INTENTIONAL MENTORSHIP LESSON PLAN FOR TRAINING LAY AND CLERGY LEADERS: A TOOL FOR CHILDREN'S MINISTRY IN THE DIOCESE OF BONDO, KENYA.

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INTRODUCTION

Bondo Diocese is one of the Anglican dioceses that has made history in the life of the Anglican Province of Kenya through its progressive support of the quest for the ministry of women's liberation. This diocese was the first to ordain and consecrate a female priest and a woman as a bishop in the entire Anglican Church in East Africa which includes countries like Kenya, Uganda, Tanzania, Rwanda, and Burundi. Just as Bondo led the way with its support of women's ministry, the diocese seeks to lead with its ministry for children. Bondo is a diocese with an established commitment to children's ministry, but it can be stronger.

The children's ministry is mostly led by lay volunteers who lack training on mentorship and faith formation. In the face of this need, I intend to develop a process to train lay and clergy leaders in intentional mentorship so that they can have tools to nurture young generations for spiritual transformation. The diocese has a lot of children who need mentoring due to the challenges they experience, particularly orphans and vulnerable children. The mentors need training to know their role in their relationship with the children and how to create healthy boundaries in relationships. The project is intentional because it has well-defined learning objectives and addresses specific needs for a specific population.

Even though the diocese has made progress in terms of caring for the children's well-being, the demand for caring has increased because there are a lot of children who have been left as orphans due to HIV/AIDS and other pandemics such as COVID-19. An orphan by definition in this particular context is a person with no living parents. In Bondo, the term "vulnerable children" may refer to children who have both parents, but one or both are incapacitated due to chronic or terminal illness, or the parents have no means of providing for their children's basic needs. Joseph Misati Akuma points out that, "Orphanhood and vulnerability pose numerous

challenges to the well-being of children globally and are widely recognized as an issue with social, economic and human rights dimensions. "[1]

Unmentioned challenges that also affects orphans and vulnerable children (OVC) in Kenya are the psychological and spiritual problems. As a result, children need psychological and spiritual nurture for healthy development. This is because some of the children have experienced depression and trauma. For instance, in June 2022, three orphans, ages seven, nine, and ten, were reported dead by suicide by the Ramogi FM, a local radio station. Unfortunately, all three cases were children from local churches in the diocese. I learned the causes of their death when I was invited to conduct a burial service for one of them. During the eulogy one of the lay leaders working with the children's ministry said that such deaths happen because of the trauma orphans experience. The lay leader mentioned that some of the orphans have dropped out of school and joined fishing boats when they are as young as ten years old because there is no one to care for them. Some of the young girls have been sexually abused, and some are impregnated as young as twelve years old by older men in the society, but the girls cannot speak openly because of fear of condemnation. Patriarchy also protects the identity of men who impregnate children in the society because Luo culture does not allow men to be ashamed in public.

Without the church rethinking what it does about mentoring these children, many of them will continue losing their lives because of depression and trauma related illnesses. The need for training people who work in children's ministry must be emphasized to help in building sustained, healthy relationships for desired faith formation of children in the diocese and society.

To build sustained, healthy relationships there is need to establish a triangle of mutual friendship and fellowship between children, lay leaders, and clergy, thus equipping lay and clergy leaders to engage in spiritual relationships. Training will also help the participants, planners, and trainers to communicate and collaborate

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[1]Joseph Misati Akuma, "Social Protection for Orphaned and Vulnerable Children in Kenya: initiatives, opportunities and Challenges," *European Journal of Social Sciences Education and Research*, Vol.1. Issue 2, 20-14, 235, https://revistia.com/files/articles/ejser_v1_i2_14/JosephA.pdf. Accessed on 03/23/2023.

with one another and to create fellowship of trust during learning. Robinson Linda Whited and David Whitworth assert that, "it is important for planners of education and formation ministries to identify and coordinate with other people and /or groups of people who are working toward the same end."[2] The process of planning and implementation must begin with a vision bearer. John Mallison says Christian mentoring starts generally with "a pastor or key non-ordained leader taking their discipling role seriously with a few people. "[3]

In this project, I offer a framework for training clergy and lay leaders to help develop this kind of intentional, holistic mentorship ministry in Bondo and beyond. In Chapter One, I will give a brief overview of the context of the Diocese of Bondo discussing its establishment and how religious, social, cultural and economic challenges have affected faith formation of the people, narrowing down my argument to the case of orphans and vulnerable children. My focus on orphans and vulnerable children is motivated by my love and care for marginalized people whose voices are shut down by the structures and systems that promote injustice in society. Another reason for my choosing a marginalized population is because it is a biblical mandate as the Epistle of James reminds us that, "Religion that is pure and undefiled before God, the Father, is this: to care for orphans and widows in their distress, and to keep oneself unstained by the world." (James 1:27). In Chapter Two, I will examine the theological foundation which links the context and ministry. The connection will explain the role of God the Son, Jesus Christ, as the perfect mentor who modeled compassion and love to children. In Chapter Three, I will explore the effects on the children and the leaders when lay and clergy leaders lack strong mentorship training. In Chapter Four, I will propose a mentorship lesson plan framework for training of lay and clergy leaders. The process will suggest a re-imagination of ministry with children. I will also offer a conclusion, providing a summary of the project and proposing the next steps for sustainability.

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[2]Robinson Linda Whited, and David Whitworth. *The Ministry of Christian Education and Formation: A Practical Guide for Your Congregation,* (Nashville, TN: Discipleship Resources, 2003), 19.
[3]John Mallison, *Mentoring to Develop Disciples & Leaders* (OpenBook Publishers: Scripture Union, 1998), 170.

CHAPTER I: THE CONTEXT OF BONDO

In this chapter, I will give a brief overview of the historical context of Bondo diocese and assess how faith formation of the people has been affected by religious, socio-cultural, political, and economical diversity. My argument in this Chapter is that despite Bondo region being religious with diverse faiths, the ingrained traditional cultural practices such as widow cleansing and polygamy have led to many deaths for example HIV/AIDs resulting to children headed households. This exposes children to traumatic challenges as mentioned earlier in this paper.

