

# JOINT - DEVELOPMENT PAPER 2015

*Mewaiki-HuYaMwi- second draft (discussion paper)*

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# GOD IS THE FATHER OF THE ORPHANS, THE CHURCH THEIR MOTHER

*The care for widows and orphans is not another special task for the church. It is Gods calling for the entire church now. God is the orphan's father, let the church be their mother!*

*(by Rev. Stefan Scheuerl, former pastor of ELCT Kibaya - Kiteto parish, North Central Diocese, Tanzania)*

When I met a couple of young street children one morning in the year 2008 in Karatu I knew immediately that this encounter was more than just another incident in my life.

This was a calling. I have responded to this calling and collected a lot of money since then to help orphans.

Meanwhile I have found out that this encounter includes more than just my personal calling. It is a calling for the whole church.

The Lord Jesus Christ sets a great new challenge before us: Our Lord calls us, his Lutheran church in Tansania, to reach out to orphans and widows in diaconical love.

This calling is not another special task for some specialists in some special church -department, it is call for a refocus of the whole church, a call for every christian and every pastor, for every leader and every follower.

The great challenge is this: While we have learned to lift up one arm in faith to exalt the Name of our Lord in praise, preaching and prayer the time has now come to lower the other arm and reach out to the most needy in love.

Whenever and wherever I was given the chance to speak before christians during the last three weeks in Tansania, people have responded to this calling more than ever before.

However it is very important to look at how this shall be done.

God wants us to meet the needs of his children not by doing what Philippus proposed when Jesus asked him in John 6 to get food for the needy. Philippus suggested to buy bread by using 200 Dinars of donor money (Jesus had rich donors: Luke 8:1) It will never be done by calling on foreign

knowledge or by depending on funding from abroad again. That is not the way Jesus chose to do it. Jesus chose the "Andreas-way".

God wants us to feed the multitudes by finding the "five bread and two fish" right among our people. It is already there. Our task is simply to seek and find. He will multiply. Yes, He will!

Our task is not, to help a small number of selected orphans and give them excellent food, education and housing, our task is to seek and find "bread and fish" i.e simple food, basic education and a dry place to sleep for all - or at least as many as possible.

Who can fulfil this task to seek and find "bread and fish" for all?

I believe God does not call for new NGOs or specialized church-organisations. The challenge lies before any lutheran parish.

The local christian parish is the key for all who are in need, spiritually or physically, especially for needy children.

Why the "parish"? Because God has given his parish two commands: To preach the Gospel and to care for the needy. "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." James 1,27

Why the parish? In any parish we find people who have a special calling to serve the orphans and widows. In any parish we find people who are willing to donate a lot of money for orphans, because God has put it in their hearts already. A pastor may say: We have not yet started to care for the orphans. But no pastor can say "We do not do that" -because the task is written in the Bible and in the hearts of the christians. And even if the pastor passes by the needy, God will send a "good samaritan" to help the wounded.

Why the parish? The parish is better organized and more trusted than any other governmental or non governmental organisation. The parish knows all of its people by name. The "parish" will still be there, when all the NGOs will have faded. The parish is the hope of the orphan. The parish is the hope of the widow. The parish is the hope of the world.

Orphans are not fatherless, God is their father. Let the church be their mother.

The church is the hope for widows and orphans

Once we start to wholeheartedly take this challenge, it will greatly strengthen the church, it will soothen many conflicts and will cause many people to shout for joy.

We must now first of all win the hearts and the minds of our pastors. They will know where to look for and they will find the "5 bread and 2 fish".

I am prepared to come to Tansania and talk to pastors if I shall be invited.

The task is great. It is possible. It needs to be done now.

*Appendix from Rev. Burkhardt:*

*We need to look at the parish from a renewed theological perspective. The spiritual community is the body of Christ here on earth (Eph. 5). The unity of the parish with Jesus Christ is build by the celebration of the Holy Communion. From this unity the poor must not be excluded, instead they must be brought to the table of the Lord (Story of the great supper in Luke 14). The idea of spiritual unity of the the church and God implement that both can interact of each other. So through the church God interact to the orphans as their father and so the church is acting as bride of Christ loving the orphans like their mother.*

*However what is the church socially? The church as social building exists mainly through families (in Act the house churches). The church can love the orphan not as a institution but through the included families. So maybe one of the keys for the future ministry is to introduce the godfather model. As the extended families fail to care for the orphans the extended spiritual family, the local parish is challenged to take over the responsibility for the orphans. This can be done by calling godfathers and godmothers for the orphans like as it is done for baptism.*

*We must look for this spiritual and social dimension, instead of thinking in financial categories.*

# RENEWAL OF MAIN PERSPECTIVE

## Conclusions from the Joint Evaluation Report 2014

This development paper is based on the following conclusions drawn from the Joint Evaluation Report 2014.

