

NAIROBI EVANGELICAL GRADUATE  
SCHOOL OF THEOLOGY

A STUDY INTO THE FACTORS INHIBITING THE  
DEVELOPMENT OF MISSIONARY VISION IN CECA-20,  
DEMOCRATIC REPUBLIC OF CONGO

By  
ENOSH ANGUANDIA ADIA EDRE

A Thesis submitted to the Graduate School  
in partial fulfillment of the requirements for  
the degree of Master of Arts in Missions.

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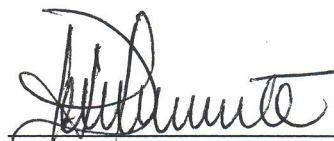
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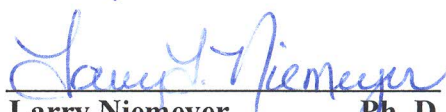
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**STUDENT'S DECLARATION**

**A STUDY INTO THE FACTORS INHIBITING  
THE DEVELOPMENT OF MISSIONARY  
VISION IN CECA-20, DEMOCRATIC  
REPUBLIC OF CONGO**

I declare that this my original work and has not been submitted to any other  
College or University for academic credit

The views presented herein are not necessarily those of the Nairobi Evangelical  
Graduate School of Theology or the Examiners

Signed: .....  .....

Enosh Anguandia Adia Edre

June 14, 2002

## **ABSTRACT**

The present study was intended to find out the factors inhibiting the development of missionary vision in CECA-20, Democratic Republic of Congo. In this descriptive research, the church leadership in CECA-20 was the target population. A sample was drawn from Aru District and Bunia Section. Church council members were interviewed in fifteen selected local churches. Twenty-five denominational leaders were sent a questionnaire, of which only two did not return.

The findings revealed that the basic hindrance to missionary vision in CECA-20 is the leadership style of the church. The centralization of the church leadership stifles the zeal and initiatives of local congregations of believers. Pastors in local churches seem to be carrying the work alone. The findings also reveal that there is an absence of expository teaching of the word of God in local churches being studied. Pastors lack information on unreached people and cross-cultural outreach.

Based on these findings, there is great need for decentralizing the church leadership in CECA-20, by a return to the biblical leadership pattern. Church members need to be made disciples in order for them “to do the work of God and build up the church”. Biblical teaching of the whole counsel of God must be urgently provided to believers. The training programs for pastors must consider the aforementioned factors. There is need also to research significant areas of the church in CECA-20 to open the church to worldwide missions.

## **DEDICATION**

To my parents Samuel Adia and Lois Kabile  
who through their prayers have nurtured  
my desire to further studies

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## **LIST OF ABBREVIATIONS**

|          |   |
|----------|---|
| AIM      | Africa Inland Mission                               |
| CECA-20  | Communaute Evangelique au Centre de l'Afrique       |
| CECCA-16 | Communaute Evangelique du Christ au Coeur d'Afrique |
| DRC      | Democratic Republic of Congo                        |
| ECC      | Eglise du Christ au Congo                           |
| MPNA     | Mission Parmi les Peuples Non-Atteints              |
| WGN      | Women of Good News                                  |

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## CHAPTER ONE

### INTRODUCTION

*Mission Frontiers* interviewed a number of mission leaders in order to find out from them where missions are and where they are heading. To the question “what are the greatest challenges facing the global, evangelical missions today” the following six answers were given. For Steve Richardson, it was the challenge of mobilizing a new generation of Christians for world missions. Edwin Frizen deplored the apathy of a great percentage of evangelicals, particularly in the West. Patrick Johnstone mentioned the theological fluffiness concerning the eternity of Hell and eternal lostness of the lost. Peter Wagner underlined the challenge to evangelize the 40/70 Window where the movement of God is virtually at a standstill. For Phill Butler, it was the challenge of the effective transfer and utilization of resources from the first to the Third World through new forms of partnership. All these challenges are true and actual as far as missions are concerned. But more critical for the missionary enterprise in African local churches was the response of Douglas McConnell, the International Director of Pioneers. He answered:

The challenge of including the local church in the partnership and not losing [*sic*] a clear focus on leadership from the field. There is a critical need for frontier missionary types to develop ecclesiology. We are church planters but in some cases do not understand what a church is, either theologically and even to a lesser extent in practice. (Winter 2000, 10)

While some church denominations in the Democratic Republic of Congo are responding to the commission of Jesus Christ by sending and supporting native missionaries in cross-cultural evangelism and church-planting, others do not seem to

have awakened yet to worldwide missions. Among the latter is the Africa Inland Church (A.I.C.) Congo, now renamed CECA-20, founded by Africa Inland Mission (AIM) in the northeast of the Democratic Republic of Congo.

The vision of Peter Cameron Scott, the founder of Africa Inland Mission, was:

If only the gospel could be preached there, it might prove a barrier to Mohammedanism and bring light to millions of Africans tormented by fear, lost in sin. Here was a piece of wilderness which should be reclaimed and made a garden of the Lord. (Richardson 1968, 25)

Moved by this vision, AIM pioneer missionaries entered the Belgian Congo by the eastern boundary and established their first mission station at Kasengu in 1912 (Hildebrandt 1981, 169; Richardson, 138). By early 1933, churches were well established among the Alur tribe at Kasengu, Ara, Rabu, and Aungba. Among the Zande the work was established at Dungu, Napopo, Banda, and Assa. Among the Logo, Aba, Todro, and Faradje stations were opened. Among the Lese there were Maitulu and Watsa. Among the Kakwa it was Adi. Among the Lugbara, Adja and Aru mission stations were opened. Among the Lendu and Hema, work was established at Blukwa, Linga, Rethy, and Bogoro. Among the Nande work was started at Oicha, Mwenda, and Biasiko.

The established church gained its autonomy in December 1960, six months after the political independence of the Democratic Republic of Congo. Kane states that by this time, the church membership had risen to 75,000 members, with 100 missionaries, 85 ordained native pastors, over 1300 evangelists, five church-run schools, one teachers' training college, one seminary, three bible schools, five hospitals and 22 dispensaries (Kane 1979, 361).

In 1972, a presidential decree forced all the Protestant denominations working in Congo (then the Republic of Zaire), to regroup under one roof, L'Eglise du Christ

au Zaire (the Church of Christ in Zaire) or the ECZ. CECA-20 was the twentieth of these sixty-two denominations and one of the largest in the country.

Today, CECA-20 is divided into eight administrative entities called districts. Small manageable areas called sections (former mission stations) form districts. There are currently forty-five sections in CECA-20. Sections are formed with local churches around the former mission station. There are over 725 local churches in CECA-20. The smallest unit is called a congregation, or a gathering of people for the purpose of worship. There are over 2,265 congregations with a total of over 800,000 baptized Christians. Church attendance was, in 1998, over 1,019,996. In 1986, there were 244 ordained pastors, 308 consecrated pastors and over 3,614 evangelists (Lalima Tagamile-Dhulembe, Letter to the researcher, April 2002).

Also, the current missionary objective of AIM in Congo is twofold. First, the AIM works towards the establishment of churches within Zaire with the spiritual vitality to reproduce them. Then, glorify Christ through obedience to the Great Commission (AIM International Statement of Zaire Branch Strategy, January 1996). Since 1991, missionaries have been forced to evacuate the country due to increased unrest. The main method used in the planting of churches during this early period was open-air evangelism. A small team of evangelists, accompanied by a trumpet band, traveled widely to herald the message of life in Jesus Christ.

All these efforts, to the best of our knowledge, were made by individual members rather than engaging the local church as a whole. Local churches were not actively involved in this outreach. Moreover, this outreach was limited to near-neighbor evangelism. There was no notable cross-cultural church planting. The church in CECA-20 has not paid sufficient attention to the great commission of Jesus

Christ. In other words, evangelism has been emphasized to the detriment of mission. Several factors may account for this attitude.

### **Statement of the Problem**

The present research investigates the factors accounting for the lack of missionary vision in cross-cultural outreach within CECA-20.

### **Purpose of the Study**

This study was aimed at finding out what was currently inhibiting the active participation of CECA-20 in cross-cultural missions. The conclusion of the findings would call for solutions towards involvement in missions.

### **Research Questions**

The study sought to answer the following questions:

1. What is the understanding of a local church in CECA-20?
2. What is the understanding of missions in CECA-20?
3. What are the factors accounting for the participation of local churches in cross-cultural missions?
4. What are the solutions for active involvement in cross-cultural missionary activities?

### **Research Methodology**

Descriptive research methods were used to carry out investigations among the church leadership in CECA-20. A sample was drawn from the Aru District and the



Bunia Section. Church council members were interviewed in fifteen local churches. Languages used for the interviews were Lugbarati and Bangala for the Aru District and Swahili Congo (or Kingwana) for the Bunia Section. Questionnaires, translated in French, were sent to twenty-five denominational leaders. The researcher personally conducted the interviews, with a research assistant to write down the interviews.

