

Southern Methodist University

SMU Scholar

---

Doctor of Ministry Projects and Theses

Perkins Thesis and Dissertations

---

Spring 5-15-2021

## Embracing Entrepreneurship

Naomy Sengebwila  
subilenaomi@gmail.com

Naomy Nyendwa Sengebwila  
Southern Methodist University, nnyendwa@smu.edu

Follow this and additional works at: [https://scholar.smu.edu/theology\\_ministry\\_etds](https://scholar.smu.edu/theology_ministry_etds)



Part of the [Biological and Physical Anthropology Commons](#), [Folklore Commons](#), [Food Security Commons](#), [Food Studies Commons](#), [Labor Economics Commons](#), [Macroeconomics Commons](#), [Other Social and Behavioral Sciences Commons](#), [Public Affairs, Public Policy and Public Administration Commons](#), [Regional Economics Commons](#), [Social and Cultural Anthropology Commons](#), [Social Justice Commons](#), [Social Work Commons](#), and the [Urban Studies and Planning Commons](#)

---

### Recommended Citation

Sengebwila, Naomy and Sengebwila, Naomy Nyendwa, "Embracing Entrepreneurship" (2021). *Doctor of Ministry Projects and Theses*. 9.

[https://scholar.smu.edu/theology\\_ministry\\_etds/9](https://scholar.smu.edu/theology_ministry_etds/9)

This Thesis is brought to you for free and open access by the Perkins Thesis and Dissertations at SMU Scholar. It has been accepted for inclusion in Doctor of Ministry Projects and Theses by an authorized administrator of SMU Scholar. For more information, please visit <http://digitalrepository.smu.edu>.

## Embracing Entrepreneurship

How Christian Social Innovation and Entrepreneurship can Lead to Sustainable Communities in  
Zambia and Globally

Approved by:

Dr. Hal Recinos/Dr. Robert Hunt

---

Advisors

Dr. Hugo Magallanes

---

Reader

Dr. James Lee

---

Director of Doctor of Ministry Program

Embracing Entrepreneurship  
A Dissertation Presented to the Faculty of  
Perkins School of Theology  
Southern Methodist University  
in  
Partial Fulfillment of the Requirements  
for the degree of  
Doctor of Ministry  
by

Name of Student

Naomy Nyendwa Sengebwila

Name of Student: Naomy Nyendwa Sengebwila

Date: 03/31/2021

Title of Dissertation: Subtitle

How Christian Social Innovation and Entrepreneurship Can Lead to Sustainable Communities in

Zambia and globally

## TABLE OF CONTENTS

ACKNOWLEDGMENTS .....	
INTRODUCTION .....	3
CHAPTER ONE: Child homelessness in Zambia and Sub- Southern Sahara Africa .....	12
CHAPTER TWO: Biblical witness and Christian innovation in various stages of church history.....	36
CHAPTER THREE: Embracing Heart Homes as a Response to a Call Within a Call . . . . .....	67
CHAPTER FOUR: Embracing Heart Homes as a Model Christian Social Innovation through Social Entrepreneurship. ....	87
CHAPTER FIVE: Ending Child Homeless Through Christian Social Innovation and Entrepreneurship. ....	99
CHAPTER SIX: Child Homelessness an Urban Problem Needing Urban Pastoral Care Ministry .....	114
CONCLUSION .....	118
BIBLIOGRAPHY .....	125 – 132
NOTES.....	133

## ACKNOWLEDGEMENTS

*First and foremost, I give all glory and honor to God the Father, Son and Holy Spirit for this milestone.*

*This dissertation is dedicated to my late father John Isaiah Moses Nyendwa for imparting in me the wisdom of ubuntu and for all unforgettable teachings of compassion that has shaped my life and ministry. And my family especially all my Children for the practical hard work in the creation of Embracing Heart Homes. Nelly, thank you for your financial, moral, and IT support. Rahjhern Nyendwa, my brother for supervising the projects, especially finding the land which is currently home of Embracing Heart Homes.*

*Great appreciation for my husband, Cuthbert Sengebwila for ensuring that the land was secured through the acquisition of title deeds.*

*My appreciation goes to my friend Mrs. Agnes Virginia Sondashi for financial control and accountability and her invaluable voluntary services to Embracing Heart Homes.*

*I give my special thanks to my professors: My advisors, Dr. Robert Hunt, Dr. Harold Recinos, my reader Dr. Hugo Magallanes, my director of program, Dr. James Lee for believing me in, praying for me and their overwhelming support.*

*My gratitude goes to Dr. Carlos Cardoza-Orlandi Carlos who believed in me and encouraged me to take up the challenge.*

*My appreciation goes to all my cohort in the Doctor of Ministry class of 2021, thank you colleagues for your support and for answering and clarifying issues whenever I was in doubt. And All Perkins of School of Theology Administration staff.*

## ABSTRACT

This dissertation identifies the real problem causing homelessness of children in Zambia. The research reveals that the problem of homelessness has been caused by lack of sustainable communities necessary to address and alleviate problems of homelessness and poverty. Secondly, it proposes how this problem can be tackled holistically by appealing to the biblical witness of the Holy Scriptures and learning from the ministry of the historical Jesus Christ who sympathized with the poor. It discusses and articulates the methodology that can lead to actualization of the proposed sustainable communities.

I have studied and engaged church history in order to explore Christian social innovation and social entrepreneurship. The goal is to show how both are necessary in order to create lasting and sustainable change. The study of works of charity in church history has revealed how Christian social Innovation through entrepreneurship is a contributing factor to a better world today. The study of Macrina and her Cappadocian brothers; Catherine of Siena; Hildegard; Bernard of Clairvaux; the life of monks and monasteries; Dorothy Day and Mother Theresa, is inspiring and I gleaned a lot of wisdom from their sacred vocations which are very impactful to my call.

Embracing Heart Homes is used as a model which not only alleviates homelessness but also creates sustainability after homelessness has been addressed. Embracing Heart Homes aims at empowerment of those it helps so that they live self-sustained lives. Sustainable communities produce self-sustaining individuals and destroys the spirit of dependence or alms seeking. This is the ultimate goal of Embracing Heart Home as per ubuntu proverb/teaching; “Teach a child how

to fish and he/she will eat fish their entire life. Give a child a fish, he/she will eat it and will keep coming back for more.” The aim is to teach them how to fish so that they will be self-sustained for life. This will be attained by teaching them survival skills such as tailoring, knitting, weaving, gardening, carpentry, brick making, building/construction, art: music, painting, and sculpturing/carving.

This dissertation shares in details the vision and blueprint of Embracing Heart Home with the aim of proving the ubuntu teaching that states that; “it takes the entire village to raise a child.” But who will raise the child if the entire village structure is destroyed? Hence this dissertation begins with the why? It studies why child homelessness exists in the first place. And ends with the how? That is offering a sustainable solution and a model to be emulated by others trying to end child homelessness in their various geographical settings while my geographical setting is Zambia in Central Africa.

## INTRODUCTION

I will never forget the image of my wounded son going through agonizing healing process. I have used this image several times in my writings because it made an everlasting impact on how I perceive things. My son loved to sit next to my mother as she cooked on a charcoal burner. I can safely say that at this time in our family history he was my mother's favorite grandson. She had made some peanut candy, poured it on the flat metal baking tray to cool. Before she had an opportunity to put it away, some kid kicked a ball. It hit the tray and the hot candy mixture landed on my son's thighs. My mother quickly washed away the hot candy dough and applied the aloe-vera plant slimy fluid on the wound. Within days the wound showed signs of healing. But his father sent a proud registered nurse to come and get my son and bandage his wound. She insulted my mother's treatment of the wound with aloe vera plant as inferior and backward. My now late sister went to visit my son and was not pleased with what she saw. She called me to come immediately to see my son. When I arrived, I was shocked by what I saw and smelled. The bandage was green, my son was stinking! I rushed him to the hospital, upon arrival the doctor quickly unwrapped the wound to expose its stinking rottenness.

The treatment prescribed was a thorough washing of the wound with salty water and to keep it uncovered. Exposing the wound to fresh air and antibiotics to help speed up the healing process. The pain killers helped to keep him comfortable especially at night so that he could sleep. They placed a metal cage on his bed to prevent beddings from touching his body. The healing process took over three months, but the infectious green flesh had to be cut off first exposing the bone and clean red fresh flesh. Every morning and evening my son endured the agony of having his wound cleaned up by washing with salty water, a painful experience indeed. I learnt very serious lessons

from this experience. Firstly, during the washing process of the wound my son cries pierced my heart. He asked, mother why me? What wrong did I do? Sometimes he begged the nurses to skip the washing process but of course they never listened to his crying or begging. They had to do what was necessary for him to get healed. The first lesson I learnt was that my son was an innocent victim of circumstances beyond his control. He was being a good child sitting with his grandmother with a salivating mouth as he watched her make his favorite candy. Yet in a split of a second his life changed to agonizing pain. Similarly, homeless children do not have control of their circumstances. They are victims of broken down social and economic structures. One minute they were comfortable children in their parents' homes but now they are orphans and homeless.

Secondly, the nurse though a well-trained nurse missed the opportunity to gain knowledge on indigenous medicines and survival skills. Modern science has now proven that aloe vera plants which come in many species have skin healing properties. It is now being used in skin care and hair products such as bathing soaps, shampoos, lotions. Similarly, most of the international Social Innovations both secular and faith based do not take time to learn the survival skills from the indigenous people they try to help. They come with already formulated ideas which upon implementation most times fail to succeed.

Most missionaries or evangelists identify the problems that need to be addressed but do not inquire or involve the concerned people in the process of finding sustainable solutions. Most social problems have multiple dimensions, so that if you work on only one aspect of the problem, it creates new problems in other aspects. L. Gregory Jones calls such problems “*wicked problems*.”<sup>1</sup> Child homelessness is one of those wicked problems because it has so many layers. Providing

---

<sup>1</sup> Jones, L. Gregory. *Christian Social Innovation: Renewing Wesleyan Witness*. Nashville: Abingdon Press, 2017. P.52

shelter is just one of the solutions but children need more than shelter, they need a safe home. My son's story is an example of *disruptive innovation* because the nurse abruptly stopped the treatment that was already in progress and working well. She introduced another treatment that did not work. The new treatment worsened the condition of the patient. The nurse cultivated change for change's sake. She casted out everything from the past because she imagined that anything new is improved.<sup>2</sup> Disruptive change is often destabilizing and chaotic and makes us flip backwards toward resisting change.<sup>3</sup> Thirdly, by bandaging the wound, she caused it to decay, making it worse than before. Harder and harsher treatments had to be implemented like cutting off all the rotten flesh and cleaning the wound with salty water twice a day. The wound was exposed to air to prevent it from getting infected. Antibiotics were prescribed to boost his immunity and to speed up the healing process.

Similarly, some social economic problems are too complex, certain hard measures must be implemented for total and permanent recovery. Otherwise, it just becomes a vicious cycle. Watching my son go through the cleaning process twice a day was heart breaking even for me. But it was a necessary process he had to endure for three months in a hospital. Christian Social innovation may have to implement some hard and harsh measures to bring about permanent restoration when dealing with wicked problems like child homelessness. I am reminded of late Zambian President Levy Mwanawasa who successfully took Zambia out of debt into a thriving economy. He told the nation that the process would be hard and difficulty for Zambians at the beginning, but it would become better, and surely it did.<sup>4</sup>

---

<sup>2</sup> Jones, L. Gregory. *Christian Social Innovation: Renewing Wesleyan Witness*. Nashville: Abingdon Press, 2017, 52

<sup>3</sup> Ibid

<sup>4</sup> [Leadership matters: remembering Levy Mwanawasa – Zambia: News Diggers!](#)

For example, drug addiction is a very complex wicked problem that requires first a withdraw treatment followed by rehabilitation, and a complete change of a lifestyle. It may include cutting off from familiar territory by re-allocating to a different neighborhood. A colleague who is a success story from drug addiction, said he left Chicago and came to Texas to start all over again. He chose to cut himself off all familiar territory to avoid “the back to Egypt”<sup>5</sup> temptation.

Embracing Heart Homes is a campus that will be helping the now homeless children that have already started using cheap drugs like glue and methylated spirit. We acknowledge that this is a big challenge that require interdisciplinary cooperation including psychiatrists and teachers.

Drug addiction is not something that ends abruptly. It is a slow process that will require a lot of patience and love to help the children recover. Taking cheap drugs is a self-described medication to numb the physical and emotional anguish that these children go through every single day. I had discussions with one of the children in the streets whom I found sucking on a bottle of glue and was vividly intoxicated from it. I made a mistake of saying to him, “Don’t lose hope God has a plan for you.” This kid flared up in anger and retorted back at me. “Pastor! I like you very much but do not talk to me about your God! I have been homeless since my parents died and people look at me like I am the scum of this world! What wrong did I do? Did I kill my parents? What kind of a loving God is this that does not see our suffering?” I quickly apologized. From that day I vowed that I will not talk about God but act as Jesus Christ would so that children like him can see God and have their hope restored. Indeed, talk is cheap to the suffering. They need to see and feel God’s love in their lives through our acts of mercy.

What this kid needed was empathy. It plays a prominent role in emotional competence. It is important to realize that optimal emotional functioning depends on skills in discerning other’s

---

<sup>5</sup> L. Gregory Jones. *Christian Social Innovation*. (Nashville: Abingdon Press, 2017)

emotion and the capacity for empathic involvement in other's emotional experience.<sup>6</sup> At the time of the above discussion, I lacked emotional competence that made me seem to lack empathy. The importance of emotional competence when dealing with homeless children cannot be over emphasized. It is important to integrate skills in the areas of emotion expression, emotion understanding, and emotion regulation. The skills of emotional competence enhance our ability to successfully navigate the demands of living, particularly in the social realm.<sup>7</sup>

During a class session, Prof. Recinos warned us that when we do urban ministry, we will meet people who are frustrated and see God as being absent from their lives. They see religion as a source of evil and not good because of their suffering caused by secularization, classism, and colonialization. Christianity is equally guilty of violence in evangelism.<sup>8</sup> The method you use to approach such people matters. You need to approach them with genuine empathy. There are so many churches in Zambia and yet we still have a lot of orphans why? These homeless children have a lot to say about the Zambian church and were quick to put me in my place as a pastor. One of them challenged and asked me. "Are you any different from other pastors who came here to take pictures with us and then disappear? They take pictures with us to show the people that give them money while pretending that they are caring for us in one way or the other." I promised him that I will never get any pictures of him or his colleagues while they were still living under the bridge. When God gives us the grace to have them at our homes then we will take a lot of family pictures.

---

<sup>6</sup> Ciarrochi, Joseph, Forgas, Joseph P., and John D. Mayer, eds. *Emotional Intelligence in Everyday Life*. 2<sup>nd</sup> ed. (New York: Psychology Press, 2006), 68

<sup>7</sup> Ibid, 70-71

<sup>8</sup> Recinos, Contemporary Issues in Urban Ministry XS 8332 class notes, 2016

When dealing with disruptive innovation, there are two sides to the coin. The good side is when the disruption is more beneficial and alleviates suffering of the community. The bad side is when it worsens the problem as was the case with my son. But I believe removing the children from the streets of Lusaka, providing them with a decent home, giving them access to education and good health care is a good disruptive innovation. For example, it would be a waste of resources donating a tractor to help a farming community when they do not have access to fuel. Meanwhile donating oxen driven ploughs in a farming community that already knows how to train cattle and donkeys to plough is an excellent social innovation. Robert D. Lupton explains that,

Contrary to popular belief, most mission trips and service projects do not empower those being served; engender healthy cross-cultural relationships; improve local quality of life; relieve poverty; change the lives of participants; increase support for long-term mission work. But contrary to popular belief, most mission trips and service projects do weaken those being served; foster dishonest relationships; erode recipients' work ethic; deepen dependency.<sup>9</sup>

There must be a willingness, a zeal, and a commitment for sustainable development by the people you are helping. The children must be willing to leave the streets. Why would a homeless child resist the opportunity to be accommodated and be safe? If there is unwillingness, it means there is resistance which should be investigated. We are made in the image of God. We are created with intrinsic worth. And anything that erodes a rightful sense of pride and self-respect diminishes that image. Therefore, effective service among the less privileged requires a significant degree of awareness and delicacy. Our most innocent and well-meaning attempts to help, sometimes inflict pain.<sup>10</sup>

---

<sup>9</sup> Robert D. Lupton, *Toxic Charity: How Churches and Charities Hurt Those They Help* (New York: Harper-Collins Publishers, 2012), 15-16

<sup>10</sup> Ibid, 147

We were fortunate enough as seminarians to go to El Salvador on an immersion SMU trip. I was deeply touched by the spirit of resilience among the people. The war was over, but the people still suffered physical, emotional, spiritual, social, and economic effects of the war. They already knew what they needed to make their lives better. None of us could take the solution to them. The best and the least we could do was to partner with them and support their own efforts to rebuild their communities of peace and development. We did not go there to impose what they needed to do. But we went there to listen and to learn from them. It was up to us to make an informed decision on how best we could be supportive to their struggle and desire to return to normalcy.

I do believe though that Embracing Heart Home model can be adopted in El Salvador. It can be adopted anywhere in the world where communities desire to reconstruct their lives by overcoming poverty. It can work well especially with communities who already own land. The worst level of poverty is not lack of schools or health care facilities like medical clinics or hospitals, it is the lack of food. When people lack food, they get malnourished, and their bodies become susceptible to all kinds of infectious diseases. That makes the Embracing Heart Homes Model worth of study and emulating because it starts with tackling food security in a given community.

In El Salvador, war survivors have the zeal to reconstruct their communities and have a passion to return to a normal livelihood. I concur with Jones when he argues that Christian Social Innovation should start with the end by asking why? If we can honestly answer the why question, we may do charity very differently. Sometimes churches turn to missions as a way of appeasing its membership into giving to the church when the offering figures starts to go down. And it can be used as a distraction from dealing with the real issues or grievances raised by its membership. Jones defines social innovation as: “Involving the discovery and development of strategies to build, renew, and transform institutions in order to foster human flourishing....it aims at creating

social value, and is compatible with a variety of business models (e.g., for-profit, “non-profit”, or hybrid).”<sup>11</sup> Creating social value that focuses on human flourishing must be at the center of all Christian social innovation. It involves bringing the rich re-sources of the Christian faith to bear on the mindsets, practices, and traits of social innovation.<sup>12</sup>

Osterwalder & Pigneur, authors of *Business Model Generation* have conceptualized a business model that is beneficial to both profit and non-profit organizations. They emphasize “that the concept must be simple, relevant and intuitively understandable, while not oversimplifying the complexities of how enterprises function. A business model describes the rationale of how an organization creates, delivers and captures value.”<sup>13</sup> They formulated a concept of nine building blocks namely: “Customer Service; Value Proposition; Channels; Customer Relationships; Revenue Streams; Key Resources; Key Activities; Key Partnerships; Cost Structure.”<sup>14</sup> Customer relationships is one block that is very relevant to social entrepreneurship because it encompasses *The Empathy Map* which has six important questions that focuses on the feelings and thoughts of the customer: The PAIN side of the map seeks to know the fears, frustrations and obstacles. The GAIN side seeks to know the wants, needs and measures of success.<sup>15</sup> Osterwalder & Pigneur asserts that, “successful innovation requires a deep understanding of customers, including environment, daily routine, concerns and aspiration.”<sup>16</sup> Applying the basic principles of the business model’s empathy map would solve the *Toxic Charity* problem because the feelings and thoughts of the people receiving aid would be put into consideration and their dignity preserved.

---

<sup>11</sup> L. Gregory Jones. *Christian Social Innovation*. (Nashville: Abingdon Press, 2017), 3.

<sup>12</sup> Ibid, p. 4

<sup>13</sup> Alexander Osterwalder and Yves Pigneur, *Business Model Generation* (Hoboken, NJ: John Wiley & Sons, 2011), 14-15

<sup>14</sup> Ibid, p. 17

<sup>15</sup> Ibid, p. 129

<sup>16</sup> Ibid, p. 128

Another important tool for Christian social innovation is *The Social Entrepreneur's playbook*. MacMillan & Thompson have formulated easy to follow three phases to help social enterprise to achieve its fundamental purpose of addressing a social problem and generate revenues, thereby reducing dependency and increasing the self-sufficiency and sustainability of an enterprise.<sup>17</sup> Social entrepreneurs must avoid a big mistake of charging in with inadequate understanding neither of the problem they want to address nor of the practicability of the solution they have in mind.<sup>18</sup> The first crucial step in social entrepreneurship is a careful articulation of the problem and your proposed solution. There are three suggested components in form of questions: “What is the social problem I wish to address? What is my solution? What will beneficiaries have to do differently for my proposed solution to work?”<sup>19</sup> These questions set a very good framework and at the end of every chapter, there is a “checklist” and “Tough Love Test.”

The *Social Entrepreneur Playbook* has helped me to re-evaluate my Christian social innovation already in progress in Zambia. I applied the Tough Love Test to recheck if what I was already doing as founder of *Embracing Heart Homes* was viable. Above all I had to do a deep soul search and had to answer sincerely the question of why? Why was I so passionate about orphans and having a deep desire to take them off the streets? My answer took me back to my theology. I believe in a God that has created all humans in God's Image. My claim to love God, must be substantiated in works of charity as my highest form of worship. It should be part of my spiritual formation, and piety. It begins by seeing God in the face each child. The historical embracing Jesus Christ associates himself with the homeless children. He was an immigrant child who ran away to

---

<sup>17</sup> Ian C. MacMillan and James D. Thompson, *The social Entrepreneur's Play book* (Philadelphia: Digital Press, 2013), xiv-xv

<sup>18</sup> Ian C. MacMillan & James D. Thompson, *The social Entrepreneur's Play book* (Philadelphia: Digital Press, 2013), 4

<sup>19</sup> Ibid

Egypt as a refugee avoiding a massacre and wrath of Herod (Matthew 2:13-23). He told those who desired to follow him that he had no fixed abode (Matthew 8:20).

## CHAPTER ONE

### **Causes of child homelessness in Zambia and Sub- Southern Sahara Africa**

Child homelessness in Zambia is largely the product of HIV/AIDS epidemic.<sup>20</sup> It is being addressed by multiple social agencies, but their work is sometimes ineffective and sometimes corrupt. This chapter describes both the current situation in Zambia and introduces ways of addressing this situation that has proven most effective. It will discuss the role of philanthropists and how best they can assist without humiliating those they intend to help. Christian Social Innovation and philanthropy are intertwined and inseparable when it comes to works of charity. Firstly, it looks at philanthropy as a onetime donation that addresses specific needs of the poor. Secondly, it discusses philanthropy as a means of grace for urgent relief due to unforeseen calamities such as earthquakes, drought, wildfires, tsunamis, pandemics, and devastations caused by war. Thirdly, it addresses philanthropy as means of raising startup capital investment for social entrepreneurship that can lead to long term and permanent solutions and sustainability. Fourthly, it will address the importance of transitioning from temporal relief to long term solutions in works of charity. Fifthly, it will discuss the importance of accountability and transparency in the handling of resources received from philanthropists. It will look at good stewardship as taught by the historical embracing Jesus Christ (Lk 9:17). Lastly, a brief discussion on the role of eco-theology, how mother nature becomes the undeniable and important partner in Christian social innovation and social entrepreneurship.

---

<sup>20</sup> [africas\\_orphans.pdf](#)

In Zambia when we talk about HIV/AIDS we say, “It is either you are infected, or you are affected.” This statement speaks to the seriousness of HIV/AIDS impact on the people of Zambia. It is almost impossible to meet anyone in Zambia who can claim that they are neither infected nor affected. There are still many Zambians who by the grace of God are not infected but are definitely affected because they lost a loved one to HIV/AIDS. Every single household in Zambia starting from the state house to rural villages are affected by HIV/AIDS. It is the main cause of child homelessness not only in Zambia but in the Southern Sub-Sahara Africa.<sup>21</sup>

The first Republican President Dr. Kenneth Kaunda lost his son Masuzgo Gwebe Kaunda to HIV/AIDS who died in December 1986. The president made a very bold move by announcing that his son died of HIV/AIDS and declared HIV/AIDS a national pandemic and spearheaded a proper sensitization program on the effects of HIV/AIDS. He appealed to World Health Organization to help Zambia in its fight against HIV/AIDS, declaring it not only a Zambian problem but a global pandemic. He campaigned against the stigmatization of victims of HIV/AIDS.<sup>22</sup>

The 2018 statistics reveal that there are 1.2 million people in Zambia infected with HIV/AIDS.<sup>23</sup> There are many variations by different researchers regarding the number of orphans in Zambia. According to statistics the numbers range between 600, 000 to 1.4 million and about 150, 000 of these orphans are infected with HIV/AIDS passed on to them at birth by their deceased parents. The children born with HIV/AIDS were stigmatized and rejected by their extended families out of fear. They feared that having an infected child in their home would expose them to HIV/AIDS and may infect them. The Zambian government with UNICEF and World Health Organization

---

<sup>21</sup> [africas\\_orphans.pdf](#)

<sup>22</sup> <https://www.nytimes.com/1987/10/05/world/zambian-in-appeal-says-son-died-of-aids.html>

<sup>23</sup> <https://www.avert.org/professionals/hiv-around-world/sub-saharan-africa/zambia>.

embarked on a national wide public education program/campaign to sensitize people about HIV/AIDS. The goal was to reduce or end stigmatization of HIV/AIDS victims. The church was challenged by World Council of Churches through Christian Council of Zambia to take a holistic stand in addressing HIV/AIDS in Zambia by training Psycho-social counselors who visited abandoned HIV-AIDS victims in their homes. Theological seminaries such as the UCZTC now known as UCZ university incorporated psycho-social counseling as one of the prerequisite classes to empower the would be ministers to deal with the reality of HIV/AIDS in their various ministries/congregations.

There are a number of theories over the source of HIV/AIDS, many theories support that it originated from Congo monkeys but how it was transmitted to humans still remains a source of contention. Many Africans from Sub-Southern Sahara believe that it is from the forced inoculation of polio vaccine made from the kidneys of chimpanzees by researcher Koprowski in the early 1950s.<sup>24</sup> The other theory agree that chimpanzees are the source of HIV/AIDS through human consumption of its meat.<sup>25</sup> However these arguments are beyond the scope of my current research. This research will limit itself to the effects and impact of HIV/AIDS on orphaned children of Zambia, causing homelessness and how to holistically address this problem. HIV/AIDS has robbed Zambia of the best human resources. There are other causes of death in the Sub-Southern Sahara. Malaria is the second killer in Zambia, and it is a number one faster killer than HIV/AIDS because it kills within two weeks if a patient is not treated.<sup>26</sup> Suffice to say that Zambia is a home of many orphans, majority of whom remain homeless to date. According to the *Ubuntu* theology and philosophy, it takes a village to raise a child, but why are these children homeless? Where are the

---

<sup>24</sup> <https://usslave.blogspot.com/2012/05/origin-of-aids-polio-vaccine.html?showComment=1580061187030>.

<sup>25</sup> <https://www.theaidsinstitute.org/node/259>.

