You know, this is in the Bible. You know, people don't read the Bible. Just tell us from your own." They were there. "Yes, people don't read the Bible." I said, "Well, as a bishop, I have met a bishop of Nigeria in New Zealand, in 2012, and he challenged me why we South Sudanese travel to that man they don't believe in." So from the bishop of Nigeria, I know that TB Joshua is a false prophet. He said, "Okay, now, how do you help people who don't read the Bible, or they don't know?" I said, "Let them go to their pastors or to their bishop." Whew! After that thing, telephone, "Ooh, bishop, thank you very much." And do you know why the man came actually? He was smuggling dollars for the president. Yes. He just said, "Make up the show." So I'm not surprised, because that bishop of Nigeria told me he had a very high story building which collapsed with a lot of people who died mostly in South Africans. South Sudanese were lucky. They were not there. They could have also died. He just see it as a show, you know. They do kind of electric, you know, when they touch. And then you fall down. You see a dramer. So that is one reason. The other is that, you know, the traditional belief, the worldview, is influenced by the ATR. Yes. So whatever you say, the way they interpret it will be interpreted in the ATR concept. I'm not saying the ATR is bad. There are positive aspects like respect for elders or community spirit, you know, togetherness. It's positive. But things like animal sacrifices, these are negative. They need to be challenged, you know. The third one is the worship services. You know, these churches, of course, from Europe brought their way of worship, like the Anglicans, you know. You just stand stiff and you just see. This is the way they do it in England. They don't even clap. No, no, no, no, no. God is not deaf. It's not like you shout. But our African nature, we want to celebrate, we want to dance, you know. If you don't dance, you don't really feel the song. Yeah. So we must be contextual again, you know. In the singing, for example, you know. Then even in decision making, in Africa, decisions are made by consensus. We argue, we discuss, even for days, no voting. Even if there's one guy, we had to convince him because he's one of us. Yes. So the style of leadership which are appropriate for Africa is consultative and participatory rather than dictatorial or just let us vote. No, no, no. There are moral issues you cannot vote whether the tab is right or not. Yeah. Like they do with the homosexual. That is not subject to voting. This is already God said, "This is wrong. You can't vote whether God is right or wrong." No. Those are moral issues. May be you vote about the building might be like this or this road must go like that. These are non-material. These are non-moral issues. Of course, you also have to do translation because of our diversity of languages. So those are some of the competencies which I think need to be developed.

**Interviewer:** Yeah, that is good. Now, the last question is on looking at the church in South Sudan. How can the church in South Sudan help us and lead us to develop this competency? You have mentioned a number of things. So if there is addition, you want to add on this question. You have mentioned something. How can the church in South Sudan help pastors and leaders to develop this competency? Generally, now.

**Interviewee:** with a risk of repeating, I already mentioned theological training, both locally and abroad. And then on the job training, the student pastors as mentors, and then reading books which I already mentioned. But I also talk about study tours. People must expose them to other contexts. Because they learn by observation. If you look the way Jesus taught the disciples, they were going to the field and saying, "Look at the lilies." I think they look at the lilies. "Look at the birds. They don't plant." For example, that fig tree, Jesus wanted to, and then it was, there was no fruit, and then they say, *kalas*. The following day it was dead. Peter said, "Oh, Lord." This thing yesterday, he said, "Yeah, if you have a little faith, just like this, must have seen." This is called demonstration. Unfortunately, I don't know where you got the idea. We brought people to the classroom, and then we lectured with them. We even tried to make drawings. No. Instead of drawing, let them see it. See the real picture. Yes, it worked. I'm not saying that we should not be in the class to listen to the theory, but most of our teaching should be out there. Let them learn from real observation. Then when they come back, in fact, I was telling my parish that, "Actually, let us use the parish for teaching." Then out there is action. Then you come and do review. But now they say, "No, let people come to the church." We want to have big numbers. No, no, no. The big numbers are out there. You should be training your workers here, but the real work is out there. I don't know how we are going to do this, but I've been one of those saying, "We have to follow Jesus' styles, he was out in the field. Now, these people are

too many. What are they going to do? How are they going to feed them? He Say, "What do you have?" "This five loaves and two fish." Yes, he fed them. That is the one which developed the faith. It is what you call demonstration. Those of us with a scientific background, most scientists depend on observation in the laboratory. For the theologians, your laboratory is not in the church, it is in the field. Like I told you, when you were watching this prayer for healing, not even in our chapel. Because we expect a lot of people to come. Then we now say, "I want you to see the smoke." No, no, no smoke, but it happened. How it happened, I cannot explain. It wasn't the bishop. The bishop was just standing there. He was just doing a liturgy. He was just a supervisor. And it worked, at least for one sick person.