### **Significance of the Study**

The present study makes important contributions at the following levels:

1. It provides answers to local churches being studied; especially those who seek to involve themselves in cross-cultural missions.
2. It proves an eye-opener to CECA-20 by diagnosing the real state of the church in this part of the Democratic Republic of Congo.
3. It is very likely to enhance the future ministry of the researcher by providing tools for missions education in local churches.
4. It lays the foundations for further research in similar local churches in Africa and beyond.

### **Limitations and Delimitation**

Due to the size of the area covered by CECA-20 and time allotted, the researcher opted to limit his investigations to two of the eight districts composing CECA-20. The Aru District and the Bunia section were selected in which to conduct investigations for the research. The research focused especially on the leadership of local churches and among denominational leaders.

### **Definitions of Terms**

We give here the meaning of some terms used in this study as they appear in the Constitution of the CECA-20 Church. They are used throughout the study in this sense unless otherwise specified in the context.

**Congregation:** In the administrative structure of CECA-20, a congregation (French, *congrégation*) is a gathering of people for the purpose of worship. The section church council may appoint an evangelist or a pastor to lead them. Basic to the congregation are the nuclear Christian families.

**Local Church:** A local church (French, *église locale*) in the administrative structure of CECA-20 is composed of confessing and voting members. They have a church building, a pastor, and elders. A local church may supervise one or more congregations.

**Section:** A section in CECA-20 is an administrative entity supervising at least five local churches. There are currently forty-five sections in CECA-20.

**District:** A district in CECA-20 is a small manageable area containing at least three sections. There are eight districts in CECA-20: Aba, Aru, Banda, Beni, Bunia, Djugu, Dungu, and Mahagi.

**Communauté:** Communauté (or the community) is made up of all the districts. It is the highest decision-making council in CECA-20.

## **CHAPTER TWO**

### **REVIEW OF RELATED LITERATURE**

#### **Introduction**

A study of the factors inhibiting the interest towards missions among local churches in CECA-20 was inspired by the fact that, to the best of our knowledge, prior to this research no such inquiry has ever been carried out in the local churches being studied.

A significant amount of literature on the Church and world missions. Unfortunately, much of the related literature is from North American or European perspectives. Therefore, the research worked on the assumption that all written materials applying to local churches in Africa or the Third World in general may also apply to local churches in CECA-20. From the substantive literature accessible, the present study seeks to interact with the following themes:

1. Definitions of a local church, evangelism, and mission(s).
2. The rationale for the church's mission.
3. The means of carrying out the great commission.
4. The place and role of the local church's missions committee.
5. The missions education in a local church.
6. Methodological literature interacts with the purpose and objective of the research, data sources and collection, formulation of questions and data processing.

## Substantive Literature

### Definition of a Local Church

From the Greek word *ekklesia* (lit. ‘called out of’), the singular designates “a local assembly or congregation of Christians in a particular place” (Hawthorne & Martin 1993, 124-5; Best 1992, 24; Vine 1964, 55). The underlying feature in this definition is the primary sense of gathering that predominates the New Testament use of the term, as opposed to the collective use of the term today to designate a denomination. *The Dictionary of Paul and his Letters* puts it well:

Although we often speak of a group of congregations collectively as ‘the church’ (i.e., of a denomination), it is doubtful whether Paul (or the rest of the NT) uses *ekklesia* in this collective way. Also, the notion of a unified provincial or national church appears to have been foreign to Paul’s thinking. (Hawthorne & Martin, 24)

The idea of a local church embracing all the believers in a country, or a district, or all the churches in any locality, is therefore not scriptural (Vine, 55). This clarification is very crucial for the thesis being developed here. A distorted understanding of the local church may be influential in the understanding of the church’s mission.

On the other hand, Paul expressly spoke of “the churches of God” such as in Corinth, Ephesus, etc., indicating by this that each local church is independent from others in the same area. Best comments:

The autonomous character of each local church is a Divine principle. Church federations, unions, and denominations are all unscriptural. There was no federating of local churches into one large group or into smaller groups. They were not divided into national churches. Each local church developed and maintained its own administration under the headship of Jesus Christ. In a world which more and more seeks centralization of power in industry, civil government, and religion, we must be aware of the danger of totalitarian trends which threaten the autonomy of the local

church assembly of God under the direction and leadership of Jesus Christ, the head of the church. (Best, 24)

An important scriptural principle when discussing the independence of a local church is the priesthood of every believer. Jesus gave leaders to the church in order to equip them to do the work and build up the body of Christ (Ephesians 4:11-13). Steinbron refers to it as the “lay-church ministry” (Steinbron 1997). For him, a lay-driven church is the secret weapon for successfully involving the church in missions while at the same time giving pastoral care to church members. This practical truth of the scripture has, alas, been neglected. On the contrary, a centralized church leadership where the pastor is the main figure has been favored.

#### Definition of Evangelism

The Lausanne Covenant defines evangelism (Gk. *euangelion*, lit. “good news”) as “the proclamation of the historical, biblical Christ as Savior and Lord, with a view to persuading people to come to him personally and so be reconciled to God” (Stott 1975, 11). The result of evangelism for the new convert, according to the above definition, is threefold. First, the new convert will come to obedience to Christ by acknowledging Him as Lord of his entire life. Secondly, he will be incorporated into a local body of believers, and thirdly, he will fulfill a responsible service in the world by witnessing and thus reproducing himself.

There are various ways of conveying the Good News. Person- to- person evangelism, crusade evangelism, proclamation through mass media, presence evangelism, lifestyle evangelism, near-neighbor evangelism or cross-cultural evangelism, etc, are all means of communicating the message of the gospel.

An important confusion arises among Christians between the sole proclamation of the gospel and the establishment of a caring presence in society. Some tend to prioritize the former to the detriment of the latter or vice versa. It is better to include both when we talk of evangelism. Coleman supports this last view when he writes:

If Jesus had not borne the sorrows of people and performed deeds of mercy among them, we might question his concern. On the other hand, if he had not articulated the gospel, we would not have known why he came, or how we could be saved. (Coleman 2000, 342)

Evangelism should go hand in hand with social concern, with the proclamation of the gospel as the primary focus. Therefore, evangelism is not only the proclamation of the message that Jesus died for our sins and was raised from the dead (cf. 1 Corinthians 15:3-4), but also involves influencing the world as salt and light (Matthew 5:13-16).

Guthrie quotes Winter as distinguishing three different kinds of evangelism: witness within one's own culture (E-1), a culture closely related to one's own (E-2) and culture different than one's own (E-3) (Guthrie 2000, 244). We shall return to this when discussing the relationship between evangelism and mission.

#### Definition of Mission(s)

Bosch distinguishes between mission (singular) and missions (plural). For him, the first refers to God's mission (*Missio Dei*), that is, His self-revelation to the world and His involvement in and with the world, whereas the second refers to particular forms related to specific times, places, or needs, of participation in the *Missio Dei* (Bosch 1998, 10). Bosch therefore supports the view formulated by International

Missionary Conferences since the 1950s that missions is “the whole church bringing the whole gospel to the whole world.”

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For Moreau, the dropping of the “s” from missions started in ecumenical circles in the 1970s. The full debate has yet to come to an end among evangelicals (Moreau 2000; Bosch 1998). In the present thesis, mission (singular) is used for “the total biblical task of the church”, and missions (plural) for the practical means by which this global task of the church is carried out (Moreau, 637; Bosch, 10). This view is also shared by Obed, for whom missions is “any effective step taken by a Christian or group of Christians toward fulfilling or enabling the fulfillment of the great commission of our Lord Jesus Christ, within and beyond their usual ambit.” (Obed 2001, 20)

For Van der Meer, Dean at the Evangelical Center for Missions in Vicosa (Brazil), missions means more than just preaching the gospel. It includes caring for human beings in a holistic way and a practical response to human suffering (Van der Meer 2000, 149-161). In the context of the church in the Democratic Republic of Congo, doing missions will have the following implications: the church will address in specific way situations of war, tribal conflicts, pandemics such as HIV/AIDS and natural calamities such as volcano eruption. Ministering to people in such situations is part of this holistic mission.

### Relationship between Evangelism and Mission

Guthrie quotes Winter defining evangelism as “presenting the gospel to one’s own people”, and missions as “crossing cultural boundaries” (Guthrie, 244). For Winter, reaching out to 2.7 billion unreached people is impossible with just

near-neighbor evangelism. It involves crossing cultural, linguistic and geographical barriers in order to present the gospel and plant culturally relevant churches among these people groups. Evangelism and missions are closely related in the language of Winter.

Severn, the general director of SEND International, however, gives a sharp distinction between the two terms when he writes:

The nature of mission is reaching beyond the borders of the church. It is most often cross-cultural. It involves crossing the frontiers of faith. It is not near-neighbor evangelism. Every Christian is to be a witness, but not every Christian is a missionary (Severn 1997, 416).

Bokanya, a Congolese evangelist teaching at the International Center for Evangelism, Kinshasa (DRC), notes interestingly that evangelism is the starting point for mission. Evangelism creates the church. Before going far away with the message of the gospel, one must show the same concern for his lost friends and neighbors. But home evangelism should not divert the attention of the local church. “Why should some individual hear the gospel twice while others have not yet heard it for the first time?” (Bokanya 1995, 10)

Evangelism and missions are closely related. This is well expressed by Phillips when he says that the missionary is “prepared and sent to do in another culture what the church is doing locally” (Phillips 1985, 196).