<sup>26</sup> <https://www.worldatlas.com/articles/leading-causes-of-death-in-zambia.html>.

villages and villagers who are supposed to care for them? What has happened to the social structures of *Ubuntu* that ensured that all children were cared for and protected? The research by UNICEF has a detailed report of the causes of children's homelessness.<sup>27</sup> The report outlines that many extended families are overstretched such that they cannot take in anymore. Carr methodology of addressing child homelessness of orphans is adoption.<sup>28</sup> He further argues that if local families adopted orphans instead of international or foreign families, it would reduce the crime of child kidnapping.<sup>29</sup> But he quickly recognizes that extreme poverty of families in impoverished nations makes it hard for them to adopt because they struggle to feed their own existing families.<sup>30</sup> Carr wrestles with how adoption can be implemented without the involvement of curtails and avoid risking the lives of the same children that needs to be adopted. He poses a question, "does trafficking produce orphans or do orphans produce trafficking?"<sup>31</sup> The answer to this question is yes. In El Salvador we heard from mothers who are still searching for their children who were forcefully kidnapped from their helpless parents by the militia during the war. It is believed that some children have been traced and found to have been adopted by their good meaning unsuspecting foster parents. They had no idea that the children they had adopted were actually kidnapped and not orphans. There is a non-profit organization in El Salvador that is dedicated to tracing thousands of missing children.

The other reason is that some families have been wiped out completely by HIV/AIDS, forcing surviving girl children into prostitution to earn a living to support the younger siblings while they

---

<sup>27</sup> [https://www.unicef.org/sowc06/pdfs/africas\\_orphans.pdf](https://www.unicef.org/sowc06/pdfs/africas_orphans.pdf) (Figure 2.11), p.25

<sup>28</sup> Carr, Johnny. *Orphan Justice: How to Care for Orphans Beyond Adopting*, Nashville: B&H Publishing Group, 2013, p.28

<sup>29</sup> Ibid, 23-27

<sup>30</sup> Ibid, 28

<sup>31</sup> Ibid, 27

live in the streets, because the money they make through prostitution is not enough to pay for house rentals.

“A rapid assessment in Zambia in 2002 found that the average age of children engaged in prostitution was 15. About half of them (47 per cent) were double orphans and 24 per cent single orphans. The need to earn money was the main reason given for entering into prostitution. Their daily earnings ranged from 3,000 to 933,400 kwachas<sup>i</sup> (about \$0.63 to \$7); the majority, especially younger ones, rarely made as much as 10,000 kwachas (\$2.10). On average, the children slept with three to four clients each day”<sup>32</sup>

Girl child prostitution is not a choice but a sacrificial and dramatizing way of survival for an orphaned girl child in the streets. These kids end up contracting the virus and if they already had it from birth, they spread it to the selfish men who would rather pay them for sex than donate that money for their food. One teenage girl interviewed told revealed that most of her customers were men she met in the streets during the day as she begged for alms who told her to meet them later at night if she wanted more money to support herself. She said her customers were usually married men with cars who use their cars for illicit sex because hotels in Zambia do not allow child prostitution.

Child prostitution is not limited to girls only, sadly, boys are also prostituting themselves to gay elderly men for survival. I recommend that the reader of this paper watch the movie on Netflix entitled *ADU*.<sup>33</sup> The movie depicts the cause of child homelessness, child trafficking and just how cruel and heartless the world has become towards orphans. It also depicts how the love for animals seems to override the love for humanity. Africans have always been preservers of nature. If there is poaching in Africa today, it is because there is a lucrative business for ivory abroad outside

---

<sup>32</sup> Carr, Johnny. *Orphan Justice: How to Care for Orphans Beyond Adopting*, Nashville: B&H Publishing Group, 2013, 30

<sup>33</sup> Netflix movie. *Adu*

Africa. This is not the scope of this research, so I will not dwell on this topic except to say that animals such as elephants are a God given natural resource to Africa. Instead of the international wildlife conservatist deciding to destroy millions of tons of ivory that was seized and burning it, they could have auctioned it to the highest international bidder. It could have been sold at a profit and the money used to help orphans in Africa and to replunge finances in the continued fight against poaching. May the western world be reminded that they introduced poaching into Africa in the first place. African never hunted animals for sport/entertainment, it was always for food, it was for survival. When an elephant was killed the entire village shared the meat and ivory was taken to the king or queen. Ivory in Africa is a symbol of royalty just as a crown with gemstones is to any European monarch. Poaching will only end when there is no more market for ivory on the international market. Hence more effort should be placed in the ban or restriction of the market. This is how Africa unfortunately allows its economy to be plundered or manipulated. Did the burning of the elephant tusks bring back the dead elephants? The least the Kenyan government could have done is to redeem the value of the destroyed elephants by selling the tusks and replenish its economy.

Africa is still economically enslaved and colonized. African leaders do what the western world commands them to do over its own natural resources. Africa should be the richest continent in the world. Instead, it is the poorest because it has no control of its natural resources. The challenge to the powers that be is that Africa is not poor. It is extremely poorly managed by its political leadership and economically plundered by the international world. Given the rich natural resources of Africa, there should be no street child in Africa. Since Kenya started burning its elephant tusks in 1989, has the poaching ended? No in fact in 2016 it burnt even more pyramids of ivory an

estimate of 108 tons, meaning that poaching escalated.<sup>34</sup> The marketing law of demand and supply is at play. Burning the ivory, creates a scarcity that inflates its prices on the illegal international market. You may ask, how is this related to child homelessness? The plundering of African natural resources has everything to do with poverty, illnesses, death, and child homelessness in Africa. The money from the sales could have reshaped the economy of these African countries. After all Kenya just like Uganda, Zambia and many African countries has a lot of orphans. That money could have changed and transformed the orphans' lives. Am I in support of poaching? No! But I am against destroying a God given natural resource that could be well utilized.

To the contrary, I am in support of the Botswana's President who rejected the burning of Ivory and refused to join other African leaders in the destruction of ivory. It is refreshing to hear a president defend the preservation of its natural resource. In Botswana, they do not destroy ivory because the leadership tells its communities that there is value in conserving elephants for eco-tourism and emphasizing that the value of a live elephant should be upheld at all costs.<sup>35</sup> Botswana's government believes that burning ivory would demonstrate to them that the animal has no value. They prefer not to burn elephant tusks or rhino horns or any wildlife.<sup>36</sup> It is not surprising that Botswana has one of the strongest economies in Africa and the only African country without homeless children though it too is heavily affected by HIV/AIDS. It has its share of orphans and vulnerable children on the continent. The orphanages in the country are well run and able to take in all orphans. When Botswana discovered diamonds, it ensured that its people benefited from its natural resource. Of course, as a capitalist state, it has its unbalanced share of

---

<sup>34</sup> [Kenya stages largest ivory burn in history in call to end illegal wildlife trade | The Independent | The Independent](#)

<sup>35</sup> [www.Independent.co.uk](http://www.Independent.co.uk): Why Botswana won't burn illegal ivory.

<sup>36</sup> [www.Independent.co.uk](http://www.Independent.co.uk): Why Botswana won't burn illegal ivory.

the economy. The gap between the rich and the poor is wide. But the level of Botswana's poverty is luxury compared to level of poverty in other African countries including South Africa. Hence extreme poverty is one of the reasons for child homelessness in Africa.

### **Christian Social Innovation and philanthropy**

The problem of child homelessness attracted attention of secular clubs and religious institutions. Zambia being a Christian nation attracted a lot of Christian churches and non-profit organizations that opened up orphanages through-out the country. Unfortunately, not all of these were doing it for the love of the homeless orphaned children but as means of receiving easy money for their own church ministries from overseas philanthropists. The Zambian government was forced to close down a number of orphanages which were found wanting.<sup>37</sup> In some cases, the children had not eaten for several days because the running of the orphanages depended on foreign aid. Charity, no matter how well meaning it may be, if it stripes off the dignity of the very people it is helping, ends up hurting them than helping them. I have observed with great sadness how well-meaning Americans and western charitable organizations and churches have attempted to help the poor without successfully alleviating their poverty.

Steve Corbett and Brian Fikkert in the book, *When Helping Hurts: How to Alleviate Poverty Without Hurting the Poor and Yourself*, wrote to help American Christians with a heart to help the poor. It was written with the view to help American philanthropists to re-think their methodology in their works of charity. They unknowingly use the methods that often do considerable harm to both the materially poor and materially non poor.<sup>38</sup> The authors concern is not just that these

---

<sup>37</sup> <https://www.lusakatimes.com/2018/06/20/lusaka-orphanage-shutdown-for-filthy-conditions/>

<sup>38</sup> Corbett, Steve and Fikkert Brian. *When Helping Hurts: How to Alleviate Poverty Without Hurting the Poor and Yourself*. Chicago IL: Moody Publishers, 2009 p.27

methods are wasting human, spiritual, financial, and organizational resources but that these methods are actually exacerbating the very problems they are trying to solve.<sup>39</sup> They hope that their book will help the American readers to renew their commitment to works of charity. Also, to provoke a daily repentance which can lead to a powerful role of poverty alleviation at home and abroad. The book should help a reader to critically reflect on their motive and search deeply within their heart to ensure that there is no hidden agenda except for the love of God that compels them.

The Zambian orphanages that were abandoned by their foreign philanthropists were deeply hurt ending in their closure. Some of these children went back into the streets to hustle for survival. The boys used to be found at big supermarkets where they offered shoppers assistance to carry the heavy merchandise to the cars or to the nearest bus station with the hope to get a reasonable tip. Unfortunately, some would let these children carry the heavy loads and then refuse to pay them once they enter into their cars. In many cases they offer to dust off the dust from the cars and offer security services to watch the car as owners do their shopping in exchange for a reasonable tip. Cleaning of cars either at office buildings, or shopping malls is a very good service because most roads in the residential areas are either dusty in the dry season or muddy in the rain season. Cleaning and guarding cars for a reasonable fee is a means of earning an honest living for them. I always supported them by giving a reasonable tip. Another method of survival for them was to find shoppers a parking spot and guard their car for a tip. Then they are those that resort to stealing for survival, the ones that will break into a shopper's car if not allowed to guard it.

### **Examples of successful Christian Social Innovation and Philanthropy**

---

<sup>39</sup> Corbett, Steve and Fikkert Brian. *When Helping Hurts: How to Alleviate Poverty Without Hurting the Poor and Yourself*. Chicago IL: Moody Publishers, 2009. 27

Christian social innovation and philanthropy has solved a lot of hardships in the world, Zambia included. The works of Catholic Charities and World Vision International in Zambia are very admirable. These are my best examples of Christian social innovation and philanthropy in alleviating suffering in Zambia. USA Christian churches who donate and partner with local churches in Africa to start an orphanage without putting into place sustainable means should consider the following; Firstly, make sure you stick to your commitment of funding these orphanages, otherwise you do more harm than good. Secondly, specify your time frame of commitment. Thirdly, when you intend to withdraw your donations, it is prudent to give them ample notice to prepare instead of an abrupt withdrawal. An abrupt withdraw of funding is an indirect wielding of power over the financially incapacitated. Fourthly, if it is a onetime donation, ensure that you establish the real need. For example, if the need is water, help by sinking a borehole. If it is lack of desks buy and supply the school desks. By so doing you would have fulfilled your commitment without hurting the very people you are attempting to help. Sadly, many USA churches choose to partner with local orphanages, raising high hopes and high standards which they fail to continue maintaining. Entering into a partnership then failing to meet your part of the commitment is being unkind and irresponsible.

Since coming to the USA, I have met many pastors who claim to partner with certain orphanages in Africa including my country Zambia. It broke my heart to learn that some not all, use these partnerships as a way of raising funds in their respective churches and ministries but as little as only 20% of the money goes to the intended purposes. They are taking advantage of the genuine Americans who want to make a real difference in the world. But instead, these ministries are making themselves richer. Without mentioning names, I was disappointed to see a renowned televangelist who went to Zambia and made headlines for giving a pair of flipflops to a physically

challenged person in the streets of Lusaka. When I came to the USA for the first time in 2001, I loved watching TBN, I saw a video of an African child, dirty, with mucus running from its nose and a swarm of flies on its face. That tore my heart to pieces. And to rub it in a similar video was shown of a Zambian child. I felt ashamed and humiliated. But what hurt me more was that two years later the same pictures were still being used for philanthropy. This triggered holy anger in me. I wondered if indeed all the money that was received was used for the intended purposes. Why couldn't these ministries show a picture or a video of the transformed, clean, health and grown up child after two years? And say look, two years ago this was the condition of this child and here now is the impact of your donations. I can only imagine the shaming that these now young adults feel knowing that their suffering, most vulnerable and dehumanizing life experiences were used to raise money. The moral ethics scholars could argue that the end justifies the means. How much of that money has helped them and to what extent? Are they in college now? How are they now nineteen years later? I am truly curious to know. These are supremacy and overpowering tendencies that comes with philanthropy.<sup>40</sup>

I have observed the same falsehood on the receiving side too. There are local churches and ministries in Africa that partner with international philanthropist at the pretense of caring for orphans. Instead they end up using the money to build bigger church buildings, mansions and buying fancy cars for the pastor while the plight of orphans remains unaddressed. If the donor's money was used to do what these ministries claim to do, there would be no homeless orphans in the streets of Africa. The USA dollar is a very strong currency in most African countries including Zambia and it goes a long way in alleviating poverty.

---

<sup>40</sup> Corbett, Steve and Fikkert Brian. *When Helping Hurts: How to Alleviate Poverty Without Hurting the Poor and Yourself*. Chicago IL: Moody Publishers, 2009. 27

## **Philanthropy and the role of one time donations**

World vision is a very successful story of philanthropy and the role of one time donations in the country of Zambia. It first identifies the one time need and solves that need. A good example is a bicycle project, World vision identified the problem of students who traveled as far as 15 to 25 miles on foot to come to school daily in Chipapa and Mpande area of Chongwe district of Zambia.<sup>41</sup> The solution was not building another school though the villages were scattered in a radius of 30 miles. The solution was to provide easy and accessible means of transportation to students. A Parents Teachers Association (PTA) meeting resolved that the best solution would be a donation of bicycles and upgrading the elementary school to secondary school status by adding new classrooms. By providing bicycles to students, World Vision solved a problem of school dropouts.<sup>42</sup> By adding new classrooms and upgrading the school to secondary school, World Vision provided a permanent solution to lack of a secondary school in the area. This reduced education expenses for parents who had to send away their children to other distant secondary schools. It was the main cause of large numbers of school dropouts because only few parents could afford the cost. This is not toxic giving but social innovation and community development. Lupton defines community development as,

A discipline, a school of thought, a unique approach to transforming under resourced neighborhoods or villages. Unlike relief work providing emergency assistance in crisis, community development focuses on chronically disadvantaged people and places where they live. Sometimes referred to as asset-based community development, it is positive approach that looks for existing assets rather than deficits, viewing a glass half full rather than empty.... It is an empowering philosophy that begins with the strengths (not

---

<sup>41</sup> <http://www.wvi.org/zambia/publication/beep-quarterly-report-chongwe-2016>.

<sup>42</sup> Ibid

problems) that poor communities already have and then builds upon those strengths....it resists anything that would undermine the building of indigenous capacity.<sup>43</sup>

Based on the above definitions, world vision recognized the strength, commitment and dedication of students who walked long distances to school. The donation of bicycles was a crisis prevention and empowerment to the households. The parents could use the bicycles to carry their farm produce to the market on weekends when the students were not at school. Mr. Goma an active member of PTA at Chipapa secondary school, whose son benefited from the BEEP program stated that the parents and students provided free labor by making their own building blocks for the school. They hired parents who had building and carpentry skills to construct the new classrooms. When the project was completed the community had a sense of ownership because of their contribution. Just like the village men in Nicaragua who provided labor, digging of the trenches, laying water lines, and setting 220 water meters. The village erupted with pride when the pump was switched on and water surged to the homes.”<sup>44</sup> This kind of partnership between the receiver and provider of aid kills the *Toxic Charity* syndrome which is presents itself as patronizing pity and unintended superiority.<sup>45</sup>

Dambisa Moyo, a Zambian author describes *Toxic Charity* as *Dead aid*,<sup>46</sup> referring to aid which is channeled through the African governments. Moyo, states that it hardly benefits the intended beneficiaries due to high “corruption, nepotism, and political intrigues festers around the mouths of these streams. The ensuing frenzies gorge on resources intended to benefit the poor.”<sup>47</sup> Social entrepreneurs score higher levels of success in comparison to government because the money or

---

<sup>43</sup> Robert D. Lupton, *Toxic Charity: How Churches and Charities Hurt Those They Help* (New York: Harper-Collins Publishers, 2012) p. 137

<sup>44</sup> Ibid, p. 13

<sup>45</sup> Ibid, p. 35

<sup>46</sup> Ibid

<sup>47</sup> Ibid, p. 94

resources are channeled directly to the end users. The success of World Vision International in Zambia can be attributed to its relationships with various traditional chiefs and a mutual respectful relationship with the community it serves. World vision International has earned respect of traditional rulers for its positive transformative impact especially in poverty alleviation.

### **Philanthropy as a means of grace for urgent relief**

Urban ministry looks into the social economical setting of a particular geographical setting. The Catholics have proved to be persistence in providing care for urban ministry than the protestant church. Catholic charities in Zambia is a very good example of a successful story of Christian social innovation through philanthropy as urgent relief. On the onset of the HIV/AIDS pandemic, there was a lot of misinformation that led to stigmatization of HIV/AIDS victims. A lot of them died lonely and miserable. Catholic Charities of Zambia rose up to the challenge by raising money to construct hospices in high density residential areas. They utilized the small Christian group set up to identify patients that needed hospice care. In most cases, patients who were too weak to walk or the roads were impassable from their houses, were carried in wheelbarrows to hospice centers. Catholic Charities trained members of Small Christian Communities in psycho-social counselling and empowered them to make follow up visits on patients after being discharged from the hospice building facility and delivered their medications at their homes.

The biggest challenge of HIV/AIDS at the very beginning was that there was no cure. The only way of fighting it was through boosting immunity by having a very good diet. A lot of HIV/AIDS patients had financial challenges because they could no longer work due to their illness, hence could not afford healthy food. Catholic Charities supplied food to these patients. It is therefore not surprising that the Catholic Church still remains the leading church in Zambia because of its works of charity. Those who survived the HIV/AIDS pandemic who up to today are on HIV antiretroviral

drugs (ARVs) feel a strong sense of indebtedness and loyalty to the Catholic Church and have become volunteers too. Now the Zambian government is spearheading the distribution of ARVs throughout Zambia at no cost to the patients. This has reduced the number of people dying of HIV/AIDS drastically. People with HIV/AIDS are no longer stigmatized and are living a healthy and productive life. They have retained their jobs, with their careers secured they are contributing to the development of the country. People do not have to die of HIV/AIDS anymore, thanks to the success of medical science and Christian social innovation that stepped in at the most crucial time of the pandemic.

### **Philanthropy as a means of raising startup capital for investment**

When SOS in Zambia responded to the plight of street kids, it used philanthropy to raise money. We were told that foreign donors demanded that Zambians should raise a certain percentage for matching. Most Zambian individuals and businesses especially from the corporate industries responded generously and the target was reached to build two SOS villages, the largest orphanages in the country. Sadly, the SOS villages in Zambia just like any other orphanage are donor dependent for survival. SOS seems to have committed donors both local and foreign, hence its success story. I fear that once these donations cease, these institutions will have serious operational problems. While SOS was a solution to an urgent need of children's homelessness in Zambia, it does not have the capacity to take all the children off the streets. Secondly, it has not formulated a plan to move from donor dependence to self-sustaining. SOS has not incorporated social entrepreneurship into its Christian social innovation as a means of self-funding. Their model of a village is a beautiful one because these children have mothers in each house who are well trained in psycho-social counselling. SOS is also helping orphans who are lucky enough to have extended

families by providing them with education. In most cases these kids are kept by their aged grandparents who cannot afford to take them to school.

### **Moving from temporary relief to permanent solution**

It was after critically studying the operation of the existing orphanages in Zambia as stated in my preamble, that I decided to come up with a model that is self-sustaining. A model that will not be dependent on donations for survival but one that will use the donations as investment capital. Embracing Heart Homes is a Christian Social Innovation that incorporates Social Entrepreneurship. It does not desire ending with temporary relief but to advance to permanent sustainable solution. It was observed that orphanages that rented buildings were limited in their operations because they did not own neither the building nor the land and were at the mercy of the land/building owner. Renting a building to accommodate orphaned children especially in the rain season is a good temporal solution. It fixes the urgent need for shelter but there is need for such orphanages to consider acquiring land/building as a permanent solution. Temporary solutions fix a particular urgent need yet if fails to advance in its empowerment. It leaves those being helped totally dependent on the fixer. Permanent solutions on the other hand empowers the vulnerable and helps them to see a light at the end of the tunnel.

### **What is in your hand? Maximizing your resources.**

When God called Moses to deliver the children of Israel from their bondage in Egypt, he had nothing much except for his staff in his hand. He was a runaway prince/slave, a refugee who was sheltered by his father in law Jethro. God asked Moses, (Exodus 4:2) “What is that in your hand?” He said, “A staff.” It was this same staff that was laid before Pharaoh which turned into a snake. It was with this staff that Moses’s hand stretched on the Red Sea that parted the water and made a

way on the sea for the Israelites to pass through. God empowers the meagre resources that are already with us and makes them to multiply or do great exploits.

When Jesus wanted to feed the hungry multitudes as reported in all the four gospels, the feeding of five thousand men, unnumbered women and children (Matthew 14:13-23; Mark 6:30-44; Luke 9:10-17; John 6:1-14), he asked his disciples how much food they had. In response, they reported that, “We have nothing here than five loaves and two fish.” His disciple’s solution to the problem was to send the hungry tired people away, but Jesus commanded them to feed the multitude. The disciples saw this as an impossible task. “When it was evening, the, disciples came to him and said, “This is a deserted place, and the hour is now late; send the crowds away so that they may go into the villages and buy food for themselves (Mt. 14:15).” Our human nature’s response to a challenging problem is to shy away, look away or accept defeat and avoid dealing with the challenge. But God’s way is exactly the opposite, God’s way commands us to deal with the problem. See how Jesus responded to the challenging problem at hand. “They need not go away; you give them something to eat (Mt. 14:16).” The numbers were not adding up! How can they feed the multitude before them with only five loaves and two fishes? *“And taking the five loaves and the two fishes, he looked up to heaven, and blessed and broke them, and gave them to the disciples to set before the crowd. And all ate and were filled. What was left over was gathered up, twelve baskets of broken pieces “(Lk.9:16-17).”*

Jesus introduced a model for Christian Social Innovation. For any project to succeed it must have the blessing of God. We need to learn to look up to heaven for divine intervention. But first thing first, we should be prepared to first surrender what we already have into God’s hands. Secondly, we should break it, this means that we use it in serving and meeting the needs of others. *“All ate and were filled. What was left over was gathered up, twelve baskets of broken pieces, (Lk. 9:17).”*

The extra food in twelve baskets teaches us that there has to be accountability and no wastage. Jesus model of social innovation teaches us to diversify and re-invest, in order for us to see multiplication. A good farmer never eats the seed. And a good businessperson knows the importance of savings and never spends the initial capital investment. A good businessperson spends only some of the profit but reinvests the rest back into the business.

This is the biblical witness that inspires Embracing Heart Homes model of Christian Social Innovation through Social Entrepreneurship. Embracing Heart Homes does not want to be engaged in temporal solutions only but seeks for permanent solutions. The five loaves and the two fish were a five acres piece of family land that was sold to buy land for Embracing Heart Home. With land sustainable projects can easily be implemented and have been implemented. The model will be discussed in more details in the chapter three where projects have been outlined and discussed.

### **Social entrepreneurship as a Christian teaching**

In the parable of talents, (Matthew 25:14:30), talents in this passage refers to money, hand cash, given to the servants by the master with the expectation of reaping a harvest/profit. Many bible scholars have emphasized on abilities or gifts, that is very true because when talents/gifts are properly applied can enable a person to prosper. I remember my late brother was a gifted electrician. Our house did not have a water heater. My brother made for us a water geyser when he was only ten years old. He dropped out of school when he was in the seventh grade. My pleadings for him to go back to school fell on deaf ears. I thought he would have made a great electrical engineer. He continued with his passion of creating electrical items. He went to the junk dump and collected old stoves and refrigerators, he recreated them and sold them very cheaply in our neighborhood. The news of his talent spread fast into the rich neighborhood. Soon my brother was a very busy man repairing stoves, refrigerators, television sets and all electrical appliances.

He was offered a job at Zambia Railways workshop where his talent was maximized. He repaired dysfunctional refrigerated rail wagons. It was crucial at the time because the company had a contract to transport some refrigerated goods to a neighboring country DRC. They sponsored him for further training at their institution training college as an apprentice, he received certification which was a requirement for employment as an electrician. In this example, the talent or gift was well utilized to profit both the community and the individual.

The second example of maximization of a talent/gift is another late brother of mine. After my father died at an early age leaving twelve children, I had the responsibility of taking care of ten of them excluding our first born. My salary was not enough to support such a large family, especially that they were all in school. I opened a ladies/gent's hair salon in our neighborhood. My brothers were very good barbers such that they attracted a clientele from rich neighborhood. Besides it became a very popular place for social gatherings because my brother took either the family TV or radio and musical stereo each time there was a boxing or soccer match. People came to watch boxing on our black and white television set or listen to live soccer commentary from the radio. On such days, my mother would take advantage and cook some food which she sold to boxing or soccer fans. It was the only barber and hair salon in the neighborhood and operated as a neighborhood institution described by Martin Sanchez-Jankowski in areas of: "Socialization, the creation of fashion and style, entertainment, information exchange and the creation of local knowledge."<sup>48</sup> One day a general from the Zambia Air Force walked in for a haircut. He was very pleased with the service that he offered my brother a job as a civilian barber for the Zambia Air

---

<sup>48</sup> Sanchez-Jankowski, Martin. *Cracks in the Pavement: Social Change and Resilience in Poor Neighborhood*. Los Angeles: California, University of California Press, 2008. 178

Force. My brother's talent made him popular in the barracks and he worked for the air force for over twenty five years until his tragic death in March 2017.

Most preachers have used this parable of the talent to motivate Christians to take up various laity position in church. Singers are encouraged to sing in the church choir. Bookkeepers or accountants are encouraged to take up positions of a church treasurer and administrators the position of church secretary. While all this is good, but the essence of this parable was to teach Jesus' followers, the basic principles of entrepreneurship. There are various estimates of what a talent would be worth in the 21<sup>st</sup> century USA dollar currency. One talent was hard currency worth about one million USA dollars in our time.<sup>49</sup>

Used anciently, talents were a measure of weight and money. A talent weighs roughly 75 U.S. pounds (34.3 kilograms), which is equal to 1,094 troy ounces. At \$1,500 per troy ounce, a talent of gold in today's value is worth \$1,641,000. At \$1,600 per troy ounce, a talent is worth **\$1,750,400**.<sup>50</sup>

If this calculation/assessment above is correct, then even one talent as a capital investment was more than enough to invest in any kind of business that would have caused the talent to multiply. In this parable the master was pleased with the first to whom he gave five talents who invested and brought double. The second one too did the same and gave double of the two talents that was initially given to him. The third one did not bother to invest at all but kept jealously the one talent he was given. The displeasure by the master with the last one was his lack of entrepreneurship abilities hence the one talent he had was taken away from him and given to the first one who had more because he proved to be not only a good steward but a good investor. When Embracing Heart

---

<sup>49</sup> [www.biblestudy.org/basicart/how-rich-was-solomon.html](http://www.biblestudy.org/basicart/how-rich-was-solomon.html)

<sup>50</sup> Ibid

Home receives a gift of money, the first question we ask ourselves is, what is the immediate urgent need that we need to address? Or what can we invest in which will cause the gift to multiply?