1. HuYaMwi is expanding reaching out to other dioceses
2. Any lutheran parish is able to care for the needs of all orphans, that live within its boundaries
3. As the number of parishes grows Huyamwi has to distinguish between a basic program ("core program") that can be implemented in all parishes and will help to meet the basic needs of all orphans and a complementary program which will support selected orphans
4. The budget analysis shows that the core program is affordable for most congregations.
5. On the other hand HuYaMwi spent a lot of money in the area of the complementary program, which helped only a small number of orphans. The complementary program can not be extended to other dioceses and there for it is not sustainbale.

## Three crucial questions

The question is not: ' How can we supply at least a small number of orphans with excellent education?' or 'How can we build houses that last for decades?' How can we find money to finance income generating projects?

There are three crucial questions:

1. How can we make sure that widows and orphans live in a save surrounding until the orphans can care for themselves.
2. How can we make sure that as many orphans as possible in a certain area can go to primary *and* secondary school?
3. How can we help as many orphans as possible to earn their living?

This approach requires creativity. An example for question 1: if a parish cannot build enough new houses for extremely poor widows, there may be other ways to help them: To repair the old house. To build a temporary house with local materials. To rent a house in the neighbourhood for a couple of years. To welcome orphans in other christians homes until they have grown up.

An example for question 2: If a parish cannot afford more than two places in good private secondary schools it may well send 10 or even 20 orphans to local government secondary schools by spen-

ding the same amount of money. This will prevent boys and girls from begging or earning their money by stealing or even prostituting themselves

An example for question 3: We may indeed have to look for income generating projects. But there may be other means of earning living: Employing girls in households, employing boys in workshops of farms - while the church committee takes care that the children's rights are not violated.

## Renewal of original vision of HuYaMwi

Therefore HuYaMwi must come back to its original vision to enable the parishes to develop their creativity and spiritual power to deal with the orphan crisis.

# GENERAL BUSINESSPLAN

## *Main goal and objectives*

### Main goal of HuYaMwi

The main goal of Huyamwi is to educate and enable all parishes in the ELCT to support all orphans within their boundaries

Therefore Huyamwi will focus on the building of awareness among pastors, church elders and any christian

- a) that orphans are at the very heart of God. "God ist their father, let the church be their mother"
- b) that every parish is able to care for the basic needs of all orphans

Hyuamwi will support the parishes by educating local christians and by raising local funds without depending on foreign support (kujitegemea!)

Huyamwi will offer monitoring for pastors, committees and field workers.

HuYaMwi will gradually change the funding - pattern. It will reduce the direct funding of orphan - work in parishes and invest more in the education of pastors, field workers and motivated christians as well as the monitoring of the project in all member-parishes

### Objectives

1. To introduce the core program in the following dioceses: Meru, Northern Central, Morogoro within the next two years
2. To look out for other dioceses which may be interested in establishing a ministry, for example Pare diocese and be ready to start ministring after two years.
3. To reorganize the ministry in the ELCT ND by redefining the core program and the complementary program.
4. To restructure the internal organization of HuYaMwi according to this development plan.
5. To emphasize on spiritual awareness raising concerning the diaconical ministry (diaconical awakening )

# OVERVIEW OF THE CORE PROGRAM

## Definition

The core program is defined by a minimum of methods or strategies needed to implement a successful orphan ministry in a parish that will meet the basic needs of all orphans within its boundaries.

The basic needs include all that is necessary for all orphans under the age of 18 to live well: Loving care, Food, Medical treatment, a save place to sleep, basic education.

However the core program will use only methods affordable to the participating congregations.

## Required methods and strategies

### STACK HOLDER PARTICIPATION AND OWNERSHIP

Presently stack holder participation is represented by the diaconical committees working in our parishes.<sup>1</sup> We must extend this participation to a full ownership of the participating congregations. This must done by involving the leading pastor into the program. Seminars conducted for the pastors will secure the requested ownership.