But, still mission is more than mere evangelism. Any confusion between the two can only hinder a local church from successfully carrying out the Great Commission. In the local churches being researched, missions is a sub-department of the evangelism ministry. Consequently, evangelism is prioritized to the detriment of missions.



## The Rationale for the Local Church's Mission

Why should any local church engage in missions? Is it a must? There are a number of reasons why missions is a must for any local church worthy of the name. Bosch neatly states that unless a local church is missionary, it has denied its very reason for existence (1998, 9). First, the evangelization of the world is the supreme task of the church (Peters 1972, 199; Obed, 24-30; Smith 1959, 17-28; cf. Mat. 28:18-20; Mk. 16:15-20; Lk. 24:47-49; Acts 1:8). Mark 13:10 reads, "And the Good News must first be preached to every nation" (New Living Translation). Proclaiming the gospel message is the greatest commission Jesus ever entrusted to his Church. In all the passages cited above, the commission is Jesus' last instruction to his followers. Therefore it is of utmost importance.

Secondly, the local church is God's primary instrument to evangelize the world. The Bible asks these pertinent questions:

For anyone who calls on the name of the Lord will be saved. But how can they call on him to save them unless they believe in him? And how can they believe in him if they have never heard about him? And how can they hear about him unless someone tells them? And how will anyone go and tell them without being sent? (Romans 10:13-15, New Living Translation)

In his article "The Local Church's Role in Mission" Reesor states that "the Church is God's instrument to communicate the message of Christ to the people of the world, and the local church is His primary instrument". (Reesor 2000, 45)

Thirdly, missions is a must for a local church because the church exists to glorify God and to bear fruit for his glory. The local church will do this by evangelizing the whole world and winning souls for Christ (John 15:8, 16). Reesor is right by stating that the church that does not evangelize domestically and internationally has failed to understand its vital role in God's plan.

Fourthly, the urgency of the evangelization of the world is dictated by the imminent return of Jesus Christ. Time is short. Those who have never heard the gospel will soon be eternally lost. That is why Jesus urged his followers to herald the message before the end comes. (Matthew 24:14)

#### Why Local Churches Fail to Do Missions

Many churches today fail to engage in missionary activities. Why? Obed gives ten reasons. Among them, he singles out the general understanding that missions is the white man's business and responsibility and competition rather than co-operation among various church denominations. The failure to inculcate a mission sending and supporting consciousness in African Christians, pecuniary considerations above the value of human souls, absence of a sense of urgency, and dependency on foreign support also account for the failure of African churches to respond to the great commission (Obed, 31-40).

Smith, writing in the 1950s, mentioned six reasons why the church has failed to do missions in the past. First on his list are the enemies of the gospel (nationalism, false religions and communism among others). Secondly, the failure to take advantage of the open doors. Thirdly, the small number of missionaries sent. Fourthly, the lack of the self-reproduction principle followed by Paul. Fifthly, he mentions the lack of genuine love for the lost, and, sixthly, too much emphasis on education (Smith, 52-58).

While Obed highlights most of the failures detected by Smith, the latter mentions an important factor: an overemphasis on education. He argues: "There are men with natural talents... who will succeed either with or without an education. Today we

worship diplomas, we glory in degrees. Yet there are some men who cannot make good even with a degree.” (ibid.) Smith’s analysis is undoubtedly correct and accurate today. What is more needed is a quality training echoed in these words of Gehman that “we urgently need to train servant-leaders at every level, from the highly trained to the lowly trained. But they need to be trained well.” (Gehman 2001, 4-5)

Telford completes the list by adding five “missions errors”. First, sending the first volunteer to come; secondly, no relationship with missions agencies; thirdly, irresponsible church leaders; fourthly, poor preparation of missionary candidates, and, fifthly, no workable missions policy (Telford 1998, 25-37).

Yusufu Turaki supports this view by pointing out five handicaps to missions involvement. First, that “the African church has a weak vision for mission... because the vision and burden of mission were not properly transferred by the missionaries, nor were they properly received by the African church leaders”. Then, a weak theological and biblical basis, a weak leadership, and inadequate financial resources greatly affect missions mobilization of African local churches (Turaki 2000, 280-283).

### Missions Education in Local Churches

The importance of educating all the believers in a local church on missions can never be overemphasized. “If the average local church does not understand the international world and the language of cross-cultural ministry, its gifts and prayers will dry up” (Borthwick 1999, 325).

Reesor defines missions education in a local church as:

Teaching believers in a local church to understand God’s global plan, motivating them to a loving response to God’s word, and providing opportunities for them to

use their gifts, abilities and resources individually and corporately to accomplish His global plan (Reesor, 38-41).

Tidwell, on the other hand, notes that the teaching task of missions education in a local church includes four areas: the biblical basis of Christian missions, the progress of Christian missions, contemporary missions, and spiritual development of believers as related to missions (Tidwell 1996, 111-120).

Reesor points up that “the pastor must lead the charge in every area if the local church is to maximize its efforts” (Reesor, 38). He sees the pastor as the key influencer in the local church’s efforts to reach the world for Christ. In cooperation and in concert with the church leaders, the pastor leads the way to missions mobilization of the local church. Creating missions awareness among the leadership will greatly enhance the mobilization of other members of the local church to missions. Obed supports this view: “It is very important that other categories of leaders be mobilized first. They are helpful in motivating and guiding members of the congregation to achieve corporate goals.” (Obed, 55) The greatest need therefore is a conscientious and concerned leadership. Creating missions awareness among the pastoral team in local churches is a *sine qua non* for missions education.

Bokanya, for his part, argues that a local church missions committee is the best instrument for missions education of believers. A small number of committed Christians in the local church, set on fire by the Holy Spirit and working hand in hand with the pastoral team, can do much to create missions awareness (Bokanya, 11-13)

### The Challenges of Missions in Africa

Africa is entering the fields of missions, no longer as a receiving continent, but rather as a sending church. Telford is very optimistic when he proclaims that “the

‘Protestant Vatican’ may no longer be in Wheaton or Colorado Springs. Many Christian agencies may soon have their headquarters in Nairobi or Seoul” (Telford, 138). There are four greatest challenges for missions mobilization in African local churches today. The sharing of the vision, the partnership with other churches already involved in missions, the breaking of the dependency syndrome, and funding strategies adapted to African realities (Obedi, 52-65; Telford, 127-140; Griffiths 1980, 11-36; Bokanya, 10-36; Verwer 2000, 103-120). The researcher strongly believes that it is possible for local churches in Africa today to send missionaries, whatever the cost (Bond 1993, 152-5). Many local churches in Africa today are already actively involved in cross-cultural missions. In the case of CECA-20, another sister church denomination in the Northern Democratic Republic of Congo, the CECCA-16, is already supporting a missionary couple in Cote d’Ivoire and another couple in Chad. It is therefore possible for concerned local churches in CECA-20 to engage in missions today.

### Challenges of African Missionaries

Tokunboh Adeyemo analyzes the African missionary in the mission field. He presents the advantages as well as the handicaps of an indigenous African missionary. In speaking of the advantages, he mentions that the African missionaries can adapt culturally to new situations, and in most cases, it is cheaper to support African missionary couples than Westerners in the same situations. This statement is destined to encourage vocation for cross-cultural missions from Africa (Adeyemo 2000, 259-270).

On the other hand, Adeyemo mentions that the African missionaries face the following handicaps: getting foreign exchange, inadequate cross-cultural training, and

logistics matters such as travel arrangements, medical needs and children's education. Rather than a discouragement, the above analysis is a strong belief that missions by African Christians is not only a possibility, but also urgency today.

To overcome these obstacles, Turaki formulates the following recommendations: First, promote and strengthen African Indigenous Missions. Rather than just copying Western missionary agencies, Africans can work to construct and develop missions related to their own economic and social realities. Second, identify and prioritize areas of needs in missions. Third, work up a partnership with other church denominations (Turaki, 280-3).

#### The Church of Christ in Congo (ECC)

In 1972, the President decreed that only six religious organizations could operate and own property in the then Zaire. These were the Roman Catholic Church, one Protestant Church (L'Eglise du Christ au Zaire or ECZ), the Kimbanguist Church, the Orthodox, Muslims and Jews. Consequently, all the protestant denominations regrouped under one roof, the ECZ. Although this centralization of the leadership had the advantages inherent in uniting the protestant denominations working in Zaire, it also had the major weaknesses thereof. The government and the church leadership imposed geographical boundaries on any outreach activity. No church denomination had the freedom to evangelize beyond its assigned geographical boundaries. As a result, many areas were left without evangelical witness and cross-cultural outreach was hindered.(ibid., 200).

Among people with a feeble Christian witness in the Democratic Republic of Congo, we can list the Swahili-speaking Muslim communities along the eastern boarder. There is very little outreach to them. Some peoples less responsive to the

gospel where CECA-20 is working include the Bira in the Bunia District, the Lese in the Aba District and the Omi in the Aru District.

