

**STUDYING PENTECOSTALISM MISSIOLOGICALLY:
THE CONGO EVANGELISTIC MISSION IN KATANGA PROVINCE,
DEMOCRATIC REPUBLIC OF CONGO**

by

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DEDICATION

I dedicate this work to

- The Lord God Almighty who enabled me to walk through this road of academia for thirteen consecutive years;
- My loving wife Justine Mujinga for her patience, encouragement and sacrifice during my studies;
- My dear mother Jeanne Kakazi wa Tambwe who taught me the Christian faith from childhood;
- My Pentecostal family for teaching me how to pray or be spiritual;
- My promoter, Rev J.N.J Kritzinger, who taught me how to be a scholar from my Honours Bachelor of Theology degree to the degree of Doctor of Theology in Missiology.

DECLARATION BY THE CANDIDATE

I declare that “Studying Pentecostalism missiologically: The Congo Evangelistic Mission in Katanga Province, Democratic Republic of Congo” is my own work and all the sources that I have used or quoted have been indicated and acknowledged by means of complete references.

SIGNATURE

(Mr F K Jesse)

DATE

SUMMARY

This thesis is a critical missiological analysis of Pentecostal mission, specifically of the Congo Evangelistic Mission (CEM) in the Katanga Province of the Democratic Republic of Congo. It investigates how CEM members have been interpreting and expressing the Christian message in and for the context of Katanga Province through their communal life, worship and mission since its inception in 1914. It also asks the methodological question of how such a Pentecostal mission could best be studied and evaluated missiologically. To carry out this investigation the researcher developed a “Pentecostal Praxis Missiological Approach” which he used extensively throughout his study. Chapter two demonstrates that, while British missionaries brought the CEM to Katanga province, it was the early Congolese pioneers who actually spread the movement to different parts of Katanga and beyond its borders. Chapter three shows how CEM members have analysed the Congolese context, identifying it as a lost, unholy and socially broken society with high levels of poverty, unemployment and poor access to basic needs; it is also beset with problems of war and conflict, corruption and injustices as well as abuse of women. Chapter four focuses on the spirituality of power that inspires and motivates the CEM in the various dimensions of its mission. Chapter five uses mainly liturgical sources like prayers, songs and sermons to construct the Pentecostal theology of mission that guides and directs the CEM in its mission. Chapter six explores the agents and strategies of mission that the CEM uses to address the missional challenges they identify in their context. The final chapter raises six key missiological issues that emerged from the study and that require the attention of missiological scholars in order to foster the future of Pentecostal mission in Congo and the Southern African region as a whole. These issues are: preventing ongoing schisms, evangelising members of other religious traditions, the scope of healing, the impact of rapture theology, the place of women in ordained Pentecostal ministry, and the extent of contextualisation in the CEM.

Keys terms

Katanga Province, Missiology, Mission, Praxis cycle, Pentecostal, Pentecostalism, classical Pentecostal, Charismatic, Pneumatology, Congo Evangelistic mission, African Pentecostal

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CHAPTER 1

INTRODUCTION

1.1 Aim of the study

The aim of this thesis is to make a systematic missiological investigation of the nature of contemporary Pentecostalism as an African phenomenon. The main focus of this study is on Pentecostal mission, with special reference to the life, witness, spirituality and social impact of the Congo Evangelistic Mission (CEM) for the past ninety-five years of its presence and actions in Katanga. While focussing primarily on the CEM, the study develops an approach that could be used to study other African Pentecostal movements from a missiological perspective.

1.2 Research question

The growth and impact of Pentecostalism in the world as a whole and particularly in southern Africa is no longer a matter of doubt or debate, when compared with the broader protestant- evangelical community.

This is supported by a number of scholars such as Allan Anderson, Walter Hollenweger, William P. Menzies, Harvey Cox and others. Anderson (2004:1) points out that the Pentecostal and charismatic movements constitute the fastest growing group of churches within Christianity today, with over five hundred million adherents worldwide, found in almost every country in the world . In less than a hundred years, Pentecostals, charismatics and associated movements have become the largest numerical force in the world of Christianity after the Roman Catholic Church.

Hollenweger, the father of Pentecostal academic studies, together with Anderson (1999:19), add their voices on the growth phenomenon in these terms ‘Pentecostalism has become the dominant expression of Christianity and one of the most extraordinary religious phenomena in the world at any time.’ William P. Menzies and his son Robert P. Menzies (2000: 9) support the argument that the advent of the modern Pentecostal movement is, without doubt, one of the most dramatic developments of the twentieth century. From a small, ostracised band in the early 1900s, the movement has grown to be a significant force within the Christian movement.

The growth of Pentecostalism is not just a North American, European, Asian reality but also a Congolese experience. For close to a hundred years now, the Congo Evangelistic Mission (henceforth CEM) has been doing significant mission work in the Congo in general and Katanga province in particular. Recent reports show that this movement has thousands of churches, with a membership of more than one million all over the Katanga province, and about 150 congregations in the city of Lubumbashi alone.

CEM is not only experiencing numerical growth; it also has a rich history of almost a hundred years as a mission organisation operating on Congolese soil. The movement has made an impact on the society, with a local church after almost every kilometre in Katanga, when compared with other Christian denominations in the area. What is most significant, however, is not the number of its members or local churches in the province but the methods or strategies this Pentecostal mission has been using for the past 95 years. What is most significant is the message that this Pentecostal group has been preaching, the practical effects it has had in the lives of other Christian churches and of the Congolese people at large, and the continuous growth of the movement throughout its history.

This present work strives to understand the contextual nature of this Pentecostal mission in Katanga for the past close to hundred years of its existence; to study the missiological significance of Pentecostal pneumatology by exploring the rapport between baptism in the Holy Spirit and mission in the context of CEM in Katanga province. It also looks at reconstructing the history of Pentecostal mission with regard to CEM by showing the contributions of the local people to the growth of Pentecostalism in the Congo.

Underlying all these questions the fundamental research question of the study is: How can Pentecostal mission as a contemporary phenomenon be studied from a missiological point of view? This is the double thrust of this research project: it analyzes and reflects on one particular instance of contemporary African Pentecostalism and in so doing it attempts to develop a missiological research methodology to do that adequately.

The thesis therefore answers two key questions: a) *How have the members of the Congo Evangelistic Missions been interpreting and expressing the Christian message in and for the context of Lubumbashi-Katanga province through their communal life, worship and mission for the past ninety-five years?* b) *How can such a Pentecostal mission best be studied and evaluated missiologically?*

This double question will be the central focus of the study. In order to answer them, it is necessary to address a number of sub-questions that flow from it. These seven sets of

questions are loosely based on the “praxis matrix” developed by Kritzinger & Saayman (2011):

- 1.2.1 Examining the history of the CEM (‘ecclesial analysis’): What were the practices of the CEM members in the past for the context of Katanga? Did the CEM give the church(es) a good or a bad name in Katanga province? Do CEM local churches have positions of power and privilege or influential public contacts? How do CEM local churches view other churches (especially the dominant Roman Catholic Church)? What are the physical and institutional structures of the CEM churches and how are they utilised in or for the community at large? What are their leadership patterns and structures? How do these factors shape their approach to mission in Katanga?
- 1.2.2 Examining the role of ‘agency’ in the CEM for the past ninety-five years: Who were/are the agents of transformation, in relation to the community in which they are working for change? What is their social, economic, gender, class position in relation to the “others”? How are they “inserted” into the social space that they share with that community? What are the power relations prevailing between them? How do these factors influence their approach? Who are their “interlocutors”, who help to “set their agenda” and determine their priorities? How do all these factors shape their approach to mission in Katanga?
- 1.2.3 Examining the context analysis of the Congo Evangelistic Mission for the past ninety-five years: What are the social, political, economic, cultural factors that influence the society within which the CEM work and do the witness? How did/do the CEM change agents analyse their specific context? How do they “read the signs of the times?” How do these factors shape their approach to mission in Katanga? What are the most pertinent issues that they identify in their community? How do political, social, economical, cultural issues influence their mission as Pentecostals?
- 1.2.4 Examining the theological reflection of the CEM: how have they been reading the Bible? What has been their hermeneutical approach? On what have they based their mission for the past hundred years? What is their theology of mission? How contextualised has it been? What are their most preached biblical texts? How are

they developed or interpreted? What kind of testimonies do they give in church? How are these testimonies related to biblical teaching? Since Pentecostals tend to believe in a God “who can do it now” (not only a historical God, who did great things in the past), how do CEM members experience God in their contexts and communities?