Recently we received a donation of sewing machines. And we asked ourselves this question: apart from making clothes, uniforms, and beddings for the children in our care, what else can we make using the sewing machines that we can sell to the community so that the machines can assist us to earn extra income? I strongly believe that this parable is about social entrepreneurship because there is a profit. However, Jesus wants us to use the profits to help the poor. Who are the poor? All those who are disadvantaged by circumstances beyond their control. Zambian orphans have no control of the fact that their parents died of HIV/AIDS. People of Haiti have no control over the earthquake that destroyed its infrastructures. El Salvadorans at El Mozote had no control over the war that left them landless, displaced, and homeless. Puerto Rican in New York have no control of their living conditions. Latino immigrant children in the USA have no control over their separation from their parents. The poor are all disadvantaged people in the world far and near including those incarcerated for the crimes they did not commit. Jesus encourages us to keep our eyes open to see the sufferings of others and ears to hear their cry of plea for help. We can choose to look away or we can choose to do something. I know that Embracing Heart Homes may not succeed in taking in every single child from the streets. But it will assist those whom it can. At least helping some is better than not helping any at all. My father taught that “By helping one poor child, you are making a difference in the world. Suppose that child becomes a doctor or a teacher, do you know how many people will be helped?”

### **Accountability and transparency**

One of the most important aspect of running a successful Christian Social Innovation, is accountability and transparency. As stated above, (Lk. 9:17) is an example of accountability and

transparency. Jesus did not permit them to waste the food. He told them to gather it all into baskets. It is cardinal to constantly update your donors of the progress and how the donations are being implemented. This will not only build trust but motivate them to continue supporting the vision and the ministry. People will give to a cause they believe in and which acknowledges their input. Jimmy Dorrell a founder of four non-profit organizations stated during our Waco immersion trip the importance of accountability and transparency. In the spirit of transparency, the church under the bridge maximizes the human resource. The very people it has helped become volunteers and work within the ministry. These former homeless people are more than happy to be entrusted with responsibility, given the privilege to earn a minimum wage and to be useful in their community. They become the living testimonies that give hope to others, especially those who knew them while they were still oppressed in addictions. Hearing them testify that they have been clean for eleven years, is definitely promising to those still struggling with addiction. Their sense of human dignity is restored in the process.

People go to Waco and see the transforming work The Church Under the Bridge is doing and they are moved to give because accountability and transparency is in the members of the church under the bridge, in the people living in the shelter that provides temporal accommodation to the homeless, it is in the feeding of the hungry, and it is in the rehab center that houses and helps drug addicts to become clean. Philanthropists are more likely to give to the ministries run by Jimmy Dorrell because his ministries speak for themselves. In Christian social innovations, what really matters is the end, the impact, and the effect of a particular ministry. When we visited El-Salvador we saw the impact of the donations from USA, how a little goes a long way in promoting the lives of children. We visited a school that has now clean water because a borehole was sunk with money from donors. Such accountability motivates the donors to give more. We saw how un wasteful,

creative, and maximization of the little resources that comes their way. Accountability is the best expression of gratitude to philanthropists.

**Eco-theology: Embracing nature in Christian social innovation.**

Land and all that is in it is a natural resource which God gave humanity for survival. It is a number one asset for a successful Christian social innovation. Embracing nature in Christian social innovation has many rewards. When Benedict of Nursia wrote a template for monastic rule, later known as (The rule of St. Benedict), he directed monks to earn their own keep and donate to the poor by the works of their hands.<sup>51</sup> The monks turned to the land. They cultivated and grew grain which they used to brew beer. “The Rule outlines the monastery’s obligation to show hospitality to travelers and pilgrims. Beer was safer to drink in medieval times than water contaminated by sewage.”<sup>52</sup> Beer sustained the monks in times of fasting hence the nickname “liquid bread.”<sup>53</sup> Suffice to say that the monks are a good example of eco-theology and embracing nature in Christian social innovation. The Benedict monasteries are a very good example of Christian social innovation through social entrepreneurship. They sold the beer and earned enough money to run sustainable charitable project. Apart from brewery business, they made very good cheese. “In the centuries following, monasteries have produced goods to sell, including cheese, honey, and, of course, beer.”<sup>54</sup>

Brahmson, Fred describes in his book, *Soil and Sacrament: A spiritual Memoir of Food and Faith*, how the monks dedicated themselves to working on the land to produce food including mushrooms. He states that, “soil is not dirt. It is the living organism, or rather a collection of

---

<sup>51</sup> Loyolapress.com, How Monks Revolutionized Beer and Evangelization

<sup>52</sup> Loyolapress.com, How Monks Revolutionized Beer and Evangelization

<sup>53</sup> Ibid

<sup>54</sup> Ibid

organisms, and it must be fed. Soil both craves life and wants to produce more life, even a hundred fold.”<sup>55</sup> In Ubuntu, we believe in taking care of nature because nature nurtures us. For the monk’s food became an essential part of their times of worship. Food as we know it, is a product of the land. Mother nature is a key and most relevant partner in any works of charity. Jimmy Dorrell of Waco has invested in food production. They recycle trash and make compost soil which they use in their garden and sell the extra nicely packaged composite. The vegetables grown is used to feed the people in the rehab center, the shelter and the rest is sold in their food store and herbs supplied to the local restaurants. This is practical pastoral care ministry and evidence of Christian social innovation through social entrepreneurship.

When we talk of poverty, we are basically talking about the lack of basic needs, food shelter and clothing. Food and shelter can be provided for by nature. Shelters can be made of wood/timber, mud, or concrete. Even cement that is used to make concrete blocks is a natural resource that is extracted a from certain type of underground rock formation. We depend so much on nature for food, water, clothing, and shelter which are essential for human’s survival. At Embracing Heart Homes, we have planted two thousand two hundred pine trees this year 2021. The trees mature for timber in fifteen to twenty years. The timber will be used in our carpentry classes to make our own furniture for our use and for selling. Students will be trained in survival skills of carpentry. Those children in our care who may not have academic muscle to make it to universities will be encouraged to learn trade/survival skills that can empower them to live a self-sustaining life. My youngest brother is the most successful person in our family. He went to a trades college and studied heavy duty motor vehicle mechanics. Today he owns his own workshop and has a fleet of trucks. If success can be measured in monetary terms, he is more successful than me a university

---

<sup>55</sup> Brahnson, Fred. *Soil and Sacrament: A Spiritual Memoir of Food and Faith*

graduate. Survival skills such as tailoring, carpentry, brick making, and brick laying are always on high demand. An individual can easily be hired to work or can start their own business.

## CHAPTER TWO

### **Biblical witness and Christian innovation in various stages of church history**

In this chapter, I will look at social innovation and entrepreneurship in Bible history. I will discuss my biblical witness that provides the theological reflections and moral conviction that inspires me to address child homelessness in Zambia. I will engage a few scriptures that affirms the works of charity towards orphans, widows, and the poor in general. I will engage church history in order to explore Christian social innovation and entrepreneurship, with the goal of showing how both are necessary in order to create sustainable change. I have selected from various ages/eras of church history specific matriarchs and patriarchs that inspire me. I will study the life and ministry of the following: Macrina and the Cappadocian brothers; Catherine of Sienna; Hildegard and Bernard of Clairvaux; Dorothy Day and Mother Theresa, with aim of learning and gleaning wisdom from their experiences. What were the social needs of their time? How did they address them? What inspired them? How does their life and ministry speak to us today? Are these methodologies applicable to our current state of affairs? What can we improve on?

### **Biblical witness Matthew 26:6-13; John 13:1-8; Mark 14:1-11**

What did Jesus mean when he said, “For you always have the poor with you....?” It is annoying and even frustrating to hear people misapply, misinterpret, and decontextualize what Jesus said at a very crucial moment of his life and ministry. A very important part of the passion of Christ has been misquoted and used as an excuse to neglect the poor. How can the Jesus who refused to send away the hungry and the tired to fend for themselves but instead fed them from fives loaves of

bread and two fishes (Mk 6:37-44), say something so carelessly about the poor? No this was not a careless remark by Jesus Christ nor was it intended to support the neglect of the poor. Jesus was highlighting what was at stake at that moment. Something that escaped the attention of those present. Jesus was anointed by the woman as a preparation for his burial. His crucifixion and death will leave no time for normal Jewish burial rites. And those who complained that the expensive oil was a waste, that it could have been sold to support the poor had no intention of caring for the poor. Is it not the same disciples who told Jesus to send the people away to fend for themselves (MK 6:35-36)?

The woman's act of pouring this expensive oil was a declaration of Jesus's kingship and his Messiahship. Kings in the Old Testament were anointed with oil by the High Priest. Yet this woman was not a High Priest. According to The New Bible Commentary, "the woman seems to have anointed Jesus with very expensive ointment (v.7) as a mark of devotion, but possibly also as private acknowledgement of His Kingship (1 S. 10:1; 1 Ki. 1:38). Jesus interprets it as being done to prepare Him for burial (v.12)."

In the gospel of (Mathew 26:10) Jesus was repeating the words in (Deut. 15:7-11), which states that, "*Since there will never cease to be some in need on the earth, I therefore command you, open your hand to the poor and needy neighbor in your land*". This old Testament Scripture does not end at just recognizing the presence of the poor but gives a command on how to treat the poor. In the New Testament's narrative Jesus was speaking to the fellow Jews who knew and understood (Deut. 15:11) as a command from God to care for the poor and needy.

People who want to hide behind this statement: "*For you will always have the poor with you, but you will not always have me,*" Miss the whole essence of this scripture. For shortly after this incident, Judas Iscariot went to meet with the chief priests and betrayed Jesus (Mt. 26:14-16). And

the passion of Christ up to the crucifixion began from this point. Jesus was speaking about his death, the anointing was for his burial, for no one will have the chance to wash and anoint his body yet this woman did it before his death. In Africa there are some very expensive burial rites that family and friends fulfill for the dear departed. Sadly, in some cases the dead could have died due to excessive lack of good nutrition or medication. The amount of money spent on a dead body's burial could have saved the dead from dying.

In countries like Nigeria and Ghana, a body can be kept for as long as one year to allow families to raise money to give a benefiting burial. A benefiting burial for a matriarch or a patriarch of the family means a very big gathering with a lot of invited dignitaries. The beauty is that the invited dignitaries also give generously to the surviving family. The essence of these burial ceremonies is three fold. Firstly, it is to honor their dear departed. Secondly, it gives closure to the mourning period and allows the family members to move on. The survivors are encouraged to move on from grieving to celebrating their dear departed. Thirdly, it is a means of raising enough money or resources to help/empower the surviving widow/widower or orphans to start over or to pay the debts of the dear departed. Africans believe that the soul of a dead debtor never rests until the family settles the debt. Hence it is not uncommon to hear the following announcement at the burial site: "If there is anyone owing the dear departed or our dear departed owed anyone, please make haste to come and see us, the family will be waiting for you." The surviving family members pays off all debts and expects those owing the deceased to do the same.

Jesus appreciates this woman because she anoints him while he is still alive to enjoy and appreciate the beautiful aroma. What good does it do to anoint a dead body with expensive ointment? Wouldn't it be more meaningful to do these wonderful things to the living than the dead? Jesus did a lot of things in reversal because his kingship and his kingdom is nothing compared to our

world's version. Would it not be better to feed the homeless, hungry children than to buy coffins to bury them in. This is a common practice in Zambia and many other countries in Africa, people will gladly contribute money to give a decent burial of a homeless person, yet they did nothing to alleviate the suffering of that person while alive and homeless. My goal is to change this mindset. To educate people to care more for the living than the dead. I still uphold the Ubuntu values of giving a decent burial to our deceased but only if we gave them the love and care they needed while alive, otherwise it is all hypocritical.

*“For you always will have the poor with you.”* Is a statement of awareness. That no matter how well and comfortable we may be, it is important to be intentional about noticing the poor among us and doing something to help them as (Deut. 15:11) commands. Jesus knew that as long as the world remained as it is with selfish leadership who promoted social injustices and cared more about their own status like the Roman empire, pharisees and the Sanhedrin, than the people they ruled, the poor will always be there. Jesus was dealing with systemic oppression of the poor in his time that made it harder for a poor person to come out of poverty. The Romans slammed heavy taxes on the poor Israelites (Mat. 17:24-27). Jesus Christ constantly condemned the tax collectors and the hypocrisy of the Pharisees and Scribes (Mat. 23:4), *“They tie up heavy burdens, hard to bear, and lay them on the shoulders of others; but they themselves are unwilling to lift a finger to move them.”* Some poverty is not because people are lazy and are unwilling to work and earn an honest living but because the system oppresses them so much that they labor much but to avail. A typical example in the USA is that of undocumented immigrants. The same system that refuses to recognize them gladly permits them to work for less than a minimum wage. They have nowhere to seek justice because they are threatened with deportation, hence the cycle continues.

One of the scriptures that challenges me as a believer in Jesus Christ to engage in Christian social innovation that address the poor especially orphans and widows is (James 1:27), “*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.*” Caring for orphans and widows is at the center of God’s heart. It is from this scripture that I got the inspiration of making Embracing Heart Homes a village not only for the orphans but widows and especially the childless elderly whose adult children died of HIV/AIDS leaving them without any financial support. In our *Zambian* culture when you raise you children well, they in return are obligated by our Ubuntu way of life to care for you by either taking you into their home or providing all your needs as you continue to live in your own family house. An elderly parent is the sole responsibility of the children, hence if the children all die, it brings untold suffering and misery on the parent, especially if that parent is widowed. Embracing Heart Homes will identify such parents and give them an opportunity to love and care for the orphans as they would care for their own child or grandchildren.

### **CHRISTIAN INNOVATION IN VARIOUS STAGES OF HISTORY**

Prof. Carlos F. Cardoza defines history as “a window that allows us to peep through into the past and a two way mirror reflecting back to our present.”<sup>56</sup> He further taught that,

“History is a tool of interpretation, a screen that provides information, perspective, nuances, insights for our present and look forward to our future. History as an interpretative tool that illuminate our past and generates hope for the present. History from a Christian perspective is a source of meaning and grounding for Christian identities. History recovers and re-discovers the activity of God in creation and Christian people as they interact with their context across time and space. It identifies, names and inquires Christian memories, by identifying, naming, and inquiring,

---

<sup>56</sup> Prof Cardoza. Christian Heritage I, First session: Outline, Class notes, 2015

history helps us to connect and relate figures and events in history with our present Christian communities' experiences."<sup>57</sup>

We learn from the mistakes of the past and we get edified, motivated, and encouraged in our faith and sacred vocation as we study and reflect on those that went before us. The works of charity is the work of the Holy Spirit. Any successful Christian social innovation in church history that motivates and inspires us today was the work of the Holy Spirit through willing and obedient persons that we have come to appreciate as either saints or church fathers and mothers. The role of pastoral ministry is to guide people toward God in Christ by the power of the Holy Spirit. Everything that we do as leaders should reflect this purpose. According to Beeley, "The church has had many effective leaders throughout its history, people who were true to their calling and through whom God has inspired millions of believers to live courageous lives of faith, hope, and love at same time, pastoral ministry is a difficult and demanding work that requires great wisdom, skill, and commitment in order to practice well."<sup>58</sup> Beeley wrote that,

"Each of the great pastoral theologians of the early church not only regarded leadership as divinely instituted; they also considered the quality of that leadership essential to the church's vitality, faithfulness, and effectiveness in carrying out God's mission."<sup>59</sup> Secondly that the focus of church leadership is to provide to people in need of spiritual guidance and draw them closer to Christ. ...in this sense church leadership is very much like the Christian life itself, where only by losing our lives through the love of Christ and our neighbor do, we truly find them. The satisfaction, joy and high esteem that leaders experience is always bound up in the good of those they serve."<sup>60</sup>

---

<sup>57</sup> Ibid

<sup>58</sup> Beeley, Christopher A. *Leading God's People: Wisdom from the Early Church for Today*. Grand Rapids, Michigan: William B. Eerdmans Publishing Company. P.Viii

<sup>59</sup> Ibid, p. 6

<sup>60</sup> Ibid. p. 17

Hence from the early church leadership we learn that true church leadership cares for all three elements of a human being, body, soul, and spirit. Focusing on a person's salvation commonly referred to as the soul and neglecting personal bodily needs of a person or persons makes the preaching of the gospel irrelevant. Jesus's example of teaching, healing, and feeding those that followed him demonstrates the importance of a well-balanced ministry. Embracing Heart Homes plans to minister to the total needs of the children that will come in its care by providing their physical needs and then meet their spiritual needs by introducing them to the love of Christ as revealed in the Holy Scriptures. Their souls will be nourished through unconditional love and acceptance. Their human dignity restored through their newfound family love within the Embracing Heart Homes community. The idea is to reconstruct that which was lost through western Christianization by recreating the villages so that the entire village can participate in bringing up a child as the ubuntu teaching commands.

The modern pastoral ministers/church leaders have a lot to learn from the Early Church. Modern women pastoral ministers/church leaders should be intrigued, humbled, motivated, and vindicated by the mystic women leaders in the early church and throughout church history. Reading their various works validates and challenges us to fulfill God's will in our time. Macrina, Catherine, Hildegard, and Dorothy Day and recently Mother Theresa inspire us to live up to our calling, regardless of what may come our way. The women had strong characteristics, they were bold yet humble, they had great faith and deeply in love with the Lord Jesus Christ. They forsook all form of worldliness and focused on service to others and the church.

### **The life of Macrina**

The biography is well accredited because it was written by her own younger brother, Gregory, Bishop of Nyssa. Macrina (327-380) was the first of the ten children, she was sometimes called

the fourth Cappadocian.<sup>61</sup> Her parents were wealthy. Her mother did not want to get married but was forced to marry for her own safety because she was an extremely beautiful woman and remaining single made her vulnerable for abduction as was the practice at the time. She chose for herself among the suitors her husband who became her protector.<sup>62</sup> Macrina was named after her paternal grandmother, St. Macrina the elder, a remarkable woman herself who suffered persecution under Emperor Maximian Galerius.<sup>63</sup> Before she was born, her mother had a vision in which she was given the name of the child she was carrying in her womb as Thecla, this was her secret name.<sup>64</sup> In times when there were no scanning medical equipment, her mother knew by divine visitation that the baby in her womb was a girl. Macrina was home schooled by her mother, who chose carefully what to teach her daughter, especially from the wisdom of Solomon.

She became a philosopher and read the psalms daily. At twelve years old Macrina was incredibly beautiful, and many suitors sought her out for marriage. Her father found her a good young man, a relative of reputable character and had her betrothed, but he died before they could consummate their marriage.<sup>65</sup> She refused to remarry and remained a virgin. She resolved to live with her mother, after her father's death, taking care of her mother by personally preparing her meals while at the same time devoting herself to mystic services. Mother and daughter edified each other keeping each other spotless. When her younger brother Basil the Great, returned puffed up from university, Macrina gave good counsel and redirected him towards philosophy that he withdrew from the worldly show. Later Basil became the Bishop of Caesarea, known as Basil the great, church father, defender against the heresy and contributor to theological debates as one of the

---

<sup>61</sup> Robert Louis Wilken. *The First Thousand Years*, p. 154

<sup>62</sup> John W. Coakley & Andrea Sterk. *World Christian History: Vol I: Earliest Christianity to 1453* (Maryknoll: P. 148

<sup>63</sup> [www.catholic.org](http://www.catholic.org)

<sup>64</sup> Gregory of Nyssa. *The life of Macrina*, P. 112

<sup>65</sup> *Ibid*, p. 115

Cappadocian brothers. “Macrina instructed Basil that the final end of life was one in which the soul exist in perfect contemplation of God.”<sup>66</sup>

One of Macrina’ brothers Naucratius, left behind a wealthy life, went off to live a life of solitude and voluntary poverty taking nothing except a house servant named Chrysaphius, there he provided for the poor and elderly. They died suddenly in a hurting accident; his death came as a shock to his mother. She was heart-broken and fainted. Macrina became a chaplain to her mother, helping her through her grieving period until she was able to carry on with life.<sup>67</sup> Macrina helped to raise the youngest in her family, her brother Peter, who soon after his birth, their father died. She home schooled him, and he attained good education. He was gifted and talented in every kind of manual craft, hence becoming an excellent help to his mother and sister. During famine, “he supplied, through his prudence, such an abundance of food that the desert seemed to be a city, so great was the throng of visitors.”<sup>68</sup>

At her death bed, Macrina’s mother offered her to God as the first fruit offering and her brother Peter being the tenth and last born, a tithe, according to her prayer: “To you, O lord, I dedicate the first fruits and the tithe of my pangs. For this my first-born is the first fruits (Exodus13:2), and this, my last labor, is the tenth (Numbers 18:21). They are both consecrated to you by the Law and are your votive offerings. May sanctification therefore come upon this my first and upon this my tenth.”<sup>69</sup> Peter continued his dedication to mysticism and was ordained by his brother Basil to priesthood. Eight years after Peter’s ordination, Basil the great died. Macrina grieved for her brother. Gregory of Nyssa describes her incredible character as follows:

---

<sup>66</sup> Dale T. Irvin & Scott W. Sunquist. World Christian Movement, pp. 184-187

<sup>67</sup> Gregory of Nyssa. The life of Macrina, pp.118-122

<sup>68</sup> Ibid, pp. 123-124

<sup>69</sup> Ibid, p. 124

It was something like that took place in her. When her lofty cast of mind had been tested by the varied assaults of grief, the unadulterated and undebased quality of her soul was revealed on every side: firstly by the departure of her other brother, then after this, by the parting from her mother, and thirdly when Basil, the common glory of the family, was removed from this human life. Yet she continued firm, like an unconquerable athlete, not buckling at any stage before the assaults of misfortune.<sup>70</sup>

Shortly after her brother's death, Macrina became ill, her brother Gregory had a dream that inspired him to quicken his visit to his sister. He had arrived in good time to receive edification from her before her death. Among those who mourned her death were the sisters whom "she had picked up, exposed by the roadside in the time of famine. She had nursed, reared, and led them to the pure and stainless life."<sup>71</sup>

Macrina was a saint with good leadership qualities worth emulation. She was not born poor, she was very wealthy with a very noble background, yet she chose poverty for the sake of serving God. She used her own family resources to establish a women monastery and earned herself the position/title of Abbess. Her leadership skills began with her family as she helped her mother to raise her siblings. Not much is mentioned of her five sisters apart from the fact that their mother married them off well. Her brothers excelled in their service to God. Macrina was a mentor, a counselor, a chaplain, and a guiding light to many. She was used by God in healing miracles, notable is the restoration of sight<sup>72</sup> and did receive a miraculous healing from what I believe was a breast cancer. As a leader she worked hard with her hands, she considered herself equal to the house maids. Macrina was a teacher who taught not only her brothers but the nuns who joined her monastery, this is evidenced by their lament at her funeral procession. "Even more vehement than

---

<sup>70</sup> Ibid, p.125

<sup>71</sup> Ibid, p. 136

<sup>72</sup> Ibid, p.148

others was the grief of those who had called her their mother and nurse. These were the ones whom she had rescued when they had been exposed by the roadside at the time of the famine. She had nursed them and reared them and guided them to the pure and incorrupt life.”<sup>73</sup>

The story of Macrina and her family’s commitment to God is a reprimand to the modern church leadership that has become very materialistic, it would rather take away from the church than give to the church. The family of Macrina did not withhold their family’s wealth to themselves but gladly shared with the needy. They were willing to use what God had already placed in their hands. They rose above every challenge of their time. They survived the plague and famine. They are a true example of pastoral ministry. They fed the hungry, provided shelter to the homeless, and above all they offered themselves and emptied themselves so that the Holy Spirit could fill them up. Macrina was selfless and instilled the same spirit into her siblings. She used her authority well to guide her brothers who became great church fathers.

Gregory of Nyssa wrote the biography of his sister with great reverence and honor. Macrina was a visionary and was not afraid of change. She encouraged her own mother to live a life of ascetism. Her greatest leadership quality is humility and gratitude, she demanded the same of her brothers. She reminded them of their blessings from their family line and from the church, that it was God who made them renown. She carried her grief well at the death of so many loved ones. It would appear though that the death of Basil the great had hit her hard though she hardly showed it because she became ill shortly after his death.<sup>74</sup>

This scripture was fulfilled in the lives of the Cappadocian brothers. “*Train up the child in the right way, and when old, they will not stray*”, (Proverbs 22:6). The Cappadocian brothers: St. Basil

---

<sup>73</sup> Ibid, p.137

<sup>74</sup> Ibid, p.125-127

the great, St. Gregory of Nyssa and St. Peter of Sebastea's theological training began in their parent's home; homeschooled by their mother and sister Macrina. They were great preachers, they defended the Nicene creed, and defended the doctrine of Trinity against the heresy of Arian. The strong Christian faith was passed on from their grandmother Macrina the Elder.<sup>75</sup> It is impossible to talk or write about Macrina without including her three brothers also known as the Cappadocians, because of her role that shaped their church leadership. "What is less known is that Cappadocia gave birth to the first hospital during the years that Basil was bishop of Caesarea, the chief city of the province, in the 370s."<sup>76</sup> This is Christian Social innovation at its best. Here are their brief biographies:

**Basil of Caesarea (330-ca .379)**, known also as Basil the Great and one of the Cappadocian Fathers. Basil of Caesarea served as a priest and eventually as bishop of Caesarea in the 360s and 370s.<sup>77</sup> though deeply involved in theological controversies and ecclesiastical politics of his day, Basil is also remembered for his role as a monastic organizer and for his Christian philanthropy.<sup>78</sup> Both his ascetic ideals and his care for the poor and the sick are reflected.<sup>79</sup>

**Gregory of Nyssa (c.340-395)**, the youngest of the three Cappadocian Fathers, Gregory was consecrated bishop of Nyssa in 372. After the death of his brother, Basil of Caesarea, Gregory took the lead in the struggle against the remaining advocates of Arianism. He played a prominent role at the Council of Constantinople (381), the Second Ecumenical Council, which affirmed a trinitarian statement faith. It was probably shortly after this council that Gregory wrote *Ad*

---

<sup>75</sup> Robert Louis Wilken. *The First Thousand Years: A Global History of Christianity*. (New Haven: Yale University Press, 2012), 154

Robert Louis Wilken. *The First Thousand Years: A Global History of Christianity*, p. 154

<sup>77</sup> Ibid,

<sup>78</sup> John W. Coakley & Andrea Sterk. *World Christian History*, p.117

<sup>79</sup> Robert Louis Wilken. *The First Thousand Years: A Global History of Christianity*, p. 154

*Graecos*, a treatise explaining the meaning of the word “person” when applied to God and emphasizing the relational nature of the Trinity.<sup>80</sup>

**Bernard of Clairvaux** 1090-1153 a contemporary of Hildegard, was born near Dijon, France. His family were Christians, some of them saints. In 1111, at the age of 21, he became a Cistercian monk at Citeaux, and in 1115 founded a monastery at Clairvaux. Within the time frame of 35 years, he founded 68 foundations, comprised of 390 houses across Europe. He was a good charismatic leader that successfully converted many youths to become monks. It is reported that women hid their children to prevent them from becoming monks. During his time there were many female monasteries.

