

Mwaka jana tulianza kuangalia somo hili. Tulisoma mifano mbali mbali ya ki-Biblia (Nehemia 3-4, Mathayo 10 na 1-2 Tim na Tito). Umuhimu wa mada hii ni kwamba, Mungu amekuita kama Mch au Mwj **'Kwa kusudi la kuwakamilisha watakatifu, hata kazi ya huduma itendeke, hata mwili wa Kristo ujengwe; hata na sisi sote tutakapoufikia umoja wa imani na Kumfahamu sana Mwana wa Mungu, hata kuwa mtu mkamilifu, hata kufika kwenye cheo cha kimo cha utimilifu wa Kristo.** (Waefeso 4:12-13.)

Mungu amekuita kwa kusudi fulani la \_\_\_\_\_ watakatifu. Kama umeitwa kufanya hivi, je unatumia mbinu gani ili kutimiza wito wako. Kama umeitwa kufanya hivi, je unatumia mikakati au njia gani ili \_\_\_\_\_ watakatifu.

John Stott (aliyeanzisha Langham Partnerships) akafunua mistari hii na kusema:-

"Mtazamo wa Agano Jipya kwa ajili ya Mchungaji, siyo kwamba yeye ni mtu ambaye anaichunga huduma yote katika mikono yake kwa wivu mwingi, na eti kwamba anafanikiwa kukanyagia chini juhudi zote za waumini, ila Mchungaji ni mtu anayewasaidia watu wa Mungu kugundua, kuendeleza na kuzitumia karama zao. Mafundisho yake na mafunzo yote yanalenga katika mtazamo huo wa kuwawezesha watu wa Mungu kuwa watumishi, wanaotumika kwa unyenyekevu mwingi kulingana na karama zao katika ulimwengu wenye mgawanyiko na maumivu tele. Hivyo badala ya kujipatia heshima na kila kitu yeye mwenyewe katika huduma, huiwezesha/huongeza nguvu zaidi kwenye huduma".

The New Testament concept of the pastor is not of a person who jealously guards all ministry in his own hands, and successfully squashes all lay (congregation) initiatives, but of one who helps and encourages all God's people to discover, develop and exercise their gifts. His teaching and training are directed to this end, to enable the people of God to be a servant people, ministering actively but humbly according to their gifts in a world of alienation and pain. Thus, instead of monopolizing all ministry himself, he actually multiplies ministries.

Utafiti wa Jambo (case studies) Jaribu kuandika Uzuri na Ubaya ya kila mfano.

1. Kuhusu Mchungaji anayeendeleza huduma kanisani kama ilivyokuwa.

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2. Mchungaji anayelazimisha kanisa kupokea maono yake bila kuwashirikisha watu.

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3. Mchungaji anayeshirikiana na watakatifu ili kuunda maono kanisani mpaka wanafikia hatua ya kuyamiliki 'maono' kuwa ni kama yao.

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Kutokana na mifano hii mitatu, Je, unazoea mfano wa Uongozi wa aina gani.

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Kwa hiyo, ni mfano gani hasa wa kanisa ambao tunahitaji kuuweka mawazoni mwetu? Mfano wa kiutamaduni ni kama piramidi, wakati Mchungaji anapoatamia kwa wasiwasi/shida kwenye kilele chake, kama papa mdogo kwenye kanisa lake mwenyewe, wakati wazee/viongozi wengine wakiwa wamejipanga kando yake kwa safu za madaraka ya unyonge mkubwa. Hii ni picha iliyo kinyume kabisa na Biblia, kwa sababu Agano Jipya halifikirii kabisa wazo la Mchungaji mmoja mwenye kundi kubwa linalomtii, lakini kanisa liko kwenye mtazamo wa huduma ya wengi. Pia kanisa halifanani na gari la abiria (bus), ambapo Mchungaji hufanya shughuli zote za udereva, wakati waumini kama abiria wakiwa wamelala kwa amani tu nyuma yake. Tofauti na mfumo wa piramidi na bus, Kibiblia, kanisa ni sawa na mwili. Kanisa ni mwili wa Kristo, ambao kila muumini ana sehemu inayotambulika katika huduma yake. Pamoja na kwamba kanisa kwa ujumla lina picha kama ya mwili kwa upande mwingine hasa inachukuliwa kama eneo maalum tu la Pastoreti (kwa maana ya huduma moja - na kwamba ni huduma moja ya muhimu sana - kati ya huduma nyingi), bado hakuna nafasi popote ama ya "Upapa" au ya wakubwa wa dini ambayo inaweka huduma yote chini ya mikono ya mtu mmoja tu na kuukana ukweli wa huduma ya wengi.