**Interviewer:** That's really good. There is something which is not here, but I wanted to get your evaluation, or maybe assessment or thoughts on theological education in South Sudan, how churches prepare people for ministry, and give you assessment how effective that is, and what are the things that need to be changed.

**Interviewee:** Actually, I have two of them. curriculum is one of them. I say it needs to be reviewed, so that it can suit the context. In fact, I am not the only one who talk about this. When you listen to the bishop in Uganda, I think he retired, Galgalu. I think he was teaching in Limuru. Very straight. You said what we are teaching people is the history of theology in Europe. Trinity, whether God or Jesus is a human being. This is history, that theology was struggling with it. So if you are studying that, that is already done. Now you are facing new problems. For example, instead of discussing polygamy, we are discussing homosexuality. That is not a problem. We are here having poverty. We have plenty, but why are you not feeding ourselves? And then you go to the college, there is no course, even in agriculture, because it is not in the syllabus in England, if you come from the Church of England. We are not in the market because money is the root of all evil. So that is why I said the syllabus had to be reviewed. As I was telling this, John Tong, I said, if you don't include Administration in your course, you will face these problems in the Church. So the syllabus must train people to deal with the issues of this country. But before they go and deal with that... okay, we want to compete, we want to have a credential like that. That is all right. But if you come back and you cannot apply it, you are just useless. Your PhD is sitting there, but it is not making use of it. Then the issue of the Bible itself. Thank God, Oasis International consulted some of us in 2012, and they came out with the Africa Study Bible. So they gave me a copy, and I found out that a lot of us contributed. In fact, they asked me to contribute to Psalm 24, which talks about who can go up with the mountain of God, because of people with clean hands. In fact, I preached that sermon, in the All Saints, and people listened. So I went to look for my sermon notes. So I just shared what I had with these Oasis. And they took my material and then they put it out there as a footnote. The other is the leadership of Moses, Exodus 18, Yes, the Jethro. Yes, leadership principles. Yes, I talked about that, which is actually in my book. And by the way, that thing came, IGAD was struggling with our people during the peace talks, September 2014, in Bahr Dar, Ethiopia. And I was asked to lead the devotion before the concentration meeting. So I chose this, that what I in the book there, this is actually material for that concentration meeting of the leaders, of political leaders. So when those of the envoys, Lazarus Simboya, when he got this note, he say, God bless your hands. If you see there, I have talked about how to structure the leadership. Yes, the first vice president, they're taken from my notes. I did share with Isaiah and my colleagues. There was one part sensitive, Isaiah said, no, this one is sensitive. Because I talked about the issue of the coup. He said, no, this one is sensitive, just omit it. So the thing is, you have to apply the Bible in the real context. And so the Africa Study Bible. The last one, which they asked me was the animal sacrifice Hebrew 10, and I shared my experience in one of the SCC trips. In fact, I was visiting Kosti. And then there was a guest house, I was going to spend the night, I was coming from El Obeid Then I wanted to enter the small door. They said, no, no, no, no, pastor, you have to come through the main door there. I said, but is it not the same. No, no, no, no, no, no. *tarau umon indu* (they have) small goat they put there, and then I jump over it. This is the church. I said, my God, sorry. I know you wanted to slaughter this for my food, you should have just taken it in slaughter in a normal way. Then I took out my Bible. I happened to find the guy is even a lay reader from ECS, So I read that Hebrew 10 verse 4, Christ the final sacrifice, sufficient sacrifice. I did share that, I think, in one of the sermons. And I always illustrate my examples. And people say, I think, Bishop, I think we want you to... So those are my contribution. If you go to footnotes, you don't find me there. But then there's also another story of this resurrection. So Africa study Bible and there are now more Bible commentaries. Those are very, very useful for pastors. Because you have come from the original languages, Hebrew, Greek, for those of you who have the chance to study. And then now you're coming into a context, ATR, with different worldview. How do you connect the two? It's not that easy. In fact, we in science, we are lucky, we have already... I told my tutor, when I'm in Oxford, I say