- 1.2.5 Examining the underlying spirituality of the CEM: What are the features of their pneumatological encounter in worship, life and mission? What have they been singing? How do they sing? How do they celebrate festivals like Passover, Pentecost, and Christmas, and what is the impact of these festivals for mission? How have they been preaching and praying? How do they understand and serve the sacraments?
- 1.2.6 Examining CEM mission strategies: What kind of concrete faith projects or organisations are CEM members involved in, particularly in relation to the community at large? What kind of plans are they making to embody their theological insights in Katanga? How broad is their theological agenda and how does it shape their actions?
- 1.2.7 Examining the reflexivity of the CEM in relation to its mission in Katanga: How has CEM shown signs of mature reflexivity in their way of doing mission in Katanga? What has been the impact and results of the CEM change agents in Katanga for the past ninety-five years? What lessons are to be learned from the CEM experiences? How does this shape the Pentecostal approach in doing mission in Katanga hence forth? Does this reflection lead to renewed and deepened agency, contextual understanding, interpretation of the tradition, spirituality and planning?

1.3 Theological interests and assumptions

To make my research accountable, my theological interests and assumptions need to be clarified at the outset. I view my Pentecostal-Evangelistic perspective as an asset to the study of Pentecostalism and mission. My Pentecostal experience, education and ministry took place within the context of the Pentecostal Assemblies of God fellowship. As a participating Pentecostal I have been identified with the presuppositions, values and

beliefs of classical Pentecostalism.¹ In other words, I represent an insider's perspective with respect to the Pentecostal worldview. Schreiter (1985:19-20) argues that a rootedness in the experience of a local community the insider's experience is essential in developing local theologies. This experiential understanding of the movement affords me the opportunity for understanding Pentecostalism from a perspective of a sympathetic participant. Needleman (1978:142) observes that new religious movements like Pentecostalism are often not described in a reliable way by outside observers. Outside observers often tend to be biased in their analysis of Pentecostalism, mainly because they lack personal experience of what Pentecostalism is all about. My insider's perspective is therefore crucial for understanding the Pentecostal mission of CEM.

This admission of the value of my classical Pentecostal theology and worldview for this study, does not mean that it will be biased or doctrinaire in nature. On the contrary, such awareness allows for the control of bias in an academic endeavour. As an African Pentecostal scholar, I will discipline my biases by using reliable empirical findings on the CEM and analyze them in the light of the New Testament mission and theology.

It is my contention that it is time for Pentecostal scholars to start evaluating themselves, and their way of doing mission and theology in Africa. There was a time when others came to teach African Pentecostals how to formulate doctrines, how to plant churches, how to meet the needs of people; in short: how to do mission in Africa. Since African Pentecostal leaders and scholars have gathered much experience through years of learning and doing mission, I believe that the time has come for them to develop their own missiological approaches that can serve as mobilising and analyzing tools for missiological reflection. The basic thrust behind this study is to understand CEM as a Pentecostal mission movement: Where has it come from? Where is it now? And what is the way forward in doing Pentecostal mission in and for the context of Katanga province? Since the CEM is one of the oldest Pentecostal mission organisations in the region, it will serve as a good case study for our investigations.

1.4 Rationale for the study

Pentecostalism is one of the religious movements within the Christian world that is drawing the attention of almost everyone. Theologians, missiologists and mission practitioners both Pentecostals and non-Pentecostals are interested in the developments of this movement. To

¹ For a definition of "Classical Pentecostalism", see 1.9 below

date, a number of books, articles, reviews, journals and theses have been written on Pentecostalism; and surprisingly enough, the emphasis is more on the history of Pentecostalism. There is a need for more effort to be put into studying the missiological dynamics of the growth of the movement and the nature of its contemporary impact in French speaking African countries like the Democratic Republic of Congo. I argue that the growth of Pentecostalism is not unique to the Anglophone parts of Africa; a great deal is happening also in the Francophone Africa, which is yet to be studied academically. Having said this, I advance eight reasons why this research project is worthy of academic investigation.

1.4.1 The African contributions to Pentecostal mission

The study of the history of Pentecostalism in the world has been biased. Most of what has been written by historians on the movement in the past portrays a western history of the movement on the African continent. Allan Anderson (2004:168) acknowledges that earlier Pentecostal historians overlooked or minimised the vital role of thousands of national workers in the early Pentecostal movement particularly in Africa and Asia. Anderson adds that these racial distortions are serious problems that need to be overcome in Pentecostal scholarships in the future. He argues that one of the fundamental problems in academic studies of Pentecostalism has been a misinformed interpretation of Pentecostal/charismatic experience whereby much emphasis is on the white North Americans and western Europeans. These distortions have not spared the Democratic Republic of Congo, the few literature sources that are available on the movement undermines the role played by Congolese in spreading the Pentecostal movement in the country. This observation makes the present project worth doing.

1.4.2 The significance of Pentecostalism in Africa

A lot has been written about the growth and significance of Pentecostalism in North America, Europe and other parts of the world. I contend that the importance of this movement on the African continent should not be ignored. There are many parts of Africa where it has continued to experience quantitative and qualitative growth, especially in Katanga province. In his assessment on Pentecostal scholarship in the world, Anderson (2004: 15) says that 'although much has been written on the strength of Pentecostals/charismatics in America, relatively little has been written on their significance in Africa and Asia'. I share the position that we need to make the non western nature

of Pentecostalism more visible and accessible, without overlooking its North American roots. I agree with Anderson (2004:15) that research has to take seriously the contributions of the majority world to the development of this form of Christianity that can be described as a ‘new reformation’ of the church.

1.4.3 The missiological significance of Pentecostalism in Africa

Debates on the movement have been revolving around theological or doctrinal issues and around exegetical issues of biblical interpretation. Anderson (2004:6) contends that very little has been undertaken in the area of missiology. Since Pentecostalism is inherently a missionary movement, there is a need to redirect the orientation of research on the movement. Considering that there are different types of Pentecostalism in the world, Pentecostal scholarship requires new missiological methods to evaluate contemporary manifestations of the movement.

This implies that more research needs to be carried out in different parts of the world, including Africa, to discover the new African missionary contribution or what the continent has to offer in the area of mission. We are faced with new challenges in Africa that demand new approaches to mission. Whereas Pentecostals have made good contributions in this area, these initiatives seem not to have received much attention from missiological researchers. The Congo Evangelistic Mission, for instance, uses approaches to doing mission that have proved to be highly efficient. These approaches have made it to grow faster than many other Christian churches in the Congo. And yet, from a research point of view, not much attention has been given to this growing movement in Sub-Saharan Africa.