What model of the church, then, should we keep in our minds? The traditional model is that of the pyramid, with the pastor perched precariously on its pinnacle, like a little pope in his own church, while the laity are arrayed beneath him in serried ranks of inferiority. **It is a totally unbiblical image**, because the New Testament envisages not a single pastor with a docile flock but both a plural oversight and an every-member ministry. Not much better is the model of the bus, in which the pastor does all the driving while the

congregation are the passengers slumbering in peaceful security behind him. Quite different from either the pyramid or the bus is the biblical model of the body. The church is the body of Christ, every member of which has a distinctive function. Although the body metaphor can certainly accommodate the concept of a distinct pastorate (in terms of one ministry-and a very important one-among many), there is simply no room in it either for a hierarchy or for that kind of bossy clericalism which concentrates all ministry in the hands of one man and denies the people of God their own rightful ministries.

## 1. Falsafa ya Uongozi .

Prof Emmanuel Ngara wa Zimbabwe ameanzisha kitabu cha ' Uongozi wa Kikristo.' (**Christian Leadership**) Katika kitabu chake analinganisha aina (**style**) tatu ya Uongozi duniani

- **Authoritarian** : Mamlaka ya kulazimisha utii. Kiongozi wa aina hii:-
  - Ana mamlaka ya juu. (**has absolute control**)
  - Anafanya maamuzi yote peke yake (**makes all the decisions without consultation**)
  - Hawezi kuulizwa maswali (**he cannot be questioned**)
  - Chanzo cha mamlaka yake ni mila na desturi ya utamaduni wake au serikali.
  - Anaweza kuwa dhalimu (**Tyrant**).
  - Hawajabiki kwa matendo yake.
- **Democratic** : Uongozi wa Kidemokrasia. Kiongozi wa aina hii:-
  - Anafanya maamuzi baada ya kuwashirikisha wengine
  - Anashirikiana na wengine kwenye uongozi
  - Anawaruhusu wengine kuhusika (**to be involved**) kwenye kutoa maamuzi (**decision making**).
  - Anawajibika kwa maamuzi na matendo yake
  - Anapokea mamlaka kutoka kwa sheria au chama cha siasa chake au watu waliompigia kura (**electorate**)
- **Servant Leadership**. Uongozi wa utumishi. Kiongozi wa aina hii:-
  - Anafanya uongozi kwa niaba ya watu
  - Anaelewa kwamba mamlaka yake yametokea kwa watu
  - Anawaruhusu watu kushirikiana kwenye maamuzi.
  - Anawajibika kwa wale watu waliomchagua na anapokea tathmini zao.
  - Anawahudumia wengine badala ya kujihudumia yeye wenyewe.
  - Anapata msaada (**support**) kwa njia za sauti yake, anawaathiri (anawavutia) watu badala ya kuwalazimisha.

Inaonekana kwamba Uongozi wa utumishi na uongozi wa Kidemokrasia unafanana. Lakini tofauti ni ya kwamba, uongozi wa Kidemokrasia unategemea mfumo au sheria fulani, lakini Uongozi wa Utumishi unasisitiza 'huduma' na 'uwajibikaji' (**service and accountability**) kwa ajili ya watu.

Kwenye utamaduni wako uliotokea: Je, aina ipi ya uongozi ni ya kawaida?

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**Bengt Sundkler** : Huduma ya Kikristo katika Afrika.

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**PM John** : Mfano wa Kaskazini mwa Nchi ya Ghana

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**Isaac Zokoue**

## Falsafa ya Ki-Biblia ya Uongozi Kanisani.

Tunajifunza nini kutoka mfano wa Yesu katika Marko 10:42-45

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**Tofauti kati ya Uongozi wa 'Authoritarian' na ya 'Servant leadership'.**

**Lawrence O. Richards** 'A Theology of Church leadership' (*Theolojia ya Uongozi wa Kanisa*).

1. \_\_\_\_\_
2. \_\_\_\_\_
3. \_\_\_\_\_

**Tabia za Uongozi wa utumishi.**

**Gottfried Osei-Mensah** 'Wanted Servant Leaders' (*Wanatakiwa Viongozi Watumishi*).

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1 Petro 5:5

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Yohana 13:34-35

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Yohana 13:14-15

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Mathayo 16:13-17.