The Anglican Diocese of Bondo is one of the forty-one Dioceses in the Anglican Province of Kenya and part of the wider Anglican Communion. The Diocese was established in the year 2000[4]. It is in Western Kenya in Siaya County. Most of the worshippers in Bondo diocese are from Luo[5] Tribe. Some of the denominations in this region include Anglican, Roman Catholic, African Instituted Churches. There are also African Indigenous Religion (AIR) and Islamic faiths. Interestingly, it is worth noting that AIR appeals to most of Christians irrespective of their denominations. This is because Luo people are attached to African understanding of African Spirituality. [6] Mercy Amba Oduyoye says that "Africans operate with an integrated worldview that assigns a major place to religious factors and beliefs. "[7] The aspect of integrated African worldview has made it a challenge to draw a dichotomy between what is 'Christian' and what is 'African' for African Christians. Ross Kane alludes to the challenge which Oduyoye mentions, citing Kwame Bediako that, "Bediako recognizes that

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[4]Anglican Church of Kenya. Church Diary and Lectionary 2021 (Year B) (Nairobi: ACK Uzima Publishing House, 2020).

[5]John R Campell, "Who are the Luo? Oral Tradition and Disciplinary Practices in Anthropology and History." *Journal of African Cultural Studies Vol. 18, No. 1, Language, Power and Society: Orality and Literacy in the Horn of Africa* (June, 2006): 73-87, Accessesd on 3/28/2023, https://www.jstor.org/stable/25473357.

[6]John S. Mbiti, *African Religions & Philosophy.* (SPCK: Heinemann,1990), 78.

[7]Mercy Amba Oduyoye, *Beads and Strands: Reflections of an African Woman on Christianity in Africa. Theology in Africa Series.* (Mary Knoll NY: Orbis Books, 2004), 78.

early church theologians and contemporary African theologians both face the challenge of interpreting their respective cultures. "[8] This is because Christianity was grafted in African culture.

With the diversity of denominations and faiths, most of the people in Bondo Sub- County still follow Luo cultural practice even though they are Christians. However, some of the cultural practices such as polygamy that are still practiced by both Christians and African Indigenous Religion adherence have been the vehicles of spreading HIV/AIDs and other sexually transmitted diseases. This is because culture allows men to have multiple sexual partners in polygamous settings. Mercy Amba Oduyoye and Musimbi Kanyoro assert that, "in Africa… where polygamy is accepted, there is unspoken assumption that the female is to be a 'monotheist' while the male acts as a 'polytheist' arrogating to himself the freedom to worship the bodies of several women"[9] As a result of challenges caused by such retrogressive cultural practices children have been left orphans and vulnerable hence the need for the diocese to have mentors trained to help the young generation in their social, psychological, and spiritual development.

Even though some of the cultural practices as mentioned above have not been life giving to the orphans, I would like to point out that there are some indigenous cultural practices that are also life affirming and should be re-envisioned and practiced helping to nurture the marginalized children. For example, the African concept of Ubuntu which is enshrined in African hospitality. Elia Shabani Muligo defines Ubuntu as an "African philosophy of life purports being human through others. Mligo ascertains that "as a responsibility, hospitality in the African context is built upon the philosophy of Ubuntu[10]. The Ubuntu concept of life in African society is a

[8]Ross Kane, "Inculturation as Doctrinal Development: Shaping International Theological Categories" (International Journal of Systematic Theology, 24 no 2 Apr 2022,), 245. https://eds.s.ebscohost.com/eds/detail/detail?vid=0&sid=994021a2-4fd2-4e2d-9ec4-0bae1b190349%40redis&bdata=JkF1dGhUeXBlPWlwLHVybCx1aWQmc2l0ZT1lZHMtbGl2ZQ%3d%3d#. Accessed on 4/18/2023.
[9]Mercy Amba Oduyoye and Musimbi R. A. Kanyoro, *The Will to Arise: Women, Tradition, and the Church in Africa.* Mary Knoll, NY: Orbis Books, 1992), 22.
[10]Elia Shabani Mligo, "African Ubuntu, the See-Reflect-Act Model, and Christian Social Practice: Reading Luke 10:38-42 in Light of African Hospitality." Diaconia 12, no. 1 (2021), 5. https://search.ebscohost.com/login.aspx?direct=true&AuthType=ip,url,uid&db=lsdar&AN=ATLAiACO211019000665&site=eds-live. Accessed on 4/18/2023.

life-giving philosophy because it's a form of hospitality that fosters oneness. The churches in Siaya County need to reimagine the practice of Ubuntu to support orphans and vulnerable children.

Kenya's demographics report showed that in Siaya county where Bondo diocese is located is one of the leading counties in HIV/AIDs[11] infections and deaths. This means that most of the households are headed by orphans and vulnerable children. Research conducted by Murithi VC Lee et al, showed that a "substantial number of Kenyan children aged <18 years were OVC in 2012. Approximately 70% of the OVC were orphans, and the remaining 30% were vulnerable due to a chronically ill parent or adult in the household. Overall, 8% of the OVC had 1 or both parents who were reported to have been infected with HIV. "[12] The children are left as orphans and become bread winners for their elderly grandparents and their siblings at an early age. Some of the children are also subjected to child labor and sexual assault and abuse. The vulnerability of these children often leads to mental health problems and traumatic challenges. Because of the challenges the church is called upon to re-imagine mentoring of children and share the love of Christ to restore the dignity and well-being of the young generation for spiritual transformation.