### FINANCIAL RESPONSIBILITY AND SELF-RELIANCE

Presently financial responsibility is implemented by separated diaconical bank accounts in each congregation, an annual budget plan and financial reporting system.

Each parish must contributed to the diaconical budget.<sup>2</sup> HuYaMwi has so far not requested a certain percentage, but the low financial recommendations of the core program could be funded by the most of the congregations.

Each congregation must provide an annual narrative and financial report to HuYaMwi.

The core program will be funded by the congregation.

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<sup>1</sup> There is still a lack of participation concerning the orphan themselves. In the beginnig of HuYaMwi there was the idea to welcome also orphans as members of these committees.

<sup>2</sup> See guidelines of HuYaMwi.

## TRAINED AND MOTIVATED VOLUNTEER STAFF

Presently HuYaMwi is working with the fieldworker model. A field worker is elected by the parish and is trained and monitored by HuYaMwi through a monthly meeting. As motivation a monthly pocket money is paid to equal parts by HuYaMwi and the cooperating parish.

Additional training is provided by HuYaMwi to the member of the diaconical committees and professional church staff like evangelist or pastors.

## JUSTICE TO ALL ORPHANS

By collecting the data of all orphans in the counter book and by updating the neediness status of all orphans regularly in the counter book HuYaMwi has introduced a method to monitor the development of all orphans and to make almost objective decisions, how the available funds are distributed in a just and fair manner.

Additional the fieldworker is accessible for all orphans and their guardians seeking advise and comfort. The monthly orphan meetings are open to all orphans strengthening the emotional and spiritual link between the orphans and their parishes.

## FLEXIBLE EMERGENCY RESPONSE

The idea of justice includes of course, that the parish should meet the basic needs of all their orphans. In the Counterbook there is already the cluster 6 for emergency cases. The congregation should be able to handle these emergency cases without interacting to HuYaMwi, e. g. if the field worker sees an actual need, this problem should be solved with the help of the pastor including the resources of the whole parish. HuYaMwi will include flexible emergency response into its training program.

## LOW BUDGET SUPPORT FOR LONG TERM NEEDS

In order to meet the need of all orphans parishes are challenged to develop their own support program for long term help independent from the below described complementary program, in which HuYaMwi is still financially involved.

To fit the financial capacities of the congregations the so far used HuYaMwi standard models of ministry (scholarship, Building funds etc) must be adopted to fit a low budget situation. We believe in the creativity and compassion of the Christian congregation to look for ways to help more orphans with even a lower budget. HuYaMwi will help the congregations in this process by consultancy and encouragement.

## CLOSE SUPERVISION AND MONITORING

This is presently implemented by monthly fieldworker meetings and regular visits of HuYaMwi in the parishes.

In some districts the diaconical coordinators are already doing this job equal to HuYamwi.

### Sample for a core program funded by parish

	cost	x	Sum	comment
<b>diaconical committee</b>	30.000	4	120.000	fixed
<b>F/W pocket money</b>	30.000	12	360.000	fixed
<b>Mothly Orphans meeting</b>	50.000	12	600.000	fixed
<b>office expenses</b>	50.000		50.000	fixed
<b>emegercy help</b>			400.000	adjustable
<b>long term help</b>			600.000	adjustable
			<b>2.130.000</b>	

## Role of HuYaWi

### ROLE DEFINITION

HuYaMwi will be responsible for the training and motivation of the local volunteer staff and for monitoring the diaconic work within the parish.

### SEMINARS

HuYaMwi will continue to conduct seminars for Fieldworkers, member of the diaconical committees, church workers and orphans. To motivate the participation of theses seminars HuYaMwi will offer theses seminars almost free.<sup>3</sup>

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<sup>3</sup> Depending on the circumstances the participants will be ask to contribute a part of the seminar costs or pay for their travel expenses.

## ON THE JOB - TRAINING AND MONITORING

On the job training will be offered for the fieldworkers during their monthly meetings and during visitations (at least annual) conducted by HuYaMwi. HuYaMwi will collect data as annual financial and narrative reports to consult the congregations effectively . These service will be provided to the participating congregation for free.