Amid vast mineral resources and agricultural potential, “Africa’s potentially most wealthy nation can no longer feed its own people, and is dependent on foreign aid.” (ibid., 197) That is why Johnstone and Mandryk assert that “restructuring, change, and renewal are imperative to face the daunting challenges of the new century.” (ibid., 199)

### **Methodological Literature**

Engelhart points out that “much research in education and in other fields is largely limited to observation, description, and classification” (Engelhart 1972, 12). The present study is descriptive because “the primary concern is to get a picture, a snapshot of the situation ... to provide an accurate description of the audience to be reached” (Sogaard 1996, 98).

### **Collection of Data**

According to Sogaard, “data collection in the field is the phase of the research project where interviewers meet the respondents, or self-administered questionnaires are filled out by selected people” (ibid., 169). Collecting research data with questionnaires and interviews is being extensively used in educational research with the objective of “collecting information that is not directly observable... about the feelings, motivations, attitudes, accomplishments and experiences of individuals” (Gall, Borg and Gall 1996, 288).

Gall, Borg and Gall note that questionnaires have two advantages over interviews in collecting research data: the cost of sampling as well as the time of

collecting data is reduced. But they have two limitations as well: first, once distributed, items cannot be modified. Second, questionnaires cannot probe deeply into respondents' opinions and feelings. On the other hand, interviews have the major advantage of adaptability and the building of trust and rapport with respondents, "thus making it possible to obtain information that the individual probably would not reveal by any other data-collection method." (ibid., 289) The main limitation of interview methods is that it is difficult to standardize the interview situation. The problem of anonymity for the respondents can be overcome by a careful analysis and report of the interview (ibid., 290).

### Group Interviews

A group interview, also called 'focus group interviews' is defined as:

A carefully planned discussion designed to obtain perception on a defined area of interest in a permissive, nonthreatening environment. It is conducted with approximately seven to ten people by a skilled interviewer. The discussion is relaxed, comfortable, and often enjoyable for participants as they share their ideas and perceptions. Group members influence each other by responding to ideas and comments in the discussion. (Gall, Borg and Gall, 307-8)

This method of interview has three advantages if carefully conducted. First, it stimulates the participants to state feelings, perceptions, and beliefs they would not express if interviewed individually. Secondly, it avoids putting the interviewer in a directive role, and allows participants to take major responsibility in stating their views and drawing out the views of others in the group. Thirdly, it works best where all participants are on equal basis.

### Validity and Reliability of Questionnaires and Interviews

Best and Kahn state that the validity of a questionnaire is basically reliant on "asking the right questions phrased in the least ambiguous way". The key to the



effectiveness of interviews is “establishing rapport” (Best and Kahn 1998, 310). The major challenge is therefore the careful selection of essential questions.

### Data Processing

There are a number of actions to undertake before data collected through questionnaires and interviews can be analyzed and interpreted. Sogaard states that “the raw data need to be edited, coded, and entered into a computer program” (Sogaard, 182).

## **CHAPTER THREE**

### **RESEARCH METHODOLOGY**

#### **Introduction**

An investigation into the factors accounting for the lack of missionary vision in CECA-20 necessitated more than just reviewing previous literature. It required collecting and interpreting information from the local churches being studied. The objective of the inquiry was to determine the nature of the factors inhibiting effective missionary work on the part of the church in CECA-20.

The researcher therefore opted for gathering data through questionnaires and interview questions. Official records of the church accessible to the researcher were also consulted. These records were the minutes of the Central Church Council, annual statistics, and the constitution of the church.

This chapter explains the steps followed in carrying out the present research. It gives details on the population, the research approach, the instruments and their administration, and the procedures for data collection from the field.

#### **Population**

The target population of this study was the church leadership in CECA-20. Two sub-groups of church leadership were researched: the local church council members and the denominational leaders.

The local church council members, also called the Elders' Meeting, were composed of the pastors, the elders, the deacons and deaconesses, and the different

ministry leaders in a given local church. These church elders were targeted because of their responsibility for the spiritual direction and nurture of their respective local churches. They were interviewed in order to learn from them the general understanding of the church and of its mission. This population was most likely to unveil the factors inhibiting their respective local churches in regard to meaningful participation in missions.

As for the denominational leaders, they were composed of those working in the headquarters of the church and those leading Bible Schools. They were being targeted because of their general overview of the church in CECA-20 and their role in providing general direction for the church's ministries and activities. They were questioned in order to discover their understanding of missions, the current missionary activities of the church, and their plan for the church's missions in the near future.

### **Sampling**

The sample for this study was drawn from two of the eight districts forming CECA-20, Aru and Bunia. The nine sections composing the Aru District were equally represented in the sampling process. However, of the six sections composing the Bunia District, only one was sampled: Bunia. The rationale behind this selection of the Aru District and the Bunia Section was that both urban and rural areas in CECA-20 would be represented in the sampling.

The Bunia section was researched as representative of urban local churches. Bunia is the headquarters of CECA-20. As a section, it has six local churches, four of which were researched. This was done on the rationale that both the city center and its suburbs would be researched. Two of the four local churches researched were located

in the city center, while the other two were from the suburbs. The church council membership in local churches investigated in the Bunia section varied from five to fourteen members.

In the Aru District, eight of the nine sections were sampled. A stratified random sample of at least one local church for each section was selected for the interviews. One section, Lanza, was not accessible to the researcher because of logistic problems. Therefore, eight local churches were selected. The selection was made in a way to include in the sampling:

1. newly established local churches as well as old ones
2. local churches in densely populated as well as in less populated areas
3. local churches in developed as well as poor areas
4. mission-minded as well as non-mission minded local churches

Three local churches within trading centers in the Aru District were also selected for investigations. They were researched because ministry in trading centers seems to be slightly different from that in rural areas. This makes a total of eleven local churches researched in the Aru District. The church council membership in the Aru District varied from six to twenty-six members in a local church.

The rationale behind this selection was that all the church leadership, both in urban and rural areas, would be represented in the sampling design. The conclusion of the findings will therefore have relevance and applicability to the church in CECA-20 as a whole.

### **The Research Approach**

The researcher opted for group focus interviews with members of the elders' meeting and questionnaires for denominational leaders. Group interviews were

preferred over written questionnaires for three basic reasons: first, people are more willing to talk than to write. Secondly, this method stimulates respondents to state their feelings and views more freely than they would individually (Gall, Borg and Gall 1996, 307-8). Thirdly, many church leaders with a fruitful ministry experience have had very little basic education. They may provide more information orally than by filling out questionnaires.

In the case of interviews, the researcher encountered no major difficulty in gathering the groups to be interviewed. They were informed of the research project by a letter from the CECA-20 headquarters. Half an hour was consecrated to devotion led by the researcher and his research assistant. After that, each participant introduced himself/herself, including the researcher and his research assistant. Contact and interaction between participants was encouraged. Then the researcher explained the research topic and what was expected from each participant. Interaction allowed participants to ask questions and the researching team to provide accurate answers. The entire research process lasted two to three hours in one local church. Interviews were conducted in Lugbarati (the researcher's mother language) for local churches among the Lugbara. In other parts of the Aru district, Bangala, a trade language spoken by 3,500,000 as second language in the Oriental Province of DRC (Grimes, 87), was used. In the Bunia section, the Congo Swahili (or Kingwana) was the main language in interviews. There was a need to translate interview questions from the original English into each of these languages.

The questionnaires, however, were mailed directly to the respondents. They contained open-ended questions written in accordance with the research questions. The questionnaires were translated into French, the official language of DRC.

### **Pre-testing**

Before going on the field, the researcher presented the interview questions as well as the questionnaires to his research advisor and other members of the NEGST faculty. Their input helped to shape the questions to fit the needs being researched. Once on the field and before administering the instruments, the researcher tested the questions on six church leaders in the Aru District and three in the Bunia Section. Their reactions and remarks were helpful in restructuring the questions for both the interviews and the questionnaires

### **Entry Procedure**

As a pastor with the CECA-20 Church in Democratic Republic of Congo, the researcher had an easy access to the local churches being investigated. First, he contacted the Legal Representative of the Church personally and through correspondence. He explained the topic, what he wanted to do, and where he intended to carry out the research. Permission was granted and a research assistant was appointed to accompany the researcher and provide help whenever necessary.

### **Research Instruments**

The researcher gathered the necessary data using four main instruments. First, interview questions were used to collect information from local church council members. Six questions framed the interviews. Church council members in a local church were interviewed as a group.

Secondly, there was a written questionnaire for denominational leaders. It consisted of six general questions and nineteen questions about the specific church.

Thirdly, the researcher accessed written materials from the church office, such as minutes of church councils, the constitution of the church, and some church records. They were analyzed and compared with the data from the interviews and questionnaires.

Fourthly, the researcher used his personal ministry experience to collect data. He had served as Bible schoolteacher for ten years and pastored a local church for eight years.