His major works include the story of humility and pride, the Apology, On Loving God, Sermons on the Song of Songs. He loved God so deeply that he articulated four degrees on loving God. He taught that: “We first love ourselves for our own sake; We love God for our sake; We love God for God’s own sake, and we love ourselves only for God. Above all he taught that a community of charity is a community of love.”<sup>81</sup> A Christian community is incomplete without works of charity. We cannot preach God’s love without work of charity. Since the poor are always with us, it is only proper that we plan on how to best meet their needs.

Bernard is renowned for his writing: “On loving God.” (Four degrees of loving God, an original construct).<sup>82</sup> Exegeting the book of Song of Songs, Bernard teaches that the church is the bride and God/Christ the groom. “God then requires that he should be feared as the Lord, honored as a

---

<sup>80</sup> John W. Coakley & Andrea Sterk. *World Christian History*, P. 119

<sup>81</sup> John W. Coakley & Andrea Sterk. *Reading in World Christian History: Vol1: Earliest Christianity to 1453*. Maryknoll, Orbis Books. 2004. P. 350

<sup>82</sup>Cistercian Fathers Series: Number Thirteen B, Bernard of Clairvaux: On Loving God VIII, Pp. 23-29

father, and loved as a bridegroom.”<sup>83</sup> Bernard teaches that the love for God compels us to care for the neediest among us. “For we more strongly impelled toward and more often occupied with the welfare of our neighbor; we attend our weaker brothers with more exacting care; by human right and very necessity we concentrate more on peace on earth than on the glory of heaven.”<sup>84</sup> Exegeting (Mk 12:30-31) Bernard teaches that, “It is necessary, therefore to love God first; then one can love one’s neighbor in God.”<sup>85</sup> Bernard was very consistent in articulating that it is the love of God that compels us to care for our neighbor and to do works of charity. Christian social innovation must be born out of the love for God, without which it becomes an impossible task.

You cannot tell someone who is homeless and hungry that they should not worry because when they get to heaven they will live in mansions, walk in the streets of gold and there will be no more hunger, pain, or suffering. While it is true, this is the hope we hold on to, but it makes the preaching of the gospel irrelevant, weak and cheap. While the promises of heaven are real to a believer (“the then” which I believe is in the future, that affects more the spiritual being in the afterlife or eternal life “the now” which is the physical being, the body that feels physical, pain and hunger), needs to be taken care of. The hungry must eat, the naked dressed, the homeless sheltered.

Macrina and her Cappadocian brothers set very high standards and example of what and how to meet the needs of the needy. Their hospitals were well built and organized, taking care of every detail. Bernard, took it further by making works of charity self-sustaining by cultivating the land, making of beer, cheese and bee farming, producing honey.<sup>86</sup> Bernard did not depend on the Pope’s funding, he initiated projects that funded and met the needs of monasteries. The running of the

---

<sup>83</sup> Cistercian Fathers Series: Number Forty, Irene Edmonds. Bernard of Clairvaux: On Song of Songs IV, p. 183

<sup>84</sup> Cistercian Fathers Series: Number Thirty-one, Kilian Walsh & Irene Edmonds. Bernard of Clairvaux: On Song of Songs III, p.34

<sup>85</sup> Cistercian Fathers Series: Number Thirteen B, Bernard of Clairvaux: On Loving God VIII, p.27

<sup>86</sup> Loyolapress.com, How Monks Revolutionized Beer and Evangelization

monasteries under Bernard was Christian social innovation through social entrepreneurship at its best. A perfect model to be emulated by all who desire to do works of charity.

### **Hildegard Von Bingen, Germany 1098-1179**

According to the biography compiled by Ancient History Encyclopedia, Hildegard was born of a noble family in Bermersheim, Germany. At the age of eight, she was given to the care of a solitary woman named Jutta, a mystic and a prophetess of her time. She experienced visions from a young age, she wrote and submitted them to the Archbishop of Mainz who was supported by Bernard.<sup>87</sup> She became a member of Benedictine convent and was elected abbess in 1136. She was later transferred to Rupertsberg. She was a mystic who composed music through divine inspiration of the Holy Spirit. Dr. James Lee marveled that, “what made her unique is that she never had a musical inheritance that could be traced to any human in music, yet her composition was extraordinary.” Dr. Lee taught that according to Mc Ginn B, “mysticism is a Christian belief and practice that concerns the preparation for, the consciousness of, and the effect of what the mystics themselves have described as a direct and transformative presence of God.”<sup>88</sup>

The essence of this research is to study the life and sacred vocations of the church matriarchs and patriarchs, to earn insight of how mysticism and piety is directly connected to works of charity. This research reveals that the deeper their relationship with God, the greater were their works of charity. Embracing Heart Homes was born out of a vision that was given to me as I fasted and prayed. The challenge is in differentiating a vision as a means of God’s communication from

---

<sup>87</sup>[Hildegard of Bingen - Ancient History Encyclopedia](#)

<sup>88</sup> Dr. Lee, DMin Class notes, 2019

hallucination. The church in Hildegard's time validated the visions by critically studying and scrutinizing them for elimination of falsehood.<sup>89</sup>

For a long time, I feared to share my visions due to fear of being misunderstood as just a person hallucinating due to hunger from fasting and praying. Like Hildegard I have heard music during times of prayer. I have written and sung them with my close family and friends in my prayer circle. During Easter of the year 2020 I heard two songs, I sang them at the time. One song is a prayer, a petition and lament over coronavirus. The other is a praise and worship song. We sing it daily within my prayer group. Two of the songs are in Bemba, a Zambian language and one can be sung in English because God gave me the grace to translate the song into English. The song is entitled, "It is only the beginning." On March 5<sup>th</sup> 2021, I heard another praise and worship song from the realm of the spirit in Bemba and I have been singing it ever since. I am still working on the translation of this song into English.

Hildegard visions disclose that when God creates, He sings creation into existence. Sin is a bad note in God's music.<sup>90</sup> What does God do with bad notes? He recreates the bad note in Christ Jesus.<sup>91</sup> When Jesus finds us, and we respond to his love, His love begins to recreate us into better, selfless, and compassionate people. We begin to notice things we never noticed before. Before I was born again, I used to pass the street kids of Zambia without giving it much thought. But after receiving God's grace of salvation, I began to notice them. Each face would haunt me at night. I was being compelled to do something for these kids. Anything that would show kindness and God's love. The bad notes in me as described by Hildegard were being recreated by Christ Jesus.

---

<sup>89</sup> [Hildegard of Bingen - Ancient History Encyclopedia](#)

<sup>90</sup> [Hildegard of Bingen - Ancient History Encyclopedia](#)

<sup>91</sup> Ibid

I began to visit them to hear their stories. A bond was created, they recognized my car and began to run to me with excitement to meet me. When I went into the store to shop, they guarded it. No one would dare break into my car. I built a relationship with them. They would even find parking spots for me.

Hildegard wrote *Scivias*, an apocalyptic writing meant to change or inspire the community of the time. It is an account of 26 visions treating the relationship between God and humanity in creation, redemption, and the building up of the Church. Another profound work of Hildegard is her composition of books on natural remedies.

“Throughout her time at Disibodenberg, Hildegard routinely practiced what is known today as “holistic healing” using resonant spiritual energies and natural remedies to maintain health and cure illness and injury. Between 1150-1158 CE she composed her *Liber Subtilatum* (“Book of Subtleties of the Diverse Qualities of Created Things”) comprised of two sections, her *Physica* (“Medicine”) and *Causae et Curae* (“Causes and Cures of Disease”). She argues that human beings are the pinnacle of God’s creation and the natural world exists in harmony with humanity; humans should care for nature and nature will do the same.”<sup>92</sup>

This is so profound to the Ubuntu way of life that believes that humanity co-exists with nature. Hence humanity must take care of nature because it nurtures us. African bantu have survived centuries without modern health infrastructures like hospitals and clinics on herbs, they cured various diseases using herbs. They treated viruses with a combination of sauna and herbs treatment. They also practiced quarantine/isolation methods as a way of both preventing the spread of an illness and treatment. I remember when I was a child, I suffered from mumps. This was treated as a viral infection. I was kept in isolation in my parent’s bedroom since it was the only private room in the house. Visitors who came to our house washed their hands and feet in the bucket of water

---

<sup>92</sup> [https://www.ancient.eu/Hildegard\\_of\\_Bingen/](https://www.ancient.eu/Hildegard_of_Bingen/)

with aloe vera and other herbs. The colonialist condemned this as primitive and pagan. Yet today Aloe vera is widely used because of its healing properties. I ate and drank from my own cup and plate. My meals were different types of soups made from various vegetables with a lot of onions and garlic. My mother nursed me back to good health without taking me to the clinic. And avoided the spread of the disease to my siblings. Another practical example is when my mother was bitten by a black mamba snake that came into the poultry house to eat eggs. A black mamba is one of the deadliest snakes in Africa and it kills very fast. My mother was treated by her grandfather who applied herbs on her snake bite wound and gave her some herbal juice to drink that is believed to have neutralized the poison in her blood stream. She still has a scar on her leg as evidence and she vividly remembers the pain she had suffered before getting cured. Hildegard articulated more on the connection between the divine, humans and nature:

“Her concept of *Viriditas* is also explored more fully in this work. The 'greenness' of the natural world is reflected in the 'greenness' of the human soul receptive to the Divine, which blooms to life once connected to the cosmic life force. Cut off from Divine Love, the soul is at the mercy of vice which leads only to misery and death. The natural and life-affirming choice is to embrace the Divine as the essential and enduring energy of existence, recognizing that the virtues call one toward an elevated, transcendent reality. Music, of course, is intertwined with this concept of 'greenness' as it elevates the soul in praising the source of all life.”<sup>93</sup>

I connect this greenness concept to (Psalm 23:2) “He makes me to lie down in green pastures; He leads me besides the still waters.” The concept of greenness is connected to peace and tranquility. Greenness reflects, beauty, growth, life, and abundance. Still water reflects peace, calmness, and rest. Psalm 23 is a very popular hymn in Zambia. As the Bantu sing Psalm 23 *Lesa a Kachema Wandi*, which means the “Lord is my shepherd,” the bad notes get recreated. Through this hymn people get reconnected to their Creator God and find peace. The street kids of Zambia sing this song with passion. They long for green pastures where they can eat, drink, rest, be refreshed, feel

---

<sup>93</sup> [https://www.ancient.eu/Hildegard\\_of\\_Bingen/](https://www.ancient.eu/Hildegard_of_Bingen/)

safe and protected. Above all they long for their restoration/refreshment of their souls. One person can start singing in a bus or train and everyone will join in. It is sung in most languages of Zambia. It is sung at funeral processions and it is sung when celebrating Holy Communion. The Bantu are very connected to nature hence the song touches the deepest emotions of both singers and listeners.

According to her biography compiled by New Catholic Encyclopedia, Hildegard was a prolific writer and a great feminist theologian of her time who exhibits qualities of humility and strength.<sup>94</sup>

A social justice activist and a defender of church unity. She wrote to clergy and politicians and admonition them. Her works of charity are entwined with social justice. A story is told when Hildegard defied instructions from the church authority to exhume the body of a young man who was deemed unfit to be buried in the church cemetery.<sup>95</sup> *Scivias* is Latin word for “know the way of the Lord.” At the age of sixty, she embarked on a mission to promote monastic and cleric reform, causing her to travel extensively. She had a reputation for holiness. She was sought out by many and was called “Sibyl of the Rhine.”<sup>96</sup> Feminist theologians like me can learn from Hildegard’s leadership and humility. She taught that self-rejection is also pride. She was bold and confronted leadership when necessary. she articulated her theological understanding well through her writings.

### **CATHERINE OF SIENA, 1347-1380**

According to the Catholic Encyclopedia, Catherine of Siena is another mystic Christian woman. She was a 23<sup>rd</sup> child of her Italian family. At the age of 7, she gave her life to God. At 16 she entered the Third Order of Dominicans. She served the poor through works of charity, but she

---

<sup>94</sup> Catholic Encyclopedia

<sup>95</sup> [https://www.catholic.org/saints/saint.php?saint\\_id=3777](https://www.catholic.org/saints/saint.php?saint_id=3777)

<sup>96</sup> Ibid

devoted more hours to prayer. She saw herself as betrothed to Jesus Christ and experienced a deeper intimacy with Christ. she explained that they exchanged hearts. She understood and experienced both the suffering of Christ (when she was accused of hypocrisy) but was vindicated by Dominicans including Raymond of Capua. Raymond served as major interrogator. Yet the more he listened to her, the more he was convinced that she was genuine. Catherine had a deeper love of Christ unknown to many Christians. In 1398, she experienced a spousal mysticism union with Christ: she received a ring visible only to her. “It was believed to be the foreskin of Jesus.”<sup>97</sup>

Catherine taught and challenged the church to be the pure bride of Jesus Christ. We embrace the fact that the church is a bride of Jesus. We are urged to be in love with Jesus. At baptism we vow to forsake the world and cling to Jesus Christ. At a marriage ceremony the couple exchange vows to forsake all others and vow to love and be faithful only to their spouse. We too as a bride of Christ are expected to love Him in as much as He has loved us. In her union with Christ many children were born. “She died surrounded by her “children” and was canonized in 1461.”<sup>98</sup> Who are these children? These children were not her biological off springs but the ones she picked from the streets, the homeless, sick, and hungry whom she cared for, most of them became nuns in her monastery.

Catherine is remembered for her contribution in Reforming the church. She encouraged Pope Gregory to return to Rome from Avignon. Catherine was caught up in the Great Schism (1378-1417) of the Catholic Church, three men claimed they were the Popes. Catherine was very distressed about this. Eventually they chose the monk who was not campaigning for the position. Her mystical life included fasting most of the time and living on the Eucharist bread and survived

---

<sup>97</sup> Franciscanmedia.org: Saint Catherine of Siena

<sup>98</sup> Franciscanmedia.org: Saint Catherine of Siena

for decades. Catherine taught that the way to perfection is through suffering with Christ. Catherine was a social justice advocate of her time. She was not afraid to speak to the authorities on behalf of the suffering masses.

Catherine wrote on four themes: The first theme is on suffering. What is suffering? what is the concept of suffering? She taught that love for Christ is knowing his suffering. What is the character of suffering? We appropriate this in our context by suffering with those who suffer. How do we suffer with them? By sharing our food, shelter, and everything we have with those that lack because suffering is self-denial of the fleshly desires to bring true contrite. And lack of charity is lack of love for neighbor which is the root of all evil and is sin.<sup>99</sup> Catherine in *The Dialogue* discussed Mk.12:33 and Lv. 19:18,

I would have you know that every virtue and every vice is put into action by means of your neighbors. If you hate me, you harm your neighbor and yourself as well (for you are your chief neighbor) and the harm is both general and particular. I say general because it is your duty to love neighbors as your oneself. In love you ought to help them spiritually with prayer and counsel, and assist them spiritually and materially in their need—at least with your good will if you have nothing else.<sup>100</sup>

Catherine therefore affirms Ubuntu theology that teaches that sin is the selfishness of humanity. When you refuse to share your food with an orphan, a widow, a physically challenged person or the elderly. She taught that it is neither our will nor anyone's will to be sick, hungry, or loss of a loved one. She outlined two kinds of cruelty. The first she named, "spiritual cruelty: to oneself the instrument for depriving others of and dealing out death."<sup>101</sup> This kind of cruelty is systemic too. When a government makes it impossible for certain groups of people to survive, here in the USA it is the immigrant children kept in cages separated from their parents. Secondly, it is bodily

---

<sup>99</sup> Suzzane Noffke, O. P. Catherine of Siena: The Dialogue, New York: Paulist Press. P.35

<sup>100</sup> Ibid, p.33

<sup>101</sup> Ibid, p. 34-35

cruelty: “Springs from greed, which not only refuses to share what is one’s own but takes what belongs to others, robbing the poor, playing the overlord, cheating, defrauding, putting up one’s neighbors’ goods—and often their persons for ransom.”<sup>102</sup> This is what is happening in Zambia where men are forcing girls to prostitute themselves by forcing them to have sex with them instead of just assisting them with what they need. In most cases it just a day’s meal.

### **Christian social innovation: Social justice and advocacy**

**Dorothy Day 1897-1980**, according to the New Catholic encyclopedia, Dorothy Day was a journalist, social activist, author, and lecturer was born on Nov 8, 1897, and died in Nov 27, 1980. She used her journalism career to speak for the voiceless, and later in life, she immediately gave it substance by opening a house of hospitality for the poor and publishing *The Catholic Worker*.<sup>103</sup> Dorothy lived in the times of war, World War I and World War II brought untold suffering to many nations, the USA was not excluded. It was during this time that she used her gift of writing to condemn the war and also to offer a solution to the sick, hungry, homeless, and unemployed. Dorothy Day was not personally rich but had one day an understanding of the power of philanthropy. She took advantage of her writings skills as a journalist to highlight her vision of opening up houses of hospitality and later hospices too. Above all she supported workers unions and used her journalism skills to fight for better working conditions of workers. “One of the first strikes we participated in directly was brewery workers’ strike. (We pointed out that their work was a work of mercy because they gave drink to the thirsty!) in her writing, she stressed the idea of cooperative ownership.<sup>104</sup> She supported another strike of seamen in New York, “We not only gave cheer and *The Catholic Worker* to the men in the picket lines but went so far as to open a

---

<sup>102</sup> Ibid

<sup>103</sup> New Catholic Encyclopedia, p.546

<sup>104</sup> Dorothy Day, *Loaves and Fishes*. San Francisco: Harper& Row, publishers. P.38-39

special strike branch on the West Side, which became a hangout for many of the idle seamen. We fed thousands of them a day there.”<sup>105</sup>

Dorothy Day stands out as a social justice advocate, combining it with piety though some could have doubted her piety based on her life experience after an abortion. Yet depending on what lenses you use to read her story which is now good history, to some like me, she strikes as a typical example of God’s grace and inclusiveness. In her later life she exhibited a total commitment and total surrender to God’s work. She used what was placed in her hands, the gift of writing and her prophetic voice to speak for the voiceless and to expose systemic oppression. Dorothy describes poverty as, a strange and elusive thing. She states that she tried to write about it, its joys, and its sorrows. She laments that for thirty years she had been writing about it without conveying what she felt as much as she would have liked. She asserts that she condemned poverty and advocated it. She teaches that, “poverty is simple and complex, it is a social phenomenon and a personal matter. Poverty is an elusive thing, and a paradoxical one”.<sup>106</sup> She encourages writers; “To always be thinking and writing about it, for if we are not among its victims its reality fades from us. We must talk about poverty because people insulated by their own comfort lose sight of it.”<sup>107</sup> She describes the horrendous systemic oppression of Puerto Ricans in detail,

More obvious and familiar is the poverty of the slums. We live in such a slum. It is becoming ever more crowded with Puerto Ricans, who have the lowest wages in the city and do the hardest and most menial work. They have been undernourished through generations of exploitation and privation.....Not only are the Puerto Ricans underfed and under clothed; they are underhoused as well. Their families double up in vermin-ridden, dark crowded tenements.<sup>108</sup>

---

<sup>105</sup> Ibid, p. 38-39

<sup>106</sup> Dorothy Day, *Loaves and Fishes*. San Francisco: Harper& Row, publishers. p. 67

<sup>107</sup> Ibid

<sup>108</sup> Ibid, pp.68-69

It is obvious that Dorothy was very much aware of her surroundings and neighbor, she did not turn a blind eye. When found powerless to offer a solution, she spoke out louder through her writing. Dorothy understood what it meant to be a relevant Christian and helped her church to be relevant through her works of charity and her Christian social innovations. Her love and passion for social justice was astounding. Dorothy Day fits the parable of talents very well because she used her God given journalism talent as a prophetic voice speaking for the voiceless in her society. Her prophetic voice attracted philanthropist that supported her kitchen that fed the hungry and provided shelter to the homeless. What is inspiring more about Dorothy Day is that she was not clergy, she did not belong to any existing order of nuns, yet she allowed herself to be used of God within the confines of Catholic Christian faith without limitation to who she helped. This goes to affirm that anyone clergy or laity can be used of God to address systemic social injustices. God uses our natural gifts and talents to God's glory. God comes through in our misery and changes our story when we stop focusing too much on us but the misery of others. God then uses us as partner to bring transformation. When Dorothy Day stopped focusing on her own misery, she discovered how to end other people's misery.

### **Mother Theresa 1910-1997**

Known as Agnes Gonxha Bojaxhui, was born on August 27, 1910 in Skopje, Macedonia to parents of Albanian decent. In 1919, at the age of 8 years, her father a businessman fell ill and died suddenly. After her father's death Agnes bonded closely with her mother, described as, "a pious and compassionate woman who instilled in her daughter a deep commitment to charity. Although by no means wealthy, Drana Bojaxhui extended an open invitation to the city's destitute to dine

with her family.”<sup>109</sup> In 1928, she became a nun at the age of 18 years and joined the sisters of Loreto in Dublin Ireland. It was in Ireland that she took the name of Sister Mary Teresa after Saint Therese of Lisieux. The following year she travelled to Darjeeling India for her novitiate service. She made her first Profession of Vows in May 1931 and she was sent off to Calcutta as a teacher at St. Mary’s High School for Girls run by Loreto Sisters, teaching girls from the city’s poorest Bengali families, alleviating their poverty through education. she became fluent in both Bengali and Hindi languages. In May 1937 she took her Final Profession Vows and become Mother Teresa. While serving as a principal of the school, she was traveling in the train when on September 10, 1946 she experienced what she termed as a “call within a call” that transformed her life completely. She stated that she received divine instruction from Christ to abandon teaching and to start work in the slums of Calcutta aiding the city’s poorest and sickest people. In January 1948, after a year and half of lobbying for approval, she was granted permission to leave Loreto convent. After six months of basic medical training, she went to Calcutta’s slums with no specific goal than to aid “the unwanted, the unloved and the uncared for.” In Calcutta she quickly started an open air school and established a home for the dying destitute in a dilapidated building she convinced the city government to donate to her cause.

She won a canonical recognition for new congregation in 1950, and started the order of the Missionaries of Charity, a Roman Catholic congregation of women dedicated to helping the poor, founded with a handful of members mainly her former pupils and teachers from St. Mary’s School. Her order spread worldwide to 123 countries and 610 foundations. They established hospices, centers for the blind, aged and disabled, and a leper colony. In 1971 she opened her first American-based house of charity. In 1985 she opened Gift of Love, a home to care for those infected with

---

<sup>109</sup> Biography.com

HIV/AIDS in New York. On this same trip, she spoke on the 40th anniversary of the United Nations General Assembly. She received the Noble prize 1979 for her humanitarian work. She died in September 1997, beatified in October 2003, and canonized on September 4<sup>th</sup> 2016. Zambia as a country is a beneficiary of the services of Missionaries of Charity who run the hospices for HIV/AIDS patients.

### **What do we learn from studying the lives of historical church leaders/Saints?**

The early church leaders formulated a way for us to emulate. The church always identified the problem and provided the solution. It was its Christian social innovation through social entrepreneurship. It is not surprising that L. Gregory Jones, laments; “What happened to the Church?” In response to his own question, he states that,

We have turned inward and been shaped more by fear than hope. We have become preoccupied with managing what already exists, rather than focusing on the innovative renewal of organizations and entrepreneurial approaches to starting new ones. We have developed bad models and understanding of organizations, relying on images that suggest they are machines rather than organisms.<sup>110</sup>

God calls us at different stages of our lives, whatever stage of our lives, if we are willing God can use us and empower us to make a positive change. By studying the lives and works of the women and men leaders in church history, we learn extraordinary leadership skills and discover their unique qualities. As Catherine of Siena articulated, perfection comes when we identify/discern the suffering of others.<sup>111</sup> Mother Theresa identified herself with the suffering masses of Calcutta. Leaving her native land, she opted to serve the most downtrodden people of India, mostly the outcasts.<sup>112</sup> I feel highly inspired by Mother Theresa and I have mentioned her before as one of the

---

<sup>110</sup> L. Gregory Jones. *Christian Social Innovation*. (Nashville: Abingdon Press, 2017), 8

<sup>111</sup> Suzzane Noffke, O. P. Catherine of Siena: The Dialogue, New York: Paulist Press. P.35

<sup>112</sup> <https://motherteresa.org/biography.html>

Christian leaders that inspire and motivate me to do something to make a positive change by improving the lives of those who are impoverished and downtrodden. Like Mother Theresa, my call within a call is to care for orphaned and homeless children of Zambia to start with, this may spread to other countries as the good Lord leads. But the starting point is Lusaka, Zambia just as Mother Teresa started from Calcutta India.

Macrina suffered when her husband died but she chose to turn her suffering towards helping others, starting with her own family, her leadership skills can be seen from the way she supported her mother and her brothers. She was the chaplain of her family. Embracing Heart Homes intends to emulate these and many other Saints that lived before us who took up the challenges of their time and offered solutions. Macrina's brothers emulated her and did much more. The hospital structures as we know them today owe to Macrina and her Cappadocian brothers who designed and built the first hospice that catered for the needs of the patients: treatment, food, clean bed and beddings, qualified medical doctors, and safe shelter for their horses.

### **Christian social innovation as a ministry of agape love**

The research reveals that the matriarchs and patriarchs of the early church and the Saints named in this research took care of the poor and the needy because they had firstly, deep love for neighbor. Bernard of Clairvaux articulated the three kinds of love, it hinges on the fact that the love for God is the main compeller of works of charity. Works of charity without love is not transformational. It is the love in the works of charity that touches people because through them the gospel is preached louder than in words. It takes greater love to care for someone who is not family. We are obligated to care for our family, but it takes special grace to care for people outside our families. Our human reasoning is that we plan and budget for our family's education and other needs and we only give what we perceive to be extra income for the needs of others. Macrina and her

Cappadocian brothers did the opposite, they used their family resources and shared it with those who were in want. They had a bakery and a soup kitchen that fed multitudes. We are all not blessed the same, for those with no family wealth, can still learn from Dorothy Day and Mother Theresa who had no means but depended on God's divine providence to fund their projects.

Secondly, we learn that Christian social innovation was an act of worship and piety, they were all divinely inspired to do what they did. When faced with challenges, they trusted God to see them through. Thirdly, they were all prolific writers, including Mother Teresa. They shared their passion and their biblical insights through writing. We saw how Dorothy Day used her gift of writing as a tool for advocacy and activism against social injustices and systemic oppression. Catherine and Hildegard used their power of writing to address church disputes and schisms. They articulated their theologies very well earning themselves the titles of Doctor of the church. Fourthly, they were social justice activists who confronted the church and political leadership of their time. Hence the present church and its leadership can learn a lot from these church fathers and mothers.