## SPIRITUAL AND EMOTIONAL MOTIVATION

So far the motivation to be a member of HuYamwi was mostly external. The access to the available funds motivated many congregation to fulfill the required recommendations. As we are about to cut the financial engagement of HuYaMwi, this external motivation must change to an internal motivation mainly based on spiritual and emotional aspects

HuYaMwi has already started measures like providing free trips and grants to fieldworkers. However in this area HuYaMwi must develop new ideas. It must be visible to everybody, that it is a matter of spiritual honor to be a part of the movement.

# GREEN HEART AWARD

## Main goal

The "Green Heart award" Program will be the main tool of HuYamwi to implement the core program in the parishes. After the required training (seminars and training on the job) HuYaMwi will monitor and evaluate the work down by the parishes. The results will be marked using a system five green hearts showing the reached standard of development of the parish.

## Objectives

1. To mark the development of the single parish. is can be done in both ways: adding hearts, removing hearts or certifying the reached level again.
2. To mark the development in an area of ministry
3. To motivate the participating congregations
4. To release funds as a reward for reached heard level

## Change of funding method

In the future program funds will not be released in advanced, but will be given as a refund for money that has been collected by the parish and has be used succesfully for the orphan ministry. This refund will only be given for money spent directly to the final beneficiaries. The refunded money must then be used for the next anual business year.

## Heart levels

### FIRST HEART

The first heart will be given to the parish, the following items are approved

Participation of church leadership in required seminars (elders and pastors, pastors recommended)

Separate diaconical bank account

Trained and working diaconical committee

Annual planning and budeting

local fund raising to fund the budget

Annual narrativ and financial reporting

Successful funding according to the fincial ability of the parish

## S E C O N D H E A R T

The second heard will be given to the parish, if the following items are approved

Trained and participating fieldworker ( seminar, participating in F/W days, workreports)

Existing and up to date counterbook

Monthly orphan meetings

Approved handling of empergency cases (working reports of F/W)

Approved first experience with EF, BF, SIP at least one case

## T H I R D H E A R T

The the third heart will be given to the parish, if the following items are approved

A plan to meet the long term needs of all orphans with in the parishes

- Identification of needy orphans according to the counterbook
- Budget plan to meet these needs using low cost methods (coming year, long term plan for next three years
- Successfull implementation of this plan in the last year according to the financial ability of the congregation an

## F O U R T H H E A R T

The fourth heart will be given to the parish after approving the following items:

- Trained and working senior fieldworker

## F I F T H H E A R T

The fifth heart will be given to the parish after aproving the following items:

Including other group ot needy people in their program

## Awards

### SYMBOLIC AWARDS

The award will be given to the parish in form of green heart (metal, wood with green coating), an a certificate.

The award will be annouced publically (radio, newspaper).

The award will be handed over during a ceremony conducted with the leadership of the diocese (bishop or his assistant)

### FINANCIAL AWARD

The financial award will be dependent from the following figures

- earmarked money for awards, which must be shared by all awared congregations
- reached level
- financial situation of the parish ( percentage of the last actual budget

So suggest to divide the financial award in two components:

### HEART-LEVEL COMPONENT

Each heart is counted as one point. So for example a parish with three hearts gets three points, etc.

Example:

Parish A: Heart level 1= 1 Point

Parish B: Heart level 2= 2 Point

Parish C: Heart level 3= 3 Point

Total number of points: 6

Earmarked money for green heart award: 600.000 Tsh, so each heart point is valued with 100.000 Tsh.

So the green heart award is :

Parish A: 1 point= 100.000 Tsh

Parish B: 2 point= 200.000 Tsh

Parish C: 3 points= 300.00 Tsh

## S O C I A L   C O M P O N E N T

The social component will be paid additional to the heart level component. The parish must have at least two hearts (approved used of the counterbook). It must be put officially into the list of poor congregations. This list will be annually reviewed in close cooperation with the financial department of the diocese. Huyamwi must receive the approved financial reports of these parishes. The list of parishes in mission areas can be used as a starting point.

As method of calculation a simple per head figure can be used. All needy orphans in the counterbook ( cluster 4-6) are counted .