### **Instrument Design**

The researcher worked to construct questions for group focus interviews and open-ended written questionnaires, samples of which figure in Appendix 1 and 2. The questions, both for interviews and for written questionnaires, were intended to discover the factors that account for the lack of missionary vision in CECA-20.

### **Administering the Instruments**

The researcher personally conducted the focus group interviews. However, he trained one person appointed by the Church Council to help him report the interviews in writing. The person had had long experience in national education. He was able to record exactly what people were saying. In some places, an additional person was selected to report the same interview separately. It was then up to the researcher then to compare the two records and judge the reliability and validity of the records. While the researcher personally conducted the interviews, the research assistant sometimes helped to clarify questions.

The steps followed were: contact with the persons gathered, devotions, introductions, presentation of the research topic, explanation of the questions and how

to give information, interviews. On every site, the program lasted three to four hours. There was a break between the sessions. The local churches filled these thirty minutes breaks with tea and the like.

### **Data Collection and Analysis**

Data from the interviews was collected immediately after the interviews were closed in a local church, before proceeding to the next site. In this way, at the end of all the interviews the researcher had all the raw data with him. For data from the questionnaires, the researcher relied on the goodwill of the Chairman of the District Church Council to administer and then collect the questionnaires after they were filled out.

Findings from the interviews were contrasted with those from the questionnaires and compared with the Church's minutes and other official records. Data from the Aru District were compared and contrasted with that from the Bunia Section to generalize the conclusion to CECA-20



## **CHAPTER FOUR**

### **DATA ANALYSIS AND FINDINGS**

#### **Introduction**

This chapter analyzes data gathered through interviews with local church council members in fifteen local churches and questionnaires given to twenty-three denominational leaders. It also analyzes these data in connection with church records from the headquarters accessible to the researcher. Data analysis and discussion of findings are aimed at discovering the factors that may inhibit missionary vision in CECA-20.

The researcher's assumptions were that local churches in CECA-20 had the basic personnel and financial resources to start a missionary program. Whether these assumptions were true or false will be analyzed in light of the findings and discussions in this chapter. The research questions are answered in order to reveal the truth about the factors inhibiting involvement in missions on the part of local churches in CECA-20.

#### **Research Question One: What is the understanding of a local church in CECA-20?**

This question attempts to assert what in practice a local church is in CECA-20. The question seeks to discover whether there is any connection between the leaders' definition of a local church and the current missionary activities. Interview question No. 2 and questionnaire No. 1 answer this research question. Samples of the questionnaires and the interview questions are given in Appendices 1 and 2.

## Findings

To the question “what is a local church?”(Questionnaire No. 1 and interview question No. 2), both local church leaders and denominational leaders gave the following answers:

**Table 1. Definition of a local church by church leaders among fifteen local churches and 23 denominational leaders**

| Definition  | Out of 15 local churches | %   | Out of 23 denominational leaders | %   |
|---|--------------------------|-----|----------------------------------|-----|
| Many congregations under one pastor                                     | 8                        | 53  | 2                                | 9   |
| A gathering of believers with a pastor, a chapel and an elders' meeting | 7                        | 47  | 21                               | 91  |
| TOTAL   | 15                       | 100 | 23                               | 100 |

Out of fifteen local churches researched, eight (53%) gave the following definition of a local church: “one or more congregations under the supervision of one pastor.” Six of these eight local churches were from rural areas and two came from urban areas.

Seven out of fifteen (47%) described a local church as “a body of believers with their own pastoral team, a church building, an elders' meeting, and various ministries or activities.”

Among the twenty-three denominational leaders questioned, 21 (91%) gave the same definition as the minority of the church council members interviewed (47%). Only two of the respondents (9%) supported the view expressed by the majority of local church leaders interviewed in fifteen local churches.

## Discussion of Findings

There is a difference in the way a local church is understood by denominational leaders and local church council members. In its chapter IX, the Constitution of CECA-20 defines a local church as “A group of confessing and voting members with a chapel, a Pastor, elders, deacons, and deaconesses. It may have one or many congregations under its administration.” For a Congregation to obtain the status of a local church it must:

1. Have a pastor that they fully support.
2. Are able to erect a church building.
3. Are able to organize themselves by:
  - a. having a solid Elders’ meeting
  - b. having deacons and deaconesses
  - c. initiating various ministries (departments) to advance the work of the church

Any congregation of believers that does not meet the above conditions is annexed to an existing local church in its neighborhood. A workshop for church leaders on the vision of CECA-20 was held at Adja (Aru District), from March 19<sup>th</sup> to 24<sup>th</sup>, 2001. It regrouped over 300 church leaders from the Aba and Aru districts, and voiced the recommendation that CECA-20’s administrative structure be reviewed. The complex structure “Congregation – Local Church – Section – District – Community”, tends to stifle the freedom of local congregations of believers.

Apart from the administrative structure of CECA-20, there appears to be a connection between this understanding of a local church and the age and educational level of church leaders in CECA-20. The following two tables present the age group and the educational level of eighty-five pastors and catechists (evangelists) drawn

from the fifteen local churches researched and the twenty-three denominational leaders questioned.

**Table 2. Age Distribution of 85 local church and denominational leaders.**

| Age Group    | Frequency | %   |
|--------------|-----------|-----|
| 20 - 29      | 1         | 1   |
| 30 - 39      | 10        | 12  |
| 40 - 49      | 29        | 34  |
| 50 - 59      | 25        | 29  |
| 60 - 69      | 14        | 16  |
| 70 and older | 6         | 7   |
| TOTAL        | 85        | 100 |

**Table 3. Level of Education among 85 Local church and Denominational Leaders**

| Level                             | Frequency | %   |
|-----------------------------------|-----------|-----|
| Did not complete Primary School   | 12        | 14  |
| Completed Primary School          | 21        | 25  |
| Did not complete Secondary School | 24        | 28  |
| Completed Secondary School        | 9         | 11  |
| Completed College                 | 14        | 16  |
| Master's Degree                   | 5         | 6   |
| TOTAL                             | 85        | 100 |

The age distribution (Table 1) shows that 54 out of 85 subjects researched (64%) are aged between 40 and 59 years. Only eleven (13%) were found below the age of 40. Six of the subjects (7%) are aged 70 years and above.

The educational level (Table 2), however, is more revealing. Twelve out of 85 respondents (14%) did not complete their primary school before receiving Bible training. Twenty-four of them (28%) did not complete their secondary education before going to a Bible school. It means that 57 out of 85 (67%) of the local church and denominational leaders investigated did not complete their secondary education before receiving Bible training. Some of the difficulties they encounter in their

understanding of the church may be attributed to this factor of educational level. This researcher's own ministry experience has shown that many of these septuagenarians can no longer offer proper nurture to their congregations. But they will not step down. One of the reasons for this attitude is that there is no insurance for pastors once out of the ministry. Those who retire are not well supported by the church. That is why many of these pastors prefer to stay in the ministry. Other research questions may throw more light on this factor as influential in creating awareness toward missions among church leaders in CECA-20.

### **Research Question Two: What is the understanding of missions in CECA-20?**

This research question was intended to discover what church leaders in CECA-20 understood about missions and what information was given to believers about missions. Answers to interview question No. 1 and written question No. 3 (see Appendices 1 and 2) throw light on their understanding of missions.

### **Findings**

In response to interview question No. 1, "How old is your local church?" the following table was drawn. The question sought to know when the gospel message was proclaimed in the area. Determining this will help to assert what the church has done since its establishment. Subsequent development in the local church will show whether or not a local church has a vision for missions.

**Table 4. Age of 15 local churches**

| Age                | No. of local churches | %   |
|--------------------|-----------------------|-----|
| Less than 5 years  | 3                     | 20  |
| 20 – 30 years      | 3                     | 20  |
| 35 – 45 years      | 3                     | 20  |
| 60 years and above | 6                     | 40  |
| TOTAL              | 15                    | 100 |

It was found that three of the local churches investigated (20%), had received the gospel less than five years ago. In six local churches (40%), the gospel message was more than 60 years old. It is therefore important to analyze the church's attitude toward missions.

The answer to interview question No. 3, "Has your local church planted a church outside its cultural boundaries?" shows that eight out of the fifteen local churches researched (53%) had planted churches among the neighboring tribes. Two reported having crossed to Sudan with the gospel message while five (33%) remained silent on this question. They had never crossed their cultural boundaries to plant a church. The table below reflects their answers.

**Table 5. Answer of 15 local churches to the question whether they have planted new churches.**

| Response                             | Frequency | %   |
|--------------------------------------|-----------|-----|
| Planted churches in the neighborhood | 8         | 53  |
| Planted churches cross-culturally    | 2         | 13  |
| Have not yet planted a church        | 5         | 33  |
| TOTAL                                | 15        | 100 |

Among the denominational leaders, questions No. 5 and 11 from the questionnaires shed light on their understanding of missions. To the question "Has

CECA-20 preached the gospel to other nations of the world?” twenty-one out of 23 (91%) answered “No”. The following reasons were advanced:

1. There still exist unreached people groups within the area where CECA-20 is working.
2. The church in CECA-20 is spending more of its strength on organizing and establishing work within, rather than reaching out to the heathen nations.
3. Lack of adequate finances in CECA-20.