Since the establishment of the diocese, there has been a substantive numerical growth in terms of numbers of children coming to the church. Through my conversation with the diocesan administrative secretary, I learned that the numbers of children have increased from 24621 in 2018 to 29634 in 2022 according to the records in the diocese. This means that there is numerical growth in the diocese in terms of children's population. However, the secretary also mentioned through our story saying that diocesan children's register shows that 10,854 of these children are orphans who need spiritual nurturing. Joseph Misati Akuma seems to support the diocesan records saying that, "in sub-Saharan Africa where HIV has spread rapidly, both the

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[11]Hellen Mutai et al, "Mapping Geographic clusters of New HIV Diagnoses to inform granular-level interventions for HIV epidemic control in western Kenya," *BMC Public Health*. Vol.21, No. 1 (2021 Oct 23): 1926. https://www.ncbi.nlm.nih.gov/pmc/articles/PMC8542332/ Accessed on 3/21/2023
[12]Muriithi VC Lee, P, Gilbert-Nandra U, Kim AA, Schmitz ME, Odek J, Mokaya R, Galbraith JS; KAIS Study Group. "Orphans and vulnerable children in Kenya: results from a nationally representative population-based survey," *J Acquir Immune Defic Syndr. 2014 May 1;66 Suppl* 1(Suppl 1): https://www.ncbi.nlm.nih.gov/pmc/articles/PMC4794990/ Accessed on 3/28/2023.

percentage and the absolute number of children who are orphans are rising dramatically.[13] With the huge number of children, the ministry has been left to lay volunteers who have little or no education regarding faith formation and spiritual nurturing. As children do not tithe, most clergy focus on adult formation to earn a living, which suggests that children's ministry has not been a priority.

Therefore, there is need for the church to re-envision orphan's and vulnerable children's ministry and those who are in the vocation of mentoring relationship in the diocese. There has also been evidence of economic crises challenge in many parts of Kenya. These challenges have had a negative impact on the lives of orphans and vulnerable children. Due to poverty some children, particularly girl children, have suffered because they are forced to drop out of school and get into early marriages. Others have undergone early pregnancy. The worst hit group are orphans. Research conducted in Kenya showed that,

> "There is a bidirectional relationship between household-level poverty and early marriage and pregnancy. Poverty both influences the timing of life transitions and is itself a consequence of early transitions. Poor households, or girls themselves, may initiate early marriage as an economic strategy to alleviate the household's consumption burden, secure future welfare and chances at life, or improve the family's socioeconomic status. "[14]

The less privileged children have myriads of challenges that the church of Christ needs to pay attention for God's mission of loving neighbor to be fulfilled. Some of the orphans have dropped out of school to care for their siblings and their guardians. Some children are experiencing violence of different kinds. UNICEF in support of the fact of violence on Kenyan children says, "violence against children in Kenya has reached high levels, particularly sexual violence against girls."[15] The challenges of abuse and violence orphans experience in the society as Gisela Priebe and Carl Göran Svedin reveals that, "Logistic regression showed that it was less likely for girls to disclose if they had experienced contact sexual abuse with or without penetration, abuse by a

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[13]Joseph Misati Akuma, "Social protection for Orphaned and Vulnerable Children in Kenya: Initiatives, Opportunities and Challenges, Vol. 1, Issue 2. *(European Journal of Social Sciences Education and Research*, September-December, 2014), 235.

[14]Peterman S, Handa, A, Huang C, Halpern C, Pettifor A, Thirumurthy H. "Impact of the Kenya Cash Transfer for Orphans and Vulnerable Children on early pregnancy and marriage of adolescent girls." Soc Sci Med. 2015 Sep; 141:36-45. doi: 10.1016/j.socscimed.2015.07.024. Epub 2015 Jul 26. PMID: 26246032; PMCID: PMC4659857. Accessed on 3/28/23.

[15]Grace Bridgewater, "Physical and sexual violence against children in Kenya within a cultural context," https://www.communitypractitioner.co.uk/resources/2016/02/physical-and-sexual-violence-against-children-kenya-within-cultural-context 02 February 2016. Accessed on 4/1/2023.

family member, only a single abuse occasion or if they had perceived their parents as non-caring."[16] Because of having many orphans in the church and society I invite the Church to participate in the wider community by discipling the children. Those who are in the vocation of children ministry are supposed to be accountable to the children they are nurturing. Accountability is an important principle of biblical mentorship. John Mallison affirms that, "another aspect of the biblical teaching on mutual support often overlooked or rejected is accountability. [17] Accountability in spiritual growth involves being open and honest with each other about doubts, fears, failures, as well as joys and successes. Both children and those who nurture them need accountability. According to Naomi and Ruth' s story, it appears that they were accountable to each other amid their challenges. Perhaps now, when the challenges facing orphans and vulnerable children are greater than before, the church needs to rethink how to support the orphans and vulnerable children in their midst. Subsequently, it's virtually impossible to imagine how anyone could go through life without the company of wise guidance along the way. Life is complicated enough without believing that we need to know how to live it on our own. Creating relationships through mentorship lessons is a way of living the journey in the company of the other.

Furthermore, mentoring provides a forum for young people to question and explore the way they are living and the beliefs they are developing. It's a safe space for practicing living in a different way. Having a mentor is an opportunity for orphan and vulnerable children to learn faith formation through watching and walking alongside a person of faith. The orphan and vulnerable children watch how a Christian mentor works through issues, makes decisions, and lives a life of spirituality and discipleship. The children also see how faith can be integrated into life, and they are challenged to do likewise into their own lives.

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[16]Gisela Priebe and Carl Göran Svedin, "Child sexual abuse is largely hidden from the adult society. An epidemiological study of adolescents' disclosures. Child Abuse" Negl. 2008 Dec;32(12):1095-108. doi: https://pubmed.ncbi.nlm.nih.gov/19038448/. Accessed on 4/1/2023.
[17]Mallison, *Mentoring,* 35.

With this world view in context, next, I will examine the correlation between theology and context. Bringing Jesus as a perfect mentor for ministry.

CHAPTER II: THEOLOGICAL RELEVANCE

In this section, I will connect theology and context. This means bringing God into the conversation, explaining how God incarnate in Jesus Christ works in human relationships as the prime mentor for all humanity. I will also use the biblical references to justify my claims that Jesus loved children and welcomed them despite the disciple's resistance. As result this chapter will argue that a Christian mentoring relationship is a God designed relationship of love and transforming friendship.