studying science is the easiest thing, because the formula is already there. And now you people, do you have a formula? He said, all the students from science background, they always have this problem. I said, because we are narrow minded, we are trying to look at details. I said, you, my tutor, tell me exactly which one is correct, he said, you know, you are thinking scientifically. But in the congregation, you have people of different views there. You have to be pragmatic somehow. So, don't insist that this must be the answer. You look at the different options and then now go and decide. And shortly I came to appreciate the study of theology. So why? Everything goes. And you can disagree. Yeah, and that's why now if you go and start studying at that level, you get confused. In fact, I told David, you know, I used to respect the Bible when I was in Sudan, but now the way you treat the Bible ... he say, you're not the first one. All science background students have problems, because we are narrow minded. We are trying to look for one answer. One plus two is three, whether in Sudan or America it is the same. It is not the case in theology. So what I'm saying is that copies of this Bible, in fact I was in the Bible Society two days ago. I went to look for the Bari talking Bible. The chief of the Kondokoro said, the one I gave him has been destroyed with the rain. I said, do you have copies? So I asked them, do you have this African study Bible? They said, they don't have it. I said, no even you, the supplier of Bibles, you don't have it. You should have it, because you can have the American version. Yeah, it's true. But that language is very high. But you go now, the one that is produced by Africans. Like Isaiah Daw is one of the theologians, and then many of the pastors, they are there. So we need to use the material which is tailored to our context. So I said each pastor, for example, could have a copy in his library or the Theological libraries. Unfortunately, I don't know where this oasis is based, maybe in Nairobi, maybe South Africa, yeah.

**Interviewer:** But yeah, the resources that you mentioned, they are very good. I have the African Bible commentary. And then the recent one that came out, that is the African study Bible also. I have both of them. The examples are really good, because they give examples from out of the daily experience in Africa and all that. So it's really helpful. Thank you so much. These are all the questions that I have on the semi-structure interview.

## Appendix 7: Phase two participants' invitation



UNIVERSITEIT VAN PRETORIA  
UNIVERSITY OF PRETORIA  
YUNIBESITHI YA PRETORIA

### PARTICIPANT INVITATION

Dear Participant,

Greetings in the name of our Lord and Savior Jesus Christ.

I am conducting research titled, "*Transformational theological praxis: competencies for effective integral mission in South Sudan*". And I am writing to invite you to participate in the research, to share your experiences and perspectives. This study seeks to identify the competencies that are necessary for pastors and church leaders to have effective integral mission or transformational ministries within the context of South Sudan and develop a competency-based model for effective transformational ministry in South Sudan.

This study is part of my postgraduate studies at the University of Pretoria, a program organized by Oxford Centre for Religion and Public Life (OCRPL). Your participation in the research is valuable because of your rich experiences in ministry, especially within the context of South Sudan. The overall time for your participation in this research will be about 2-3 hours, which will include your participation in a three-rounds Delphi panel study.

Thank you for considering this opportunity to be a part of a research study that could enhance our understanding and practice of transformational ministry in South Sudan context! Take some time to think and pray about it. Once you confirm your availability, I will send to you the link for round 1 survey. Feel free to reach out to me at any time through my email, phone, or WhatsApp contacts below.

Yours in Christ,

**Rev. David Acellam Okeny,**

*PhD Student, OCRPL & University of Pretoria,  
Faculty of Theology and Religion,*

[davidacellam@gmail.com](mailto:davidacellam@gmail.com) | +211 923 029 440 | +211 915 324 840 (WA)