1.4.4 The need for a Pentecostal ‘praxis missiological approach’

Commenting on the importance of Pentecostal spirituality, Anderson (2004:14) points out that ‘because Pentecostalism has its emphasis in experience and spirituality rather than in formal theology or doctrine, it is not possible to define it in terms of doctrine but experience/spirituality’. Pentecostalism has been considered in previous studies as an historical movement and several methods have been developed in that regard. My argument is that Pentecostalism is not just an historical movement but also a contemporary phenomenon. Using previous methods which explored the historical nature of the movement seems to be inadequate when it comes to analyzing the contemporary

nature of the movement. I believe that African scholars need to develop Pentecostal missiological approaches that can look at Pentecostalism as a dynamic contemporary phenomenon. Such approaches can respond to Pentecostal challenges and realities in Africa, particularly in the Democratic Republic of Congo.

1.4.5 The AICS research findings

The research findings of my Master of Theology dissertation in missiology on Kimbanguism, which was completed in 2008, was also a strong motivation for this project. Research on the oldest African-initiated church in the Congo suggests that Simon Kimbangu is now being worshipped as the Holy Spirit (the third person of the trinity) by his followers. Lembi Dilulu (1993:23) writes that the Holy Spirit, for the Kimbanguist Church, is not only a human being but specifically a black person, meaning Simon Kimbangu. Fungwa Kipimo Jesse (2008:105) reports that it was on 14th June 2003 that Simon Kimbangu Kiangani, the current spiritual head of the EJCSK,² officially declared Simon Kimbangu to be the Holy Spirit in a letter addressed to the World Council of Churches (WCC).

Such theological controversies around the person and work of the Holy Spirit in Congo require the theological and missiological attention from researchers in Sub-Saharan Africa. This led me to consider doing research on Pentecostalism in the Congo, with the aim to understand the theology of Congolese Pentecostals on the person and work of the Holy Spirit, specifically in relation to mission. Data from this study will become a basis for future research among members of other Pentecostal groups in Congo and southern Africa at large.

1.4.6 The growth of Pentecostalism and its new challenge

The interaction I had with some recent volumes on Pentecostalism, such as Cox (1995), Faupel (1996), Hollenweger (1997), Hollenweger and Anderson (2000), Anderson (2004), and Anderson (2007) became another source of inspiration to embark on this project. Two major issues drew my attention in these publications: The growth of global Pentecostalism and the crossroads experience of the movement after almost a century.

² The official French name of the Kimbanguist Church is *L'église de Jesus Christ sur la terre par son envoye special Simon Kimbangu* (abbreviated as EJCSK) [The church of Jesus Christ on earth by his special envoy Simon Kimbangu] (cf Jesse 2008:9).

1.4.6.1 The growth of global Pentecostalism

Reports by these scholars on Pentecostalism and its growth seem to concentrate on North America and Europe, even if some statements are made with reference to other parts of the world. The emphasis is on the historical nature of the movement its origins, growth and spread. But this research strives to analyse and reflect on the contemporary nature of Pentecostalism as an African phenomenon, specifically in the Democratic Republic of Congo. The emphasis will therefore be on the missional significance of Pentecostalism, in this largest French speaking nation in Africa. This motif agrees with the assessment that Anderson and Hollenweger (1999:25) made of the movement. They report that since the 1990s, the greatest quantitative growth of Pentecostalism has been in Sub-Saharan Africa, including the Democratic Republic of Congo. Scholars are amazed at this and some even assert that the whole African continent is turning Pentecostal (Anderson and Hollenweger 1999:25). Many, if not most, of the rapidly growing Christian churches in the 'third world' are Pentecostal, indigenous, and operate independently from western Pentecostalism.

1.4.6.2 The crossroads experience

The other issue deals with the 'crossroads experience' of the Pentecostal movement. Hollenweger observes that when the Pentecostal movement reaches the age of a hundred years (with reference to the European experience), its growth slows down or stops. I contend that the methodological approach used by Hollenweger in evaluating Pentecostalism in Europe or America might not be applicable elsewhere. This position is based on what the movement is experiencing in most African countries and the Democratic Republic of Congo in particular. There are Pentecostal groupings or church denominations that have continued to grow and deserve our attention as scholars. For more details on this argument, see the methodology section 1.6.3.

1.4.7 *The CEM ninety-five years in Katanga*

Studying Pentecostalism missiologically in the Congo, after a period of almost a century, has become a necessity among scholars. Not only has its growth drawn the attention of many but its history in the country is also a matter of debate. A consensus has not yet been reached as to when CEM started in the Congo. For some, this mission organization

started in 1914, connecting it with the work of Bowie who came to the Northern part of Katanga before 1915 and purchased the ground where the CEM was later established (see 2.2). Others opt for 1915 as the year marking the beginning of the CEM (Anderson 2007:182).

All these different dates make the research interesting, as more investigations will help in establishing the exact year of the arrival of the British missionaries. My interest, however, is more directed toward understanding the dynamics of the growth of Pentecostal mission during this long period. It would be scholarly to know what has been the dynamics of its growth and establishment, the impact, the influence or the growth of Pentecostal mission in and for the context of Katanga. What have been its failures? What message have Pentecostals been preaching in Katanga? What practical effects do Pentecostals have in the lives of the Congolese community? What lessons could be learnt by both Pentecostals and non Pentecostals? And how should Pentecostals in the Congo do mission in the next century? This mission has experienced tremendous numerical growth in Katanga. Recent reports suggest that the CEM has more than 150 local churches within the city of Lubumbashi alone. What matters in this research is not the statistics but what has been the impact of CEM on the social, economical, developmental and political life of Congolese society for the past ninety- five years of mission.

1.4.8 The death of the first African CEM bishop

The death of the first African CEM bishop in 2004 at the age of 115 is another inspiration to this study. Jonathan Mbuya Kalulwa was a leader who made a good contribution to the CEM in its African dimension but his death has left his church organisation in trouble (Kaondji 2009:53). Succession into leadership has introduced a trend that is peculiar to AICs. The church has asked the son of the late bishop to take over from his father. What is worth noting is that CEM was a ‘mission church’ headed by a British missionary from its inception, until the independence of the Congo in 1960. In the early 1960s, Congolese church leaders took over the reins from the white missionary leadership and the church entered a new phase of its mission, becoming consciously and intentionally African in most of its aspects. In reaction to top-down white missionary leadership for so many years, the CEM in the 1960s established a governance structure that encouraged democratic forms of leadership. But suddenly, after the death of Kalulwa in 2004 (Kaondji 2009:53), the church adopted an African leadership style in which leadership succession is

no longer based on administrative principles, through an election or a vote by the registered members of the CEM, but linked to blood relations or descent. This leadership crisis has divided the church into two tendencies, one predominantly constituted by rural churches and the other by urban churches. The latter is in support of the late bishop's son, while the former is not. The future of this Pentecostal mother church in the Congo is at stake because of this Pentecostal/Charismatic leadership crisis (see chapter 2).

1.5 Literature review

As a theological college lecturer in the Democratic Republic of Congo, my home country, I regularly teach a number of courses and speak in mission forums and conferences within Pentecostal circles. My experiences in these assignments especially, in Lubumbashi in Katanga province, shows the need for scholarly work at a higher level to be carried out in Pentecostalism.

Katanga has the presence of one of the oldest Pentecostal mission organisations in the region, Congo Evangelistic Mission. Despite its being on the Congolese soil for almost a century, very little or nothing at all has been written from a missiological perspective on this particular mission enterprise. This agrees with Veli-Matti Kärkkäinen's (1999:75) observations that 'Pentecostals have been more doers than thinkers in the area of mission.' They have generally been so busy with their practical mission and evangelism that they did not bother themselves with writing missiological treatises or academic theological studies. And very few publications reflect on the contributions of Africans to the history and spirituality of Pentecostalism or the impact of Pentecostalism on the Congolese society.