Example:

Parish A is included in the list of poor parishes, registered needy orphans: 50

Parish B is included in the list of poor parishes, registered need orphans: 100

Parish C is not included, no social component payment

Earmarked money for social component: 1,5 Mio Tsz

Per head payment 10.000 Tsh

Parish A, 50 heads= 500.000 Tsh additional payment

Parish B, 100 heads= 100.000 Tsh additional payment

Remark: If you use this method, the use of the counter book must be controlled very strictly, by random checks!j

## Evaluation Method

### P E R I O D S

The evaluation will be done annually If the evaluation is done by using written reports and documents only in the following year a evaluation team must visit the parish and will check the written reports by random check ups for example visiting orphans choosen randomly from the counterbooks.

### E V A L U A T I O N   T E A M

The evaluation must be done by at least two persons. The team must be approved and entrusted by HuYamwi. One must have at least a sF/W status, the second one at least a D/Cstatus.

## EVALUATION METHOD

The team must use the approved evaluation forms which will be signed by all members of the team and will be forwarded with all necessary documents to HuYamwi for final approval.

# EXPANDING TO OTHER DIOCESES

## Models of expansion

### PRESENT MODEL OF EXPANSION AND RELATIONSHIP

There are several models of expansion to be considered. In the past HuYaMwi mainly used the expansion starting from the parish level. If a parish was interested contacts were made and a memorandum of understanding was signed.<sup>4</sup> The following relationship was based on a HuYaMwi-to-a-single parish partnership.<sup>5</sup> This model was mainly supported by former students of the LBS Mwika, who after their studies were sent as ministers to different parishes.

Relationships between HuYaMwi and other church institutions have never been fully formalized<sup>6</sup>, however there are presently different kinds of consulting and participating formal and conformal relationships. Between the ELCT ND and HuYaMwi it was agreed in 2014, that HuYaMwi is doing the orphan ministry on behalf of the diocese.

The Northern Central Diocese (Arusha) is the first dioceses where HuYaMwi has been involved for several years now. We must evaluate this experience carefully to learn for the next steps of expansion. Presently we have relationships to seven parishes in three districts being also in a close contact to the headquarter of the diocese. So far the HuYaMwi to single parish model was mainly adopted.

Generally HuYaMwi used a **grassroots expansion model**, starting from the parishes. In order to continue the expansion process HuYaMwi must choose between the following models

### EXPANDING USING A CENTRALIZED GRASSROOTS MODEL

This model is mainly the continuation of the present model. A growing number of parishes will be relating to HuYaMwi sending their fieldworker to Mwika to their monthly meetings and being visited by HuYaMwi officially.

### EXPANDING USING A DECENTRALIZED GRASSROOTS TOT-MODEL

With growing number of congregations the above mentioned model will reach its limits. So HuYaMwi must establish new service facilities, which can provide monthly F/W meetings and monito-

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<sup>4</sup> This was mainly, that the parish agreed to follow the HuYaMwi guidelines.

<sup>5</sup> In 2011 Deacon Mori decided not to select single parishes in each district of the ELCT ND.

<sup>6</sup> There have been several attempts during the OAPND -phase 2007-2011, but they were not successful.

ring visits to the congregations. This will only be possible by using a TOT-model (Training of Teacher).

So far we have some experience in training others above the F/W level. For example HuYaMwi has been involved in the training of the diaconical district coordinators since 2007. However their had been never a precise plan of a TOT model

If the TOT model starts from grassroots experienced F/W can be selected by HuYaMwi and can be trained to be senior F/W in a small area of not more than five parishes. The area of service should be suitable to be run without a lot of expensive equipment, e.g. cars or office equipment. The senior F/W can be still working as non professional.

## D I S T R I C T M O D E L

In the several areas an districted oriented model has been introduced in cooperation with HuYamwi.<sup>7</sup> HuYaMwi itself can be understood functioning as a district.

A district coordinator is overlooking 20-50 parishes. He/she is equipped with a vehicle and a small office. The coordinator is a professional deacon or pastor.

## Question of ownership

Expecting an expansion of HuYaMwi the question of ownership is crucial:

It is one of the basic believes of HuYaMwi, that the ministry should be owned by the stack holder, e.g. the parishes. So HuYaMwi has not the goal to establish a rich und wealthy organization, but to return the ownership to the parishes.

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<sup>7</sup> A good example the Kilimanjaro east district.

# HUYAMWI TRAINING PROGRAM

## Basic training

The basic training is open for everybody, especially for church elders and committee members. It is a two weeks course using the syllabus of the two HuYaMwi books.