The following table gives in a glance the answer to question No. 11 from the questionnaires for denominational leaders, “Do you know any people group not yet reached with the gospel within CECA-20, elsewhere in Congo and outside of Congo?”

**Table 6. Identification of unreached people groups by 23 denominational leaders**

| Answer | Within CECA-20 | Elsewhere In Congo | Outside of Congo | %   |
|--------|----------------|--------------------|------------------|-----|
| YES    | 9              | 7                  | 11               | 39  |
| No     | 14             | 16                 | 12               | 61  |
| TOTAL  | 23             | 23                 | 23               | 100 |

The above table shows that nine out of twenty-three church leaders questioned (39%) can mention and locate unreached people groups where CECA-20 is currently working. Seven (30%) mention people groups in the Democratic Republic of Congo not yet reached with the gospel. And eleven out of twenty-three (48%), name groups outside Congo. However, there are many more who know nothing about unreached people groups: fourteen (61%) could not mention a single unreached people group within CECA-20, sixteen (70%) in Congo, and twelve (52%) outside the country.

## Discussion of Findings

Among the denominational leaders questioned, there is a lack of information on unreached people groups. In addition, their definition of missions to question No. 3 tends to confuse missions and evangelism. The same terms used to define evangelism are given in defining missions. Their definition of evangelism and missions seems to reflect the administrative structure of CECA-20, where missions is a sub-department of the evangelism ministry.

This confusion is most evident among the local church leaders interviewed. From two local churches that had sent missionaries, the researcher learned that these missionaries actually went by their own means. Most of them survived by working in their garden among the people they were trying to win for Christ. Yet, these missionary volunteers worked to plant living local churches that still exist today.

For the church leaders interviewed, a Congolese missionary is not to be understood in the same sense as a white missionary. He is the missionary of the church, whether or not supported by it. The church members pray for him. Occasionally, they send support. But he does not depend on this meager support. Most of the time, he works his garden to care for his family. The researcher's ministry experience in the Aru District shows that apart from occasional gifts from their home churches, native missionaries live on their own labor in the mission field. The major factors influencing this attitude may appear in the response to the following research question. Suffice it to say here that several local churches in CECA-20 attempted to reach out to neighboring tribes in the early 1960s. Local churches at Adi, Aru, Blukwa, Aungba, Todro, Adja, and Kasengu, have sent missionaries in the past. Kasengu, Adja, and Adi have sent missionaries to Southern Sudan (Pangatho Reta, Letter to the researcher, May 2001). Recently, the missionary zeal has been reviving



in some sections of CECA-20. Allusion is made here to Aru, where a candidate was ready for Uganda, and to Oicha, which has already sent a missionary couple to Lake Victoria. But remains to be done for effective participation of the church in missions.

**Research Question Three: What are the factors accounting for the participation of local churches in missions among CECA-20?**

This research question seeks to identify the factors for participation or non-participation of CECA-20 in missions. Interview questions No. 4 and 5, as well as questionnaires No. 7, 10, and 13 are directed toward answering this question.

Findings

The above mentioned questions are intended to learn from both local church leaders and denominational leaders whether the church in CECA-20 can send and support its own missionaries cross-culturally today. The response of the fifteen local churches investigated and the twenty-three denominational leaders questioned are shown on the table below.

**Table 7. Response of 15 local churches and 23 denominational leaders to the question of whether the church in CECA-20 can send and support cross-cultural missionaries today**

| Response | Local church Councils | Denominational leaders | %   |
|----------|-----------------------|------------------------|-----|
| YES      | 10                    | 2                      | 32  |
| NO       | 5                     | 21                     | 68  |
| TOTAL    | 15                    | 23                     | 100 |

Ten out of the fifteen local church council members interviewed optimistically believe that their local churches can send and support cross-cultural missionaries.

They give the following reasons for their hope:

1. Some local churches have successfully attempted missionary outreach to their neighboring tribes in the past.
2. Some local churches in CECA-20 today are already sending missionaries. Aru has sent five missionaries to the needy districts of CECA-20. Oicha has sent a missionary couple to the fishermen in the Ssesse Islands (Uganda).
3. If the church members are taught, there is hope for financial support.

But those who are optimistic that CECA-20 can engage in cross-cultural missionary activities today form only 32% of the two populations investigated. The majority is pessimistic, especially the denominational leaders questioned, of whom twenty-one (91%) believe that CECA-20 is not yet ready to engage in an active missionary program. Below are their reasons for this attitude: First, missions do not appear to be the first priority of the church. Second, that the church in CECA-20 has done very little to involve itself in missions since it was established in 1912. Here they cite many unchurched villages where CECA-20 is currently working. Some peoples have been less responsive to the gospel and therefore have a high proportion of non-Christians, such as the Bira in the Bunia District, the Lese in the Aba District and the Omi in the Aru District (Johnstone and Mandryk 2001, 201).

Third, that those who have gone as missionaries have not been financially supported by the church. Many have been left to fend for themselves in the mission field. Fourth, that the lack of missionary vision among the church leadership is explained by the absence of systematic bible teaching on missions in local churches.

## Discussion of Findings

These findings indicate that the local churches investigated are willing to engage in missions if the following four areas are implemented. These are the urgent need for information on missions, good stewardship for the church's finances, a systematic teaching of "the whole counsel of God", and a prayer lifestyle in the local churches. Only a concerned and aware leadership at every level of the church can bring the needed change.

### **Research Question Four: What are the solutions for active involvement in cross-cultural missionary activities in CECA-20?**

#### Findings

The last research question was aimed at learning from church leaders in CECA-20 their own solutions to the problems raised. Interview question No. 6 and questionnaire items No. 12, 15, and 19 were intended to collect the views of local churches and denominational leaders. The following table gives the answer to the question, "what are your suggestions for active participation of local churches in CECA-20 toward missions?" (Interview question No. 6 and questionnaires item No. 12).

**Table 8. Suggestions for solutions toward missions from 15 local churches and 23 denominational leaders**

| Suggestions                           | Frequency for<br>local church<br>councils | Frequency for<br>denominational<br>leaders | %  |
|---------------------------------------|---|--|----|
|                                       | Out of 15                                 | Out of 23                                  |    |
| Create awareness<br>Among leaders     | 2   | 5  | 18 |
| Systematic teaching                   | 3   | 3  | 16 |
| Pray for missions                     | 3   | 4  | 18 |
| Support those sent                    | 2   | 2  | 11 |
| Train missionary<br>Candidates        | 3   | 5  | 21 |
| Give information to<br>Church members | 2   | 4  | 16 |

#### Discussion of Findings

Table 8 shows that church leaders in CECA-20 are willing to find a solution to the hindrances to missionary work. Two of the local churches investigated and five of the denominational leaders (18%) suggest that awareness be created among the leadership first. A leadership aware of the need on the mission field will work to motivate believers to do missions. Only a concerned and conscientious leadership in CECA-20 will mobilize local churches for missions.

Systematic teaching of the word of God in local churches was mentioned as the next way forward to involvement in missions from local churches. The educational level of pastors and evangelists in local churches was also considered a hindrance to reviving the teaching ministry of the church.

## **CHAPTER FIVE**

### **CONCLUSIONS AND RECOMMENDATIONS**

#### **Introduction**

This chapter recapitulates the main argument developed throughout the study of the factors inhibiting the development of missionary vision in CECA-20. This summary includes an overall view of the problem researched in the study, areas of related literature reviewed, and the conclusions of findings and discussions. The chapter also attempts to give suggestions for implementation to the church in the Democratic Republic of Congo and recommendations for further studies.

Handicaps to missionary vision in CECA-20 were researched in this study with the goal of liberating the church to accomplish its missionary task. The study was to be a stimulus for local churches not yet awakened to missions to do so. It provided tools for missions education of church members. Moreover, the study stimulated further research in order for African local churches to fully engage in missions in their own context. Major areas in literature related to the factors inhibiting missionary vision in CECA-20 were reviewed. These were: 1) the definitions of local church, evangelism and mission; 2) the relationship between evangelism and mission; 3) why local churches fail to do missions; 4) missions education in African local churches; 5) the challenges of missions in Africa today.

Four questions were researched throughout the study with the aid of the following instruments: interviews of local church council members, questionnaires

given to denominational leaders, analysis of the official records of the church, and the personal ministry experience of the researcher.

### **Summary of Findings**

Through the above mentioned research instruments, the research questions revealed four major factors influencing the participation in missions. They also identified four solutions to involvement in missions for local churches in CECA-20.

First, the early years of the church in CECA-20 bear witness to active missionary outreach to the neighborhood. The current numerical growth of the mission stations from twenty-two in 1933 to forty-five today, is a direct result of that early missionary vision. CECA-20 is carrying on evangelistic work among more than thirty-three tribes in north and northeast of the Democratic Republic of Congo.