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Mathayo 17:9-13

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Mathayo 17:24-26

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Mathayo 18:1-3

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**Tukipokea na kutumia Uongozi wa Utumishi inawezekana kutakuwa na matokeo yafuatayo:-**

1. Watu wataheshimiana sana. Mashindano kati ya Mchungaji mmoja na mwingine au na Mwinjilisti yatondolewa na toba na unyenyekevu.
2. Watumishi wa Mungu watashirikiana kwa karibu. (***Collaboration will replace division which will lead to repentance, evangelism and spiritual awakening***)
3. Kutakuwa na upatanisho kati ya watumishi wa Mungu.
4. Utamaduni wa kusoma na kujifunza utajengwa. (***learning and nurturing environment***)
5. Utamaduni wa shauku na uamsho utajengwa.
6. Utamaduni wa kuongea na kusikilizana kwa makini utajengwa. (Dialogue.)

Tazama kurasa za ziada (See additional page insert)

Tazama kurasa za ziada (See additional page insert).

### Kujenga Timu ya Viongozi

#### **Wazo la Timu ya Huduma : (Concept of team Ministry).**

Inawezekana kwamba wazo ya Timu ya Huduma ni kitu kigeni kanisani. Katika kanisa moja Mchungaji aliwaomba wazee kushirikiana naye katika kazi ya kuwatembelea waamini. Walikataa, na walisema '**Wewe, tunakulipa kwa ajili ya kufanya kazi ya kutembelea!**' Kwa sababu kazi ya Mch na Mwj ni 'kuwakamilisha watakatifu', hata hivyo, haina maana kwamba Wachungaji na Wainjilisti tu ndiyo wafanye kila kitu kanisani.

**George Cladis**

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**Lary Kreider**

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#### **Sababu za Kibiblia kwa Timu ya Huduma : (Biblical basis for Team Ministry).**

Kuna mistari mbali mbali ya Biblia inayotoa mamlaka ili kuunda timu ya Huduma.

**George Cladis** : Utatu wa Mungu

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Mhubiri: 4:9-12

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Matt 23:8

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Mifano ya Matendo ya Mitume 6, 15.

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Marko 6:7 Luka 10:1

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Mfano wa Paulo na Barnaba : Matendo 11:25-26. 13:1-3

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Matendo 16:3

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1 Wakrointho 12

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**George Cladis**

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**Lary Kreider**

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Ufafanuzi wa Timu ya Huduma kanisani.

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Tofauti kati ya Kundi na Timu

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Kusudi la Timu ya Huduma.

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**Lobinger**

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**Faida za Timu ya Huduma**

1. \_\_\_\_\_
2. \_\_\_\_\_
3. \_\_\_\_\_
4. \_\_\_\_\_
5. \_\_\_\_\_
6. \_\_\_\_\_
7. \_\_\_\_\_
8. \_\_\_\_\_
9. \_\_\_\_\_
10. \_\_\_\_\_
11. \_\_\_\_\_

**Mambo ya pesa na timu ya Huduma.**

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**Kutatua Mapambano/Migongano kwenye Timu**

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Matendo 15:39

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**Lary Kreider**

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**Speed Leas**

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Mathayo 18:15-17

1. \_\_\_\_\_
2. \_\_\_\_\_
3. \_\_\_\_\_
4. \_\_\_\_\_

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**Mambo mbali mbali ya Timu ya Huduma: (Practical Implications regarding team ministry).**

1. \_\_\_\_\_
2. \_\_\_\_\_
3. \_\_\_\_\_
4. \_\_\_\_\_
5. \_\_\_\_\_
6. \_\_\_\_\_
7. \_\_\_\_\_
8. \_\_\_\_\_

**Mambo magumu katika timu za huduma.**

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**Hatua nne katika maisha ya Timu ya Huduma.**

1. Hatua ya kwanza : Kuunda timu: (Forming)

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**Mambo tisa ya kuzingatia kwenye uundaji wa timu:**

1. \_\_\_\_\_
2. \_\_\_\_\_
3. \_\_\_\_\_
4. \_\_\_\_\_
5. \_\_\_\_\_
6. \_\_\_\_\_
7. \_\_\_\_\_
8. \_\_\_\_\_
9. \_\_\_\_\_

**Sababu tano kwa timu kutofanya Kazi vizuri;**

**Patrick Lencioni;**

**(Five Dysfunctions of a Team)**

Picha.

1. Kutokuwa na imani miongoni mwa wanatimu
2. Wanatimu hawasemi wazi wazi kwa sababu ya hofu.
3. Kutojitoa
4. Kukwepa uwajibikaji
5. Kutojali matokeo

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Stott, John R. W.: *God's New Society : The Message of Ephesians*. Downers Grove, Ill. : InterVarsity Press, 1979, 1980, S. 167

Stott, John R. W.: *God's New Society : The Message of Ephesians*. Downers Grove, Ill. : InterVarsity Press, 1979, 1980, S. 167