God incarnate, Jesus Christ, lived and shared His unconditional love within a community context. He set the concept of relational mentoring by calling his disciples and naming them apostles (Luke 6:13). This was evidence of friendship and togetherness. The process of spiritual growth needs friendship and togetherness. John Mallison says that "the New Testament is full of 'one another' and 'together' passages pointing to Christianity, community, and the power of togetherness."[18] The church is called to walk in the ways of Jesus Christ by welcoming, teaching and mentoring children for now and all future generations. The church should therefore emulate Jesus's model of ministry to develop a children's ministry because children are an integral part of Jesus's ministry. Jesus sees them as heirs of the Kingdom of God and supports their spiritual and physical needs. Jesus invites children to come to him (Luke18:15-17). [19] He describes the Kingdom of God as belonging to the people who are like children (Matt. 19:13-14). These accounts of Jesus with children inspire my imagination about the significance of children's ministry in the church and society. The spiritual training can be done through equipping those who work with children. Equipping leaders is important because the mentors need to be aware of their role and create holy boundaries between the mentors and the mentees in order to develop trust.

One of the central works of the church is to care for its people including orphans and vulnerable children in society. This work of care creates an ethical lens through which we can focus the general work of

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[18]John Mallison, *Mentoring to Develop Disciples & Leaders* (OpenBook Publishers: Scripture Union, 1998), 11.
[19]All Bible Citations are from New Revised Standard Version.

mentorship. Both lay and ordained leaders are called to this vocation. Pamela D. Couture says that "as we do the work of care and learn about the gifts, the needs, and the care of the most vulnerable children among us, we will deepen our understanding of care for the vulnerable persons and the environments in which they live. "[20] Jesus practiced hospitality to children. All the synoptic gospels record the stories of Jesus Christ's love and care for children. He becomes a mentor *par excellence* to the children. Couture asserts that, "caring with vulnerable children is a means of grace, a vehicle through which God makes self-known to us and to them."[21] In mentoring and caring for orphans and vulnerable children, we experience the grace of God, and the movement of God in our lives as mentors and caregivers allows us to give to and receive from these children.

The conversation I had with some of the leaders working in children's ministry in December 2022 about their understanding of mentorship and faith formation laid a basis for my zeal to conduct research on the resources necessary to equip leaders serving in children's ministry. Some of the people I talked with believe that anyone working in the children's department is a mentor by default. Some of the leaders think that mentoring is about using power over someone who is less powerful or means being a substitute parent. It is important to note that the responses cannot fully be disputed because some of the children do not have parents, and some children have parents who are challenged in different ways, for example the terminally ill, thus requiring caregivers to step into parental roles. One of the resources I propose for the training of mentors in this project is Cheryl Lawrie's mentorship model book because Lawrie is clear of what mentoring is and what it is not. Lawrie asserts that, "mentoring is not dominating, directing, or controlling another's decision; mentoring is not teaching; mentoring is not a substitute or compensation for parenting; mentoring is not expert advice because mentors do not need to know all the answers; mentoring is not an opportunity for control."[22] In my context, mentorship means creating space and providing spiritual, and socio-cultural guidance and support to orphan and

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[20]Pamela D Couture, Seeing Children, Seeing God: A Practical Theology of Children and Poverty. (Rochester, NY: Abingdon Press, 2000), 13.
[21]Couture, *Seeing God*, 13.
[22]Cheryl Lawrie, Mentoring: *A Guide for Ministry*. (Nashville TN: Discipleship Resources, 2005), 12.

vulnerable children to develop a relationship of love and trust with God and humanity. Robison Linda Whited, and David Whitworth remind us that, "Loving God flows into loving God's people. It is that way of life so vividly demonstrated by Jesus."[23] Whited and Whitworth thereby point to the distinctiveness of Christian mentorship.

Children are subject to a variety of expectations, some reasonable and others irrational. They are supposed to be responsible in making decisions about friends, studies, lifestyle, careers, relationships, and faith. As a result, it is important to train those who work in children ministry to have knowledge about how to nurture children so that they grow in the knowledge and love of God and of their neighbors, all of humanity.

Lawrie points out that, "in recent years psychologists have been telling us that young people survive the confusing transition best when they have three supports: relationships with adult role models beyond their immediate families, a way of discovering beliefs and values by which they can live their lives and belong to a community."[24] The quality of the relationship a child has with an adult matter. Relationships must be healthy.

Adults must approach children with respect and curiosity. Some adults have ended up abusing the children entrusted in their hands when the relationship is based on power. For example, one of the orphans at Shalom Orphans Rescue Center in Bondo narrated to me how he was abused by a relative who offered to care for him after the death of his parents. The relative assumed the role of a guardian and mentor with an assumption that anybody older can be a mentor, and that imposing his adult will on the child was in the child's best interest. The child remembers how the guardian used to tell villagers that he was mentoring him. Even though everyone may not be abusive, there is need for to train mentors in this Kenyan context with Christian theology grounded in scripture and our baptismal promises.

Our ultimate model for Christian mentoring is our Lord Jesus Christ. For Jesus Christ the process of mentoring was important. Mallison argues that "Truth, faith, hope, and love guide the process, but the goal to

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[23]Robison Linda Whited, and David Whitworth. *The Ministry of Christian Education and Formation: A Practical Guide for Your Congregation* (Nashville, TN: Discipleship Resources, 2003), 15.
[24]Lawrie, Mentoring, 5.

make disciples and thereby extend God's kingdom and glorify his name should always be kept clear in the view."[25] For effective, functional mentorship training to achieve its purpose, trainers and trainees should re-imagine Jesus's model of balancing grace and truth which result in friendship of trust. With this end in mind, I will examine the effects mentorship training can have in the life of the children, lay and clergy leaders in the Diocese of Bondo.

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[25]Mallison, *Mentoring,* 88.

CHAPTER III: EFFECTS OF MENTORSHIP TRAINING

In this chapter, I will examine the effects of mentorship training on children, lay and clergy leaders. I will examine both the positive and negative effects. As a result of the effects, I will suggest a possible framework that the church can use for faith formation and discipleship.