The growth of the Pentecostal movement has attracted the interest of a number of scholars to write on different aspects of the movement. In any field of study, there are always predecessors who ought to be acknowledged, regardless of the level of their contributions to the field. Pentecostalism is no exception to this rule. In this section of the project I highlight the views of some scholars with whose views on Pentecostalism I have interacted. Bearing in mind that the list is not exhaustive, these sources on the Pentecostal/charismatic movement exhibit five major trends: a) those presenting the global (rather than contextual) character of Pentecostalism; b) literature highlighting theological debates on Pentecostal pneumatology, without reflecting on its missional significance; c) publications focusing specifically on the Holy Spirit and mission; d) literature dealing with

African Pentecostalism in general; and finally, e) literature on the Congo Evangelistic Mission, in which a biographical emphasis has occupied the central place.

1.5.1 *Literature on global Pentecostalism*

Pentecostalism has received the attention of many scholars in the past century, but most of these publications are oriented toward the global nature of the Pentecostal movement. In this particular section of our literature review, we reflect critically on important sources with regard to the movement in its global perspective.

- Anderson, Allan (2004). *An introduction to Pentecostalism: Global and charismatic Christianity*. Anderson's book gives a historical background of the Pentecostal and charismatic movement. He points out that Pentecostalism is a global phenomenon with various roots. Anderson's book is indeed one of the key text books on the charismatic movement in our time. However, the emphasis of this important volume is more on the North American and European type of Pentecostals. The treatment of Pentecostalism in the 'third world' is not consistent with the focus of the book, despite the fact that the growth of the movement is more prominent in Africa, Asia and Latin America.
- Anderson, H. Allan. 2013. *An Introduction to Pentecostalism: Global charismatic Christianity*. This second edition of Anderson's book is a classic on Pentecostalism as a global movement. The author presents an updated global history of the movement which addresses significant events and changes in recent years. The book presents a comprehensive explanation of the significance of charismatic Christianity throughout the world and its effect upon the globalization of religion and its transformation in the present century. This book is a very good contribution to Pentecostal scholarship even though the missional dimension of the movement is not very much emphasized.
- Cox, Harvey (1995). *Fire from Heaven: The rise of Pentecostal spirituality and the reshaping of religion in the twenty-first century*. Cox has produced a valuable source for Pentecostal history and growth. His argument on primal spirituality as the main reason for the growth of Pentecostalism is indeed a great contribution to the study of Pentecostal spirituality. However, careful attention should be drawn to the tendency in this book to consider spiritual manifestations as simply natural occurrences. In addition, when Pentecostalism in Africa is referred to in Cox's book, the focus is on African

Independent Churches, with very little attention given to Pentecostal mission churches. In fact, most of these churches have now embraced a new orientation and have become African in their encounters with God.

- Dayton, Donald W. (1987). *Theological roots of Pentecostalism*. This is a detailed reflection on the theological roots of Pentecostalism. But the study tends to narrow the roots of the movement to Methodism alone. Pentecostalism had other roots which are not discussed in this book, namely the holiness and revivalist movements of the 19th century.
- Miller, Donald E. and Yamamori, Tetsunao. 2007. *Global Pentecostalism : The New Face of Christian social Engagement*. This volume analyses Pentecostal churches' involvement with social problems in the contemporary world. These scholars argue that some of the most innovative social programs in the world are being initiated by fast-growing Pentecostal churches. Pentecostals are increasingly engaged in community-based social ministries. This publication is a significant contribution to the study of Pentecostalism in the sense that it shows clearly the role of Pentecostals in addressing social issues.
- Bartleman, Frank (1980). *Azusa Street: The roots of modern-day Pentecost*. Bartleman has presented a moving historical account of the early days of the Pentecostal revival on Azusa Street. He describes the second Pentecost as a result of a long time of preparation. People longed for a change in their churches and God answered their prayers. The author is more descriptive of how the movement started without showing its missionary nature and how it has spread throughout the world.
- Anderson, Allan (2007). *Spreading Fires: The missionary nature of early Pentecostalism*.

This book brings to life some silent voices in 'third world' Pentecostalism. It also reflects on the link between the baptism of the Spirit and mission. However, this book does not contain much data on recent developments in Africa and other 'third world' nations. For example, only the early years of the CEM mission are described; up to date information on developments in African Pentecostalism is needed to enrich Pentecostal studies.

- Anderson, Robert, M. (1979). *Vision of the disinherited: the making of American Pentecostalism*. The volume traces the root cause of the Pentecostal movement in America as being social discontent. Its initial millenarian vision contained within it the rejection of the social order and a hope for a new more just society.
- Martin, David (2002). *Pentecostalism: The world their parish*. The cultural dynamics which informed both Pentecostals and charismatics are discussed in this publication. For Martin, Pentecostalism is the largest global shift in religion in the 20th century. He examines the different forms of Pentecostal religion in five continents and draws some interesting conclusions on the future of Christianity. Even though the title (*The world their parish*) implies mission in a broader sense, my comment is that this book does not discuss Pentecostalism within the context of mission.
- Anderson, H. Allan and Hollenweger, Walter J. (1999). *Pentecostals after a century: Global perspectives on a movement in transition*. This is another seminal publication in Pentecostal studies. It contains the papers presented at a consultation on Pentecostalism in 1996 at Selly Oak Colleges in Birmingham. The main argument around which the papers were written comes from Hollenweger's assessment of Pentecostalism. He argued that, after almost a century, Pentecostalism was at the crossroads and the way forward was to reconsider the original roots and spirituality of the movement. This volume contains good scholarly contributions but most papers are American and European in nature, considering the experiences shared by scholars. Further missiological studies are needed to prove or disprove Hollenweger's claims on Pentecostalism. And this study on the CEM is a good attempt in that direction. This is important when we consider how Pentecostalism is growing and making impact today in Africa and in the Democratic Republic of Congo in particular.
- Land, Steven J. (2001). *Pentecostal spirituality a passion for the kingdom*. In this book, Land argues that the early years of the Pentecostal movement form the heart, not the infancy, of its spirituality. He also shows the crucial importance of its Wesleyan, holiness and 19th century revivalist-restorationist roots. The book focuses on the early years of Pentecostalism by emphasizing the various roots of the movement. It is an important study on Pentecostal spirituality from a historical perspective .
- Faupel, D. William (1996). *The Everlasting Gospel: the significance of eschatology in the development of Pentecostal thought*. The contribution of this publication on the Pentecostal movement is that it shows the key factor to the fast growth of the

movement within Christendom as the commitment of the early adherents to announce the return of the Lord Jesus Christ to establish his kingdom on earth. It highlights all the theological and practical issues that Pentecostals had to deal with through centuries. Faupel has interests in linking the Pentecostal experience to world mission.

- Hollenweger, Walter J. (1997). *Pentecostalism: Origins and developments worldwide*.

This is a classical book on Pentecostal studies. It traces the roots of the movement from Seymour to Wesley and other key figures in American revivalism and ends with theological issues that Pentecostals struggle with; issues of soteriology, ecclesiology, mission, hermeneutics and ecumenism. Any critical researcher will appreciate Hollenweger's position on the crossroad experience of Pentecostalism as a global movement.

- Miller, Donald E., Sargean, Kimon H. and Flory, Richard (eds). 2013. *Spirit and Power: The growth and global impact of Pentecostalism*. In this book the authors reflect on Pentecostalism in a global context. They describe Pentecostalism as the fastest growing religious movement in the world, currently estimated to have at least 500 million adherents. The book also looks at the shifting social ecology of Pentecostal Christians which includes many middle-class individuals rather than attracting the majority poor alone. These scholars contend that the stereotypical view of Pentecostals as those who isolate themselves from the politics and social issues is now being challenged. From my analysis of the book, it emphasises the social involvement of Pentecostals and its growth in the world. In their estimates of the growth of the movement, however, these scholars seem not to emphasise the role of the Third World in this global development.
- Giacomo, Michael Di (1999). *Les Assemblées de la Pentecôte du Canada: leur origine, leur évolution et leur théologie distinctive*. [Pentecostal Assemblies of Canada: their origins, their development and their distinctive theology]. This publication revolves around a historical survey of the Pentecostal movement in general and the Pentecostal Assemblies of Canada in particular. Giacomo's main argument is that without the speaking in other tongues there is no Pentecostal movement. This position seems to raise some difficulties in the area of Pentecostal studies. It suggests a narrow understanding of Pentecostalism. And it is surprising to note that his book has no emphasis on mission, which has been the driving force of the Pentecostal movement in the world.