## Appendix 8: Phase two participants

| Participants   | Church                                     | Institution (s)                                                                                                                                                    | Age | Gender |
|----------------|--------------------------------------------|--------------------------------------------------------------------------------------------------------------------------------------------------------------------|-----|--------|
| Participant 01 | Episcopal Church of South Sudan (ECSS)     | <ul style="list-style-type: none"> <li>The Episcopal University (TEU)</li> <li>Faith Institute of the Bible (FIB)</li> </ul>                                       |     | M      |
| Participant 02 | Sudan Pentecostal Church (SPC)             | <ul style="list-style-type: none"> <li>Sudan Theological College (STC)</li> </ul>                                                                                  |     | M      |
| Participant 03 | Presbyterian Church of South Sudan (PCOSS) | <ul style="list-style-type: none"> <li>United Nation Mission in South Sudan (UNMISS)</li> </ul>                                                                    |     | M      |
| Participant 04 | Africa Inland Church (AIC)                 | <ul style="list-style-type: none"> <li>Africa Leadership Institute</li> </ul>                                                                                      |     | M      |
| Participant 05 | Reformation Church of East Africa (RCEA)   | <ul style="list-style-type: none"> <li>Knox School of Theology (KST)</li> </ul>                                                                                    |     | M      |
| Participant 06 | Presbyterian Church of South Sudan (PCOSS) | <ul style="list-style-type: none"> <li>Nile Commercial Bank</li> <li>Agape Mission South Sudan (AMSS)</li> <li>Middle East Baptist Theological Seminary</li> </ul> |     | M      |
| Participant 07 | Bethel Christian Fellowship International  | <ul style="list-style-type: none"> <li>Bethel Christian Fellowship International</li> </ul>                                                                        |     | M      |
| Participant 08 | Evangelical Presbyterian Church (EPC)      | <ul style="list-style-type: none"> <li>Nile Theological College (NTC)</li> </ul>                                                                                   |     | M      |
| Participant 09 | Africa Inland Church (AIC)                 | <ul style="list-style-type: none"> <li>European Commission in South Sudan</li> <li>Africa Leadership Institute</li> </ul>                                          |     | M      |
| Participant 10 | Africa Inland Church (AIC)                 | <ul style="list-style-type: none"> <li>Schlumberger Oilfield Services</li> <li>University of Juba</li> </ul>                                                       |     | F      |
| Participant 11 | Episcopal Church of South Sudan (ECSS)     | <ul style="list-style-type: none"> <li>Fellowship of Christian University Students (FOCUS)</li> <li>Center for Mission and Intercultural Studies (CMIS)</li> </ul> |     | M      |
| Participant 12 | Presbyterian Church of South Sudan (PCOSS) | <ul style="list-style-type: none"> <li>Royal International School</li> <li>South Sudan Immigration</li> </ul>                                                      |     | F      |
| Participant 13 | Pentecostal Brethren Church (PBC)          | <ul style="list-style-type: none"> <li>Langham Preaching South Sudan</li> <li>Private Business</li> </ul>                                                          |     | M      |
| Participant 14 | Redeemed Church of South Sudan             | <ul style="list-style-type: none"> <li>Private Business</li> </ul>                                                                                                 |     | M      |
| Participant 15 | Grace World Church International           | <ul style="list-style-type: none"> <li>Private Business</li> </ul>                                                                                                 |     | M      |
| Participant 16 | Presbyterian Church of South Sudan (PCOSS) | <ul style="list-style-type: none"> <li>Evidence Based Medical Center</li> <li>Juba Medical Center (JMC)</li> </ul>                                                 |     | M      |
| Participant 17 | Presbyterian Church of South Sudan (PCOSS) | <ul style="list-style-type: none"> <li>FM Radio (Top FM)</li> <li>Private Business</li> </ul>                                                                      |     | F      |

## Appendix 9: Phase two Delphi study round one questionnaire

### DELPHI SURVEY ROUND 1

Thank you for accepting to participate in this Delphi survey. This is the first of three rounds you will be participating in. This is a sequential study, so, your answer in each round will directly influence the content of the following rounds for all participants.

The study aims to identify the competencies for effective integral mission or transformational ministries within the context of South Sudan and develop a competency model for integral mission or transformational ministry in South Sudan.

The outcomes of the study could enhance our understanding and practices of integral mission or transformational ministry in the South Sudan context.

Your responses are confidential. No individual result will be disclosed to the other participants.