Secondly, the investigation revealed that if those early native missionaries have returned home, it is because their local churches did not support them. Church members lacked information from their leaders to support their missionaries. Two missionary couples sent to Sudan returned home. One of them, Pastor Ainya Ama, is now a member of the newly formed MPNA for the Aru District. He was among the group interviewed at Modu. He explained that his return back home was more because of the general insecurity in Sudan than a lack of support. He said that he had learned to live among the Dinka people and was waiting eagerly for doors to reopen. Reverend Odhama Adima is now pastoring a local church in the Watsa section where his father, Reverend Thaddeus Adima has spent all his active life as a missionary. All his children have been raised in the mission field. Among those

who went from Aru to Watsa, two have returned home due to advanced age. A missionary sent from Aru to Kisangani, from Blukwa to Watsa and from Adi to Isiro paid with their lives on the mission field.

Thirdly, the leaders bear the responsibility for the loss of the first zeal of the church for missions. Many of them know very little about the needs in the mission field. They hardly get information on unreached people groups. How, then, can they motivate church members toward missions?

Fourthly, there is a great and urgent need for Bible exposition in local churches. The church members have had preaching. They now need teaching.

Among solutions toward involvement in missions, the findings focused on missions awareness among church leaders. This is possible if the needs are clearly identified and communicated.

The second solution was to prioritize missions in local churches. Evangelism is very important. Missions is even more important. Missions in CECA-20 has been a sub-department of evangelism. But it should be given primacy if the church is to awaken to its missionary call.

The third solution to active participation in mission among local churches in CECA-20 is the systematic teaching of “the whole counsel of God” on the church and its mission.

Fourthly, local churches should pray about and for missions. Very few local churches pray on a regular basis. Many local churches seldom pray for missions. A return to the prayer life of the local churches is therefore a *sine qua non* for missions mobilization.

## **Conclusions of Findings and Discussions**

Based on the findings and discussions of the research, we may confidently assert that the main handicap to missionary vision in CECA-20 is the church's leadership. Four important considerations lead to this allegation.

First, various church councils at different levels have discussed the needs for missions and formulated strategies to implement them in local churches. The researcher was surprised by numbers of articles on sending and supporting missionaries in the minutes of the Central Church Council. The minutes are sent twice a year to every section of CECA-20. But few pastors explain them to their local church members. Where the decisions are shared with church members, there are positive responses.

Secondly, Christians in CECA-20 are willing to participate in missions. A missionary conference held in all nine sections within the Aru District in 1999 revealed that church members lacked information from their leaders to do missions. Whenever they are asked to contribute through offerings, believers have never refused to cooperate.

Thirdly, there are men and women who have heard the call to go as missionaries, but who are being retained by the local church. They lack guidance and motivation from the church leadership. In the Aru District, for example, two missionary candidates have ended up to pastoral ministry against their desire to go to unreached people groups. They have been used to fill the need for ministers in already established local churches. One of them revealed during the interviews that he felt diverted from his initial calling.

Fourthly, finances are a serious consideration in engaging in missions. But an



aware and concerned leadership can still find its way out by diligently using God's blessing to his people. The church in the rural areas of CECA-20 is made up of farmers and shepherds. The researcher's own experience in the Aru District has showed that church members do give offerings and tithes, but the deacons do not diligently use them. More focus on the church's finances is put on money rather than raw materials from farming. That is why many local churches have very little to offer to the Lord. Good stewardship of the church's finances and resources is urgently needed. Approaching the finances of the local churches as spiritual issues would revive the teaching of the church in CECA-20. The challenging question to ask is: "Have we allocated people, resources, and finances properly, or have we squandered the gifts God has given us for reaching the lost on ourselves and our own pleasure?" (Bush and Pegues 1999, 204) Although the dominant mentality is that the church in DRC is poor, the researcher strongly believes the contrary. The real problem is the poverty of minds, a poverty mentality that needs to be transformed by the teaching of the word of God.

### **Recommendations for the Church**

The following recommendations seek to improve the participation in missions among local churches in CECA-20. The following five principles may be implemented by the local churches being researched.

First, a return to biblical leadership patterns in CECA-20. The centralization of church leadership has contributed to the deadening of missionary zeal in individual believers. Change is greatly needed in the leadership structure of the church. Several evacuations of missionaries from the Democratic Republic of Congo since 1991 have been a constant reminder that the Church in Congo must stand on its own feet and

learn to fly with its own wings. But the church must learn from the lessons of the past and take a firm stand on the word of God.

Secondly, a lay leadership in local churches is urgently needed. Lay people have been neglected as potential church ministry leaders. One of the passages in the scripture most often quoted in relation to leadership but not followed in practice is Ephesians 4:11-13. According to the passage, doing God's work and building up the church are the God-given responsibilities of believers, not of pastors! Lay-driven local churches (Steinbron 1997) are greatly needed for the training and equipping of men and women through portable Bible schools movement, discipleship training for potential lay leaders, adult Bible classes. An ancient Chinese proverb is very instructive here: "Of a good leader, when his work is done, his aim is fulfilled, the people will say: 'We did this ourselves'" (Ford 1991, 161).

Thirdly, missions should become the responsibility of local churches. If mobilization is to be effective, then it must start at the grassroots. Missions committees should be established in local churches. Their role should consist of educating believers by sharing information with local church members. Muslim communities have stayed out of the church's evangelistic programs. Many people groups have remained less responsive to the gospel message in the neighborhood. The victims of HIV/AIDS, refugees, victims of war and natural calamities abound around us. Motivate the church to pray for missions in a specific way through various programs. Improve the church's giving by sharing the needs in the mission field and providing opportunities for church members to participate in collecting necessary funds for missions. Recruit missionary candidates from within and without the local churches. Those who have genuine concern for the lost should demonstrate it while at home. Give adequate training to those the church recommends as missionaries,

especially in cross-cultural outreach.

Fourthly, mission is not only preaching or teaching. Caring for the needy such as the victims of the HIV/AIDS pandemic is also doing missions. The church needs to start a ministry to particular categories of people affected by war, natural calamities and tribal clashes, among others.

Fifthly, in a practical way, the example of CECC-16, a sister church of CECA 20 in the Northern Democratic Republic of Congo, may be helpful here. The church's five-year plan for mission mobilization was implemented as follows: The first year was consecrated to teaching believers. In the first term, they were taught why to engage in missions. In the second term, the characteristics of a missionary church were taught. The last two terms of the year were used to learn how to organize the church for missionary outreach. The second year was essentially given to establishing funding foundations for the church's support for missionaries. Biblical principles for giving and raising funds were examined and implemented. During the third year, missionary candidates were recruited. They were trained in the fourth year in practical skills as well as bible knowledge, and cross-cultural outreach. The fifth year, the first missionary couple left for Cote d'Ivoire. Five years later, a second couple left for Chad (Bokanya 1995, 11-13).

### **Recommendations for Further Research**

New areas that may be significantly researched in improving the missionary vision in CECA-20 include, among others, the following four. First, evaluating the

missionary work of the Africa Inland Mission may provide important lessons from the past and new direction for the future.

Secondly, how can raw products from agriculture be used to finance missionary activities? If people in that part of Congo lack money, they do have their gardens and cattle. However little it may be, it is a starting point for missionary sending and supporting. Money is not the primary resource of local churches being studied. Therefore focusing on missionary support from an agro-pastoralist setting would greatly improve the participation in missions from these local churches.

Thirdly, an important aspect of mission is being overlooked in CECA-20: the church does not significantly address HIV/AIDS. A holistic ministry to the poor is a significant area of research. Fourthly, how can the church in CECA-20 practically partner with other missionary organizations like AIM or other church denominations in cross-cultural outreach?

### **Conclusion**

A change in the administrative structure as well as in the leadership style of the church in CECA-20 is a sine qua non for local churches' active and fruitful participation in missions. Training of the leadership in every domain and at every level is urgently needed. The teaching ministry of the church must be improved.

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Notes. DRC.

Ville Church Council Members. 2001. Interview by author, 27 December, Bunia.  
Notes. DRC.

## APPENDIX 1

### QUESTIONNAIRE FOR DENOMINATIONAL LEADERS

#### QUESTIONNAIRE 1: GENERAL INFORMATION

1. Give your full name
2. What is your birth date?
3. What is your title in the church? (Senior Pastor, Assistant Pastor, Coordinator, School Headmaster, and other).
4. How long have you exercised this office?
5. What is your educational level? Primary, secondary education, secondary school certificate, college, university graduate (underline).
6. From which local church are you?

#### QUESTIONNAIRE 2: QUESTIONS ABOUT THE CHURCH

1. In your personal words, define a local church.
2. What is evangelism?
3. What is mission?
4. In your opinion what is the primary objective of CECA-20 as a church?
5. Do you think that CECA-20 has preached the gospel to all nations as stated in Matthew 28:19-20? Yes No Don't know (Tick one).
6. Why do you say this?
7. Is CECA-20 able to preach the gospel and plant church cross- culturally today? (Tick one) Yes, No, Don't know.

How do you explain your answer?

8. Can you mention any local church having sent a missionary?

Yes No, Don't know.

- a. Out of your district?
- b. Elsewhere in DR Congo?
- c. Outside of DRC?