## Pastors training

Huyamwi has started a pastor training of two days, This will be repeated again in 2016 and 2017. The attendance of a pastor should now become a requirement to reach the first heart level. So if a new pastor is coming in a congregation he must participate in this training, otherwise his parish will lose the heart level.

## Fieldworker F/W

### REQUIREMENTS

- primary education or form 4
- ready to work as volunteer
- approved grassroots experience, for example member of the diaconical committee
- HuYaMwi basic seminars (two weeks) for committee members

### TRAINING

F/W seminar (one week)

Training on the job by attending the monthly F/W meeting

### JOB DESCRIPTION

- Cooperation with committee and church officials
- Weekly visits of the orphans
- updating the counterbook
- organizing emergency help, and other programs

## Senior field worker sF/W

### REQUIREMENTS

- Being at least a F/W for two years
- Quality of work reports
- Regular attendence of F/W meetings

### TRAINING

s F/W seminar (one week)

### JOB DESCRIPTION

- Organizing the ministry in small area (up to 5 parishes) by conducting regular F/W meetings in this area. (Mainly by doing home visits and case discussion rotating in all parishes)
- Participating in evaluation teams.

## District coordinator D/C

### REQUIREMENTS

A church worker working at the district level, normally the diaconical district coordinator

### TRAINING

class room lectures concering community development and public health

3 Months of HuYamwi internship or similar field experience

### JOB DESCRIPTION

Conducting seminars for F/W and comittee members (basic level)

Conducting F/W meetings

participating in green heart award evaluation teams

Representing the HuYaMwi - programm on the district level

## Diocese representatives D/R

### REQUIREMENTS

A church worker working at the diocese level, normally the diaconical diaconical secretary

### TRAINING

class room lectures concering community developepment and public health

6 Months of HuYamwi internship or similar field experience

### JOB DESCRIPTION

Conducting seminars for F/W and comittee members (basic level)

Conducting D/C meetings

Conducting F/W meetings

participating in green heart award evaluation teams

Representing the HuYaMwi - programm on the diocese level

# GENERAL DEVELOPMENT OF COMPLEMENTARY PROGRAM

## New Definition of complementary

„Complementary “<sup>8</sup> means additional. This can be understood in two different ways.

1. In the beginning it was understood as an additional program to the core program. So in addition to the funds provided by HuYaMwi to run the core program, additional funds were provided by HuYaMwi to feed special needs like house building or school sponsorship
2. In this further development of the complementary program, it will be understood as a program additional to the program already run and funded by the participating parish.

As conclusion in this new complementary program the core program of a congregation must be evaluated first to see whether further funding is appropriated or not. Furthermore the congregation is expected to contribute significant funds itself to carry out the requested measure of the complementary program.

## General goals for molding the complementary program

1. We want to strengthen the responsibility and capability of a congregation to handle their orphans themselves, instead of creating a dependency syndrome
2. We want to at least to double the spent funds for orphans by promoting local fund raising
3. We want to raise the level of justice by helping more orphans and by considering the financial strength of each congregation

## Implementation plan for revised complementary plan

### TIMEFRAME AND AREA

The complementary program will only be provided within the area of the ELCT ND. Within a time-frame of 2-3 years the whole program should be revised and implemented.

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<sup>8</sup>where as complimentary means „as a gift“, „free of charge“, „as a gift“

## PHASE 1: REVISION OF DIFFERENT MEASURES OF THE COMPLEMENTARY PROGRAM

In a first phase we will start to revise every measure provided by the complementary program and to fix the percentage of local contribution.

So far we have only a fixed percentage for building projects (40%).

We will start in 2016 with a new scholarship program (described above) and start to make the contribution of HuYaMwi funds dependent on the locally raised funds.<sup>9</sup>

As we gain more experience the other funds will be revised starting in 2017, e.g. building fund, material support fund, medical fund, basic education fund etc.

## PHASE 2: LEVELING THE COMPLEMENTARY PROGRAM ACCORDING TO THE NEEDINESS OF A CONGREGATION

This phase needs a close cooperation with the concerned financial church authorities. We need to develop a method of measuring the neediness of a congregation like we measure the neediness of a single orphan.<sup>10</sup> Of course we can see the wealth of a congregation during our visits (e.g. quality of buildings, discussion with parish members), but in order to get the real picture we need to get access to the financial reports released to and audited by the treasurer of the diocese.