#### DEMOGRAPHICS

What is your full name? \*

Your answer

What is your Church Denomination, Organization or Institution? \*

Your answer

Which descriptions below apply to you? (select all that applies) \*

- ☐ A pastor of a local church/congregation
- ☐ A church/denominational leader (at a national or regional level)
- ☐ A leader in Christian NGO, Ministry or Mission Agency
- ☐ A leader in Theological College or Institution

How old are you? \*

- ☐ < 35
- ☐ 35 - 45
- ☐ 46 - 55
- ☐ 56 - 65
- ☐ 66 - 75
- ☐ > 75

What is your gender? \*

- ☐ Female
- ☐ Male

What is your highest educational level? \*

- ☐ Secondary certificate
- ☐ Diploma certificate
- ☐ Bachelor degree
- ☐ Masters degree
- ☐ Doctoral degree
- ☐ Other: \_\_\_\_\_

How long have you been in ministry? \*

- ☐ 5 - 15 years
- ☐ 16 - 25 years
- ☐ 26 - 35 years
- ☐ 36 - 45 years
- ☐ > 45 year



Could you describe your ministry engagement within the church and outside? \*

Your answer

What are some qualities and skills that enabled you to minister effectively? \*

Your answer

How did you develop these qualities and skills? \*

Your answer

### COMPETENCIES FOR INTEGRAL MISSION

1. **Integral mission** is defined here as the proclamation and demonstration of the gospel. It is not simply that evangelism and social involvement are to be done alongside each other. Rather, in integral mission our proclamation has social consequences as we call people to love and repentance in all areas of life. And our social involvement has evangelistic consequences as we bear witness to the transforming grace of Jesus Christ. If we ignore the world, we betray the word of God which sends us out to serve the world. If we ignore the word of God, we have nothing to bring to the world (Micah Declaration, 2001).
2. **Competencies** are defined here as the knowledge, skills and attitudes/characters that are needed to carry out an integral mission or transformational ministry effectively (with some level of proficiency).

Identify two **knowledge** competencies for integral mission - i.e. facts \*  
or information a pastor/church leader must know

Your answer

Identify two **characters/attitudes** competencies for integral mission - \*  
i.e. character, values, behaviours, etc.

Your answer

identify two **skills** competencies for integral mission - i.e. aptitudes or \*  
abilities

Your answer

Submit

Clear form

## Appendix 10: Phase two Delphi round 2 (red) and 3 (blue) means

**A. KNOW THE SCRIPTURE \***

|                                                    | 1                     | 2                     | 3                     | 4                                                                 | 5                     |
|----------------------------------------------------|-----------------------|-----------------------|-----------------------|-------------------------------------------------------------------|-----------------------|
| Knowledge of the word of God                       | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input checked="" type="radio"/> <input checked="" type="radio"/> | <input type="radio"/> |
| Sound biblical & theological knowledge             | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input checked="" type="radio"/> <input checked="" type="radio"/> | <input type="radio"/> |
| Know how to interpret the Bible                    | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input checked="" type="radio"/> <input checked="" type="radio"/> | <input type="radio"/> |
| Understand different areas of theology & doctrines | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input checked="" type="radio"/> <input checked="" type="radio"/> | <input type="radio"/> |
| Knowledge of the Triune God                        | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input checked="" type="radio"/> <input checked="" type="radio"/> | <input type="radio"/> |
| Has theological education/training                 | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input checked="" type="radio"/> <input checked="" type="radio"/> | <input type="radio"/> |
| Know how to do Bible study                         | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input checked="" type="radio"/> <input checked="" type="radio"/> | <input type="radio"/> |

## B. KNOW THE CONTEXT \*

|                                                       | 1                     | 2                     | 3                     | 4                                | 5                     |
|-------------------------------------------------------|-----------------------|-----------------------|-----------------------|----------------------------------|-----------------------|
| Know how to speak at different occasions              | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input checked="" type="radio"/> | <input type="radio"/> |
| Knowledge of culture, context and environment         | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input checked="" type="radio"/> | <input type="radio"/> |
| Awareness and exposure to other cultures and contexts | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input checked="" type="radio"/> | <input type="radio"/> |
| Knowledge of the situation of the country             | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input checked="" type="radio"/> | <input type="radio"/> |
| Understand particular local context                   | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input checked="" type="radio"/> | <input type="radio"/> |
| Know the current and emerging social issues           | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input checked="" type="radio"/> | <input type="radio"/> |

### C. KNOW THE PEOPLE \*

|                                                  | 1                     | 2                     | 3                     | 4                                | 5                     |
|--------------------------------------------------|-----------------------|-----------------------|-----------------------|----------------------------------|-----------------------|
| Know how to deal with people in any situation    | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input checked="" type="radio"/> | <input type="radio"/> |
| Has knowledge of anthropology                    | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input checked="" type="radio"/> | <input type="radio"/> |
| Master the language within the ministry context  | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input checked="" type="radio"/> | <input type="radio"/> |
| Aware of the gods being worshipped by the people | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input checked="" type="radio"/> | <input type="radio"/> |
| Know the people groups/tribes and their culture  | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input checked="" type="radio"/> | <input type="radio"/> |