Mentorship training has both positive and negative effects in the lives of the mentors and the mentees. Christian mentoring is intended to bring the hope God placed in human beings to a person in need. This type of faith formation is demonstrated by how we (Christians) live the gospel in our daily lives and share Christian faith in accordance with the guidance of the Holy Spirit. However, Rebekah Miles argues that "We cannot do good mentoring without ethics… mentoring without ethics is unethical."[26] The evidence I mentioned earlier such as the abuses children experience in mentoring relationships, is convincing that mentoring is ethically potent because as Miles points out, "it can make people more ethical or less ethical."[27]

Although the Gospel is proclaimed, Christian mentorship is not preaching or proselytizing. Apostle Paul says, "...we were glad to share with you not only the message of God, but also our life." (1Thessalonians 2:8). Apostle Paul in his address to the people of Thessalonica points to the importance of sharing life experience and nurturing others as a friendship model of faith formation. Indeed, one of the responsibilities every disciple of Christ should take on as faith practice is developing friendships and nurturing others. Church leaders can therefore develop effective, healthy friendships and become obedient to God and loyal to those who are in need when they go through training to know what their roles are in Christian nurturing.

It is important that leaders do not have to be flawless, have extensive ministry experience or become excellent exegetes of the Scriptures to be effective mentors. But they are expected to have a ready heart and the

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[26]Rebekar Miles, *"Ethical Perspectives in Mentoring"* in Dean K. Thompson and D. Cameron Murchison, *Mentoring: Biblical, Theological, and Practical Perspectives*, (WM.B. Eerdmans: Grand Rapids, Michigan, 2018), 69.
[27] Miles, *Ethical*, 69.

desire to share what God has done for them with others as they share the unconditional love of Christ. As leaders rely on the Holy Spirit and commit to gradually learn how to mentor others, God promises to aid the growth.

The effect of good mentorship training can be experienced when mutual relationship is witnessed between the mentors and the mentees. The writer of Proverbs says, "as iron sharpens iron, so does one person sharpen another, (Proverbs 27:17). God uses the mentoring relationship to strengthen the faith of everyone involved. Training helps people to put their faith into action. Many people want to live out and share their faith, teach and share Jesus with others, or work in a ministry, but they lack the resources to get started. But once people get knowledge and tools about mentoring, it becomes a regular part of their life. This will stimulate one's own walk with God hence becoming more dynamic and exciting. One effective way to achieve this is through training the lay and clergy leaders so that as they grow in their own discipleship, they can use the resources to build strong faith foundations in the lives of younger generations.

Positive mentorship training bears fruit. The children, lay and clergy are "encouraged and empowered in personal and spiritual development. The participants are helped to identify and achieve their goals. They are helped to identify and correct gaps in knowledge of God and the training also increases confidence"[28] of the participants because through training the participants become aware of their roles and know how to create healthy boundaries for spiritual growth.

In contrast, a lack of knowledge about spiritual development by the mentors may lead to negative effects in the relationships between mentors and the people they are nurturing. The common negative effect is abuse of power. The mentors may assume imperial power over the children entrusted in their care. Some of the lay and clergy leaders who work in children's ministry have assumed the role of mentors without training on how such faith relationships are to be molded. This poses a negative effect on children's spiritual growth. Some children

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[28]Miles, *Ethical,* 75.

have experienced post-traumatic stress disorder (PTSD), depression, anxiety and suicidality within the family-based care system in which they live. The evidence was mentioned earlier when I cited a narrative about the death of three young orphans because of stress and depression disorders. Felicita Omari et al, assert that,

> "Undergoing one or more potentially traumatic events (PTEs) in childhood,
> such as the loss of one or both parents, has been associated with mental health
> morbidities. Orphaned and separated (those semi permanently or permanently
> separated from their biological parents) children and adolescents (OSCA) in
> sub-Saharan Africa experience multiple PTEs2–4 and have substantial mental
> health issues. "[29]

Since orphans and vulnerable children are part of the children's ministry in the church, there is need for re-envisioning the church's obligation for faith formation and discipleship of children. One of the practical ways is by equipping leaders both lay and clergy for ministry so that they can be agents of spiritual, social, cultural, and economic transformation in the lives of children. With this perspective in mind, I now propose a lesson plan framework for equipping lay and clergy leaders.

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[29]Felicita Omari F, Chrysanthopoulou SA, Embleton LE, et al, "the impact of care environment on the mental health of orphaned, separated and street-connected children and adolescents in western Kenya: a prospective cohort analysis." BMJ Global Health 2021;6: e003644. doi:10.1136/ bmjgh-2020-003644.

CHAPTER IV: INTENTIONAL MENTORSHIP LESSON PLAN

This chapter shows an intentional lesson plan layout for a series of sessions. The plan includes the time, teaching activity, group activity, and the resources that will be used as reference materials during training. The resources will be used by facilitators who are educationists and trainers of mentors from different institutions. The bishop who is an educationist and the chairperson board of education for the Anglican province of Kenya will recruit the trainers who speak both English and a native language for ease of communication during training.

This intentional mentorship lesson plan framework will be used to train lay and clergy leaders who feel called in children's ministry to mentor orphan and vulnerable children from ages 6-12 in the Anglican Church of Kenya, Bondo Diocese. It is aimed at helping the leaders know who they are, understand their role and help children develop a closer relationship with God and society.

The lesson plans are written in English, but the implementation will be done in both English and the Luo language for two reasons. First, some of the anticipated mentors (participants) are only fluent in the native language. Second, I aim at contextualizing the model to be relevant to the cultural context.

Purpose: This intentional mentorship lesson plan framework is developed to equip lay and clergy leaders who are discerning the call to be mentors to children in the church and society. It asks and describes various questions: Who is a mentor? What is mentorship? Why does mentorship of children matter? Who is the mentee? What is the role of a mentor, and how can the church mentor children for their spiritual development? How can mentors use Jesus's model of mentoring children? What is baptism and why should all children be baptized? What are challenges affecting orphans and vulnerable children? What are the symptoms of depressed and traumatized children?