The list of parishes in mission areas (sharika za umisioni) can be used as a starting point. We suggest an annual meeting between HuYaMwi and the financial department to identify the most needy congregations.

As a result to these considerations the complementary program will be restricted to the poorer congregations and will fade out in the richer congregations within the next years.<sup>11</sup>

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<sup>9</sup> Practically the congregation will take over the responsibility of the core program (about 1 Mio Tzs). So HuYaMwi can fund additional up to 1 Mio for additional measures, like SIP, BF etc. So the funds from HuYaMwi must not be spent for the core program but for additional help.

We must still work out a system how a congregation must prove proper budgeting, e.g. that the core program is running and the additional funds are spent properly.

<sup>10</sup> This idea was already suggested in earlier development papers, but we failed because we did not get sufficient support from the headquarter of the ELCT ND. We hope now, that the situation has changed as the co-founder of HuYaMwi Dr. Shoo is now the bishop of the ELCT ND.

<sup>11</sup> A second option is to level the percentage according to the neediness. For example a rich congregation must contribute 75% a poorer congregation only 25%

# THE NEW SCHOLARSHIP PROGRAM

## Present short comings<sup>12</sup>

We have reached the limit of orphans which we can provide with sponsorship financially and technically. In order to maintain the present number safely we would need to invest more time and energy in order to set up a well functioning systems.

The main problem is, that the office in Mwika has problems to monitor a high number of orphans located in distant parishes and schools. This leads to a constant lack of information coming from Tanzania to Germany. So generally speaking the system of caring for sponsored orphans is not efficient. Presently we have ratio of 5 staff members in Mwika watching about 150-200 students ( ratio 40 students per staff member).

## Shifting the ministry to the congregation

So the basic idea is to shift the observance of the sponsored orphans to the congregations. If we assume that a congregation has up to ten sponsored orphans and we assume that the fieldworker in cooperation with the treasurer of the parish will care for the orphans, we will have a ration of only 5 orphans per staff person.

In order to be successful the fieldworker as well as the treasurer of the parish must participate in a HuYaMwi seminar, where we can share our long experience in sponsoring orphans and to introduce the new program described in detail above.

## Introducing pool sponsorship<sup>13</sup>

### STEP 1: SETTING UP THE POOL

According to the data of the counter book the congregation will set up a pool plan, e. g. the amount of orphans who need to be sponsored within the next year<sup>14</sup>, including the names, pictures, stories of the orphans and the total financial need. The plan will also include a promise, about the local contribution to this plan.<sup>15</sup>

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<sup>12</sup> We are still in the process of evaluation done by Mrs. Petra Schmolinsky.

<sup>13</sup> The idea of pool sponsorship was already suggested in one of the early HuYaMwi papers

<sup>14</sup> An other idea is, to set up a long term plan for 2-4 years. Mut this may be to complicated.

<sup>15</sup> In the beginning this promise might be not very realistic, put it may be become more precise from year to year.

Main priority every orphan should have the chance to reach form 4. Further education may be provided according to the results of form 4 and the available funds.

In 2016 the pool will be limited to five orphans. HuYaMwi will pay the first term, the parish will pay the second term. In 2017 the pool will not be limited, and the parish will pay the first term, and HuYaMwi the second.

## STEP 2: REQUESTING COMPLEMENTARY HELP FROM HU-YAMWI

The congregation will ask complementary help from HuYaMwi to finance the pool plan. HuYaMwi will approve or reject the pool plan according to the available funds and its policy.

## STEP 3: REFUNDING THE POOL BY SPONSORSHIP FROM MEWAIKI

HuYaMwi will forward the approved pool plan to Mewaiki in Germany, who will look for one or more sponsors to refund the pool plan.

For example: If a pool plan has two orphans to be sponsored, a single donor will pay the cost of one orphan into the pool fund, the cost of the second orphan will be paid by the local congregation. If a pool plan has ten orphans to be sponsored up to five donors (or one parish in Germany) will contribute to the pool fund etc.

## STEP 4: CASHFLOW

HuYaMwi will pay the funds from Germany to the diaconical account of the parish, and the parish treasurer will pay the school fees directly to the school account.<sup>16</sup>

## STEP 5: REPORTING

The parish will collect the pay in slips, the school reports, other receipts, actual pictures and a general letter of thanks signed by all supported orphans and will forward these documents to HuYaMwi. This should be done twice a year after each term (July and December). The proper reporting is a condition for the next fund release of HuYaMwi and the approval of the next pool plan.