#### D. KNOW THE MINISTRY \*

|                                              | 1                     | 2                     | 3                     | 4                                | 5                     |
|----------------------------------------------|-----------------------|-----------------------|-----------------------|----------------------------------|-----------------------|
| Knowledge of community development           | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input checked="" type="radio"/> | <input type="radio"/> |
| Knowledge of holistic (integral) ministry    | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input checked="" type="radio"/> | <input type="radio"/> |
| Knowledge of witness and evangelism          | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input checked="" type="radio"/> | <input type="radio"/> |
| Knowledge of communication                   | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input checked="" type="radio"/> | <input type="radio"/> |
| Has both secular and theological education   | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input checked="" type="radio"/> | <input type="radio"/> |
| Understand counseling and psychology         | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input checked="" type="radio"/> | <input type="radio"/> |
| Understand the message of the kingdom of God | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input checked="" type="radio"/> | <input type="radio"/> |

|                                                       |                       |                       |                       |                                  |                                  |                                  |                       |
|-------------------------------------------------------|-----------------------|-----------------------|-----------------------|----------------------------------|----------------------------------|----------------------------------|-----------------------|
| Understand the call to ministry                       | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/>            | <input checked="" type="radio"/> | <input checked="" type="radio"/> | <input type="radio"/> |
| Vocational knowledge                                  | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input checked="" type="radio"/> | <input type="radio"/>            | <input checked="" type="radio"/> | <input type="radio"/> |
| Knowledge about self-reliance and self-support        | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input checked="" type="radio"/> | <input type="radio"/>            | <input checked="" type="radio"/> | <input type="radio"/> |
| Know how to teach                                     | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/>            | <input checked="" type="radio"/> | <input checked="" type="radio"/> | <input type="radio"/> |
| Know the ministry context                             | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/>            | <input checked="" type="radio"/> | <input checked="" type="radio"/> | <input type="radio"/> |
| Know your limits/capacities                           | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input checked="" type="radio"/> | <input checked="" type="radio"/> | <input type="radio"/>            | <input type="radio"/> |
| Understand that ministry is mandatory and challenging | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input checked="" type="radio"/> | <input checked="" type="radio"/> | <input type="radio"/>            | <input type="radio"/> |
| Has theological foundation for integral mission       | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/>            | <input checked="" type="radio"/> | <input checked="" type="radio"/> | <input type="radio"/> |

### A. RELATING TO GOD \*

|                               | 1                     | 2                     | 3                     | 4                                               | 5                     |
|-------------------------------|-----------------------|-----------------------|-----------------------|-------------------------------------------------|-----------------------|
| Born again                    | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> <del>X</del> <del>X</del> | <input type="radio"/> |
| Faithful                      | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> <del>X</del>              | <input type="radio"/> |
| Zealous for God               | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> <del>X</del>              | <input type="radio"/> |
| Seek first the kingdom of God | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> <del>X</del>              | <input type="radio"/> |
| Always depending on God       | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> <del>X</del> <del>X</del> | <input type="radio"/> |
| Christlikeness                | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> <del>X</del> <del>X</del> | <input type="radio"/> |
| Strong spirituality           | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> <del>X</del> <del>X</del> | <input type="radio"/> |
| Life of obedience             | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> <del>X</del> <del>X</del> | <input type="radio"/> |
| Prayerful                     | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> <del>X</del>              | <input type="radio"/> |
| Desire to study the Scripture | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> <del>X</del> <del>X</del> | <input type="radio"/> |