9. If yes indicate whom, where, and how long the person has stayed.

10. If no, why do you think local churches in CECA-20 do not send missionaries?

11. Do you know any group or people group not yet reached with the gospel?

Yes, No, Don't know.

- a) Where CECA-20 is carrying work?
- b) Elsewhere in DR Congo?
- c) Outside of DRC?

12. What can CECA-20 do to reach out to these unreached people? (Give your opinion, please).

13. What is the place occupied by missions in the programs of CECA-20?

(Underline one)

- a. Missions as priority No. 1 in CECA-20.
- b. Missions among the primary objectives, but not the first.
- c. Mission not a priority in CECA-20.
- d. Other (specify).

14. Why do you say this?

15. What are your suggestions for active participation in missions?

- a) To Christians in CECA-20?
- b) To pastors and evangelists?
- c) To denominational leaders.

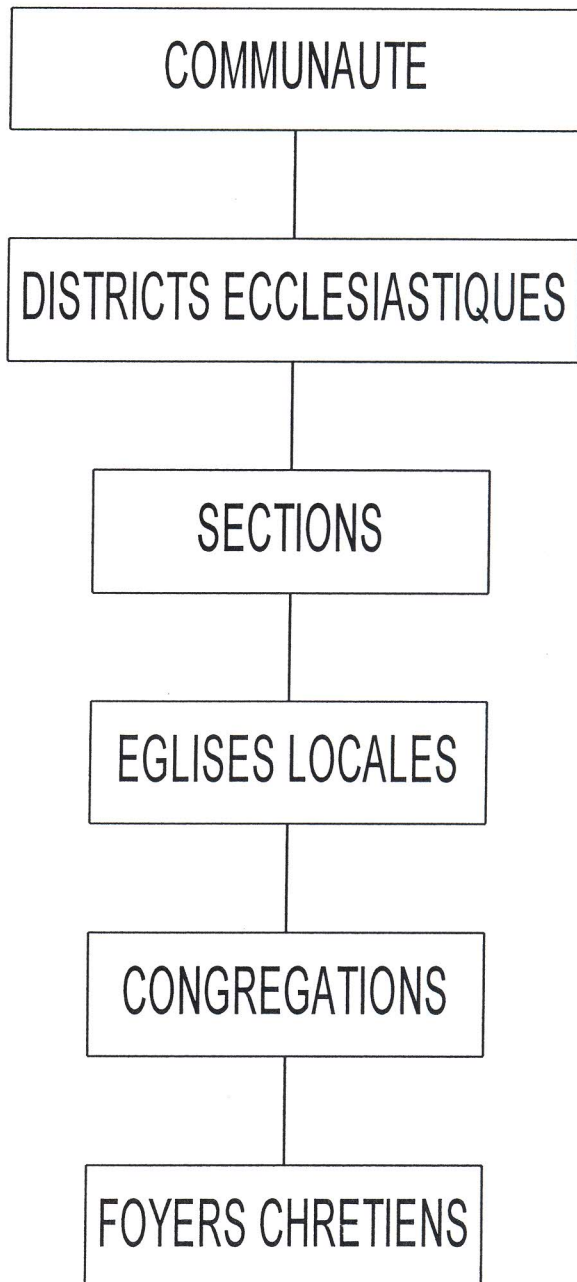
16. Do you have any other suggestion or remarks?

## **APPENDIX 2**

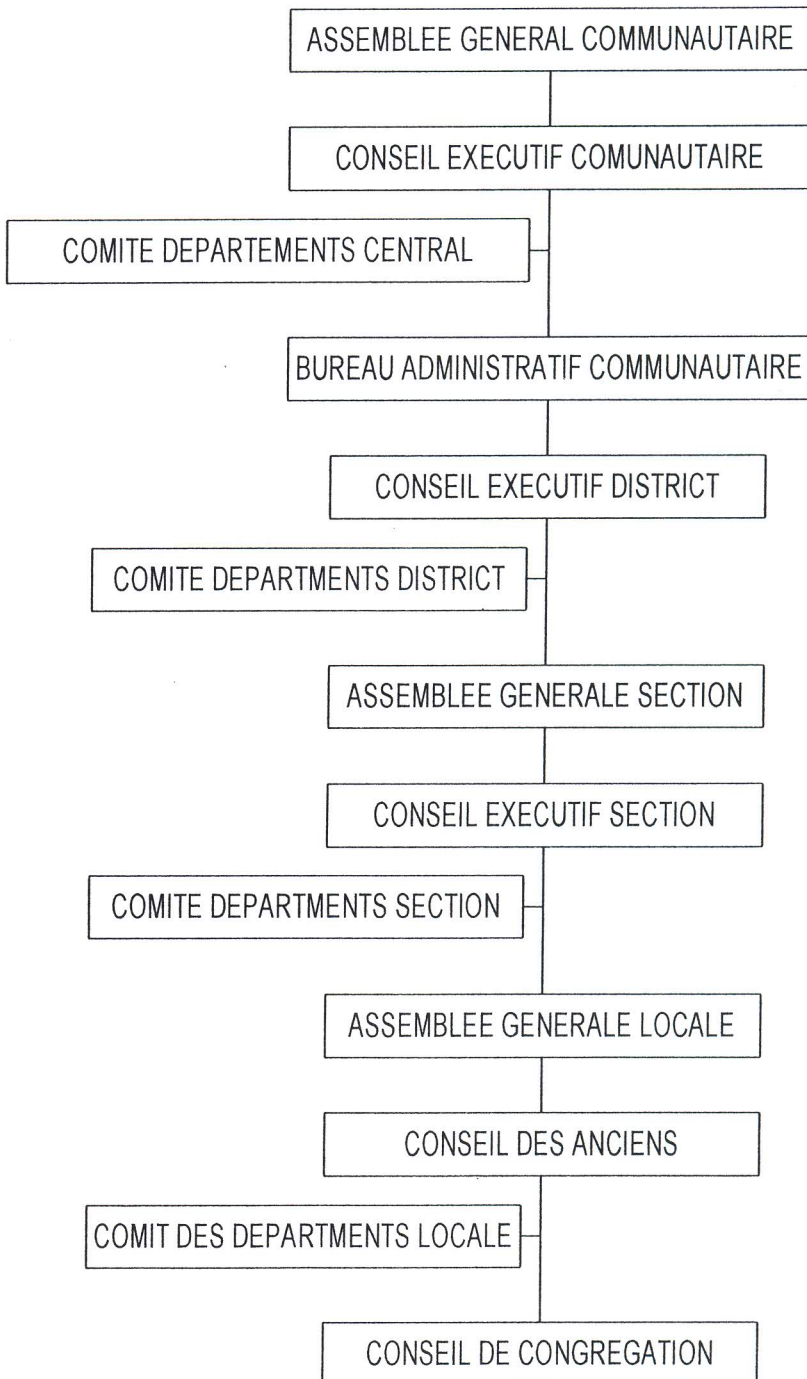
### **GUIDELINE FOR INTERVIEW QUESTIONS TO CHURCH COUNCIL MEMBERS**

1. When did the gospel message enter your area?
2. What is a local church?
3. Has your local church preached the gospel and planted a church outside its cultural boundary? Yes No
4. Do you think that your local church can send and support a missionary today?
5. Why do you say this?
6. What would you suggest for active involvement in mission from your local church?
7. Do you have any other suggestion or remark to make?

## ADMINISTRATIVE STRUCTURE OF CECA-20



## ORGANIZATION CHART OF CECA-20



## VITA

Rev Enosh Anguandia Adia Edre was born on December 26<sup>th</sup>, 1957 at Ali (Aru) in Northeastern Democratic Republic of Congo. His parents, Samuel Adia Edre and Lois Kabile, live in Ovisoni village of Aru district. His father is a retired pastor in CECA-20. He is second in a family of eight, with four brothers and three sisters.

From 1966 to 1971, he completed his primary education in Aru district. He received Jesus Christ as Savior in 1966. He was baptized by immersion in 1970. From 1971 to 1978, he attended secondary school respectively at Adi and Blukwa. He obtained his Certificate of Secondary Education in 1978. He taught in a Teachers' Training College at Adja from 1978 to 1980, where he met Elizabeth Paricia. They married on December 17<sup>th</sup>, 1983. They have three daughters and two sons. His wife Elizabeth, a primary school teacher, has been teaching Sunday school and leading the Women of Good News (WGN). From 1980 to 1983 and 1988 to 1990, he attended Bunia Theological Seminary where he obtained his Bachelor degree in Biblical Theology in 1990. From 1983, he was teaching in Aungba Bible School of CECA-20, until he was called to pastoral care of a local church at Ariwara on October 11<sup>th</sup>, 1992. He was consecrated as a pastor in 1996 and ordained on July 23<sup>rd</sup>, 2000. Besides his pastoral care of the congregation, he continued teaching in the Bible school as a visiting lecturer. He also helped start the project to revise the Bible in Lugbarati. He was the Missions Coordinator for the Aru District from 1995 until he joined NEGST in September 2000 to further studies in Missions.