To summarise this section of literature on Pentecostalism in global perspective, the following are my reflections. There is a tendency in Pentecostal scholarship to globalise the Pentecostal movement, without paying enough attention to its contextual nature. Considering the various roots of Pentecostalism, studies should not ignore different contexts in which the movement emerged and continues to grow. Most literature written outside Africa tends to look at the global character of the movement at the expense of their contextual realities. This trend tends to generalise the findings on Pentecostalism in Europe or North America and to apply those findings also to the rest of the world. When reference is made to Pentecostalism in Africa, most of the information is sadly out of date and no longer applicable. Rigorous empirical studies on Pentecostalism are required, and this should be conducted in different parts of the world on a regular basis in order to establish accurate contemporary data on the movement. The dynamic nature of global Pentecostalism demands continuous contextual investigations, to keep Pentecostal scholarship abreast with up to date information.

1.5.2 *Literature on pneumatological debates*

In the area of Pentecostal scholarship, some publications focus mainly on the doctrine of the Holy Spirit. The person and the work of the Holy Spirit take centre stage in such publications. The following paragraphs look at pneumatological debates within Pentecostal and non- Pentecostal scholarship.

- Menzies, William and Menzies, Robert P. (2000). *Spirit and Power: Foundations of Pentecostal experience*. This is a profound book on Pentecostal theology, but instead of giving the various features of Pentecostal theology, the authors have been absorbed by debates between evangelicals and Pentecostals on the pneumatology of Luke-Acts and the Pauline letters. To my mind, these debates have been taken too far, to the extent of missing the essence of Pentecostal theology and its missiological significance.

- Dunn, James D.G. (1970). *Baptism in the Holy Spirit*. In this volume, this evangelical scholar argues that all the New Testament authors present a unanimous view on the gift of the Holy Spirit. They present baptism of the Holy Spirit as the most fundamental aspect of the process of becoming a Christian, the climax of conversion-initiation. From my analysis, the Holy Spirit plays a vital role in communicating divine

nature to believers. However, this role should not be confused with baptism of the Holy Spirit at Pentecost (Acts 2), which was a charismatic experience with the express aim of mobilising believers to do mission. Secondly, to affirm that all New Testament authors share a common pneumatology (with a soteriological emphasis) is to misinterpret the authors of different biblical books and their intended meanings to their recipients. When we consider Luke- Acts for instance, Lukan theology deals with a certain type of pneumatology that has an empowerment emphasis. The Holy Spirit comes with the aim of empowering the community of believers for service. But Pauline pneumatology, as described in his Corinthians epistles, has a soteriological emphasis. They emphasise the work of the Holy Spirit in regeneration. This argument is clearly stated in the words of Menzies (2000:48): ‘For Evangelicals, Spirit-baptism is equated with conversion. It is that which makes a person truly a Christian. By way of contrast, most Pentecostals insist that the Spirit came on disciples at Pentecost not as a source of new covenant existence, but rather as a source of power for effective witness’. More on this argument will be discussed in Chapter 3 that deals with Pentecostal liturgical spiritualities.

- Turner, Max (1996). *The Holy Spirit and spiritual gifts: Then and now*. For Turner, all New Testament writings reflect the Holy Spirit as the Spirit of prophecy: the source of life-giving wisdom, charismatic revelation, prophetic speech and praise. It is important to affirm the unity of scriptures: the differing pneumatologies in Luke-Acts and the Pauline and Johannine sections of the New Testament are different emphases, which are not contradictory but complementary.
- Kipimo, F.J. 2011. *Revisitions le Saint-Esprit et ses dons*. In this book the author argues that the Pentecostal spirituality of power is indispensable for African Christianity. By experiencing Spirit baptism after their regeneration; Christians in Africa would be able to fill the vacuum left by ancestral spirits. This book contributes to pneumatological studies by connecting pneumatology and African Christianity.
- Chan, Francis. 2009. *Forgotten God: Reversing our tragic neglect of the Holy Spirit*. Chan contends in this book that Christianity has to be understood as a life with power. It is the experience of the supernatural power of God the Holy Spirit. Chan argues that it is this spirituality of power in the church which fights intellectualism and attract non Christians to Christ. This is a good contribution to the

pneumatological debates in the sense that it invites the church to rediscover the spirituality of power in order for it to be effective in mission.

- Laurentin, René (1974). *Catholic Pentecostalism: an in-depth report on the charismatic renewal*. This book gives an informative reflection on the charismatic movement within the Roman Catholic Church. The emphasis is on the history of the movement and its doctrinal issues, but the author does not show the missional significance of charismatics in the world.
- Lederle, Henry I. (1988). *Treasures old and new, interpretations of Spirit-baptism in the charismatic renewal movement*. Lederle has made a wide-ranging ecumenical study on the interpretation of the doctrine of Spirit baptism among non-Pentecostals, Pentecostals, charismatics and neo-Pentecostal churches. And it is a good contribution to Pentecostal research.
- Kelsey, Morton (1981). *Tongue speaking: the history and meaning of charismatic experience*. Kelsey contends that speaking in tongues can be a genuine, transforming experience and as such needs to be carefully discerned and evaluated. I contend that speaking in tongues should not be understood as an isolated phenomenon, as it is the case with Kelsey in this volume, but as a distinguishing characteristic of the whole charismatic experience.
- Bittlinger, Arnold (1981). *The church is charismatic: The World Council of Churches and the charismatic renewal*. Bittlinger describes the growth of the charismatic renewal in churches around the world. He underlines the fact that this phenomenon has brought together Christians across denominational lines, so it has obvious affinities with the ecumenical movement. But the book does not show any relationship between the charismatic renewal and the Pentecostal revival of the 20th century.

To end this section, let me repeat that doctrinal and exegetical debates on pneumatology have unfortunately occupied more space in Pentecostal studies than missiological reflections on the movement. The literature I consulted reveal that Pentecostal scholars have taken much time to discuss with their evangelical colleagues on pneumatological matters. It is a necessary and healthy development for Pentecostal

scholars to establish themselves in the academic terrain and overcome the prejudice and marginalisation imposed on it by mainline Protestant and Catholic scholars in the past. However, as a result of this these Pentecostal contributions have often been apologetic and defensive, and have failed to express the true genius of Pentecostal pneumatology, which is the integral link between Spirit baptism and mission, pneumatology and missiology. That rapport constitutes the heartbeat of Pentecostal experience. What is urgently needed in our studies of Pentecostalism are efforts to explore this connection between the baptism in the Holy Spirit and mission and all the implications that this should have for Pentecostal theology and practice.

1.5.3 *Literature on the Holy Spirit and mission*

There are some scholars who have dealt with the subject of the Holy Spirit in the context of mission. Some of these focussed specifically on exploring the relationship between the Holy Spirit and mission or the Pentecostal experience and mission. In the following paragraphs, the aim is to consider a number of these sources.