I will use a contextual bible study approach that is informed by scripture reading in native language, the Anglican church of Kenya's Modern Service Book, hymn books, mentorship articles and books by different

scholars. The goal of this lesson plan is to provide a relational mentorship approach to strengthen the

relationships between mentors and their mentees and with each other as all the people involved put their faith

into action for spiritual transformation.

Learning Objectives

At the end of the lessons, the participants will:

understand and describe the concepts of mentorship;

explore different approaches to mentorship;

understand and reflect on the meaning and significance of baptism;

understand and discuss challenges affecting orphan and vulnerable children;

reflect on methods of caring and sharing the love of Christ

Location: The Anglican Church of Kenya, Bondo Diocese

Duration of Each Session: 3 Hours

Note: Each session begins in the morning after taking breakfast for 30 minutes

Session 1: Understanding the Concept of Mentorship and Its Significance

Specific Learning Objective:

At the end of session, participants will list and describe concepts of mentorship

Time (Mins)	Teaching Activity	Group Activity	Learning Outcomes	Resources
20	Welcome Remarks by the leader	Listening	Personal reflection from the remarks	
			Will give praises and adoration to God	
	The appointed host will pick one of the Luo *(Luo is the native language)* songs	All participants will sing		Luo Hymnal (Wende Luo)
	Prayers: The appointed host will appoint a participant to lead prayers extemporaneously in Luo language	The appointed participant will invite all participants to a moment of silence then the appointed person will open the	Will hear and experience the presence of God.	Name Tags

		session with prayer		
	Introductions	All participants introduce themselves	Will know each other by name	
30	Devotion Session 1: 1 Peter 5:2–3 "Be shepherds of God's flock that is under your care, watching over them—not because you must, but because you are willing, as God wants you to be; not pursuing dishonest gain, but eager to serve; not lording it over those entrusted to you, but being	All participants to read in unison	Will contextualize the the word of God in to their daily context	Luo Bible (Muma Maler)

	examples to the flock."			
	Reading the Gospel according to St. John 13:1 "A new command I give you: Love one another. As I have loved you, so you must love one another. By this all men will know that you are my disciples, if you love one another."	All participants to read in unison		
5	Moment of deep silence	Individual Reflections	Will have deep personal reflections	All participants
25	Contextual Bible Study from 1 Peter 5:2–3 and John 13:1	Individual persons will imagine and write what	Will contextualize the word of God in their daily context	Luo Bible (Muma Maler)

		speaks to them in the texts		
	Ask individual participants to imagine and write what speaks to them from the two biblical texts			
	Guiding questions: a) What is the role of Shepherds in the epistle of Peter? b). What is the new command according to the gospel of John? c). What is the role of a mentor in family, Church, and Society?			
35	Small group of 8-10 people each Group discussion	Involvement of all participants in group discussion	Will understand and appreciate each other's perspective	Cheryl, Lawrie. *Mentoring: A Guide for Ministry*. Discipleship Resources, 2005, pp 5-35.

			Joel Toombs, *Mentoring and Young People: A Relational, Flexible, Holistic Approach to Discipleship.* Grove Youth Series Y37. Ridley Hall RD Cambridge: Grove Books, 2014.
a). Who is a mentor?			Masango, Maake. 'Mentorship: A process of nurturing others', HTS Teologiese Studies/Theological Studies 67(1), Art. #937, 5 (2011), DOI:10.4102/hts.v67i1.937
b). Who is a mentee?			Freeks, Fazel Ebrihiam. "Responses of Adolescents Regarding the Indispensable Role of the Christian Father as Mentor within the Family: A Qualitative Study." *In Die Skriflig* 51, no. 1 (2017): 1–7. doi:10.4102/ids.v51i1.2255.
c). What is the role of a mentor?			
d). Why is it important to mentor children in the 21st Century?			Boaheng, Isaac. "Exegetical and Theological Reflections on John 10:1-18: Implications for Contemporary African Christian Leadership." *Conspectus* 32 (October 2021): 172–86. https://0-search-ebscohost-

			com.librarycatalog.vts.edu/login.aspx?direct=true&AuthType=ip,url,uid&db=lsdar&AN=ATLAiREM220214000609&site=ehost-live&scope=site.
30	Clergy and laity to present their findings from the discussions. Each group will appoint one representative to present their findings from their discussion	There will a clergy and a lay note takers who will present findings of the group.	Speaker will learn how to synthesize and report a range of perspectives. Participants will learn from diverse views from group
10	I will lead them for any summary/comments/ contributions	Individual participants will be free to give comments	Will appreciate each other's perspectives
15	I will give the final reflections based on the group discussion findings		

	and resource materials		
05	Closing song and final prayer	A lay leader	

Session 2: Exploring and Describing Different Approaches to Mentorship

Specific Learning Objective

At the end of the session, each participant will list and describe different methods of mentorship.

Time (Mins)	Teaching Activity	Group Activity	Learning Outcomes	Resources
20	Welcome Remarks by the leader	All participants will listen		
	The appointed host will pick one of the Luo Christian Choruses	All participants will sing	Will be singing praises and adoration to God	Sing from the heart
	Prayers: The appointed host will appoint a participant	The appointed participant will invite all participants to		

	to lead prayers extemporaneously in Luo language	a moment of silence open the session with prayer		
30	Devotion session 2: John 21:15-17 15 When they had finished eating, Jesus said to Simon Peter, "Simon son of John, do you love me more than these?" "Yes, Lord," he said, "you know that I love you." Jesus said, "Feed my lambs." 16 Again Jesus said, "Simon son of John,	All participants will read the bible in unison	Individual reflection on the word of God Will listen to God's approach to mentorship	Luo Bible (Muma Maler)

	do you love me?" He answered, "Yes, Lord, you know that I love you." Jesus said, "Take care of my sheep." 17 The third time he said to him, "Simon son of John, do you love me?" Peter was hurt because Jesus asked him the third time, "Do you love me?" He said, "Lord, you know all things; you know that I love you." Jesus said, "Feed my sheep.		
5	Moment of deep silence and reflection	Individual's personal reflection	Will practice discernment	