Therefore, church history is a great motivator for engagement in works of charity and Embracing Heart Homes gets its inspiration from these Saints. Christian Social Innovation is not just a twenty first century innovation, but evidence of Faith in Action. Throughout all generations starting from the Old Testament. God commanded the Israelites not to harvest everything in their fields so that the poor could glean from them as a means of grace for orphans, widows, and aliens. In this way the poor were provided for and lacked no food. (Deut. 24:19-21), *“When you reap your harvest in your field and forget a sheaf in the field, you shall not go back to get to it; it shall be left for the alien, the orphan, and the widow, so that the Lord your God may bless you in all your undertakings. When you gather the grapes of your vineyard, do not glean what is left; it shall be for the alien, the orphan, and a slave in the land of Egypt; therefore, I am commanding you to do this.”*

When Naomi returned to Bethlehem from Moab with her daughter in law Ruth, they were both poor widows, but it was harvesting season and they depended on gleaning for survival. Ruth went to glean in Boaz's field, they were sustained from what she gleaned (Ruth 2:17-2). Most poor people are not lazy as they are labeled by the rich,<sup>113</sup> they are willing to work hard to feed their families. Ruth worked hard to feed herself and her mother in law before she became Boaz's wife.

In the book of *Acts* Christ followers recognized the needy among them and selected deacons to this ministry (Acts 6:1-6). We see a different form of philanthropy in the book of (Acts 4:32-37) when the followers of Christ sold their land and gave for the common good of all. Sometimes I wonder when American Christians speak so aggressively about socialism. What we see in this scripture was a practice of socialism which ensures that the wealth of a country is distributed to benefit all. The Americans have been exposed to an abused socialism in South America and have not fully grasped the beauty of democratic socialism as practiced in most Scandinavian countries like Sweden, Norway, and Finland.

### **Christian Social Innovation as a discipline for spiritual formation and piety**

Spiritual formation is attained through intentional high level of discipline and commitment. The mystic church leaders were highly disciplined and dedicated to prayer and reading of the scriptures. They devoted a lot of their time in worship and works of charity, fulfilling the greater commandment. Works of charity were their highest form of worship and expression of a deep love and obedience to God.

Jesus answered, "*The first is, 'Hear, O Israel: the Lord our God, the Lord is one; you shall love the Lord your God with all your heart, and with all your soul, and with all your mind, and with all*

---

<sup>113</sup> Recinos, Harold J. *Jesus Weeps: Global Encounters on Our Doorsteps*. Nashville: Abingdon Press, 1992, 40.

*your strength.' The second is this, 'You shall love your neighbor as yourself.' There is no other commandment greater than these (Mk. 12:29:31)."*

They had one thing in common, the desire to love their God with all their hearts, with all their souls, and with all their minds, and with all their strength. Loving their neighbor in deeds rather than lip service was their highest form of worship and self-sacrifice. Their sacred vocation had a call within a call. As they served, loved, and worshiped God, they received divine instructions and inspiration to start a ministry of caring for the neediest people in their communities. They made meaningful and lasting impact worth our emulation. Whether that need was hunger due to famine, sickness due to a plague or homelessness, they became the solution to the problems of their time. They balanced prayer with acts of mercy. The challenge with our modern Christianity is that we hide behind prayer. We are quick to state that we will be praying for them. And when we offer any help, it is the kind of help that creates dependence instead of empowerment.

Catherine of Siena, and Dorothy Day and Mother Theresa were highly motivated by this scripture that it was the light that guided their mission. They did not use their works of charity as means of alluring poor and needy people to the church or as a means to convert people to Christianity. But they used their works of charity to illuminate God's love to the poor and needy. And the conversion to Christianity by the people they served was because their love starved lives found genuine love, authentic empathy, and unconditional acceptance.

Works of charity were their un abused evangelistic tool. Mother Theresa served the Hindu community. She did not use her works of charity to convert Hindus to Christianity. But works of charity touched the hearts of people and converted them to Christianity. Conversion was not a prerequisite for receiving help from these ministries. People who were outcasts because of the caste system in India were relieved to find acceptance and love. Those of a higher caste did not

pay much attention until they saw how transformational these ministries were to those of the lower caste.

Dorothy Day though a catholic herself did not use her works of charity to convert people who came to eat from her kitchen to Catholic faith. Her works of charity were open to all people regardless of their ethnicity, gender, or religious affiliation. People were helped, served, and cared for because they are first and foremost humans. When western missionaries went to Africa, their works of charity were conditional to conversion. Hence people converted out of need and not out of the love of God. People's church affiliation depends on which missionary school they went to or which missionary settled in their particular geographical setting. Those who went to Catholic schools became Catholics, those who went to Protestant schools became protestant Christians. And there were those who could not stand the hypocrisy of western Christianization which brought about colonialism and apartheid and insisted on worshiping the God of their ancestors known as African Traditional Religions (ATR).<sup>114</sup> Ubuntu falls in the category of African Traditional Religions. In Ubuntu humanity and nature co-exist in harmony.<sup>115</sup> A man or woman can be chosen and anointed to be a high priest.<sup>116</sup> Critical thinkers like my father argued that the white man's religion was not better than our African Traditional Religions because its anthropology was dented by discrimination, racism, and white supremacy. He argued that he could not enter into a church building that called black Christians brothers and sisters in the Lord but treated them inferior in the daily social settings of general livelihood.

---

<sup>114</sup> Mbiti, John. S. *Introduction to African Religion*: New Hampshire: Heinemann Educational Books Inc. 1991. P61

<sup>115</sup> Mbiti John. S. *African Religions and Philosophy*: Bungay, Suffolk, Richard Clay Ltd, 1990. 106

<sup>116</sup> Ibid

### Chapter 3

This chapter discusses in detail the vision of Embracing Heart Homes as a model to address the problem of unsustainable communities and dangers such as homelessness in Zambia. I describe how I received the call, the struggle to accept the call and the challenges that followed after accepting the call.

#### **Embracing Heart Homes as a response to a call within a call**

In 1998, I was sitting in my living room in an attitude of deep devotion through prayer and fasting. I was contemplating more on the call I had earlier twenty years ago in 1978, when God called me into full time ministry but could not respond then because my father had died soon after and I had the responsibility of supporting my siblings and my widowed mother. Resigning from a job to go to seminary seemed a very selfish idea at the time. I was praying and fasting for God's divine direction in my life. I had such hunger for a deeper relationship with God. I was deeply in love with a God who revealed His Godself through the Son Jesus Christ. This was a period between Ash Wednesday and Easter. It was my religious ritual at a time to fast and pray during this period. The time was spent in reading scripture and various edifying religious books, listening to worship hymns, and praying. I fasted from 6 am to 6pm every day breaking my fast on fruits and vegetable only, denying myself of meat and anything I presumed to be luxury until the resurrection Sunday. On this particular day, I was sitting in my living room at my house in Silver close, Riverside Kitwe, Zambia, when suddenly the white painted wall of my living room lit up into a big screen. It was like I was watching a movie. In there, my last born son who was only four years old at the time, got lost. I desperately and frantically went to look for him and found him among a multitude of children who walked about aimlessly. They were multiracial, all ethnicity, and all gender. They were too many and it was very difficult for me to find my son. I

spotted him at a far distance in the middle of the crowd. I called out to him, but he was not hearing me. I started pushing my way towards him while I called out to him. Finally, he heard and saw me, then he started running towards me. It was difficult for him too because these other children kept on blocking him. We both pushed our way as we ran towards each other until I reached and lifted him up.

As soon as I lifted him up, there was another child who grabbed my legs he lifted his hands gesturing to me to lift him up. He looked at me with big, beautiful pleading eyes. He was one hundred percent a replica of my son. To make it worse he wore the same clothes from the shoes, socks, shorts, and t-shirt. I was confused, I did not know which of the two was my real son though in my spirit I knew that the one I lifted first was my real son. I lifted him up too, so I had them both in my arms. Then vision ended like a cinema screen switched off. I perceived then that I had seen a vision. So, I asked, "Dear sweet God, what have you just shown me?" The response was a question, in an audible voice, "What did you feel when your son got lost?" I responded by describing and naming my feelings: "I was scared, frustrated and desperate." The audible voice asked me again; "How did you feel when you found your son?" I replied, "I felt relieved, happy and realized how much I love my son." The voice responded, "This is how I feel for all my children in the world who are lost, or because they don't know me or refuse to acknowledge my existence. I want you to find them for me and bring them back to me." I gave every reason why I was the wrong candidate for the job. I was told that God already knew everything about me, my weaknesses, and my strengths, that I did not choose God, but God chose me (John 15:16) and God will be with me always. I asked about the boy that looked exactly like my son. God instructed me to take the orphans out of the streets and care for them exactly as I care for my

own children such that people wouldn't tell the difference. Again, I gave every reason as to why it was an impossible task, but God insisted promising to be with me through it all.

This experience would later shape and influence my Christian vocation/ministry. The calling was twofold, I was called to search for God's children everywhere and preach the good news to them. Secondly, I was called to be a parent to the orphans who were homeless and popularly known as street kids. This was a humongous task, and I did not know where to begin and how to begin. But I responded that I could not do it on my own but if God promised to be with me always, then I will do it. The Lord responded that God will always be with me as long as I was willing and obedient. But instead, things became difficult, my sister died and left three children who automatically became my children as per our ubuntu way of life, in addition to my ten siblings after the death of my father who died in May 1982. This call within a call came when I was already taking care of thirteen of my orphaned family members. This was already a huge responsibility for a single mother of six children and thirteen dependents. I had no idea where the money would come from. I believed that if this was from God then God will provide resources miraculously, but it was not the case. In the meantime, orphans found their way to my house. One by one until there was no more room in my house. We were at one time twenty five of us in my house. Then my first cousin died leaving six children. The eldest daughter offered to take care of her siblings in a rented house as long as I assisted them with food and school fees, I did this until the three of them completed high school. Was God asking me to stretch out beyond the boundary of my family line to take care of all orphans in Zambia? How was it even possible when I was already struggling with the orphans within the family line? This was frightening and beyond my wildest dreams or imagination. But someone told me that if the vision was within your capacity, then you don't need God. But if it is too much for you to handle then you know

that God is in it because you will depend on God to see it through and you get humbled through the entire process.

One day in 2002, I was travelling from the USA back to Zambia using Lufthansa airlines via Frankfurt. We had six hours stopover before the connection flight to Zambia. The lady sitting next to me began to talk to me. She was curious about my trip to the USA and my life in general. I found myself sharing my calling within a call of caring for orphans. I lamented how it bothers me so much that I was unable to do anything due to lack of resources. She asked me, how much I needed for it to take off. I responded \$100,000.00 she told me that our meeting was divine that she would assist me through her organization. We exchanged addresses and telephone numbers. When I arrived in Zambia, I was very excited. I looked for land and acquired 250 hectares of land given to me by the late Senior Chief Mushili of the Lamba people in the Copperbelt who was equally very excited about the project. He gave me that land because he believed it was for a noble course. I called and wrote to that lady but eventually she stopped picking my calls and the money never came. Senior Chief Mushili died, and his heir to throne repossessed the land due to lack of development. At this point I was very discouraged.

Ten years later in 2007 I returned to Zambia from Canada after graduating from WIBI Bible college in Ontario. I married my current husband and moved from Kitwe of the Copperbelt province to Lusaka. In our neighborhood of Lilayi, there is an elderly couple who loved me dearly. They have built a community school and I was asked to bless their school bus which was donated by their international philanthropist. They were both retired secondary school teachers. The husband was a Headmaster and the wife taught home economics at Namwala Secondary School. They served as Zambian diplomats in China. After retirement, they settled in our neighborhood. Our neighborhood is a community of small scale farmers. The minimum allocation of land in this

neighborhood is two hectares. This couple has donated part of their land and have built a community school. When they moved into this neighborhood, they discovered that there was no school. The residents had to drive their children to the nearest schools which is quite far and none of the schools were safe distances for children to walk back and forth.

After blessing the bus, I was invited to their house for a cup of tea. She narrated how she started the kindergarten in her dining room with just a few children but soon the number increased. When it was time for them to start elementary school, she had compassion on them because the schools were too far for children of their age to walk. She spoke to her husband about the need for the school and they decided to allocate part of their family land to build a classroom, but numbers kept on increasing and there was a need to build a complete school. Then one of their students heard about what they were doing, and began a fund raising campaign. The result today is a very beautiful simple but very modern school with a computer lab and a well-stocked library.

When she first visited me to welcome me into the neighborhood as per our ubuntu way of life. She had asked me about my ministry, my vision and passion. I had explained to her about the vision God gave me in 1998 to take care of orphans. So, after she finished telling me her story about the school, she looked straight into my eyes and told me that if the vision was from God, it will not give me peace until I do something. She reminded me that she didn't have money when she started the kindergarten. She saw the need and she used what she had, her house and her skill as a teacher to start. She told me that when God gives us a vision, God already has equipped us. She told me to look carefully at what I already had in my hands and start with that. She asked me about the two girls in my house who were the same age as my youngest son. Are they your biological children I hear them calling you mum? I responded that in ubuntu they are the same as my biological children because they are my two late sisters' daughters. She beamed with Joy and said, "you see this is

why God chose you. You are already doing it. The vision is just an extension of what you are doing right here in this house. She reminded me about Moses' s story:

“The Lord said to him, “what is that in your hand?” He said, “A staff.” And he said, “Throw it on the ground.” So he threw the staff on ground, and it became a snake; and Moses drew back from it” (Exodus 4:2). She explained to me and said: “You see Naomi when Moses had a staff in his hand it was just a walking stick. But in God’s hands it became a snake. Aaron’s staff turned into a snake that swallowed the Egyptians magician’s snakes because he followed God’s instructions (Exodus 7:10-12). When we surrender the meager resources in our hand, God works miracles with it.” she told me that when she started her kindergarten, she had no idea that God would send help through their former students and philanthropist in the USA and Canada. She encouraged me to start small within my capability and then allow God to expand it.

That night I prayed before going to bed for God to show me what I had in my hands that I could use. Then it dawned on me, I had five acres piece of land in Shimabala and immediately I began to implement the plans for Embracing heart home. When I called her to ask for permission to cite her in my paper, she gave me one more piece of advice. She stated: “I am glad you started. Taking the first baby step is the most important part. A baby does not just get up and run. The baby, sits, crawls, stands, walks and eventually run.” Again, I felt very motivated just hearing her enthusiasm and encouragement, coming from someone who has walked the walk and is now running one of the best community schools in Zambia.

## THE GRAND PLAN

I had a series of dreams in which I was shown the blueprints of Embracing heart homes. The layout of the buildings and the houses. The instructions were very clear. The name of facility should never

be called an orphanage but homes. I was instructed in the dream to name it Embracing Heart Homes because I am to embrace the children in my heart as my own. Feed them, dress them, educate them and love them as my own just as in the vision when I lifted up the other boy who looked and dressed exactly like my son. The houses should be built just like I would build my normal house to live in and not dormitories. At this point I began my research to see and learn from existing orphanages and studied their operations.

Until then, I did not seem to make any notable progress apart from continuously taking care of all the orphans in my family line by supporting them through elementary to secondary school to colleges. Remembering that my call is a call within a call but was restrained from accepting the call the first time but now all of my siblings had all completed school. I felt that I had no more excuses for not responding to the initial call. I applied to go to seminary in 2010 and graduated 2013 with a Bachelor of Theology from the University of the Western Cape, of South Africa which is an equivalent of an MDiv. During this time, I researched and studied how the orphanages in Zambia were being run. What could I learn from them? Which ones could I emulate? What mistakes should I avoid?

My research revealed that almost every orphanage in Zambia was donor funded either by a local church, or some social clubs or international philanthropists. And that is alright because it is not cheap running an orphanage. But there is one orphanage worth emulating called Open Arms run by Kutemba Konga. The building structures, the rooms, the gardens, and the school are so beautifully done. Kutemba, like me used her personal resources to start this orphanage built on her personal farmland. All the children that came into her care are treated like her own children. They participant in all the family functions like weddings, are always immaculately dressed, very well fed, have access to good education and receive very good health care.

What could I learn from the existing orphanages?

The first lesson learnt was not to become a long term donor dependent but to strive for long term self-sufficiency through sustainable social entrepreneurship. The next question was, how do I do it? where do I start from? I realized as I have earlier discussed that the number one asset for a successful Christian social innovation is land ownership. After observing the challenges of running a Christian social innovation from rented buildings and land, I observed that it confines and restrains the initiatives of participating in most of sustainable social entrepreneurship projects. I did not want to be confined or restrained by the landlord's rental conditions. Hence, I was going to do it differently by first and foremost buy land and then embark on the projects that promote social entrepreneurship before embarking on home construction for the children. This problem was also overcome when I was challenged to look at what I had in my hand by the CEO of Twiti Community School in Lilayi. Following her sound advice, I decided to donate part of the family land to Embracing Heart Homes initiative. The land is located at Shimabala area near Kafue, in Zambia. Where we have constructed the poultry house and still building our family house. My children suggested that if this project was to be successful, they needed to move and stay there for closer supervision. They cannot stay there without a house. In 2018 we started building our family house she is still incomplete. We soon realized that the vision was expanding after we bought animals, we realized that ten acres was not sufficient land for animal husbandry project and to meet our vision of project diversification. We decided to acquire a larger piece of land in Chibombo that would accommodate more projects. We took one step and the next steps followed.

Project #one: Poultry

Project number one was the construction of a poultry house with a capacity of 15000 birds. But you cannot construct without water, so we had to sink a borehole with a solar pump. It took two

years to construct the poultry house. We invested in an incubator but faced the challenge of lack of electricity. When we started the poultry business, we started small because we needed to learn the challenges that comes with poultry farming and market research. We started with 400 chickens, because we were novice, we didn't want to risk by starting with large quantities. We learnt several hard lessons. We suffered high mortalities and gained some helpful insights. Then we increased the number to 2500 as we gained more experience. The second batch of chickens were sold to World Vision International who had a program to empower villagers in the southern province of Zambia who lost their stocks to new castle disease. The sale and lump sum payment from World Vision International gave us financial stability that enabled us to move on to our second project .

The chicken droppings were used in the vegetable, corn, soya beans and sunflower gardens as fertilizer. We kept another round of chickens totaling 2500, We empowered families that are taking care of orphans in their homes by selling to them cheaply a unit of chickens consisting of nine hens and one cockerel. The buyers benefited immediately because the hens were already at point of lay. Those who bought from us now have 150 to 200 chickens. The eggs are a source of protein especially to the school going children and the chickens can be sold to raise money for school fees. The grand plan for the poultry house is to run at full capacity of 15000 birds or minimum capacity of 7500 birds. There are a lot of factors required in this huge undertaking. First and foremost, it is human resource. We need workers that are well trained in poultry farming to avoid high mortality and to raise health organic chickens. The biggest lesson learnt in the poultry business is that it is a very high risk business, chicken feed is extremely expensive in Zambia and that makes it impossible for a poultry farmer to make a profit. In order to come up with a solution to high cost of chicken feed, we came up with project number three. In June 2021, we expect to resume the poultry business and we plan on raising 7500 birds. With good management, this should give us a

minimum income of \$22 500, per six weeks. We are right now in the negotiating stage with a meat processing company that intends on buying all our chickens. With this income we plan on laying the foundations of the children's homes and anticipate that if all goes well this year's 2021 Christmas will bring a smile on a number of kid's faces as they come to their new homes.

#### Project # two: Animal husbandry

The second project is animal husbandry, the money from the sales of the second batch of chickens was used to buy nine sheep and three goats. The sheep has now multiplied to twenty seven, and the goats are now six. We raised enough money from the sales of the third batch of chickens to buy ten heifers and one bull. We bought nine more steers and bulls for meat and for ploughing. The plan is to have cattle that can be sold for meat, and heifers that can continue to produce for multiplication of our stock. From the 10 heifers bought March of 2020, we expect to have an increase of 10 animals every two years and thereafter every year. Animal husbandry requires larger land for grazing and paddocks. As a family we bought 52 hectares of traditional land for farming in Chibombo district in the central province, out of which we donated 20 hectares to Embracing Heart Homes and all the animals have since been transferred from Shimabala's four hectares small holding farm to Chibombo farm. This year we plan on buying dairy cows for milk. The milk will be sold on daily basis to a dairy processing company that makes cheese. Some of the milk will be sold to the local community to improve nutrition. Some of the milk will be for our own children at Embracing Heart Home's daily consumption. The dairy cows will also be for multiplication and increase of the stock. At the end of their life span they will be sold for meat.

#### Project #3 Crop farming

We temporarily suspended the poultry project due to high cost of chicken feed, but we hoped resume in June or July after the harvest. This project was initiated out of necessity, so that we would be able to produce our own feed. This farming season we have planted 5 hectares of corn, 3 hectare of soya beans and one hectare of sunflower. Unfortunately, nature hit us with a big blow we had floods and all our crops got submerged in water. All 5 hectares of maize and 3 hectares of soya beans were lost. We however opted to buy maize and soya beans from other farmers which we shall use to produce our own feed. A small hammer mill has been purchased for the same reasons. Harvesting starts in May, other farmers who did not get floods are expecting a good harvest, we hope to buy more from them.

We have only one rain season in Zambia which starts in November and ends in March or April. From May to October the plan is to grow winter corn through irrigation. We invested in a borehole and a solar pump at Chibombo. We are further investing in drip irrigation and rain hose irrigation to be installed in May 2021. Our experience from summer of 2020 has taught us some serious lessons in animal husbandry. Grazing for animals become very difficult because the grass dries up completely. The green maize fields after harvesting will be good grazing grounds for livestock. We are planning on planting fodder grass for livestock, 2000 vines of tomatoes and 20,000 heads of cabbages. And a variety of other vegetables. The idea is to promote integrated farming, we shall plant sweet potato vines and maize in one field. The maize will be sold as fresh sweet corn and it fetches a better price than dried maize. We have hired an agriculturist who will be supervising the field to ensure good productivity. The intention is to be productive throughout the year by using irrigation systems. Statistics show that winter farming is more profitable and rewarding in Zambia. The rule of supply and demand plays a big role. The secret is to grow crops out of the normal season. During the rain season, corn because cheap because it is in abundance. But in winter corn

and okra becomes very expensive. The farmers that must master to grower them in winter always make huge profits.

#### Project #4 Fish Farming

We plan on constructing a fish dam sometime in July 2021. Embracing Heart Homes campus is geographically located very close to Lukanga swamps which is a natural environment for fish. A fishpond will be constructed specifically for catfish and the dam will be for a variety of species such as tilapia. Some of the catfish will be used in making chicken feed. Fish is a very good source of protein to humans and chickens. Fish farming has many advantages though the initial investment is high, it has a low cost maintenance, and it gives high yield and profits. The fish will be used to feed the children and extra harvest will be sold for profit.

#### Project # 5 Piggery

Piggery should have been our number one project, but it turned out that just like poultry piggery is a high cost and high maintenance project. Pigs are prone to diseases and consume a lot of feed. Hence to begin a piggery one has to be very ready with all the resources required. The intention of crop farming is to ensure that the piggery does not lack feed at any given time. However, it is a very lucrative project that can give excellent returns if well managed. Pigs multiple fast because one pig can bear up to sixteen piglets. I know a pig farmer who began with five pigs but now has five thousand pigs. This year in May 2021, we intend to start with 10 pregnant sows and pray that after four months, we will have not less than 120 piglets. Pigs are a good source of meat. Our children will have bacon, pork, and Hungarian sausages. We will be selling the surplus for profit.

The droppings from the piggery will be redirected into septic tanks to produce biogas which will be a source of energy for gas stoves and other uses. It will also be used to fertilize the fields, hence cutting costs on chemical fertilizers.

#### Project # 6 Fruit farming-orchard

In 2020-2021 farming season, we planted 100 and 30 avocado trees, 10 apples, 10 grape vines, 100 soursop, 2 jack fruits, 100 banana suckers, 100 mangoes, 100 pawpaw, and twenty guava trees. Next year we plan on planting 100 trees of oranges, 300 trees of avocados and 100 trees of lemons. We intend to have a minimum of one hectare of banana because they reproduce suckers every year. Fruits are very good source of vitamins and we intend to keep the children health by feeding them with fruits throughout the year. The fact that almost everything grows in tropical climates makes it easy to maintain a healthy orchard.

#### Project #7 Forestry

Forestry is a long term investment; it takes a minimum of fifteen to twenty five years for pine trees to mature into good timber, depending on the type, but the benefits are worth it. In 2020-2021 farming season we purchased two thousand, two hundred and twenty (2220) pine trees. Two thousand and ten (2010) pine trees were planted at Chibombo and two hundred and ten (210) were planted in Shimabala. As discussed earlier the concept of Embracing Heart Homes is self-sufficiency through sustainable Christian social innovations and social entrepreneurship. Tree planting is one way of actively participating in eco-theology. We now have poor rain patterns in Zambia due to deforestation. Embracing Heart Homes intends to care for nature since its sustenance will mainly be from nature. Embracing Heart Homes intends to have a carpentry workshop, which will be a training workshop for its students in woodwork and technical drawing.

There are several benefits: Firstly, we are growing pine trees for timber for our own future construction ventures. In Zambia, the cost of building is more on roofing because timber is used to frame the roof before putting up the roofing sheets or tiles. We have a twenty five year plan to construct a secondary school, a college, and hospital. We assume that providing our own timber will radically reduce the cost of building. Secondly, we intend to maximize the use of our own workshop to produce furniture for our own use at Embracing Heart Homes such as school desks and chairs for the classrooms and furniture for the hospital. Thirdly, shavings are useful in poultry houses. Shavings are a necessary commodity for the floor of the poultry house and costs a lot of money to buy enough to cover the floor. When chickens mature for sale, the shaving together with chicken droppings make very good compost for the fields. Shavings can be sold to other poultry farmer for profit. Fourthly, timber for sale, as at December 2020, the current price of timber in Zambia was as follows: 2000 mature pine trees were worth ten million Zambian kwacha an equivalent of five hundred thousand USA dollars, (K10, 000 000 @k20 per \$1=\$500, 000.00). We don't know how much timber will cost fifteen to twenty five years from now. But based on the current prices, timber is a very lucrative business. And as long as there is construction in the country, timber will continue to be costly. A hospital construction is a bigger undertaking, Embracing Heart Homes intends to fund the construction of the hospital from timber proceeds, it is a long term project. The homes for the children and kindergarten, and elementary school will be built from the proceeds of poultry, piggery, crop farming, and fish farming.

In 2021 we will be planting 1000 trees of moringa. Moringa is known as a miracle plant. The leaves are consumed as a nutritious vegetable by humans and is an excellent feed supplement for chickens and animals. There is an international demand for moringa products such as moringa tea, moringa seeds, moringa oil and other products. Moringa trees grow very fast in the savanna climate

and harvesting can begin as early as after one year of planting. Moringa fresh beans and moringa vegetables are daily cash products.

#### Project #8 Bee/honey farming

We intend on planting aloe vera plants in the same plantation fields of moringa and pines then place beehives boxes. We intend on practicing integrated farming by maximizing the land. Aloe vera is medicinal, so is moringa. The bees will be collecting pollen from the aloe vera flowers and the moringa flowers, hence the honey will be of high quality. The intention is to export the honey for the much needed foreign currency that could enable us to purchase equipment for the school and the hospital that are not manufactured in Zambia such as CT scanners, and school IT needs such as computers.