- Fee, Gordon D. (1991). *Gospel and Spirit: Issues in New Testament Hermeneutics*. Fee, as a classical Pentecostal scholar, discusses the issue of Pentecostal experience and the doctrine of baptism in the Spirit from an exegetical and hermeneutical perspective. Although Pentecostal himself, Fee exposes Pentecostal weaknesses in the articulation and presentation of their own doctrines, based on biblical precedent and biblical analogies. For him, Pentecostal arguments on their doctrines can be accepted in the area of homiletics rather than theology. I agree with Fee's reflection on Pentecostal hermeneutical weaknesses, but he relates these exegetical problems to mission only by implication as he addresses the preaching of the gospel, which is the heart of God's mission. Fee's reflection leads to another vital question: Can a poor hermeneutic among Pentecostals affect their missional enthusiasm? This is one question that will be addressed by this study when I analyze Pentecostal sermons.
- Hodges, Melvin L. (1971). *The Indigenous church*. Hodges, one of the key Pentecostal scholars, deals in this book with the indigenous church principles as found in the New Testament church. He describes the 'three selves': self-government, self-propagation and self-support. He contends that Pentecostal mission as demonstrated

in the early church was based on indigenous methods and the effective use of these methods led the church to greater expansion. This is an important volume for Pentecostal scholarship because it reconciles early Pentecostal mission strategies with today's mission practice in the area of church planting and church growth.

- Hodges, Melvin, L. (1977). *A Theology of the church and its mission: A Pentecostal perspective*. In a follow-up to the previous book, Hodges here presents a more systematic and doctrinal study of mission and ecclesiology. It is an important contribution to Pentecostal missiology in that it establishes a rapport between mission and the Holy Spirit. For Hodges the growth of the New Testament church was connected to the 'place' given to the Holy Spirit in preaching and life experience. The early church, he argues, did not venture into mission out of obedience to the so-called Great Commission. It was the presence and working of the indwelling Holy Spirit in their lives that led to the realisation of the Great Commission. This understanding of the Holy Spirit and mission is necessary even for the church today: The Holy Spirit is the one who compels the church to venture into mission. This makes the study of Pentecostal mission important and interesting.

- Boer, Harry R. (1961). *Pentecost and missions*. This early study by a Reformed scholar, revolves around the impact of the Pentecost experience on the missionary activity of the church. Boer contends that in the early church the emphasis was more on the empowerment of the Holy Spirit for mission than on the Great Commission as a command. The Great Commission has been and will always be the heart and the soul of all true missionary labours, but it derives its meaning and power wholly and exclusively from the Pentecost event. I think that Boer has made here a good contribution to the study of contemporary mission from a Pentecostal perspective which needs to be appreciated.

- Pomerville, Paul A. (1985). *The third force in missions*. This book focuses on the substantive contribution of the Pentecostal movement to the understanding of the church's theology for its worldwide mission. The author points out that Evangelicalism has been influenced by the age of Enlightenment that gave rise to scholastic Protestantism, which rejects any belief in the supernatural manifestation of God. Roman Catholicism and Pentecostalism, however, in contrast with European Protestantism, emphasise the experiential and dynamic nature of the Christian faith.

Christianity is not all about doctrines and reflection, but also about power and the experience of the supernatural. This argument is vital to the study of Pentecostal mission in the sense that it sheds more light on the reasons why most Africans (who are oriented to an experiential and ritual way of life) identify themselves with the Roman Catholic or Pentecostal types of Christianity.

- Culpepper, Robert H. (1977). *Evaluating the charismatic movement: A theological and biblical appraisal*. Culpepper identifies the distinguishing marks of the charismatic movement as faithfulness to the New Testament teaching on the Holy Spirit, an emphasis on the indigenous nature of the movement, and an aggressive approach to evangelism. However, for Culpepper the baptism of the Holy Spirit is no different from the experience of regeneration. As a classic Pentecostal, I do not share this position, since it undermines the missional nature of the Pentecost experience. This argument will be looked at in detail in Chapter 2.
- Menzies, Robert, P. (2008). *A paradigm for Pentecostal mission*. Menzies contends that we are living in the ‘last days’, which is the period that started with Christ’s birth and will end at his second coming. On this basis, Menzies presents Acts 2:17-21 as a model for doing mission in the church today. This model can contribute to some extent to mission mobilisation. This book challenges Pentecostal scholars to see beyond mission mobilisation to mission analysis, a shift that calls for the development of new missiological approaches.
- Anderson, Allan (1991). *Moya: The Holy Spirit in an African context*. This is an insightful study on the connection between pneumatology and African spiritual experiences. It is a good contribution in that it establishes a link between the Holy Spirit and African spiritualities.
- Suurmond, Jean-Jacques (1994). *Word and Spirit at play: Toward a charismatic theology*.

The author underlines the importance of Pentecostalism as one of the most rapidly growing Christian movements. His main argument is that Pentecostalism should not be confused with fundamentalism, which is rigid in nature, since Pentecostalism is playful

in character. This playful and dynamic nature of Pentecostalism is well expressed in its worship services, where everyone is involved in singing and praying without a rigid liturgical order as found in most mainline Protestant churches.

- Watt, C. Peter (2001). *Struggle for the centre: South African missiology in context*.

Watt's study focuses on the mission of the Assemblies of God as a classic Pentecostal church in South Africa. He calls on classic Pentecostals to recover their mission in South Africa. This is a good contribution to Pentecostal studies, but to my mind the author does not describe clearly enough what he means by 'Pentecostal missiology in context'.

- Allan H. Anderson (1992). *African Pentecostalism in South African Urban environment: A missiological evaluation*. A very good missiological evaluation of African Pentecostalism, with emphasis on the South African context. The insights on the reasons for the growth of African Pentecostalism are challenging. Emphasis in this book is on the African type of Pentecostalism, but this research looks at the Pentecostal mission organisation that has gone through two phases. One phase under white leadership and the other with the African leadership making it an African Pentecostal church.

- Smith, Susan RNDM (ed.). (2001). *The Holy Spirit and mission in some contemporary theologies of mission*. This is a volume with contributions by five Roman Catholic authors from different contexts that explore the relationship between the Holy Spirit and mission. The main argument in Smith's paper is that the mission of the Holy Spirit precedes the mission of Christ and that of the church. Elizabeth Johnson argues that, because the Holy Spirit is present in creation, humanity should take care of other species beyond their own. Stephen Bevans believes that God's mission through the Spirit came before the mission of the historical Jesus Christ. Therefore emphasis should be put on pneumatocentric rather than christocentric mission. Robert Schreiter thinks that we should not emphasise a christocentric mission approach but develop a theocentric mission because God is bringing salvation even to traditional religions through the universal presence of the Holy Spirit. Jacques Dupuis expands

on Schreiter's position and argues that traditional religions are salvific because of the universal presence of the Holy Spirit in the members of these traditions, which should be the starting point for interreligious dialogue. José Comblin and Leonardo Boff emphasise the role of the Holy Spirit in liberating the poor and the oppressed in history. For them, the work of the Spirit should not be restricted to the interior life of believers, but also be seen at work in changing the societal structures that are oppressive and dominating towards the poor. These scholars referred to by Smith defend the mission of the Holy Spirit as being prior to that of the historical Jesus Christ. However, the paper seems to put more emphasis on the historical than the eschatological work of the Holy Spirit started on the day of Pentecost. And the work of the Spirit here is not connected to the Pentecostal experience, which is the focus of our study.

Literature on mission and Holy Spirit are more on the critical side of Pentecostalism, especially the work by Susan Smith (2001). The other authors are more inclined toward the historical work of the Spirit, reports on what the Holy Spirit did in the early days of the Pentecostal movement, without making reference to the eschatological work of the Holy Spirit: the work which the Holy Spirit has continued to do to date in the sense of preparing the church for the second coming of our Lord. More on this will be discussed in Chapter 7.