	Contextual Bible study: Ask individual participants to think and write what speaks to them from the two biblical texts			
25	Guiding questions: What is God's purpose for mentorship? Discuss Jesus as the divine mentor and give examples of Jesus' methods of mentorship from the gospel of John 21:15-17	Involvement of all participants in group discussion	Will appreciate each other's perspective	

35	Small group discussion (8-10 participants each) Discussion questions: a). List different mentorship approaches b). Describe characteristics of mentorship approaches listed	Involvement of all participants in group discussion	Will appreciate each other's perspective	The facilitators will use the resource below to discuss different approaches to mentorships. Allen, Tammy D., and Lillian T. Eby. The Blackwell Handbook of Mentoring: A Multiple Perspectives Approach. Blackwell Publishing, 2007, pp.71-93.
30	Clergy and lay participants to present their findings from the discussion. One representative will present their findings	There will be aclergy and a lay leader note takers who will present findings of the	Will appreciate each other's perspectives	

	from each small group discussion	group discussion		
10	I will lead them for any summary/comments/ contributions	Individual participants will be free to give comments		
15	I will give the final reflections based on the group discussion findings			
5	Closing by song (Pambio/ chorus) and Prayer by one of the archdeacons	All participants will sing and pray		

Session 3: Understanding the meaning of baptism and its significance

Specific Learning Objective (s):

At the end of session, participants will understand the meaning of baptism and its significance

Time (Mins)	Teaching Activity	Group Activity	Learning Outcomes	Resources
20	Welcome Remarks by the leader	All participants will listen		
	The appointed host will pick one of the Luo Christian songs	All participants will sing using		Luo Hymnal
	Prayers: The appointed host will appoint a participant to lead prayers extemporaneously in Luo language	The appointed participant will invite all participants to a moment of silence then the appointed person will open the session with prayer	Will practice discernment	

30	Devotion 3: Matthew 3: 13-17 13 Then Jesus came from Galilee to the Jordan to be baptized by John. 14 But John tried to deter him, saying, "I need to be baptized by you, and do you come to me?" 15 Jesus replied, "Let it be so now; it is proper for us to do this to fulfill all righteousness." Then John consented.	All participants to read the biblical texts in unison		Luo Bible (Muma Maler)

	16 As soon as Jesus was baptized, he went up out of the water. At that moment heaven was opened, and he saw the Spirit of God descending like a dove and alighting on him. 17 And a voice from heaven said, "This is my Son, whom I love; with him I am well pleased."			
5	Moment of deep silence and reflection	Individual's personal reflection	Will practice discernment	
25	Contextual Bible Study:	Involvement of all participants in group discussion	Will to understand and appreciate each other's perspective	

Ask individual participants to think and write what speaks to them from the gospel of Matthew 3:13-17 Guiding questions: a). Who Baptized Jesus? b), What is the relationship between John the Baptist and Jesus Christ? c). Mention three divine events that happened as soon as Jesus was baptized.			

35	Formation of small group (eight-ten participants each) Questions for Discussion: a). What is baptism? b). Why was Jesus baptized? c). What is the significance of baptism to Christians? d). Describe the relationship	Involvement of all participants in group discussion	Will understand the meaning and significance of baptism. Will learn from each other. Will ask questions and wonderings	Luo Catechism book William H. Willimon *Remember Who You Are: Baptism, a Model for Christian Life*. Lifelong Learning Lab Collection. Upper Room, 1980. Heath, Gordon L., and James D. Dvorak. Baptism: Historical, Theological, and Pastoral Perspectives. McMaster Theological Studies Series. Pickwick Publications, 2011. https://search.ebscohost.com/login.aspx?direct=true&AuthType=ip,url,uid&db=cat07643a&AN=vts.b1166209&site=eds-live.

	between God the Father, the Son, and the Holy spirit e). What is the significance of God's declaration after Jesus's baptism to Christians?			
30	Clergy and lay participants to present their findings from the discussion. One	There will be a clergy and lay leader note takers who will present findings of the group discussion	Will be able to share the different perspectives of the people.	

	representative will present their findings from their discussion			
10	I will lead them for any summary/comments / contributions	Individual participants will be free to give comments		
15	I will give the final reflections based on the group discussion findings			
5	Closing by song (Pambio/ chorus) and Prayer by a volunteer	All participants will sing and pray		

Session 4: Identifying and Discussing the Challenges affecting orphans and vulnerable Children

Specific Learning Objective:

At the end of session, each participant will list five challenges affecting orphans and vulnerable children.

Time (Mins)	Teaching Activity	Group Activity	Learning Outcomes	Resources
20	Welcome Remarks by the leader

The appointed host will pick one of the Luo *(Luo is the native language)* songs

Prayers: The appointed host will appoint a participant to lead prayers extemporaneously in Luo language | All participants will listen

All participants will sing using

The appointed participant will invite all participants to a moment of silence then open the session with prayer | Will show the spirit of oneness

Will give praises and adoration toof the Triune God | Luo Hymnal (Wende Luo)

Name Tags |
| 30 | Devotion Session 4: | All participants to read the | | Luo Bible (Muma Maler) |

	James 1:27 "Religion that God our Father accepts as pure and faultless is this: to look after orphans and widows in their distress and to keep oneself from being polluted by the world." Mark:10-14-15 "When Jesus saw this, he was indignant. He said to them, "Let the little children come to me, and do not hinder them, for the kingdom of God belongs to such as these."	biblical texts in unison		
5	Moment of Deep Silence and Reflection	Individual's personal reflection	Will practice discernment	