#### Project # 9 Flower farming.

I have a passion for flowers and botanical plants. Before migrating to the USA, I had a nursery business with over two thousand plants and palm trees. In Zambia fresh flowers are part of major events like funerals and weddings. A lot of flowers including roses do very well in Zambia. The plan is to dedicate five acres of the land to flower farming. This is another lucrative business, that can generate daily income from daily sales. In Zambia, the climate is very favorable for flower growing. We will integrate with beehives so that bees can collect pollen from the flower garden too.

#### Project # 10 Herbs and Spice farming

Tropical climates are very good for most herbs and spices, such as rosemary, parsley and lavender which flourish in the Zambian climate. We intend to import a lot of spices from India and Grenada popularly known as the spice Isle/Island. I had a small experimental garden of herbs and spices

which flourished. The plan is to use our own organically grown spices in our meat processing, especially in sausage production. We plan on making sausages from our own beef and pork for resale. We will of course sell most of the spices and herbs hopefully to the supermarkets, hotels, and restaurants. Most herbs and spices are natural remedies for livestock, we intend to capitalize on that.

None of these ten projects can be achieved without the land. Some projects are short term and others are long term. The essence of these projects is to effectively implement social entrepreneurship. Bornstein and Davis define social entrepreneurship as, “a process by which citizens build or transform institutions to advance solutions to social problems, such as poverty, illness, illiteracy, environmental destruction, human rights abuse and corruption, in order to make life better for many. Academics, practitioners, and philanthropists characterize it variously as a profession, field, and movement.”<sup>117</sup> They write that, “social entrepreneurs have always existed and called by various titles and much attention was given to their courage, compassion, and vision but rarely to their practical accomplishments”.<sup>118</sup> For example, people may know about the moral teachings of St. Francis but not about how the Franciscans became the fastest growing religious order.<sup>119</sup> It started with one person’s obedience to God’s call. St. Francis is a good example of leadership skills well applied in his vocation and using his vocation for community development. “Social entrepreneurs work to ensure that sensible ideas take root and actually change people’s thinking and behavior across a society.”<sup>120</sup> St. Francis faced resistance even from his own parents,

---

<sup>117</sup> Bornstein, David & Davis Susan. *Social Entrepreneurship: What Everyone Needs to Know*. New York: Oxford University Press, 2014, p.1

<sup>118</sup> Ibid

<sup>119</sup> Ibid, p. 2

<sup>120</sup> Ibid, p. 21

but he overcame the persecution.<sup>121</sup> Bornstein & Davis observed that “the system changer must therefore overcome apathy, habit, incomprehension, and disbelief while facing heated resistance from those with vested interests. Social entrepreneurs have to figure out how to make it happen.”<sup>122</sup>

I know that I may face resistance in my community development of Embracing Heart Homes. These children have been in the streets for too long that it may be difficult for them to even appreciate a normal life. They may resist and resent their normal daily responsibilities such as cleaning their rooms, washing dishes and their clothes because they are used to a disorderly street lifestyle. Taking orders, following rules and regulations will be something new for them which they may resent at first. This is the reason why we have more teenagers in the streets because the existing orphanages prefer to get babies whom they raise as their own and instill discipline from an early age. However, these teenagers cannot continue to be left in the streets because that is a time bomb in making. If they are left to grow up into adulthood from the streets, they will form very strong gangs and become hard core heartless criminals. Actually, some have already formed gangs as a surviving mode. The gang culture gives them a sense of belonging, acceptance, and community. The very society that is ignoring their plight now will pay the hard way in the future when they begin to terrorize the communities. According to Bornstein & Davis,

The main difference between social and business entrepreneurship has to do with purpose, or what the enterprise is trying to maximize. For social entrepreneur, the bottom line is to maximize some form of social impact, usually by addressing an urgent need that is being mishandled, over-looked, or ignored by other institutions. For business entrepreneurs, the bottom line may be to maximize profits or shareholder wealth, or build an ongoing, respected entity that provides value to customers and meaningful work to employees.

The world needs both kinds of entrepreneurship; one should not be deemed superior to the other, although

---

<sup>121</sup> John W. Coakley & Andrea Sterk, *Readings in World Christian History Volume I: Earliest Christianity to 1453* (Maryknoll NY: Orbis Books), 355

<sup>122</sup> *Ibid*, p. 22

social entrepreneurship is often more challenging because it tackles problems that have defied government approaches and for which market solutions have not yet been demonstrated...both types of entrepreneurship require vision, initiative, organization building and “marketing”.<sup>123</sup>

And citing Dee’s who argues that “social entrepreneurs propel social change by creating new combinations of people and resources that significantly improve society’s capacity to address problems. And that social entrepreneurs create public value, pursue opportunities, innovate, adapt, act boldly, leverage resources they don’t control, and exhibit a strong sense of accountability.”<sup>124</sup>

This is the vision of Embracing Heart Home; to create public value of the orphaned and homeless children so that society can see them as a special gift from God with gifts and talents that could impact the world; to help them pursue opportunities, but opportunities must be created for them to see and pursue. This is the reason why embracing heart home is investing in various fields of production. The children will be exposed to all of them and each one of them will have the opportunity to discover what their gift or talent is. Embracing Heart Homes is innovative and adapting to changes. For example, covid-19 has changed the way things are done. We are already thinking about how best we can run the homes, without exposing the children to covid-19 or any other contagious disease that may arise in the future. The advantage is the geographical setting of embracing heart homes, it is in the outskirts of the city and we can control who comes in and out of the campus. New arrivals will have to be quarantined before they can be brought into their new homes. This means that we will have to construct a house specifically for quarantine purposes. This house will be isolated from the rest of the houses. If we can control who comes in and who comes out, then we can avoid the virus or any other contagious diseases completely.

---

<sup>123</sup> Ibid, pp. 30-31

<sup>124</sup> Ibid

It takes boldness to venture into Christian social innovation and social entrepreneurship. It is risky, a number of things could go wrong but as the wise say, “a marathon starts with one step.” Mahatma Gandhi states that, “If I have the belief that I can do it, I shall surely acquire the capacity to do it even if I may not have it at the beginning.”<sup>125</sup> We will continue to act boldly until one day our goals will be fulfilled. Again, Mahatma Gandhi argued that, “Strength does not come from physical capacity. It comes from an indomitable will.”<sup>126</sup> I may lack physical strength and real hard cash to do all the projects, but I have the vision, the will, and the determination until there will be no more street kids in the city. That sounds over ambitious, but our hope is that others will emulate our model and implement it to fight child homelessness.

A friend re-posted on social media (Facebook) a posting by Fatima Anfig dated Dec 2, 2020 that Canada is already implementing the concept of bringing the homeless elderly together with the orphans. “In Canada, the brilliant idea of combining homes for seniors and orphan homes has been implemented. The result exceeded all expectations! Elderly found loving grandchildren, and orphans for the first time felt what fatherly love and care were. Doctors observe an improvement in all vital functions in the elderly, a great interest in life is awake in their eyes.”<sup>127</sup>

I felt encouraged that my model has already been thought out and implemented in other parts of the world. I take this as a confirmation from God that I am in the right direction. What I envisioned is already a reality in Canada. I do not know if this is government funded or not, but I just love the fact that it has already been implemented. The article reads, “Integrating rehabilitation with children is just another element we use to get seniors moving,....they are really responding to kids.

---

<sup>125</sup> [60 Gandhi Quotes On Compassion, Love and Peace \(2020\) \(everydaypower.com\)](https://www.everydaypower.com/60-gandhi-quotes-on-compassion-love-and-peace-2020/)

<sup>126</sup> Ibid

<sup>127</sup> [https://m.facebook.com/story.php?story\\_fbid=3979146832097792&id=100000075434081](https://m.facebook.com/story.php?story_fbid=3979146832097792&id=100000075434081)

It's very uplifting. There is a growing interest and support for what we call intergenerational activities-the concept of bringing the generations together to promote intergenerational connectivity. It can also help to fight ageism"<sup>128</sup> Vancouver Sun reports of the success of Providence Health which operates five-long term-care homes for approximately 700 residents in four different sites in the city, with a goal to create community connections. One such facility is on six acre land. The program manager is cited as having stated that. "It has always been our vision to create a campus of care on the land."<sup>129</sup> The articles findings are that the seniors get vitalized by seeing children and participating in the children's activities. The children benefit by learning kindness as they help the elderly with simple small tasks.<sup>130</sup>

The purpose of the outlined ten projects above is to ensure the continuous flow of resources to run the homes smoothly and creating sustainable communities of care and transforming the society. According to Luther King Jr.: "Faith is taking the first step, even when you don't see the whole staircase."<sup>131</sup> The first step of faith taken was the construction and running of the poultry house. It has not been easy, and I did not expect it to be easy. But the journey has already began. Embracing Heart Homes is my moral imagination. According to Lederach, moral imagination seeks to answer the following questions: "How does constructive social change happen? How can we be more strategic in our pursuit of this change? What carries us closer to the promise of our words? How do turning points that make a difference happen? Are we capable of participating in a turning point

---

<sup>128</sup> Thestar.com: magic abounds when daycare, seniors home share roof, Laurie Monsebraaten, Social justice reporter. Tue, Feb. 9, 2016

<sup>129</sup> Vancouversun.com: Inviting community inside: Nursing homes take steps to stop social isolation of seniors. Kim Pemberton, Oct. 30, 2016

<sup>130</sup> Ibid

<sup>131</sup> [Martin Luther King Jr. Quotes \(Author of The Autobiography of Martin Luther King, Jr.\) \(goodreads.com\)](http://www.goodreads.com/quotes/author/martin-luther-king-jr)

that will affect the whole of the human community?”<sup>132</sup> Embracing Hearts Homes has been guided by attempting to answer these questions in an effort to bring peace to the street kids and the communities in which they are found. I have not experienced peace since God opened my eyes and my heart to the plight of these orphaned children. By addressing their problem and giving them peace and security, I am addressing my own lack of peace in the communities that see these children as a burden. To some these children have become an eye sore and a reproach. But it is a reproach not to the children, it is a reproach to the society that has chosen to look away. A society and government that has failed them. They are a constant reminder of our failure to care hence denting the image of our humanity as my father always said, “to care is to be human, to stop caring is to cease being human.”

#### **Chapter four**

##### **Embracing Heart Homes as a model for Christian social innovation through social entrepreneurship**

In this chapter I discuss in detail the implementation process that leads to actualization of sustainable communities.

As an African, I can attest to the fact that the spread of Christianity in Africa was due to the three Cs formula adopted by David Livingstone and other missionaries who copied him.<sup>133</sup> The history of David Livingstone written from a western perspective fails to highlight the many significant roles of the natives in his exploration. They have not been given the credit for embalming his dead body and preserving it for burial in England. Embalming is an indigenous skill used on Zambian Bemba royalty; a practice still done today to the Bemba Chiefs. When a Bemba chief dies, the body is embalmed and preserved for one year before burial. Other mission stations that opened long after the death of David Livingstone continued to apply the three Cs formula: Christianity,

---

<sup>132</sup> Lederach, John Paul. *The Moral Imagination: The Art and Soul of Building Peace*. (New York: Oxford University Press) 2005, p.22

<sup>133</sup> [https://libweb5.princeton.edu/visual\\_materials/maps/websites/africa/livingstone/livingstone.html](https://libweb5.princeton.edu/visual_materials/maps/websites/africa/livingstone/livingstone.html)

Commerce and Civilization. The mission stations had a school, a clinic, and an open market. Traders would come to the mission station with their merchandise and people would travel long distances to purchase what they needed through barter system because there was no currency as a medium of exchange.

All the other missionaries that came to Zambia except for the Jehovah's Witness, adopted the three Cs formula including the Catholic Jesuits. The Catholic church has the largest number of Christians in Zambia because they invested in education and health by building schools and hospitals through-out Zambia especially the most remote areas of Zambia. David Livingstone was loved by the natives because he treated them as equals, besides he needed them more than they needed him. He mobilized the villagers and fought the Arab slave traders.<sup>134</sup> Chuma and Susi were his good friends and allies, Chuma a Yao by tribe was rescued by Livingstone from slave traders.<sup>135</sup> The released slaves became part of Livingstone's community at various mission stations which he founded. His exploration routes were not unenchanted territories for the natives, but they were unenchanted to him. There were existing kingdoms and people knew their geographical boundaries and routes. The success of Livingstone is due to the natives who were his guide, guards and means of transportation. When he was too weak to walk, they carried him on their shoulders. He established good relationships with local rulers who supplied him with food stuff and trusted men that would accompany him on his exploration trips. According to Lupton, "getting to know community leaders first requires us to listen and respect indigenous leadership and learn the dreams of people, and willing to have our own idea transformed."<sup>136</sup> Suffice to say that we learn

---

<sup>134</sup> <https://www.biography.com/people/david-livingstone-9383955>.

<sup>135</sup> [http://chalochatu.org/Chuma\\_and\\_Susi](http://chalochatu.org/Chuma_and_Susi).

<sup>136</sup> Robert D. Lupton. *Toxin Charity: How Churches and Charities Hurt Those They Help*. (New York: Harper-Collins Publishers, 2012), 136

several lessons from Livingstone first, that good leadership involves adaptation, humility and recognition of other people's gifts and talents. Second, it is a good example of Christian social innovation and philanthropy. Embracing Heart Homes borrowed this concept of the three C's in implementing its vision.

Embracing Heart Home is a social entrepreneurship that is attempting to address a mis-handled, over-looked and ignored problem of street kids in Zambia. It has a challenge to tackle this problem that has defied the Zambian government approaches. Embracing Heart Homes is still at the early stage of capacity building, but it already has a vision and initiative. On top of the list, "thoughts for changemakers"<sup>137</sup> And it reads: "Begin with an end in mind." This agrees with Jones who asserted that Christian social innovation should begin with the End and asking the "Why" question.<sup>138</sup> MacMillan & Thompson appears to also agree by asserting that, the starting point is the articulation of your targeted problem and substantiation of your proposed solution.<sup>139</sup> Embracing Heart Homes began by identifying the problem: Homelessness of orphans due to the death of their parents mainly from HIV/AIDS.

The solution is the provision of decent homes by constructing houses for them at the twenty hectares which is part of 52 hectares family farmland already purchased. Embracing heart homes plans to build a school with the intention to develop empathy in them. Spending many years in the streets can harden one's heart and easily lose any feelings of empathy. Bornstein & Davis observes that "the development of empathy is critical to this process, as people now interact regularly with strangers who come from different cultures and have different values. Empathy is a skill that

---

<sup>137</sup> Ibid, p. 129

<sup>138</sup> L. Gregory Jones. *Christian Social Innovation*. (Nashville: Abingdon Press, 2017), 36

<sup>139</sup> Ian C. MacMillan & James D Thompson, *The Social Entrepreneur's Playbook* (Philadelphia: Wharton Digital Press, 2013), 4

improves with practice.”<sup>140</sup> At Embracing Heart Homes we intend to borrow from a Canadian educator and social entrepreneur Mary Gordon’s *Roots of Empathy* to help the children to learn and manage their emotions and peer interaction more successfully.<sup>141</sup> We intend to value their ideas, especially their survival skills. The very fact that these children despite being homeless are still alive is evident of their survival instincts/skills.

Embracing Heart Homes will have a chapel because it is a Christian social innovation. The church will be a Divergent Church because it will be welcoming those who had not been warmly welcome in their past church experiences. It will encourage the children to express themselves in art: poetry, music, dancing, sculpturing, painting, and various spots/games. According to Shapiro, “Divergent churches innovate in order to deepen meaning-making, which is a fundamental human impulse. Connecting with or understanding God is part of the quest for meaning-making, as is gathering with others to experience God.”<sup>142</sup>

Embracing Heart Homes as a Christian social innovation will seek to deal with poverty alleviation holistically. According to Corbett & Fikkert, “poverty alleviation is a process in which people, both the materially poor and the materially non-poor, are empowered to move closer to living in right relationship with God, self, others, and the rest of creation.”<sup>143</sup> We will borrow from Corbett & Fikkert formula of poverty alleviation of Relief, Rehabilitation and Development. This was formulated from the parable of the Good Samaritan narrated in the Gospel of (Luke 10:29-37). Embrace Heart Homes will offer relief defined as “the urgent and temporary provision of

---

<sup>140</sup> David Bornstein and Susan Davis, *Social Entrepreneurship: What Everyone needs to know* (New York: Oxford University Press, 2014), 82-83

<sup>141</sup> Gordon, Mary: *Roots of Empathy: Changing the World Child by Child*. (experimentpublishing.com)

<sup>142</sup> Tim Shiparo. *Divergent Church* (Nashville: Abingdon Press, 2017), 6

<sup>143</sup> Steve Corbett & Brian Fikkert. *Helping without hurting in Church Benevolence* (Chicago: Moddy Publishers, 2015), 24

emergency aid to reduce immediate suffering from a natural or man-made crisis.... the key feature of relief is a provider-receiver dynamic in which the provider gives material assistance to the receiver.”<sup>144</sup>This according to the wound metaphor is the bandaging stage. Bandaging is a temporary measure to stop the bleeding. The orphans of Lusaka are bleeding, they are homeless and are suffering from everything that comes with homelessness, hunger, disease, lack of education etc.

The bandaging will be to provide a roof over their heads, a bed to sleep in, and food to eat. The second stage is the unwrapping of the wound and to allow it to heal through rehabilitation. “Rehabilitation begins as soon as the bleeding stops and seeks to restore people to the positive elements of their pre-crisis condition. The key feature of rehabilitation is a dynamic of working with the person, asking them to take positive actions as they participate in their own recovery.”<sup>145</sup> At Embracing Heart Homes we are going to engage psycho-social counselors to help us assess the extent of emotional damage of each child and the use of appropriate holistic method to help them get restored back to normal behavior. Rehabilitation will involve re-orienting them to a normal family lifestyle. Each home will have a mother, these are elderly women who have lost all their children to HIV/AIDs. If we can find elderly couples that is even better. The home will feel complete. But most Zambian homes are headed by widowed mothers who continue to run their homes and taking care of the children. So, if Embrace Heart Home is lucky enough to find mothers for each home that will be fine. The idea is to give them a purpose while they too will be cared for as they care for the children. The eight children in each home will have to develop a kinship

---

<sup>144</sup> Ibid, p. 26

<sup>145</sup> Ibid

relationship with each other, a process that will lead us to development. Corbett & Fikkert define development as,

A process of ongoing change that moves all the people involved, both the materially poor and the materially non-poor closer to being in the right relationship with God, self, others, and the rest of creation than they have been in the past. For materially poor people who are able-bodied, development includes their moving toward fulfilling their calling of glorying God by working and supporting themselves and their families with the fruits of that work. The key dynamic in development is promoting an empowering process in which all the people involved, both the helpers and the helped become more of what God created them to be. Development is not done to people or for the people but with the people.<sup>146</sup>

Buying land outside the city was intentional, the city has been cruel and unkind to the children. Taking them out of that environment and bringing them to the farm will enable them to breath the freshness of nature and connect to its beauty. They will experience firsthand the connection between God, humanity, and nature as they re-discover the interconnection and interdependency with each other. They will experience the joy of fishing, picking eggs for breakfast, picking watermelon and other fruits for consumption from the garden. They will watch as the dairy cows get milked, see chicks hatch and come out of the eggshells. They will participant in the daily activities of life and will be taught the developmental skills. The goal is to re-orient them back to the normal family life which they had before the death of their parents. It is not an easy task, but Jones noted that Christian social innovation key markers that makes it different from other social entrepreneurs are first and foremost,

It recognizes that it will take more than human ingenuity to solve intractable problems: it will take a comprehensive vision of God and the nature and purpose of the world and of human life within it. That vision will also require us to give an account both of the goodness that inspires passion and ingenuity as well as the

---

<sup>146</sup> Ibid

persistent brokenness (personal as well as systematic sin) that frustrates and often undermines our attempts to provide breakthrough solutions.<sup>147</sup>

Embracing Heart Homes was founded based on a comprehensive vision of God. As a founder of this innovation, I am aware of the density of the task ahead, I acknowledge that human effort alone is not enough. There is room for the Holy Spirit to do the redeeming and salvific work in these children so that they can get empowered to become citizens who will in return contribute to their own development and the development of others. Secondly, “Christian social innovation describes a way of life in relationship with God that focuses on building and transforming institutions that nurture generative solutions to wicked social problems and is shaped by intersections of mindsets and practices of blessing, hope, forgiveness, friendship, imagination, and improvisation.”<sup>148</sup> The biblical witness from the story of feeding the five thousand (John. 6:1-13), inspired Maggy of Burundi and it inspires me to share my own personal little resources, by allowing Jesus to “take, bless, break and give,”<sup>149</sup> like the kid that offered his lunch of two fishes and five loaves to Jesus. It is now two years since as a family we decided to surrender every month our two fishes and five loaves to Embracing Heart Homes, it is amazing to observe how much progress that has been achieved so far. The borehole for water articulation is already done, the poultry house constructed, the worker’s flats built, and we are anxiously waiting for electricity to be installed. All this has been achieved from our family’s monthly sacrificial giving. Like Maggy every month we pray that God’s miracle will break forth through our giving.<sup>150</sup> However, this module of Doctor of Ministry academic program has taught me that we cannot do it alone, we need partners. I will try to

---

<sup>147</sup> L. Gregory Jones. *Christian Social Innovation*. (Nashville: Abingdon Press, 2017), 12-13

<sup>148</sup> Ibid

<sup>149</sup> Ibid, pp.15-17

<sup>150</sup> L. Gregory Jones. *Christian Social Innovation*. (Nashville: Abingdon Press, 2017), 17

implement some lessons that were taught in class on philanthropy. In their article, Rene Bekkers and Pamela Wiepking “identify eight mechanisms as the most important forces that drive charitable giving: awareness of need, solicitation, costs and benefit, altruism, reputation, psychological benefits, values and efficacy.”<sup>151</sup> Awareness of need tops the list and I have realized that I have not made people aware of the need to give toward Embracing Heart Home. When I shared this vision with my group as we prepared for class presentation, my friends helped me see that this was a viable Christian social innovation, and that I should feel free to share the vision of Embracing Heart Homes and make people aware of the need to support it. I am currently studying the methodology to use.

Bekkers and Wiepking suggest that, “awareness of need may also be increased by solicitors for charitable contributions informing potential donors about the needs of victims”<sup>152</sup> Bornstein & Davis observes that, “one of the most common and detrimental mistakes that North American churches make in their benevolence work is using a relief approach when the situation calls for development.”<sup>153</sup> In a class teaching, Dr. Simon Mak, pointed out that “social entrepreneurship is not charity but a business with a goal to transform society from poverty.”<sup>154</sup> He quoted Muhammad Yunus as having said that “his greatest challenge has been to change the mindset of the people. Mindsets play strange tricks on us. We see things the way our minds have instructed our eyes to see.”<sup>155</sup> Mak, challenged that Christian Social innovation should be able to make a profit that can be recycled back into the project either to improve an existing innovation or to expand or to simply

---

<sup>151</sup> Bekkers, Rene and Pamela Wiepking. 2011. A Literature Review of Empirical Studies of Philanthropy: Eight Mechanisms That Drive Charitable Giving. *Nonprofit and Voluntary Sector Quarterly*. 40(5): 924-973.

<sup>152</sup> Ibid

<sup>153</sup> David Bornstein and Susan Davis, *Social Entrepreneurship: What Everyone Needs to Know* (New York: Oxford University Press, 2014), 27

<sup>154</sup> Dr. Simon Mak. Lecture on Entrepreneurship (January 16, 2019)

<sup>155</sup> Dr. Simon Mak. Lecture on Entrepreneurship (January 16, 2019)

make it self-sustaining. I have proven this as I put this into practice at Embracing Heart Home. The first poultry project empowered us to venture into the second project of animal husbandry and crop farming. Mak condemned social entrepreneurship mind-set of total dependency on philanthropy and rejection of profit generating innovation. I felt encouraged by this challenge and I felt that Embracing Heart Home was on the right track by starting with the End. I believe that the poultry project, the piggery and the fishery projects, are profit generating innovations that will not only help with the construction of the children' homes but will sustain the homes for many years to come. Mak, challenged my mindset of not soliciting donations. He insisted that social entrepreneurship needs donations to take off but can become self-sustaining in the long run. I am now seriously considering means of soliciting for donations but treading very carefully to avoid falling into the *Toxic charity* syndrome. I would not want the donations to derail me from the original plans but to speed up the plans so that the time frame for implementation is reduced. I acknowledge that with resources from philanthropists, Embracing Heart Home vision would become a reality much sooner than later. I am henceforth appealing to the readers of this paper to consider giving a donation to Embracing Heart Homes. No gift is too small or too much.

### **Philanthropists as push up hand**

I learnt a very serious lesson one day by observing my one-year old grandson. He was trying so hard to climb the sofa, but he was not making it. I placed two pillows on the floor for him to step on and then it was so easy for him to climb up to the sofa. When he made it to the sofa, he was so happy. He came down again but this time I removed the pillows, since he had already tasted victory, he kept on pushing himself up but to no avail. He began to feel frustrated, then I gave him a little push and he was on the sofa again laughing with glee. I realized that for Embracing Heart Homes to become a reality much sooner, it will need aid from philanthropists (pillows) for it to

step on or it will need a push up to propel it upwards. I could have reacted differently to my grandson's effort by discouraging him and letting him know that he was too young and short for what he was attempting to do. But I didn't instead I chose to help him by simply supporting his efforts.

North Americans need to learn that when they chose to give aid/donation they should first study the efforts of the people they want to help and encourage them. The trend has been to shoot down their efforts and imposing the American way of doing things. The result is that so many projects that were initiated and started by donors end up dying a natural death as soon as the donors leave because the participation was bulldozed upon the recipients. Bornstein & Davis warns that, "this approach can deepen the very feelings of shame and inadequacy that are often the root causes of material poverty. In addition, giving handouts, especially repeatedly, can foster a mindset of dependency or entitlement, undermining people's capacity and drive to support themselves and their families through their own work."<sup>156</sup>

Another lesson is that I was not the initiator for my grandson's achievement. He initiated his own effort and expressed his desire to climb. *Toxic Charity* disables people from trying. Christian social innovation from the perspective of the early church and even the Wesleyan tradition was never intended to only be a bandage but a complete means of restoration. It began by addressing the dire needs of the community but transitioned deeper to rehabilitation and development. Clinical Pastoral Education advocates for complete healing of a patient by ensuring that the spiritual and emotional being of a person is taken care of as much as the physical being. In my vocation as a chaplain my task in the hospital is to create space for a patient to transition from relief: which is

---

<sup>156</sup>David Bornstein and Susan Davis, *Social Entrepreneurship: What Everyone needs to know* (New York: Oxford University Press, 2014), 27-28

taken care of by the medical staff, to rehabilitation: which is taken care of by both the social worker-who assesses the material need of the patient, and the chaplain who assess the emotional and spiritual need, to development: which applies Clinical Pastoral theories and theologies (not everyone is a Christian) to ensure that the patient begins the process that will lead to a developmental stage.