## B. RELATING TO OTHERS \*

|                            | 1                     | 2                     | 3                     | 4                                               | 5                     |
|----------------------------|-----------------------|-----------------------|-----------------------|-------------------------------------------------|-----------------------|
| Love/loving                | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> <del>X</del> <del>X</del> | <input type="radio"/> |
| Integrity                  | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> <del>X</del> <del>X</del> | <input type="radio"/> |
| Humility                   | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> <del>X</del> <del>X</del> | <input type="radio"/> |
| Good reputation            | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> <del>X</del> <del>X</del> | <input type="radio"/> |
| Value other people         | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> <del>X</del> <del>X</del> | <input type="radio"/> |
| Compassionate              | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> <del>X</del> <del>X</del> | <input type="radio"/> |
| Concern about others       | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> <del>X</del> <del>X</del> | <input type="radio"/> |
| Submissive                 | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> <del>X</del> <del>X</del> | <input type="radio"/> |
| Symphathetic               | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> <del>X</del> <del>X</del> | <input type="radio"/> |
| Approachable to the needed | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> <del>X</del> <del>X</del> | <input type="radio"/> |
| Exemplary                  | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> <del>X</del> <del>X</del> | <input type="radio"/> |

|                           |                       |                       |                       |                                                                                         |                       |
|---------------------------|-----------------------|-----------------------|-----------------------|-----------------------------------------------------------------------------------------|-----------------------|
| Generous / a giver        | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input checked="" type="radio"/> <input checked="" type="radio"/>                       | <input type="radio"/> |
| Truthful                  | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> <input checked="" type="radio"/>                                  | <input type="radio"/> |
| Teachable                 | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> <input checked="" type="radio"/> <input checked="" type="radio"/> | <input type="radio"/> |
| A heart of hearing people | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> <input checked="" type="radio"/> <input checked="" type="radio"/> | <input type="radio"/> |
| Respectful                | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> <input checked="" type="radio"/>                                  | <input type="radio"/> |
| Sober                     | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> <input checked="" type="radio"/> <input checked="" type="radio"/> | <input type="radio"/> |
| Love for humanity         | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> <input checked="" type="radio"/> <input checked="" type="radio"/> | <input type="radio"/> |
| A cheerful heart          | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> <input checked="" type="radio"/> <input checked="" type="radio"/> | <input type="radio"/> |

### C. RELATING TO MINISTRY \*

|                                   | 1                     | 2                     | 3                     | 4                                                                                       | 5                     |
|-----------------------------------|-----------------------|-----------------------|-----------------------|-----------------------------------------------------------------------------------------|-----------------------|
| Courageous                        | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input checked="" type="radio"/> <input checked="" type="radio"/>                       | <input type="radio"/> |
| Accountable                       | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> <input checked="" type="radio"/> <input checked="" type="radio"/> | <input type="radio"/> |
| Bear everything                   | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input checked="" type="radio"/> <input checked="" type="radio"/>                       | <input type="radio"/> |
| Holistic mindset                  | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> <input checked="" type="radio"/> <input checked="" type="radio"/> | <input type="radio"/> |
| Positive attitude                 | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> <input checked="" type="radio"/>                                  | <input type="radio"/> |
| No discrimination, no segregation | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> <input checked="" type="radio"/> <input checked="" type="radio"/> | <input type="radio"/> |
| Love for ministry                 | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> <input checked="" type="radio"/> <input checked="" type="radio"/> | <input type="radio"/> |
| Manage money well                 | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> <input checked="" type="radio"/>                                  | <input type="radio"/> |

|                        |                       |                       |                       |                       |                                  |                       |
|------------------------|-----------------------|-----------------------|-----------------------|-----------------------|----------------------------------|-----------------------|
| Commitment to service  | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input checked="" type="radio"/> | <input type="radio"/> |
| Commitment to the call | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input checked="" type="radio"/> | <input type="radio"/> |
| Transparency           | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input checked="" type="radio"/> | <input type="radio"/> |
| Adaptiveness           | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input checked="" type="radio"/> | <input type="radio"/> |
| Diligent               | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input checked="" type="radio"/> | <input type="radio"/> |

#### A. COMMUNICATION SKILLS \*

|                                | 1                     | 2                     | 3                     | 4                                | 5                                |
|--------------------------------|-----------------------|-----------------------|-----------------------|----------------------------------|----------------------------------|
| Preaching and teaching skills  | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input checked="" type="radio"/> | <input type="radio"/>            |
| A good listener                | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/>            | <input checked="" type="radio"/> |
| Exegesis/hermeneutics skills   | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input checked="" type="radio"/> | <input type="radio"/>            |
| Reporting skills               | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input checked="" type="radio"/> | <input type="radio"/>            |
| Mentorship and coaching skills | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input checked="" type="radio"/> | <input type="radio"/>            |
| Effective communication        | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/>            | <input checked="" type="radio"/> |