25	Contextual Bible study: Ask individual participants to think and write what speaks to them from the three biblical texts Guiding questions: a). How does Jesus want us (mentors) to relate with the children? b). Have we failed in Jesus' call? If yes, how? And how can we correct the mistake? c). What is James 1:27 speaking to you?	Individual persons will think and write	Will interpret and understand the scripture in one's own context.	Luo Bible (Muma Maler)
35	Formation group 8-10 participants Discussion questions:	Involvement of all participants in group discussion	Will appreciate each other's perspective	Dorcas Nthenya Kibachio and Dr. Pius Mutuku Mutie, "Challenges Affecting Orphans and Vulnerable Children (OVCS) in Embu County", International

	a). Discuss the challenges affecting orphans and vulnerable children in church and society today? b). What measures can the church put in practice to mitigate challenges affecting orphans and vulnerable children?			Journal of Sociology, Vol. 1, Issue pp 18-36, 2018, 21 UNICEF, "Africas Orphaned Generations: Children Affected by AIDS, UNICEF Publication, New York, 2003. Joseph Misati Akuma, "Social Protection for Orphaned and Vulnerable Children in Kenya: Initiatives, Opportunities and Challenges"
30	Clergy to present their findings from the discussion. One representative will present their findings from their discussion	There will be clergy and lay leaders note takers who will present findings	Will appreciate different perspectives of the people.	

10	I will lead them for any summary/comments/ contributions	Comments will be given		
15	I will give the final reflections based on the group discussion findings			
5	Closing by a Swahili song in a worship mode	All participants		Nyimbo Standard (Swahili hymnal)

Session 5: To reflect on methods of caring and sharing the Love of Christ with the orphans and vulnerable children.

Specific Learning Objective:

At the end of the session, participants will be able to understand and state ways of care giving for orphans and vulnerable children.

Time (Min)	Teaching Activity	Group Activity	Learning Outcomes	Resources
20	Welcome Remarks by the leader	All participants will listen		
	The appointed host will pick one of the Luo *(Luo is the native language)* songs	All participants will sing using	Will give praises and adoration to God	Luo Hymnal (Wende Luo)
	Prayers: The appointed host will appoint a participant to lead prayers	The appointed participant will invite all participants to a		

	extemporaneously in Luo language	moment of silence then the appointed person will open the session with prayer		
30	Devotion Session 5: Isaiah 1:17 "Learn to do good; seek justice, correct oppression; bring justice to the fatherless, plead the widow's cause." Psalm 82:3 "Give justice to the weak and the fatherless; maintain the right of the afflicted and the destitute."	All participants to read the biblical texts in unison		Luo Bible (Muma Maler)

5	Moment of Deep Silence and Reflection	Individual's personal reflection	Will practice discernment.	
25	Contextual Bible study: Ask individual participants to think and write what speaks to them from the three biblical texts regarding giving care to the orphans and the vulnerable children	Individual persons will think and write	Will interpret and understand the scripture in one's own context.	Luo Bible (Muma Maler)
35	Formation of group discussion of 8- 10 participants	Involvement of all participants in group discussion	Will appreciate each other's perspective	Massey, Barbara. "Pastoral Care of Children in Crisis." *Journal of Family Ministry* 7, no. 1 (1993): 5–15. https://search.ebscohost.com/login.

	Discussion questions: What is Pastoral care? What ways should the mentors care for the children under their care?			aspx?direct=true&AuthType=ip,url,uid&db=a6h&AN=ATLA0001432690&site=eds-live.
				Freeks, Fazel Ebrihiam. "Responses of Adolescents Regarding the Indispensable Role of the Christian Father as Mentor within the Family: A Qualitative Study." *In Die Skriflig* 51, no. 1 (2017): 1–7. doi:10.4102/ids.v51i1.2255.
30	Clergy to present their findings from the discussion. One representative will present their	There will a note taker who will present findings of the group discussion	Will share the different perspectives of the people.	

	findings from their discussion			
10	I will lead them for any summary/comments / contributions	Comments will be given		
15	I will give the final reflections based on the group discussion findings	Participants to ask any questions		
5	Closing session by Luo song and Benediction by Bishop	All participants		Luo Hymnal

Participants and Session Assessment

As participants leave, I will ask them either to fill out a very short written survey or to answer the same questions to a volunteer who has paper and pencil to record their responses.

1. What did you learn today?

2. What do you want to know more about?

3. Is there anything that has left you confused? If so, what?

I will take 10 minutes immediately after each session to record my own observations about participants.

-   What did I notice about their engagement? Who seemed particularly engaged? Who was not? Why do I think that happened?

-   Which part of the session flowed most smoothly? Why?

-   Which part was bumpy or difficult? Why?

I will have one priest and one lay leader who will evaluate each session and briefly share with me to suggest improvements.

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CONCLUSION

In this project I re-envisioned how the Anglican Diocese of Bondo can respond to the need for training lay and clergy leaders who work in children's ministry. The conversation of Jesus the mentor par excellence has also been discussed connecting theology and context. The lack of priority given to children's ministry and why there is urgency to re-imagine the ministry of children with specific reference to faith formation has been extensively discussed. As a result, I have proposed an intentional educational framework with proposed lesson plans for the training of lay and clergy leaders who are in the vocation of mentoring children. The proposed process is to help leaders understand their role using a relational approach to build spiritual-based friendship with children in church and society. The training is aiming to be a long-term process for spiritual transformation of mentoring adults and children.

The proposal for training lay and clergy leaders will be shared with the diocesan board of Children's Ministry and Christian Education Department of the diocese for implementation. The Diocese of Bondo is divided into four Archdeaconries. The department of Children's Ministry and Board of Christian Education shall conduct mentorship training across the archdeaconries. Support is crucial in this endeavor, and with the consent and help of the bishop and the assistant bishop, hopefully the diocese will sponsor the initiative.

A proposal seeking partnership within the Anglican Communion shall be encouraged. Establishing a mentorship network in collaboration with other dioceses and other well-wishers across the Anglican communion to optimize mentorship, learning, and love of the children, would be a great achievement. Without love, our care for children is transactional and risks doing harm. God requires us to love and do justice (Micah 6:8), with all people of all ages, all of the time.

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