A person's need should be met from all three dimensions body, soul, and spirit. When we come up with social innovations, we should not end just at alleviating the physical suffering but should attend to the soul and spiritual needs of the person. Corbett & Fikkert based on their definition of development: "A process of ongoing change in which people move closer to being in the right relationship with God, self, others, and the rest of creation,"<sup>157</sup> outlined six principles for development process. They suggested that the first principle is to "foster triggers for human change."<sup>158</sup> Borrowing from the Change Cycle for Individuals and Communities; they highlight that,

Change begins when something triggers the individual or group to reflect upon their current situation and think a possible future situation that they would prefer. This reflection can then lead to a decision to take some action that they hope will help move closer to the more desirable future situation. If they take some action, it will lead them to some new life experience. The cycle needs to repeat itself over and over if humans are to continue to make positive changes in their lives.<sup>159</sup>

The trigger that challenged me and my family to start saving money towards Embracing Heart Homes was the video of the poor homeless children of Zambia that were constantly advertised on

---

<sup>157</sup> Steve Corbett & Brain Fikkert. *When Helping Hurts: How to Alleviate Poverty without Hurting the poor and yourself* (Chicago: Moody Publishers, 2014), 207-208

<sup>158</sup> Ibid

<sup>159</sup> Steve Corbett & Brain Fikkert. *When Helping Hurts: How to Alleviate Poverty without Hurting the poor and yourself* (Chicago: Moody Publishers, 2014), 207-208

USA television for solicitation of funds. It hurt deeply each time seeing how American Christian Church was hurting the very children they were trying to help by exhibiting them as the poor miserable kids that needed help. It is necessary to acknowledge children's misery, but It was hard to approve the methodology for fund solicitation. The goal is to make Embracing Heart Homes a stereotype of how indigenous people can be a solution to their own problem by being initiators of the solution through Christian social innovation with or without foreign aid. If foreign philanthropists would like to help, they will have to do so without hurting or stripping them off of their God given dignity or sense of pride in their humanness.

When I began writing this paper, I thought of my son's experience with burnt wounds, his suffering and endurance of pain before recovery. Then I asked this question, "Is Christian innovation through social entrepreneurship a cure or a bandage?" The answer is that it can be both. Bandages are necessary to stop the bleeding, but they need constant changing. If a bandage is not removed to allow the cleaning of the wound, the wound can rot instead of healing. The suggestion is to critically study the methodology of social entrepreneurship particularly in relation with Christian Social Innovation. It needs to be constantly reviewed like our yearly baptism renewal which helps us to remain faithful to our Christian confession. Secondly, yes Christian Social Innovation through social entrepreneurship can be the cure to the materially and non-materially poor when there is humility from both the helper and the helped to create a new sustainable community founded on love and respect for each other. Lastly, to appeal to biblical witness and permit the Holy Spirit to lead: "Unless the Lord builds the house, those who build it labor in vain. Unless the Lord guards the city, the guard keeps watch in vain" (Psalm 127:1). Whatever we do in the name of Christian social innovation must be because we want to foster relationships with God, self, others, and creation.

In *Ubuntu* we say I am because you are, you are because I am, and we are because God is.<sup>160</sup> We live and thrive in a community. Hence both community engagement and community development has always been a way of life for Africans. The problem of children is a result of broken-down social structures. Western colonization, urbanization and western Christianization destroyed the African family structures that extended beyond a western nuclear family. Educated Africans with good jobs in the cities adopted the western structure of a nuclear family neglecting their extended families such that when they died, their children became orphans because they didn't know their way back to their parent's indigenous villages where they are entitled to traditional land.

When my father died, I did not think twice as to what was going to happen to my siblings. They became my responsibility. When my sisters and brothers died their children automatically became my children. My salary did not dictate whether it was economically possible. I went by our belief that "family members share a single peanut." This simply means that you cannot abandon your family because of lack of resources. You share the resources no matter how meagre. We also believe that taking in orphans in your home/household brings divine blessings, hence in a village everyone took part in caring for orphans. Africa is facing an orphan crisis because we are no longer practical about "it takes a village to bring up a child." People have become selfish and are unwilling to take in extra relatives. One of my many tasks will be to sensitize Zambians about our rich *ubuntu* obligations. In *Ubuntu* we take care of our orphans and our elderly because both command a blessing. When a direct custodian mistreated an orphan, the entire village rose up in defense of the orphan because in *ubuntu* we believe that being cruel to an orphan brings bad omen on the entire village. Zambia has gone through some difficult times as a nation, could this be the reason, the

---

<sup>160</sup> John S. Mbiti. *African Religions and Philosophy*: Bungay, Suffolk, Richard Clay Ltd, 1990, 106.

neglect of orphans, who have no home except under the bridges and uncompleted buildings under construction? And what does God say about neglecting orphans? “Who executes justice for the orphan and widow. And who loves strangers in the land of Egypt. (Deut. 10:18)” An orphan can be also a stranger.

Orphans get misplaced and find themselves in strange homes or lands. God promises to execute justice in favor of orphans. On Ted Show, Shola Richards paused a question that challenged his audience. He asked, “What if our global mindset was refocused on the transcendent concept of Ubuntu — the African philosophy that represents the power of human connectedness, kindness and compassion?” This is my focus as I continue to practice ubuntu as taught to me by my father and my ancestors. Embracing Heart Homes is going to be a true reflection of a combination of both my Ubuntu and Christian beliefs. I will be doing that which pleases my ancestors and above all that which pleases my ancestor par excellence my Lord and Savior Jesus Christ. I will continue to submit to the Holy Spirit for guidance, allowing myself to be led all the way out of whatever challenges that may come to frustrate or discourage me.

## **Chapter five**

### **Ending Child Homelessness through Christian Social Innovation and Entrepreneurship**

Christian social innovation is and can be a viable and sustainable way of ending child homelessness. The Embracing Heart Homes’ model is lifelong and sustainable. It answers the four questions: Why do we have homeless children? What will it take to address this problem? Where is the right geographical setting for their new homes? How can it be implemented? When can the model be actualized?

People and organizations that start with the question ‘why’ have the most innovative breakthroughs.<sup>161</sup> When God opened my eyes to see the plight of street kids in Zambia, I agonized and asked why? Why are they homeless in first place? This forced me to do a very simple non-academic research. It was a fact finding mission that led to sad discoveries. The most heartbreaking discovery was the disruption and the brokenness of our ubuntu way of life. I was heartbroken because the warning and teaching of my father was proven right. My father taught that, though we are colonized, as long as we do not allow our minds and hearts to be colonized, our way of caring will not be disrupted. He repeatedly taught that, “to care is to be human and to stop caring is to cease being human.”<sup>162</sup> The Bantu people love each other to the degree of sharing a single peanut. The logic is that if you have ten people to feed and you have ten nuts, one nut distributed to each person will not take away the hunger pangs. But when all ten surrender nuts to be pounded for peanut sauce or peanut butter and used in cooking, you end up feeding twenty people. We believe that a size of your house can not make you fail to shelter a stranger. What you have does not determine who and how many people live under your roof because God has a way of making one nut sufficient for all who are hungry.

My father proved that indeed a family can share a nut because though we lived in a one bedroomed house, one living, and one kitchen, yet we were so many of us. Our living room turned into a female bedroom at night, our kitchen turned into a male’s bedroom. There was always room for a traveler needing a place to sleep or unexpected visitor. My parents never sent anyone away. Helping those in need starts with love, care, and compassion before you can even look at the resources. We owned a piece of land and we all went there on weekends. We labored to produce food which subsidized my father’s meagre income. We had the basics of life and no luxuries but

---

<sup>161</sup> L. Gregory Jones. *Christian Social Innovation*. (Nashville: Abingdon Press, 2017),

<sup>162</sup> Nyendwa, Isaiah M. Oral teaching of Ubuntu

there was a lot of love and laughter. The contributing factors to child homelessness are diseases; high mortality rate; dismantling of indigenous social structures; government incompetence; urbanization; forced labor and exploited labor.

### **Effects of dismantling indigenous social structures and urbanization**

When Europe explored new lands, these lands were not open empty spaces waiting for Europeans to occupy. These lands had indigenous people who occupied and lived in these lands with social structures appreciated by anthropologists. African continent was occupied by indigenous people who lived there with very well structured kingdoms who respected their geographical boundaries. The people lived in well-organized villages. In an African village accommodation is not a problem, you build new homes within the village compound as need arises. Building materials all come from nature. Villagers are more hospitable because they do not have bills like house rentals, water bills or electricity bills, unless they choose to have electricity if available. Most villages use natural energy whatever that may look like. All they have to worry about is food and clothing and other hygiene related groceries like detergent, bathing soap, and farming inputs. In a village widows and orphans are a responsibility of the entire village. The entire village works in their field through (*imbile* in my Lamba tribe or *Sukuma* in Tanzania)<sup>163</sup> to make sure that the widows, elderly, and orphans have enough food in their households. The Africans did not just say that it takes a village to raise a child, but they lived it, they practiced it. The video attached prove that this is exactly what it means. Energetic youth happily gather together to work in the fields of the poor. They do it with joy, with a dance, with music, they celebrate working to help a neighbor. That is Africa that

---

<sup>163</sup> <https://th.bing.com/th?id=OVP.nW31Cm1t5dL1oHHqGgOGogEsDh&w=249&h=140&c=7&rs=1&pid=2.1>

existed before colonization. There were none poor among them because the social structures took care of the poor. Who are the poor in the African context? The poor are the aged, the widows, orphans and the physically challenged. In most cases the male did the harder part of digging and women and children did the easier part of planting the seeds.

The richer communities with cattle use cattle for cultivation of land and the women do the sowing of seed. This communal method of farming helped Africans to own large fields for their food security though they never had heavy farming machinery. Their method of farming was one hundred percent organic, preserving nature. They practiced integrated farming, by planting several types of food crops that complemented each other like legumes and pumpkins in a corn field. They did the same for building houses. The men gathered to build houses in a day, the women came to decorate the houses with special colors to make the house attractive. When it comes to house wall painting and decoration, the Ndebele women are the best.<sup>164</sup>

From Cape town to Cairo, African architects use easily found building materials according to the geographical terrain, in arrears with lots of trees, wood and mud is used for construction. Those with stony environment use stones and build stone houses as is evidenced by the Mwene Mutapa (wrongly renamed as Monomotapa by the Europeans)<sup>165</sup> ruins in modern day Zimbabwe. As usual the colonizing power refused to accept that this powerful stone town was built by Africans because it was unfathomable for them to accept that the people they conquered and dominated are actually civilized. The Shona up today are very good masons. Currently most rich Zambian are contracting Zimbabweans to construct their brick houses. Ndebele women are very artist, they are very good at wall painting, their village huts are a beauty to marvel. They are good at colorful basket making, bead jewelry and pottery.<sup>166</sup> In grasslands houses were made of grass as

---

<sup>164</sup> [Traditional African house\( hut\) Bakwena tribe. Southern Africa, Botswana. | African house, African hut, Mud house \(pinterest.co.uk\)](#)

<sup>165</sup> [History Of The African Kingdom Of Monomotapa | Afrikaiswoke.com](#)

<sup>166</sup> [African Tribe: The Artistic Ndebeles of Southern Africa | Listwand](#)

in the typical Zulu villages.<sup>167</sup> Suffice to say Africans have always known how to co-exist and work with nature. They blended well with the natural environment, maximizing on their God given resources for survival., The most common ones of the many types of houses built by Africans are usually clay round huts with a grass thatched roof.

Alex Taremwa in *this is Africa*, explores and argues why the archetypal African hut has survived modernity and stood the test of time and laments as follows:

In many ways, modernization has changed the face of Africa, positively and negatively in equal measure. These huts are symbolic of Africa. They are the hallmark of a definitive architectural ingenuity. To many, they are a cornerstone of the African renaissance that was inspired by what is arguably Africa's most dazzling human creation: the Egyptian pyramids...Despite their rich history and cultural heritage, huts have come under attack from modernization and its praise singers, who argue that the round structure, usually made of mud or clay, with a peaked roof, is backward and primitive. The proponents of this worldview hold that huts are not good housing facilities for people as they are incompatible with the use of electricity. This is because they are often wooden structures, with a single pole in the center to support the highly flammable grass-thatched roof.<sup>168</sup>

He continues to lament that, “sadly, present-day Africans are jumping wholesale onto the bandwagon of expensive homes built of derived materials, which require a lifetime to pay for and a fortune to repair and maintain.”<sup>169</sup> As he compares modern day construction to the African hut, he observes that, “The materials used in modern buildings trap heat and odor and are often manufactured using procedures that harm the environment.”<sup>170</sup> Colonization brought about disruptive change that has now resulted in child homelessness. I argue that if mud and grass huts

---

<sup>167</sup> [e28bcb6caa4a6f52a94e3f2f2334e4b6.jpg \(279×181\) \(pinimg.com\)](https://pinimg.com/e28bcb6caa4a6f52a94e3f2f2334e4b6.jpg)

<sup>168</sup> [The wisdom of the African hut | This is africa](#)

<sup>169</sup> *Ibid*

<sup>170</sup> *Ibid*

are dangerous because they can catch fire easily, why are Europeans building the same mud and grass roofed huts which they are running as very expensive lodges and tourist resorts?<sup>171</sup> These huts are renamed as cottages with modern amenities such as running water and electricity.<sup>172</sup> Why is it that every African way of life is condemned as backwards and primitive but only to be reintroduced back by the same Europeans who condemned them and introduced brick and cement houses that are beyond an average African family's means. Why couldn't the colonialist have allowed Africans to continue living in their village compounds instead of introducing accommodation that limit families? It would be less costly for Embracing heart homes to build a traditional village with mud houses and grass roofs but with modern amenities just like the lodges run by Europeans. By this time children would have been resettled. But this is considered unacceptable, and the Zambian government would not allow Embracing Heart Homes to accommodate the children in such structures. Therefore, we have to build brick and concrete houses to meet the safety standard requirements as stipulated by the laws of Zambia. Hence it is taking us longer to build and to realize the vision because money has to raised first through the projects as discussed in chapter three.

Urbanization has resulted in the emerging of the unpopular and illegal squatter compounds in all African countries. Various Industries such as mining and other manufacturing companies needed people to work. In some African countries, any male above 18 years were forcibly taken away from their villages to go and work in the mines. Families were separated, men were accommodated in common dormitories, unfit for married family. Married male workers who could not stand leaving their spouses behind in villages acquired temporal accommodation in these squatters known as slums or ghettos were their wives and children were accommodated and could be visited

---

<sup>171</sup> [g207879.jpg \(768x576\) \(sncdn.com\)](http://g207879.jpg(768x576)(sncdn.com))

<sup>172</sup> [Lilayi Lodge • Lusaka, Zambia](#)

on weekends or on their off days. Women took up jobs as house maids to support their families. It is not uncommon to find more orphans in slums because when their parents who live in these slums die, the children remain homeless but continue to live in the open spaces of the slums because of good morals in the poor neighborhood that gives them some sense of security. According to Sanchez- Jankowski, “the residents of low income neighborhoods, morals are the principles of “right” and “wrong” that form their individual or collective character.”<sup>173</sup> They go in the city center to beg for alms or do odd jobs to earn an income but at night they return to the familiar slums. The moral concepts in the slums enables people to live together in harmony. Sanchez-Jankowski names these moral concepts value orientation. “Values are the “should” and “should not” that individuals internalize. For residents of poor neighborhoods, a set of values is developed that defines what responsibility means.”<sup>174</sup> In Zambia one of the “should not” in the poor neighborhood is stealing from a neighbor. If caught a thief suffered mob justice. We left our washed clothes hanging on a line at night knowing that no one would dare come and steal them. We never had burglar bars on our doors or windows.

Kenya’s Kibera slum in Nairobi is known to be the largest in Africa.<sup>175</sup> South Africa has some of the largest slums in Africa because of the apartheid system that separated residential locations according to races.<sup>176</sup> In Cape town it is not only blacks who live in slums but white people too because there is a reversal of apartheid and whichever way you look at it humanity should not live

---

<sup>173</sup> Sanchez-Jankowski, *Cracks in the Pavement: Social Change and Resilience in Poor Neighborhood*, University of California Press, 20

<sup>174</sup> Ibid

<sup>175</sup> [kenya largest slum - Bing](#)

<sup>176</sup> [CapeTown\\_Khayelitsha.jpg \(1200x800\) \(nextcity.org\)](#)

in these conditions.<sup>177</sup> Unfortunately where there are slums, there are gangs too. Gangs are a direct result of urbanization that disfranchises locals and destroys their social structures.<sup>178</sup>

I argue that if you take the picture of a village set up and that of the urban slum, definitely, the village set up passes as a much healthier and better organized form of accommodation and community structure worth adopting and emulating. Sanitation and clean water are the biggest challenge of slums which contributes to the poor health of the people living in slums. But in the villages every compound has a shared pit latrine and a well of water or stream or river. Homelessness is a problem of urban life setting and not village life. Villagers in Africa live on their ancestral tradition land which is passed on from generation to generation. In urban settings one has to buy the land in order to have a place to build hence slums are illegal structures that can be destroyed by the government if they chose to re-enforce law. But the government allow these slums because as a government, they have failed to provide decent accommodation to its citizens in cities. People are not willing to build stronger and better structures in squatter areas. They use iron sheets because they can be easily dismantled and reassembled at another site.

Embracing Heart Homes solution to child homelessness is the reconstruction of broken social structures like village communities. To have a village there must be land. The 52 hectares of land will be used to create a sustainable, self-sufficient community and address the main issues causing child homelessness. Child homelessness is caused by lack of a family structure. When parents die, children are left without a family. Embracing Heart Home will be a foster family and a home to the children. The children will have a sense of belonging. Even long after they are grown up and moved on, they can still come back to Embracing Heart Homes for family reunions, Christmas and other important holidays that brings families together. Secondly Embracing Heart Homes will

---

<sup>177</sup> [Astonishing pictures show life inside South Africa's 'white squatter camps' \(thesun.co.uk\)](http://thesun.co.uk)

<sup>178</sup> [South Africa Slums: Inside World's Most Dangerous, South Africa Gangs \(kulturevulturez.com\)](http://kulturevulturez.com)

construct houses. The reason children end up in the streets and homeless is because at the death of their parents, they loss a house, that provided safety and shelter. Embracing Heart Homes will not only provide shelter it will provide a safe home for the children. Thirdly, when the children are homeless, they struggle to feed themselves. Embracing heart homes will provide not only food but good nutrition to the children from organically produced food stuff. The children will never lack food. Fourthly, child homelessness causes results in poor and dirty clothing. Embracing Heart Homes will provide clothing to the children from its tailoring shop and will buy what cannot be made. Fifth, when children are living in the streets, they have no access to education, Embracing Heart Homes will provide basic education from Embracing Heart Homes Community School and will pay for higher education for its children through the education trust fund that will be established as soon as the projects become productive. Embracing Heart Homes Community School will be charging school fees for non-resident students. The money raised from the fees will help in running the school and any excess will be saved into the education trust fund. Sixth, when children are homeless, they have no access to good health care. Embracing Heart Homes will invest in a modern and self-sufficient clinic. The children will be receiving immediate health care from Embracing Heart Home community clinic and will pay for advanced health care needs from the health care trust fund. The health care trust fund will be funded from the minimal fees that the non-residents will be paying for the health services provided. While the money will be used to run the clinic, the excess will be deposited in the health care trust fund.

### **Child mentoring verses child labor**

There is a big difference between child labor and child mentoring. Child labor is child abuse while child mentoring is a necessarily process in child development. International Labour Organization affirms this process of child development and states that,

Not all work done by children should be classified as child labour that is to be targeted for elimination. Children's or adolescents' participation in work that does not affect their health and personal development or interfere with their schooling, is generally regarded as being something positive. This includes activities such as helping their parents around the home, assisting in a family business or earning pocket money outside school hours and during school holidays. These kinds of activities contribute to children's development and to the welfare of their families; they provide them with skills and experience and help to prepare them to be productive members of society during their adult life.<sup>179</sup>

In a family home environment, a child learns skills and discover its keen interest. For example, my two granddaughters are very good bakers. They development interest as they watched me bake. They participated by breaking and whisking the eggs, sieving the flour, and greasing the baking pans for me. Then they begged me to let them do it. And when they finally baked their first cakes, they felt a great sense of accomplishment and I beamed with pride. My granddaughters started baking at the age of nine. Is this child abuse or is it child mentoring? I believe it is child mentoring. At Embracing Heart Homes children will be mentored and helped to discover their talents and hobbies. Embracing Heart Homes Community School will have a production unit where students will learn farming skills from as simple as sowing seeds in the nursery to watering the plants. The children will have the joy of watching the seed germinate and become food on their table as they experience the joy of picking fresh tomatoes and other vegetables for their diner. Each home will have a backyard garden where various vegetables will be grown for each home's daily consumption. Each home will have a minimum of three fruit trees that grow easily like mango, pawpaw and guava, for their family consumption. Embracing Heart Homes is a green campus. From an early age, children will be exposed to nature and its freshness. The children will be

---

<sup>179</sup><http://www.ilo.org/ipec/facts/lang--en/index.htm> [What is child labour \(IPEC\) \(ilo.org\)](http://www.ilo.org/ipec/facts/lang--en/index.htm)

encouraged to discover hidden beauty in nature. But child labor on the other hand is defined by ILO as,

work that deprives children of their childhood, their potential and dignity, and that is harmful to physical and mental development. It refers to work that is mentally, physically, socially, or morally dangerous and harmful to children and/or interferes with their schooling by depriving them the opportunity to attend school; obliging them to leave school prematurely or requiring them to attempt to combine school attendance with excessively long and heavy work.<sup>180</sup>

Embracing Heart Homes will ensure that the children under its care will not be subjected to child labor. However, I wish to state that the homeless children of Zambia are already victims of child labor because they have to do what they need to do to survive. It is not a choice for them. Hence providing a home for these children is a direct way of stopping child labor and child prostitution.

One of the biggest contributions of this book to the global world is the proposed methods of ending child homelessness. When there are no more street kids or homeless children, child labor will be minimized because orphaned and homeless children represent a bigger number in child labor. Child labor is sometimes caused by extreme poverty of existing parents who may have little or no means to support their families. I argue that when children belong to a self-sufficient home, they are unlikely to end up as victims of child trafficking and sexual abuse. Hence those who wish to end child labor may begin by economically empowering very poor households. You cannot tell a child that is homeless and hungry not to engage in child prostitution without offering a safe and lasting solution. Embracing Heart Homes model offers a solution that eliminates child labor, child trafficking and child prostitution. It inspires to give the children that come into its care first and foremost their God given image of self-worth and dignity.

---

<sup>180</sup> Ibid

**What is the academic contribution of this paper?**

This paper began with a simplified non-academic research for the cause of child homelessness in the Sub-Saharan Sahara Africa and specifically with the nation of Zambia. While other African nations and other parts of the world may have other reasons for child homelessness such as prolonged civil wars in countries like Ukraine, Congo DRC, Sudan, and Somalia, the main cause of child homelessness is death of parents caused by either war or by HIV/AIDS. In Zambia, the main cause of child homelessness is death due to HIV/AIDS. Zambia has been blessed with peace in the country and has been a place of refuge for many refugees from warring neighboring countries. If HIV/AIDS was treated as a global pandemic from the very beginning in the manner that Covid-19 has been treated as a threat to humanity, more lives could have been saved. Eventually the world recognized the destruction of HIV/AIDS and provided the much needed medical aid. But that was after many lives were already destroyed leaving behind millions of orphans. Johnny Carr quoting Elizabeth Styffe wrote that, “You can’t care about orphans without caring about AIDS, and you can’t care about AIDS without caring for orphans.”<sup>181</sup> It is a wicked problem that needs to be tackled from all sides. Merida and Morton advocates for adoption as the best way to deal with orphans and child homelessness. They challenge the Christian church to support families that adopt orphans to support global orphanages financially, provide adoption process information to willing couples and encourage Christian families to become foster parents.

The task of this paper is to raise an awareness in the readers all over the world and all Christians to see the suffering of orphans and challenge them to do something holistically possible by appealing to their moral Christian conscious and obligation. This paper offers a solution that is globally practical in community development and poverty alleviation. It is adoptable anywhere in

---

<sup>181</sup> Carr, Johnny. *Orphan justice: How to Care for Orphans Beyond Adopting*, (Nashville: Tennessee, 2013), 49.

the world as a faith based social innovation through social entrepreneurship. Christians, and those of other faith can adopt this model because poverty does not affect one particular religious group. Poverty effects humanity regardless of their ethnicity, gender, or race. Poverty is an enemy to humanity because it degrades and humiliates humans diminishing their dignity and God's image. As at 2015, UNICEF reported an estimate of 140 million orphans worldwide, including 61 million in Asia, 52 million in Africa, 10 million in Latin America and the Caribbean, and 7.3 million in Eastern Europe and Central Asia.<sup>182</sup>UNICEF attributes this high number to HIV/AIDS. UNICEF defines an orphan as a child under 18 years old who has lost one or both parents to any cause of death.<sup>183</sup> This definition has been criticized by others as misleading because it may lead to responses that focus on providing care for individual children rather than supporting the families and communities that care for orphans and need support.<sup>184</sup> Embracing Heart Home will concentrate on identifying double orphans which it will take in its care. Embracing Heart Homes may in the future find a way of supporting widowed parents so that the single orphans can continue to live with their surviving parent without being subjected to leave their home. We already tried it with chickens when we empowered surviving parents of orphans with 10 chickens per household. We will continue to empower them by contracting them as our sales agents as our projects continue to develop and stabilize. It is not currently our area of focus and it will need intensive research to ensure that it is doable. World vision is already doing a great job in the area of poverty reduction through empowerment of rural poor communities in Zambia.

Embracing Heart Home model presents a non-institutionalized orphanage, a home, a village, and a community set up that gives everyone a sense of dignity and belonging. Merida and Morton

---

<sup>182</sup> [Orphans | UNICEF](#)

<sup>183</sup> *Ibid*

<sup>184</sup> *Ibid*

argue that “children living in institutions are much more likely to experience violence and sexual abuse when compared to orphans being reared in a foster-care environment....institutionalized orphans also suffer from poorer life outcomes.”<sup>185</sup> It is actually more likely for children living in the streets to experience violence, kidnapping and sexual abuse compared to those in institutionalized orphanage. Institutionalized orphanages should actively participate in social entrepreneurship to overcome inadequate funding. Lack of resources and a total dependence on philanthropists is what makes them miserable. Institutionalized orphanages offer urgent and immediate solution to child homelessness. Efforts should be made to improve the conditions of these institutionalized orphanages and no child should be released prematurely. Even those that attain the age of 18 years should not be sent out into the world without proper career preparations. Children that attain 18 years of age should be looking forward to attaining the responsibilities of an adult and happily embrace leaving the orphanage rather than dreading with fear to the degree of committing suicide.<sup>186</sup> The fact that children commit suicide before turning 18 years old speaks to the lack of preparedness for adulthood and a responsible life. It is like weaning a baby from the mother’s breast, it needs to be done gradually by reducing the number of times a baby is breastfed while introducing other food stuff to the baby.