HuYaMwi must be informed immediately if a child is leaving the pool.

HuYaMwi will forward the reports to Mewaiki, which will then inform the donors.

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<sup>16</sup> So far we have no decision about the payment of pocket money and financial help to buy school equipment. We suggest either HuYaMwi to care for the school fees only or to pay a flat rate per orphan for this issue.

## Advantages and risks

### A D V A N T A G E S

- Introduction of local fund raising
- Strengthening of local responsibility
- Avoiding face to face sponsorship
- Use of funds can simply be approved by pay in slips and school reports
- Reduction of bureaucracy as HuYaMwi and Mewaiki will handle not a single orphan sponsorship, but pool sponsorship, e. g. there will be only one payment, one report, one letter of thanks per congregation and not per orphan.

### R I S K S

In case a congregation fails to raise the promised local funds, the orphans without payments will be sent home from school. There are several options to avoid this problem.

- First of all there must be close cooperation with the headmaster, who must know, that they will loose well paid orphans, if the sent them home quickly.
- Every child sposed by HuYaMwi should have letter showing what do in case it is refused from shool because of missing payment.
- The congregation should raise the money for the next pool year during Christmas. So they can adjust the pool plan according to the available funds. HuYaMwi will only realse the additional funds, if the promised money is already in the diaconcial bank account.

# OTHER COMPLEMENTARY PROGRAMS

The new scholarship program will be implemented in 2016. The experience will be used to change the other programs.

## Medical fund

The medical can be changed immediately from using health coupons to paying BIMA-fees for orphans (25.000 Tsh p. a. for five heads)

## Building fund

The BF will be evaluated in 2016 by a joint evaluation team with George Rehkla and architect Thomas Caspary. The main goal is to look for alternatives for the present HuYaMwi three room block house, such as repair options, house build in traditional ways or to attach orphans to another family etc. Using these cheaper methods the parishes will be able to fund these measures themselves

## SIP fund

The SIP program will be evaluated 2016 by a joint evaluation team with Eberhard Weshauer and Deacon Kimath.

The fundamental question is, whether HuYaMwi should continue this program. An option is to outsource this program to SACCOS (micro finance) or least to cooperate.

*Like for the other complementary programs we must look closer to the available resources of the parish. Are there parish members with special trainings or experiences who can train and monitor the orphans. Are there local facilities or options to develop successful SIPs?. If the congregation will fund these projects themselves, which kind of project will they choose?*

*A good idea is to consider the Godfather model for the SIP program. So one experienced member of the parish should become the godfather or godmother of a SIP project.*

# INTERNAL DEVELOPMENT OF HU YA- M WI

## Internal staff development

### CHANGE OF APPROACH

HuYaMwi will concentrate on enabling the parish themselves to carry out the ministry instead of ministering directly to the orphans. Therefore the size of the present complementary program will be reduced.

### PILOT AREA AS AREA OF RESEARCH

In order to maintain a high level of quality HuYaMwi and its staff should be involved directly into the ministry. So our suggestion is, that staff members of HuyaMwi are working on behalf of the parish in some selected parishes.

This will also be a good opportunity for volunteers or people doing a HuYaMwi internship to gain experience quickly. Also a participation of Studcom members may be considered.

For HuyaMwi staff members should work at least two work days per month in the parishes.

Each staff members should write an intern report of his/ her congregation. This report may focus on different topics. By choosing different topics and different pilot parishes, HuYaMwi may maintain and extend its own capacity and experience.

### SPIRITUAL WELFARE

Due to the big upcoming changes we recommend to conduct an internal spiritual retreat for all staff members in 2016

## New staff required

In our present forecast we estimate, that we need to add a professional teacher in 2017 and a professional quality control manager in 2018,

## Office development plan

Adding new staff will require new office capacities. Under the assumption, that the HuYaMwi office will stay in Mwika, two alternatives must be considered.

- a. moving the volunteer facilities completely to the second floor (George plan). For this purpose a second stair must be build and kitchen and bathroom must be build upstairs.
- b. To build a new three room house for the volunteers on the LBS compound.

The present HuYaMwi meeting room can then be moved to the present living room. And the office of the HuYaMwi coordinator may then be located at the old meeting room.