1.5.4 *Literature on African Pentecostalism*

A number of scholars have embarked on studying Pentecostalism as an African phenomenon. Most of their publications have become tools for appreciating the African contribution to the Pentecostal movement and mission at large. In this section I will look at some of the key scholars in this area.

- Daneel, M. L. 2001. *African Christian outreach Vol. 1. African Initiated Churches*. He explores the missionary nature of the African Pentecostal churches. Daneel argues that AICs are not just denominational institutions but social movements, products of indigenous culture and leadership. These churches are creators of African theologies. I regard this volume as a good contribution to the missional appraisal of what Africans are doing from their own initiatives. It also reminds Pentecostal scholars not to view Pentecostalism just as a Western movement but also an African phenomenon.

- Anderson, Allan. 2001. *African Reformation: African Christianity in the 20th Century*. This is a contemporary study of church history and missiology which shows how the centre of gravity of world Christianity has shifted from the North Atlantic to the South, with Africa, Asia, Latin America and the Pacific as the new heartlands. This book by Anderson throws light on the relationship between gospel and culture, the contextualization of Christianity, the new forms of mission strategy, and a radicalized experience of an indigenized Christianity. Anderson attempts to demonstrate the importance of the African form of spirituality (AICs) to the proclamation of the gospel in the mission of the universal church. This study is a good contribution to African Pentecostalism. It sheds light on the missionary role of African Christianity to global mission of the church. At least the missionary genius of African Pentecostals is clearly reflected upon.
- Gifford, Paul. 1998. *African Christianity: its public role*. Gifford points out the wider context of Africa's churches. The author uses concepts taken from political and social analysis to shed more light on recent developments in African Christianity. This book is an important contribution to the study of African churches and their roles in the public life.
- Gifford, Paul . 2004. *Ghana's New Christianity: Pentecostalism in a globalizing African Economy*. The author considers the growth of Christianity in sub-Saharan Africa by focusing on Accra, Ghana. He examines various dimensions of the new churches and mega-churches. These dimensions include theological vision, worship, music, media involvement, etc. This book looks at Pentecostalism in a more contextualized manner, taking into account the social and economic realities of Pentecostals in Ghana.
- Robert, D.L. 2003. *African Christian Outreach Vol.2. Mission Churches*. In this publication the author looks at the legacy of mission-initiated African churches, their impact on the African society and the attitudes and response of African communities to the endeavours of these churches. My interaction with this book reveals that mission churches do play significant roles in transforming African communities despite being loyal to their 'mother churches' in the West.
- Gifford, Paul (1992). *New dimensions in African Christianity*. This book by Gifford contains eight essays on various aspects of the impact of independent Pentecostal and charismatic churches during the 1980s in Nairobi, Lagos and Kinshasa. The author presents the problems and challenges facing these churches and the roles they

play in African society as a whole. He argues that Pentecostalism should not only be considered from a negative perspective by mainline churches but also seen as a blessing to the African nations through their mission to the community, which is spiritual, social, economical and even political. The value of this book is that it explores the contribution of Pentecostalism to the daily life of people in different African countries.

- Daneel, M. L. 1987. *Quest for belonging*.

The author stresses the need for independent churches in Africa to break away from isolation and experience an enriching encounter with the wider theological and ecclesiastical world without jeopardising their unique character and contribution to the growth of Pentecostalism. If at all African Pentecostals have to make an impact in their community, coming together is not an option but an obligation. African-initiated churches and other Pentecostal churches in Africa need to come together and share experiences in order to enhance Pentecostal mission on the continent.

- Turner, H.W. 1979. *Religious innovation in Africa*. Boston: Hall. The volume emphasises the importance of African-initiated churches in Africa. The author points out that AICs constitute some sorts of oasis for the oppressed and outcasts of African society. They provide fellowship, security and guidance for Africans. This book gives a good approach to the ministry of the AICs in Africa. Rather than emphasising the spiritual nature of these churches, Turner explores the social and humanitarian face of the AICs. To summarise this section, African Pentecostalism has become a huge topic of research, producing numerous publications. However, most literature on African Pentecostalism, especially the ones mentioned above, tend to show to the world of Pentecostal mission the contribution of Africans to the growth of Pentecostalism as a whole. They also emphasise the view that Pentecostalism is an African phenomenon, making a wide and deep impact on African communities.

1.5.5 *Literature on the Congo Evangelistic missions*

One of the features of the British Pentecostal missionaries to the Congo was their interest in writing books on the CEM. These sources describe the formative years of the Pentecostal

movement in Katanga province. The information in these publications is valuable, supplying good historical data, but needs to be supplemented with more recent research. In this final section of my literature review, I look at these publications.

- Womersley, David and Garrard, David (2005). *Into Africa: the thrilling story of William Burton and the Central African missions*. The authors give the missionary history of the Congo Evangelistic Mission's pioneers, Burton, W.P. and James Salter. These missionaries made a great impact on the formation of the CEM in its early years up to 1960. However, the book is just a missionary report written with the aim of pleasing the donors in England. There are so many things which justify this observation, but one of the most striking aspects is that almost everything the book presents has to do with what the British missionaries did in the Congo, rather than being a mission history on the Congo Evangelistic Mission as a whole. Not much is said about the contribution of the Congolese Christians to the growth of the movement.

- Womersley, W.F., and Burton, F.P. (1973). *Congo pioneers*. In this book, the authors give a survey of the CEM pioneers' lives, their ministry and their influence on the Congolese mission. What is not clearly described in this publication is the meaning of 'Congo pioneers'. This phrase is used with reference to white missionaries alone as if there were no Congolese pioneers of the same mission. This historical bias needs to be overcome in rewriting the history of the CEM.

- Atkinson, J.A. (1970). *Congo story*. This is a brief account of the history of the Congo Evangelistic Mission, its work, and the people amongst whom they worked. Efforts made by this author are commendable as he gives the historical background of the CEM, but (like the previous books) it does not present 'the other side of the history' the contributions of the Congolese people to the spread of the CEM.

- Burton, W.F.P. (1967). *Quand Dieu travaille avec eux* [When God works among them].

The book was written by the founder of the Congo Evangelistic missions after his return to his home country, which was motivated by the independence of the Congo in 1960. Burton, who died on 23rd January, 1971, called his book the 'Acts of Apostles of

the 20th century'. This book is the only source for the CEM Pentecostal history in the Congo that contains detailed information from the early days up to 1960. Apart from the fact that it was written in a story telling form, it centres on the biography of Burton. And it is limited in its information up to 1960. My analysis of this publication suggests that instead of being the history of CEM mission work, the book is the history of a British missionary in the Congo. Considering the facts cited above, I argue that new missiological researches are needed that address two main issues: a) Including the period from 1961 to date; b) Writing the history of Pentecostalism in the Congo from a Congolese perspective. At the end of his book, Burton (1967:284) wrote '*Nous avons parlé du prix payé par les missionnaires blancs, mais la plus grande part de haine et de persécution était retournée sur les croyants Congolais*' [We have spoken of the cost white missionaries paid, but the major share of hatred and persecution was experienced by the Congolese believers]. In spite of this admission, though, it is surprising that Burton gave almost no attention in his book to the role of indigenous missionaries. Linked to this, Burton (1967:284) quoted the confession of a Congolese CEM evangelist, which suggests that he too was a pioneer:

Bwana, il serait facile de mourir pour Christ; cela nous coûterait peu de perdre la vie pour lui mais il est dur de vivre pour lui: on se moque de nous et on nous fait du mal aujourd'hui, demain, il en sera de même et la semaine prochaine et l'année prochaine. Oh, pourquoi donc les gens traitent-ils si cruellement ceux qui viennent à eux avec l'amour et la miséricorde?'. [Sir, it would be easy to die for Christ; It would have cost us little to lose our life for him but it is hard to live for him. People laugh at us and mistreat us today, tomorrow, and it will be the same next week and next year. Oh, why do people so cruelly mistreat those who come to them with love and compassion?].

