



ORGANIZATIONAL NARRATIVE

Ushindi Ministry is recently registered (2022) as an NGO in Congo for legal reasons but exists as an Inter-denominational indigenous mission. Ushindi's mission is to promote spiritual growth through encouraging, strengthening, equipping and empowering local communities of believers (churches) in Central Africa toward specific engagement in indigenous mission initiatives that are a result of lives transformed through an intimate relationship (friendship) with Jesus. Vision and Mobilization Conferences, CHE (Community Health Evangelism), and discipleship/mission training through Portable Bible School trainings are foundational in the fulfilment of Ushindi's Purpose and Mission.

Ushindi (Swahili for conqueror, overcomer, victor-victorious) has since 2013 been informally engaged in promoting indigenous mission initiatives in the spiritually "dark" region of the geographical 'heart' of Africa. Missionaries in the past affectionately referred to this area as "Zandeland" which was in reference to the Azande people. They are the predominant people group living across this vast region which includes Northeast DR Congo (Bas and Haut-Uele Provinces), Southeast CAR, Central African Republic (Mbomou and Haut Mbomou Prefectures), and South Sudan's Western Equatoria State.

Recognizing that there existed a lack of spiritual transformation among Christians flowing from an absence of true belief (faith) in the church established among the Zande people a 'Think Tank' of 17 Zande church leaders from DR Congo, CAR, and S. Sudan gathered together at Banda (AIM established Mission-Church in Bas-Uele District, DR Congo) from August 6-11, 2007 to discuss, "What areas in the Zande culture need to be addressed to bring about spiritual transformation in the lives of Zande believers?" Discussions on the relationship between the Zande Christian and his/her God, the spirit world's impact on the Zande Christian, and Biblical doctrine and the church

revealed specific beliefs and practices that clearly inhibited spiritual transformation among Zande Christians. Rev. Charles Bandasi from Yambio, S. Sudan summed it up in this way, "the heart of the Zande is in his culture and yet he tries to understand the Word of God only by his mind/intelligence." Addressing these practically with direct responses from both within and outside (indigenous mission initiatives) the culture became a priority.

In 2008, following a failed attack by the UPDF (Ugandan Army) on Kony's LRA's (Lord's Resistance Army) base of operations in the remote stretches of forest in the northern portion of Garamba National Park, DR Congo and wishing walking distance from the South Sudan border, the LRA splintered into small groups and fanned out across "Zandeland" like a swarm of angry bees. They wreaked havoc and spread terror across the region. They attacked village after village, burning down homes and churches, mutilating innocent people, abducting children--taking girls as sex slaves and young boys as foot soldiers to further spread their atrocities. Christian structures--churches, mission stations, Bible schools--have been targeted and destroyed in the spiritual battle for the heart of Africa.

Invisible Children (IC)--a group of college and high school activists--in 2012 released the video "Kony 2012" on YouTube with the hope that it would make Kony's name a household name and through this awareness move world leaders to respond and take historic action to put an end to the humanitarian crisis created by Joseph Kony and the LRA. The video went viral with over 100 million views in 6 days. It had its intended effect when the Obama Administration agreed to support the AU (Africa Union) in what turned out to be a failed attempt to hunt down and capture Kony. Special Forces, equipment, and supplies were deployed in Central Africa through 2017.

The primary reason Kony and the LRA were able to establish themselves and create a humanitarian crisis in S. Sudan, DR Congo, and CAR had to do with

the spiritually 'dark' state of this region. (The Unconventional War by George Otis Jr documents how the LRA were chased from Northern Uganda through the spiritual intervention (united prayer and fasting) of the Church in Uganda. The spiritual 'black hole' in heart of Africa gave room for the LRA--a Satanic inspired and led cult--to move and establish their 'reign of terror' in this region. The solution and real answer to driving out the LRA is spiritual--a vibrant church made up of spiritually transformed individuals shining as lights in the darkness throughout the region. And that is what Ushindi is about!

Early mission leaders recognized that the spiritual black hole in the heart of Africa is the 'front line' where the battle for the souls of men and women is being fought. This battle--traditionally between African Traditional Religions--ATR (animistic worldview) --and Christianity expanded to include Islam in a significant way. AIM's (Africa Inland Mission) founder envisioned a line of mission stations from the East coast of Africa to Lake Chad as a barrier against the push of Islam southward. This barrier continues to be eroded as Islam makes significant strides southward. The 1966 Islamic Manifesto set out to have a Muslim in one of the three top positions in every nation in Africa. Schools, medical centres, mosques, and small businesses are being built and funded. Free education, medical care, and business incentives are offered as socio-economic advantages for anyone declaring to be a Muslim. Islam is being propagated through proxy militias (LRA, Seleka, Boko Haram, Nalu/ADF, Al-Shabaab etc.,) supported by ISIS and Islamic States, as well as through the UN peacekeeping missions in Central Africa which primarily come from Islamic States--Pakistan, Bangladesh, Morocco, Nepal, Indonesia, etc., Through these groups' Christian structures--churches, mission stations, Bible schools--have been targeted and destroyed in the spiritual battle for the heart of Africa. The nomadic Fulani pastoralists (Mbororo) are also being used to promote the spread of Islam southward as folk Islam practitioners. They continue to spread out across this spiritually 'black hole'.

With this as a backdrop Ushindi informally began responding to the needs in this spiritually dark hole in the heart of Africa by mobilizing indigenous missionaries to go into this region in order to encourage, strengthen, equip, and empower the local churches. This was done in partnership with mature local churches in DR Congo, Samaritan's Purse, MAF, and a few other concerned individuals and churches. This 'mission' was undertaken in response to the challenge for the whole church to take the whole Gospel to the whole world. And, in recognition of the fact that, "The mission of God is to establish vibrant Christ-centred communities of people living transformed lives that radiate the person of Christ, so that people seeing this will turn to the true and living God". --Bobby Gupta in "Breaking Tradition to Accomplish Vision".

Ushindi Ministry exists to do just that!

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