Similarly, children transitioning into adulthood in orphanages should be introduced to the outside world gradually and much earlier. At sixteen years of age, before their year of release they should work part time and allowed to save their money so that they would be able to pay rentals when they finally leave the institution. Institutionalized orphanages serve the urgent need of children’s homelessness, it provides the much needed shelter and safety as compared to be in the streets. The

---

<sup>185</sup> Merida, Tony & Morton, Rick. *Orphanology: Awakening to Gospel-Centered Adoption and Orphan Care*. Birmingham AL: New Hope Publishers, 2011, 53.

<sup>186</sup> *Ibid*, p.53

story by Michael Garrett and how the Homes of Hope for Children in Mississippi came into being, the struggles and despair felt and experienced is a motivating story for Embracing Heart Homes vision.<sup>187</sup> It is exciting to read of their inspiration to buy 42 acres of land for their vision and mission and implemented the family concept. I love the concept of “Home” and the layout of their campus.<sup>188</sup> This is exactly how the Holy Spirit instructed me to construct Embracing Heart Homes. To build homes not an orphanage and it is inspiring to know that within the USA this concept is already in effect. They share that it was an impossible task until they received aid from philanthropists. Each home has a minimum of 7 children who are cared for by a loving Christian couple. Homes of Hope for Children is a good example of Christian Social Innovation. But Embracing Heart Homes model takes it further to make it a self-sufficient and sustainable community by engaging in social entrepreneurship. The main academic contribution is that this paper advocates for practical pastoral care in the area of social justice. The homeless children are victims of social injustice from broken social structures. This paper has established that homeless children fall prey to all sorts of evil such as child labor, human trafficking, child prostitution promoted by sophisticated syndicates who profit from these activities. The Embracing Heart Homes model saves the children from falling victims of the above mentioned evils.

### **WHAT COULD POSSIBLY GO WRONG?**

*When we do decide to initiate action, there are no written guarantees, no insurance policies that will save us if we fail. The possibility of failure is a constant companion who walks besides every real leader....They are willing to accept the necessary risk because it is the right thing to do.*<sup>189</sup>

Scripture clearly states that, “unless the Lord builds the house, those that build it labor in vain. Unless the Lord guards the city, the guard keeps watch in vain. (Psalm 127:1)” A lot of things

---

<sup>187</sup> Merida & Morton, *Orphanology: Awakening to Gospel-Centered Adoption and Orphan Care*, 149-152

<sup>188</sup> [Campus Layout & Tour | HOHFC](#)

<sup>189</sup> Quinn, Robert E. *Deep Change: Discovering the Leader Within*. San Francisco: Jossey-Bass, 1996. P.158

could go wrong with the projects, especially that all the projects are dependent on nature. We learnt this lesson quickly as we lost all our crop due to floods 2020-2021 farming season and due to drought in 2019-2020 farming season. While these plans are perfect on paper, actualization is more challenging, hence a spirit of resilience is necessary while learning from mistakes and having an adapting attitude. Since we have discovered that our farm is at high risk to flooding, we have incorporated and initiated project #11 **sugar cane plantation**, since they thrive in marshlands. Things could go wrong with the poultry and piggery projects if strict biosecurity measures are not implemented. There are risks to all projects, some higher than others. It is important to prepare and prevent what is preventable, except for those that can only be controlled by God Almighty the master of the wind and maker of the rain. In future we intend to insure the crop against unexpected losses due to bad weather.

Quinn asserts that, lack of deep change results in slow death. Deep change requires discipline, courage, and motivation. If we are not continually growing, then we are slowly dying.<sup>190</sup> Risk is necessary for attainment of real change. Embracing Heart Home projects are risky businesses. It is even riskier because it involves human life. The 25 years plan for Embracing Heart Homes is a risk task. Yet the risk is necessary for it to grow and change for the better each year until all goals are met. Maybe that explains why it took so long to implement. I harbored fear of failure for so long because I concentrated on why it was not doable more than how it can be doable. When I shifted my focus to what and how it can be doable, change took place and developmental progress began. The eleven projects will be implemented for as long as they remain viable. Embracing Heart Homes will continuously consider deep change suitable to the existing environment in order to remain viable and sustainable.

---

<sup>190</sup> Quinn, Robert E. *Deep Change: Discovering the Leader within*. San Francisco. (CA: Jossey-Bass, 1996), 24

We are seriously considering the effects of covid-19 and how Embracing Heart Homes can be part of the sensitization program to the community. For example, we now know covid-19 is transmittable from humans to livestock. We had to look critically on how we can keep our livestock assets safe from covid-19? We had our workers that are in direct contact with our animals get tested for covid-19 and then implement strict biosecurity measures by restricting who can be with the animals. We also insist that the shepherds wear mask all the time they are with animals. The same applies to the poultry project. We anticipate an increase of orphans due to death of parents from Covid-19.

The greatest fear that delayed the implementation of the vision was the fear of hiring a perverse person who may end up abusing the children due to lack of a sophisticated database for criminal background check. However, all employees of Embracing Heart Homes will be screened according to the available background check facilities. Above all children will be trained on how to identify forms of perversion and encouraged to speak up or report any suspicious experiences within the campus. The aim is to make Embracing Heart Homes the safest and harmonious environment for the children. Parents in each home and teachers at our school will be trained in basic knowledge of emotional intelligence by observing any sudden change in character and behavior of a child.

## **Chapter Six**

### **Identifying child homelessness as an urban problem and addressing it through urban ministry**

This paper identifies child homelessness as an Urban problem that challenges the church to revisit its praxis of pastoral care in urban ministry. Urbanization in capitalist states was designed to exclude certain classes of people from specific neighborhood based on their economic abilities. In Africa urbanization was designed to segregate people according to the color of their skin. Hence

qualification for decent accommodation in white neighborhoods was beyond the reach of the majority Africans. Yet even in these high density residential areas, Africans still practiced their ubuntu by accommodating extra family members. Urbanization always comes with industrialization which needs human resource to function. Sadly, the human resource needed for the running of these industries were excluded in the allocation of decent residential accommodation. Africa is no longer colonized; it cannot continue to blame child homelessness on the colonial government. African continent has failed to rise above the colonized mentality. Most African countries still have very poor civic leaders and planners who do nothing to improve the living conditions of its poor citizens within the confines of the cities. The emphasis has been in the construction of new beautiful but extremely expensive residential areas which continues exclude the poor. Most African countries have not invested in modern decent and affordable accommodation for its citizens that is why slums continue to thrive. The bondage of colonization has not been broken. The urban areas still continue to be cities of segregation except not based on race but based on social, and economic status of individuals. The poor still continue to live in very poor conditions lacking basic amenities such as clean and safe water, sewerage, good roads, and electricity.

The theology that influences this paper is the Ubuntu anthropology that believes in a God who thrives in the midst of a united community. A community that depends on God and on each other. A community that sees the image of God in the other person and works towards uplifting the other person believing that the wellbeing of the other person is the wellbeing of the self. "I am because you are, you are because I am, and we are because God is in us and among us." Africans believe in a God that blesses a community for taking care of its orphans, aged and the physically challenged.

Psalm 133 “How very good and pleasant it is when kindred live together in unity! It is like the precious oil on the head, running down upon the beard, on the beard of Aaron, running down over the collar of his robes. It is like the dew of Hermon which falls on mountains of Zion. For there the Lord ordained his blessing, life forevermore.” is understood in the context of caring for one another. How can there be unity when some have, and some have not. Unity is attained when everyone has basic needs such as food, shelter, and clothing. That is why *imbile*<sup>ii</sup> was and still is a community way of ensuring that no one lacks. But this is only practical in the rural areas, it is the means of empowering every villager. Traditional rulers are custodians of the majority of land in Zambia, they preside over their tribes and implement the ubuntu way of life without interference from political leaders. Unfortunately elected political leaders are responsible for the development in urban areas. That is why child homelessness is an urban problem in Zambia and not a village problem. The other way to end child homelessness in Zambia could have been to trace their parent’s traditional villages and repatriate them back to their villagers where they could be cared for by the entire village. Traditional chiefs could be encouraged to welcome these children and ensure that they are cared for in the confines of their ancestral land. This suggestion may not be practical because they are homeless in the first place because no one claims them from their parent’s village. No one from their villages is looking for them, and no one took them in when their parents died. It is our African responsibility to trace and locate your decedent’s children. This takes us back to the effects of broken social structures and the destruction of cultural heritage resulting in the eradication of well-founded traditional values that helped communities to thrive.

Embracing Heart Homes model attempts to restore the rich Christian heritage, culture heritage, and traditional values of caring for orphans from all sectors of the Christian church history, the biblical witness and the ubuntu way of life. It strives to correct, the disruptive change that came

with western Christianization that failed to study and acknowledge the ubuntu way of life as holy and sanctioned by God the creator of all humanity. God before Christ coming into the world in human flesh visited all humanity in various ways, Africans are no exception. Africans were not a Godless people. Africans have always worshiped and revered God of many names. Yes, many names because God was named according to the attributes manifested among the people. (Hebrews 1:1-2) confirms that: “Long ago God spoke to our ancestors in many and various ways by the prophets, but in these last days he has spoken to us by a Son, whom he appointed heir of all things, through whom he also created the worlds.” One of the names of God in my mother tongue is *Malyotola* which means that God is the righteous judge who executes justice in favor of the poor and the oppressed. African kings, Queens, Chiefs or Chieftainess, know that if they oppress the poor: orphans, widows or the physically challenged, the Righteous Judge *Lesa<sup>iii</sup> Malyotola<sup>iv</sup>* can dethrone them.

The homeless children of Zambia or anywhere in the world are described by Recinos as the uninvited guests in the parable of Jesus Christ, (Luke 14:15-24). Exegeting this scripture, Recinos outlines several important realities and argues that,

The story tells us God wills life for people, especially the poor and outcasts who exists in the universes of sorrow and oppression; In Jesus’s story “full humanity” means living for the God who is revealed in situations of human ruin, and sharing the struggle and hopes of disdained people; Jesus’ story is about the church becoming a community of good news that includes poor and outcast men, women, and children; Jesus’ story of the great banquet is about overcoming barriers to authentic community; God does not withdraw from ugly sides of human condition nor does God approve of ways of thinking that separate people from one another; instead, God calls us to the side of suffering humanity to begin a feast of fellowship; Turning our backs on

the situations of brokenness so familiar to uninvited guests actually separates us from God. God who is visible in the human form of Jesus knows what it means to be socially rejected and broken.<sup>191</sup>

The church patriarchs and matriarchs sided with the socially rejected and broken. They understood that loving God means loving your neighbor. They offered holistic solutions to challenges of hunger, sickness, and homelessness. Rejection the worst enemy of humanity. Having been created in God's Image humanity desires to belong and to be loved. Acceptance helps people to bring out of themselves their best into a community and they contribute to community development. This is evident in Waco at the church under the bridge. Former homeless and drug addicts have found a new hope and purpose. The transformation is phenomenal.

Embracing Heart Home model can be emulated by those in prison ministries desiring to help the ex-convicts to find purpose in life outside prison. It can be emulated here in the USA and globally to help the homeless by those running transition homes. The key should be the pure motive. Christian social innovation through entrepreneurship should be compelled by the love of God. It should be your calling, your sacred vocation. It should not be a task that you are forced to do, but a mission inspired by the Holy Spirit. When things do not work out to plan the Holy Spirit will redirect your methodology. You should be adaptive to change, teachable and above all passionate about the change you would like to see.

## **Conclusion**

### **Christian Social Innovation through entrepreneurship as a pastoral care ministry reflecting the Historical Embracing Jesus**

God calls us to ministry to reveal his Godself to those who are hurting and are unable to experience God's presence in their lives. When we love the rejected ones, who have been abandoned by

---

<sup>191</sup> Recinos, Harold J. *Who Comes in the Name of the Lord: Jesus at the Margins*. Nashville: Abingdon Press, 1997, pp. 148-156

society, the love of God is rekindled in them and the embracing Jesus becomes a reality. We are called to be present with those that suffer and offer true empathy. Empathy is not pity. There is a big difference between empathy and pity. Empathy is showing kindness to another, kindness that is born out of agape love, while pity is to feel sorry for another. Empathy leads to action while pity can be empty words without real feelings or actions. The historic embracing Jesus Christ was a person of action. He acted to feed the hungry by divine intervention working with available meagre resources (Matthew 14:13-21). Our willingness to surrender our meagre resources into the hands of an embracing Jesus will produce the much needed results.

The historical embracing Jesus declares his mission in (Luke 4:16-21). We see a manifesto, a mission statement, and an inauguration speech of the embracing Jesus Christ. In these verses quoted from Isaiah, Jesus maps out his purpose and ministry, to set the captives free. Child homelessness is a systemic injustice. Those caught up in it see no way out of it. They feel trapped until the embracing Jesus comes to break the shackles of their oppression. The church is called to reflect the shackle breaking embracing Jesus. The embracing Jesus introduces pastoral care ministry to the disciples by showing them how to embrace the needy instead of sending them away. At the heart of pastoral care ministry is the total care of people in body, soul, and spirit. Switzer and Mayeroff explains that “pastoral care is when it is not merely one person caring for another but when such caring is an expression of the whole life and purpose of the Christian community. Pastoral caring is defined by the whole event of Jesus’ life, death, and resurrection, culminating in the coming into being of the church, with its mission understood in the words of Isaiah.”<sup>192</sup>

---

<sup>192</sup> Switzer, David K. *Pastoral Care Emergencies: Creative Pastoral Care and Counseling Series*. Minneapolis: Fortress Press, 2000. P.13

This biblical mandate shapes my involvement in the ministry of caring (Matthew 25:37-40).

Then the righteous will answer him, ‘Lord, when was it that we saw you hungry and gave you food, or thirsty and gave you something to drink?’ And when was it that we saw you a stranger and welcomed you, or naked and gave you clothing? And when was it that we saw you sick or in prison and visited you? And the King will answer them, ‘Truly I tell you, just as you did it to one of the least of these who are members of my family, you did it to me.’

The call to pastoral care ministry to the homeless children addresses this question; What would the embracing Jesus do? The embracing Jesus feeds the hungry, heals the sick, eats with sinners and welcomes strangers. The embracing Jesus is a humble savior who reduced the Godself to the level of humanity for the sake of saving humanity (Philippians 2:1-11). This informs the theological mandate for ministry of caring. It is drawn from the Christology of Jesus Christ, a God who reduces the Godself to the level of humanity, the Emmanuel, God with us. The historical embracing Jesus associates himself with the poor, the suffering, the marginalized, and the downtrodden. Good pastoral identity is shaped around this theology of bringing oneself to the level of the people being served. Desiring not to be a pastor people look up to, but a pastor people look to because of relating with them and bringing oneself to their level.

The historical embracing Jesus is the fulfilment of the promised messianic shalom. Embracing Heart Homes concept is to create places of peace where God’s people can experience the *shalom*. The extension and foundation of *shalom* is to share as neighbors and friends in the everyday experience of life and to invest in the development of others.<sup>193</sup> The now homeless children of Zambia and those around the world needs to experience God’s peace in the safe places that are intentionally created for them, only then can we speak to them about the hope that is found in God.

---

<sup>193</sup> Gornik, Mark R. *To Live in Peace: Biblical Faith and the Changing Inner City*. Grand Rapids, Michigan: William B. Eerdmans Publishing Company, 2002, 115.

Caring is not giving false hope or being optimistic. Care is not giving advice but helping the person/persons to discover their God given potential. Care is not giving handouts but helping people to cultivate for themselves and allowing them to reap for themselves. To care is to facilitate someone to think through their problems. Switzer defines “caring as a process of helping another grow and actualize him/herself. It is a way of relating to someone that involves development.”<sup>194</sup> Development is a process. If you are going to be helpful to the hurting, you will need to be very patient before seeing the change that you desire.

Having a persistent attitude towards persons and concrete acts are attributes of caring.<sup>195</sup> The caregiver and the person being cared both experience an organizing and a unifying force which contributes to their growth and actualization. It takes courage to go into unknown, because you may be the first to offer care to an individual. And there is always the risk of being rejected by the person/s whom you intend to care for. And this may be as a result of their stories and experiences unknown to you. It is necessary not to take the rejection personally. Instead, it is prudent to engage them more and be acquainted with their stories. Switzer asserts that,

Why we care and what it means to care comes from Old Gothic word *kara* which conveys that caring is to suffer, or grieve, with someone, to carry a burden for or along with the person, to be troubled alongside another. The meaning of agape is love, kindness, generous, or spontaneous goodness. Empathy links caring and agape. Caring as “suffering with” becomes agape: effective, concrete acts that assist the growth and actualization of the other. What does it mean? To care it means that to some extent we see ourselves in another person.”<sup>196</sup>

---

<sup>194</sup> Switzer, David K. *Pastoral Care Emergencies: Creative Pastoral Care and Counseling Series*. (Minneapolis: Fortress Press, 2000), 10.

<sup>195</sup> *Ibid*

<sup>196</sup> *Ibid*, 14

When God called me to the sacred vocation, in that vision I was made to see and feel the desperation of the other child. The child that was not biologically mine. And I was made to feel and see the relief and joy at being lifted up and accepted when I lifted him up in my arms. The Scripture in (Luke 4:16-21) evokes the Christian community to care because pastoral care is one clear expression of agape love.<sup>197</sup> Embracing Heart Homes intends to be that expression of agape love to the Homeless children of Zambia and their foster parents who have equally lost all their children to HIV/AIDS.

The name Embracing Heart Homes is self-defining of its goals and mission deeply enshrined the mission of the historical embracing Jesus. God instructed me to embrace the homeless children as my own. God to me is *Lesa Kakumbatila*<sup>v</sup>, meaning that God is an all embracing or inclusive God. The children will be embraced; accepted and loved. While providing the basic requirements is cardinal, the main thing that the children will have is the agape love. The children are at the core of God's heart and Embracing Heart Homes intends to reflect it. Scriptures affirms it, "*But Jesus called for them and said, "Let the little children come to me, and do not stop them; for it is to such as these that the kingdom of God belongs. (Luke 18:16)"*" The church today is just as guilty as the disciples who were hindering them from coming to Jesus until he stopped them. The disciples behaved like bodyguards protecting Jesus Christ and stopping the children from coming close. Embracing Heart Home will be a home and not an orphanage. As soon as their feet touches the soil of village campus, they will not be considered orphans but children who belong to a community, family, and a home. They will not be sleeping in dormitories but in their private

---

<sup>197</sup> Ibid, 15

bedrooms shared with their nearly found siblings. I am not condemning dormitories because they do serve their purpose of providing urgent care.

Though the mission intends to be self-sustaining through Christian social innovation and Social entrepreneurship, God's divine providence is the main key to its success. This paper already discussed the possibilities of what could go wrong. Hence God's grace and blessings are absolutely needed. Being self-sustaining does not take away faith, trust and hope in an embracing God who provides and cares for the poor. The embracing Jesus challenges the church to be available as God's reflection of agape love to drug addicts, prostitutes, undocumented immigrants, orphans, widows, the homeless, and all the poor and rejected people of our societies. The good news is that the embracing Jesus promises to be with us all the time, leading us and guiding us through the power of the Holy Spirit (Matthew 28:20). Social justice is attainable because the embracing Jesus walks besides those that seek the *shalom* for all. May the homeless children of this broken world find the *shalom*.

The embracing Jesus is a wound healer no matter how physically or emotionally rotten and stinky your wound maybe, his embrace heals.

## Bibliography

Bahnsen, Fred. *Soil and Sacrament: A Spiritual Memoir of Food and Faith*. New York: Simon & Schuster, 2013.

Beeley, Christopher A. *Leading God's People: Wisdom from the Early Church for Today*. Grand Rapids, MI: W.B. Eerdmans Pub. Co., 2012.

Carr, Johnny, and Laura Captari. *Orphan Justice: How to Care for Orphans beyond Adopting*. Nashville, TN: B & H Publish Group, 2013.

Bornstein, David, and Susan Davis. *Social Entrepreneurship: What Everyone Needs to Know*. New York: Oxford University Press, 2010.

Madigan, Kevin. "Bernard of Clairvaux: On Loving God, with an Analytical Commentary. By Emero Stiegman. Cistercian Fathers Series 13B. Kalamazoo, Mich.: Cistercian Publications, 1995. 219 Pp." *Church History* 66, no. 2 (1997): 330–31. <https://doi.org/10.2307/3170681>.

Cistercian Fathers Series: Number Forty, Irene Edmonds. Bernard of Clairvaux: *On Song of Songs IV*

Cistercian Fathers Series: Number Thirty-one, Kilian Walsh & Irene Edmonds. Bernard of Clairvaux: *On Song of Songs III*, p.34

Cistercian Fathers Series: Number Thirteen B, Bernard of Clairvaux: *On Loving God VIII*

Coakley, John W., and Sterk, Andrea. *Readings in World Christian History Volume I: Earliest Christianity to 1453*. Marknoll NY: Orbis Books, 2014.

Corbett, Steve and Fikkert, Brian. *When Helping Hurts: How to Alleviate Poverty Without Hurting the Poor and Yourself*. Chicago IL: Moody Publishers, 2009.

Corbett, Steve and Fikkert Brian. *Helping Without Hurting in Church Benevolence*. Chicago IL: Moody Publishers, 2015.

Couture, Pamela D. *Seeking God, Seeing Children: A Practical theology of Children and Poverty*. Nashville: Abingdon, 2000.

Dale T. Irvin & Scott W. Sunquist. *History of the World Christianity Movement: Earliest Christianity to 1453*. MaryKnoll, New York: Orbis Books, 2013.

Dorothy Day, *Loaves and Fishes*. San Francisco: Harper& Row, publishers. P.38-39

Dorrell, Jimmy. *Trolls and Truth: 14 Realities about Today's Church That We Don't Want to See*. Birmingham, AL: New Hope Publishers, 2006.

Gornik, Mark R. *To Live in Peace: Biblical Faith and the Changing Inner City*. Grand Rapids, MI: W.B. Eerdmans Pub., 2002.

- Gregory, and Kevin Corrigan. *The Life of Saint Macrina*. Eugene, Or.: Wipf & Stock, 2005.
- Jones, L. Gregory. *Christian Social Innovation: Renewing Wesleyan Witness*. Nashville: Abingdon Press, 2016.
- Linthicum, Robert C. *Empowering the Poor*. Monrovia: MARC, 1996.
- Lupton, Robert D. *Compassion, Justice, and the Christian Life: Rethinking Ministry to the Poor*. Winnipeg: Manitoba Education and Advanced Learning, Alternate Formats Library, 2014.
- Lupton, Robert D. *Toxic Charity: How Churches and Charities Hurt Those They Help (and How to Reverse It)*. New York: HarperOne, 2012.
- Mbiti, John Samuel. *Introduction to African Religion*. Oxford: Heinemann, 1989.
- Mbiti, John Samuel. *African Religions and Philosophy*. London: Heinemann, 1985.
- Merida, Tony, and Rick Morton. *Orphanology: Awakening to Gospel-Centered Adoption and Orphan Care*. Birmingham, AL: New Hope Publishers, 2011.
- Recinos, Harold J. *Jesus Weeps: Global Encounters on Our Doorstep*. Nashville: Abingdon Press, 1992.
- Recinos, Harold J. *Who Comes in the Name of the Lord?: Jesus at the Margins*. Nashville, TN: Abingdon Press, 1997.
- Rieger, Joerg. *Remember the Poor: The Challenge to Theology in the Twenty-First Century*. Harrisburg, Pa: Trinity Press International, 1998.
- Wilken, Robert Louis. *The First Thousand Years: A Global History of Christianity*. New Haven, CT: Yale University Press, 2014.
- Sánchez-Jankowski Martín. *Cracks in the Pavement: Social Change and Resilience in Poor Neighborhoods*. Berkeley, Calif: University of California Press, 2008.
- Catherine, and Suzanne Noffke. *Catherine of Siena: The Dialogue*. London: SPCK, 1980.
- Campbell, Kurt M. "Battling AIDS in Africa: Kaunda Sets an Example." *The Christian Science Monitor*. *The Christian Science Monitor*, November 19, 1987.  
<https://www.csmonitor.com/1987/1119/eaid-f.html>.

Misachi, John. "Leading Causes Of Death In Zambia." WorldAtlas. April 25, 2017. Accessed March 30, 2021. <https://www.worldatlas.com/articles/leading-causes-of-death-in-zambia.html>.

Ron. "Origin of AIDS: The Polio Vaccine." Origin of AIDS: The Polio Vaccine. January 01, 1970. Accessed March 30, 2021. <https://usslave.blogspot.com/2012/05/origin-of-aids-polio-vaccine.html?showComment=1580061187030>.

Mark, Joshua J. "Hildegard of Bingen." Ancient History Encyclopedia. Ancient History Encyclopedia, March 26, 2021. [https://www.ancient.eu/Hildegard\\_of\\_Bingen/](https://www.ancient.eu/Hildegard_of_Bingen/).

Media, Franciscan. "Saint Hildegard of Bingen." Franciscan Media, December 17, 2020. <https://www.franciscanmedia.org/saint-of-the-day/saint-hildegard-of-bingen>.

Biography. Accessed March 30, 2021. <https://motherteresa.org/biography.html>.

Catholic Online. "St. Hildegard of Bingen - Saints & Angels." Catholic Online. Accessed March 30, 2021. [https://www.catholic.org/saints/saint.php?saint\\_id=3777](https://www.catholic.org/saints/saint.php?saint_id=3777).

Catholic Online. Catholic Online. Accessed March 30, 2021. <http://www.catholic.org/>.

"HIV and AIDS in Zambia." Avert, April 15, 2020. <https://www.avert.org/professionals/hiv-around-world/sub-saharan-africa/zambia>.

"HIV and AIDS in Zambia." Avert, April 15, 2020. <https://www.avert.org/professionals/hiv-around-world/sub-saharan-africa/zambia>.

<https://www.worldatlas.com/articles/leading-causes-of-death-in-zambia.html>

[https://www.unicef.org/sowc06/pdfs/africas\\_orphans.pdf](https://www.unicef.org/sowc06/pdfs/africas_orphans.pdf)

<https://www.theaidsinstitute.org/node/259>

Kenya stages largest ivory burn in history in call to end illegal wildlife trade | The Independent | The Independent

[www.Independent.co.uk](http://www.Independent.co.uk): Why Botswana won't burn illegal ivory.

<https://www.lusakatimes.com/2018/06/20/lusaka-orphanage-shutdown-for-filthy-conditions/>.

<http://www.Biography.com>.

<http://www.wvi.org/zambia/publication/beep-quarterly-report-chongwe-2016>

<https://th.bing.com/th?id=OVP.nW31Cm1t5dL1oHHqGgOGogEsDh&w=249&h=140&c=7&rs=1&pid=2.1>.

## Notes

---

<sup>i</sup> This was before the re-evaluation of the Zambian currency. Currently the Zambian Kwacha fluctuates between k21-K22 per \$1

<sup>ii</sup> *Imbile* is a Lamba word for community of farming or construction that helps the poor in the community to have food security and shelter. Entire villages gather at the field to cultivate, plant or harvest.

<sup>iii</sup> *Lesá* means God.

<sup>iv</sup> *Malyotola* means the Righteous Judge that fights for the oppressed.

<sup>v</sup> *Kakumbatila* means one who embraces.