

A Calling We Cannot Ignore

The word *stewardship* has long held a central place in the Christian vocabulary. We are taught to care for creation, to protect the environment, and to manage the resources entrusted to us with wisdom. Most Christians readily agree that this is part of what it means to live faithfully before God (*Coram Deo*). But we must not stop there. Scripture teaches us that we are stewards not only of all things, but of all people. This is not just a rhetorical flourish; it is a profound and practical truth rooted in the very heart of the kingdom of God.

As we walk through the UAUT/UATC campus, observing the daily rhythms of those who serve behind the scenes, we are called to remember the words of our Lord. The staff who clean our classrooms and libraries, who empty the trash bins and sweep the hallways, the Maasai brothers who guard our campus day and night, these individuals occupy some of the most hidden yet vital roles in our community. And yet, they continue to live under difficult conditions, receiving compensation that is modest at best. This reality demands our honest reflection: can we truly call ourselves a Christian university if we overlook the lives and dignity of those who serve so humbly among us?

One of the words Jesus often used in His teaching was *oikonomia*, a Greek term that originally referred to managing a household or distributing resources wisely. In the New Testament, this word speaks not only of stewardship, but also of God's redemptive plan unfolding through history. In His parables, Jesus described a faithful steward as one who gives others "their portion of food at the proper time." This is not limited to literal bread and water. It includes dignity, care, opportunity, rest, and the conditions needed for life to flourish. To be a good steward is to live with a keen awareness of the needs of others and to respond with responsible love.

We often think of neglecting the poor as an ethical failure. But Scripture pushes us deeper. It frames such neglect as an economic failure. Why? Because the whole created world is God's house (*oikos*), a space designed for the flourishing of His family. Everyone who lives in this house is meant to partake in its goodness. The poor, too, are entitled to rest and renewal, not merely as recipients of charity, but as rightful participants in God's order of creation. Justice, not just mercy, must shape how we relate to those who have less.

When someone holds a position of influence within a community and yet ignores the vulnerable, failing to share responsibility for their well-being, Scripture speaks with piercing clarity. Jesus is not only the Savior; He is the Lord and Owner of this world. And He will return. On that day, He will review how we have managed His house. He will ask how we treated those entrusted to our care, not in theory, but in the concrete choices and structures of our daily lives. To be a steward is not merely to manage resources, but to take responsibility for the lives of others.

Even our economic lives, how we earn, spend, and share, are deeply eschatological. Jesus taught that money and material decisions are not neutral matters. They point to what we believe about the kingdom of God. Every economic system, every institutional decision, carries eternal weight. Hidden behind our policies and priorities is a waiting Judge, who will ask: Did your life bring healing or harm to the least of these?

Caring for those who work behind the scenes on our campus is not separate from our mission of Christian education. It is part of its very core. If we are stewards of God's house, then we cannot remain silent when it comes to extending kindness, dignity, and love to His family. Offering tangible care for our administrative and security staff is not optional; it is the first step of faithful stewardship in a broken world. And such a life, quiet, just, and compassionate, will be our answer on the day we stand before the Lord as His stewards. Amen!

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