## B. MANAGEMENT SKILLS \*

|                              | 1                     | 2                     | 3                     | 4                                | 5                     |
|------------------------------|-----------------------|-----------------------|-----------------------|----------------------------------|-----------------------|
| Administrative skills        | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input checked="" type="radio"/> | <input type="radio"/> |
| Financial management skills  | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input checked="" type="radio"/> | <input type="radio"/> |
| Effective delegation         | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input checked="" type="radio"/> | <input type="radio"/> |
| Organization & planning      | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input checked="" type="radio"/> | <input type="radio"/> |
| Talent management            | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input checked="" type="radio"/> | <input type="radio"/> |
| Resource mobilization skills | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input checked="" type="radio"/> | <input type="radio"/> |
| Project management skills    | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input checked="" type="radio"/> | <input type="radio"/> |

|                         |                       |                       |                       |                                                                                                           |                       |
|-------------------------|-----------------------|-----------------------|-----------------------|-----------------------------------------------------------------------------------------------------------|-----------------------|
| Coordination skills     | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/>  | <input type="radio"/> |
| Resource management     | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/>  | <input type="radio"/> |
| Analyzing the situation | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/>  | <input type="radio"/> |
| Budgeting skills        | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/>  | <input type="radio"/> |
| Decision making         | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/>  | <input type="radio"/> |

### C. PEOPLE SKILLS \*

|                                      | 1                     | 2                     | 3                     | 4                                                                                                                                                                                                 | 5                     |
|--------------------------------------|-----------------------|-----------------------|-----------------------|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-----------------------|
| Teamwork                             | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/>                                                                                          | <input type="radio"/> |
| Pastoral care and counseling         | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/>       | <input type="radio"/> |
| Conflict resolution skills           | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/>       | <input type="radio"/> |
| Ability to draw communities together | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/>       | <input type="radio"/> |
| Interpersonal skills                 | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/>     | <input type="radio"/> |
| Tack and diplomacy                   | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/>                                                                                        | <input type="radio"/> |
| Flexibility                          | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/>   | <input type="radio"/> |
| Social skills                        | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/>                                                                                        | <input type="radio"/> |

#### D. VOCATIONAL SKILLS \*

|                                                  | 1                     | 2                     | 3                     | 4                                                                                       | 5                     |
|--------------------------------------------------|-----------------------|-----------------------|-----------------------|-----------------------------------------------------------------------------------------|-----------------------|
| Community development skills                     | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input checked="" type="radio"/> <input checked="" type="radio"/>                       | <input type="radio"/> |
| Humanitarian work                                | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input checked="" type="radio"/> <input checked="" type="radio"/>                       | <input type="radio"/> |
| Lifelong learning                                | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input checked="" type="radio"/> <input checked="" type="radio"/>                       | <input type="radio"/> |
| Discipleship skills                              | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> <input checked="" type="radio"/> <input checked="" type="radio"/> | <input type="radio"/> |
| Capacity to generate income within the community | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input checked="" type="radio"/> <input checked="" type="radio"/>                       | <input type="radio"/> |
| Creativity                                       | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input checked="" type="radio"/> <input checked="" type="radio"/>                       | <input type="radio"/> |



|                           |                       |                       |                       |                                  |                                  |                                  |
|---------------------------|-----------------------|-----------------------|-----------------------|----------------------------------|----------------------------------|----------------------------------|
| Business skills           | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input checked="" type="radio"/> | <input checked="" type="radio"/> | <input type="radio"/>            |
| Efficiency                | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input checked="" type="radio"/> | <input checked="" type="radio"/> | <input type="radio"/>            |
| Holistic ministry skills  | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/>            | <input checked="" type="radio"/> | <input checked="" type="radio"/> |
| Risk taking               | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input checked="" type="radio"/> | <input checked="" type="radio"/> | <input type="radio"/>            |
| Critical thinking         | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input checked="" type="radio"/> | <input checked="" type="radio"/> | <input type="radio"/>            |
| Hardworking               | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/>            | <input checked="" type="radio"/> | <input checked="" type="radio"/> |
| Open minded               | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/>            | <input checked="" type="radio"/> | <input checked="" type="radio"/> |
| Tent-making (sel-support) | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/>            | <input checked="" type="radio"/> | <input checked="" type="radio"/> |

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