This confession from an early 20th century Congolese Pentecostal reveals three things: first, early members of CEM were prepared to die for Christ, as it was the case with Paul, who said 'For me to live is Christ and to die is gain'. They did not only receive the gospel message, but they were also ready to die for the kingdom of God. Second, they faced serious persecution for choosing Christ. Their own family members hated them and were ready to keep on mistreating them. The confession of

hostility to the message of love and grace encountered from the very beginning should give encouragement to those facing opposition in the present to forge ahead.

It seems to be very different with contemporary Pentecostal believers, who are often not prepared to suffer for their faith. In fact, most Pentecostal preachers at present claim in their sermons influenced by the 'prosperity gospel' that a child of God should not suffer, because everything belongs to his/her heavenly Father. They are usually ready to do mission, but only where 'the soil is fertile'. The last implication from such a statement is that early Congolese Pentecostals were indeed missionaries in their own right, and should be recognised as such. If the white brothers and sisters were ready to sacrifice their comfort and lives in foreign lands, Congolese Pentecostals were ready to die and suffer humiliation amongst their own people for the sake of Christ and his mission to the lost.

- Braekman, E.M. (1961). *Histoire du Protestantisme au Congo*. This book gives the history of the Protestant movement in the Congo from 1885 to 1960. Braekman attempts to bring together the history of different mission organisations which established themselves in the early 1960s. However, the book has a number of weaknesses that need to be addressed in future research. First, evangelisation, the major thrust of this volume, is not all that there is about mission. *Missio Dei* is a broad concept, which includes the social, political, didactic, ecumenical dimensions, and many more. All these aspects of the Protestant mission – including the Congo Evangelistic Mission – have not been discussed in this publication. Second, the protestant fraternity in the Congo is so huge that one single book of about 300 pages can only present a superficial analysis. The history of Pentecostalism in Congo requires further in-depth studies to be comprehensive. As a conclusion to this section, it needs to be reiterated that the limited literature available on the Congo Evangelistic Mission consist mainly of biographies of the early Pentecostal missionaries. These publications do not present the history of the CEM, but they give the description of the early missionaries to the country, their family background, and the challenges they faced in their early years in central Africa. Such publications are indeed good sources of information for further studies in Pentecostal mission in Congo, but much more research needs to be carried out to reconstruct the history of Pentecostal mission in Congo from its early days to date. New projects will have to avoid the pitfalls of previous publications that did not analyse the mission approaches used in establishing

the movement and downplayed the agency of some of the people God used in this important mission enterprise, especially the indigenous men and women, Pentecostal heroes and heroines whose voices still need to be heard and reflected on missiologically.

There has been a ‘scholarship silence’ on CEM from 1961 to date, which now needs to be broken. The existing literature on CEM describes the formative years of the movement in Katanga from 1915-1960. This period represents the time of white missionary influence on the CEM, but since they left at the time of independence very little or nothing has been written on this mission organisation. From my reflection, this shows to some extent that the early Pentecostal missionaries to the Congo wrote with the aim of reporting to their donors or sending church, not with the aim of showing to world what God was doing or not even within the context of academic interest.

It is also clear that there has been a lack of academic interest on the part of CEM members themselves in recoding and interpreting their rich history. For they are best positioned to tell the world of the tremendous growth within the CEM and what the church has been doing to carry out the Great Commission of our Lord Jesus Christ. Much more research from an African missiological perspective is needed to break this scholarship silence.

1.6 Towards a paradigm shift in Pentecostal scholarship

There is much more Pentecostal literature today than ever before. Most literature on Pentecostalism written by European and American Pentecostal and non Pentecostal scholars share one thing in common. They describe Pentecostalism as a historical movement which grew out of Los Angeles and spread throughout the world as a result of western missionaries.

I consider this view of Pentecostalism to be biased; a number of scholars have suggested that the movement did not only start from Los Angeles. It has roots in other parts of the world, including Asia, the United Kingdom, Latin America, and others. These other places experienced Pentecostalism in the 19th and 20th centuries, often predating the Azusa Street revival of April 1906. Studies on Pentecostalism should also focus on the other roots of the movement in order to bridge the scholarship gap.

Secondly, Pentecostalism is not just a historical event with Azusa Street as its starting point. It is a dynamic contemporary movement with great impact in different parts of the 'third world.' I advocate a shift in our approach to Pentecostalism, moving from a historical (diachronic) approach to a more contemporary (synchronic) emphasis. To explore the contemporary nature of the movement, detailed empirical studies on the growth and expansion of Pentecostalism in different specific contexts of the world becomes necessary.

Another observation arising from my interaction with the literature on Pentecostalism is that except for a scholar like Allan Anderson (1990, 1991, 1992, 2007), with very few exceptions, Pentecostalism in Africa is always associated with the African-initiated churches. I do not deny the Pentecostal nature and lifestyle of these churches or downplay their importance. My Master's thesis in missiology (Kipimo 2008) was indeed on an African-initiated Church. However, I argue that in Africa there are also Pentecostal congregations of western origin, which one could perhaps call Pentecostal mission churches, which have made (and continue to make) a significant impact. These churches were once influenced – and even controlled – by white missionaries in the years prior to the independence of many African countries; but with the coming of African emancipation in the early 1960s, most of these Pentecostal churches have been taken over entirely by African leaders who have made them become more African in theology and spirituality. Such churches should be the focus of regional missiological studies, as it is the case with the present research project.

In other words, I assert that Pentecostalism is not just a historical event but also a contemporary phenomenon. It is not just a movement with roots from Los Angeles but a phenomenon with shoots in Lubumbashi, Lusaka, Luanda, Pretoria and many other mega cities in southern Africa. The approach in previous studies on Pentecostalism has been descriptive and narrative, creating the impression of a passive missiological enterprise, due to too much emphasis on the history of the movement. My position is that we need a shift from a narrative-descriptive to a more analytical-reflective approach that would engage Pentecostal scholarship in serious critical thinking on what is happening within the movement today. This will make Pentecostal studies more attractive and contemporary. Pentecostal scholarship in the past aimed at giving the history of how the movement started in the United States of America and in Europe. It also focused on describing what went on within Pentecostalism in different parts of the world, from a historical perspective. I do appreciate this former approach to Pentecostal research. However, we need to render Pentecostal scholarship more contemporary by studying what

is currently happening within the movement today. Considering these issues would help researchers to explore other features of the movement as it spreads out in other parts of the world and especially in Africa. Such an approach would also enhance the contextual understanding of Pentecostalism. I believe that it is now a *kairos* moment to create the story of what God is doing through the Holy Spirit amongst Pentecostals today. To some extent this will help in guiding and influencing the future of Pentecostalism through serious critical reflection.

My main argument is that people have for some time now heard the 19th and 20th centuries history of Pentecostalism. Something new needs to be told because Pentecostalism is still spreading in developing nations. I believe that this shift calls for consolidated academic efforts in the area of empirical research in different parts of the world- like the Democratic Republic of the Congo and elsewhere, where the movement is still making noticeable strides despite claims by scholars of the ‘crossroad’ experience characterised by stagnation and lack of growth (both qualitative and quantitative) within Pentecostalism in other parts of the world.

When such a paradigm shift occurs, it will bring about innovations in different aspects of Pentecostal studies, such as pneumatology, Pentecostal history, Pentecostal theology and many others. Pneumatology will go through transformation because of new input from field data on current manifestations of the charismata and their use in addressing community issues such as gender and sex, suffering, uncured diseases, poverty, and spiritual enslavement. Rather than using Pauline and Lukan writings as proof texts for the baptism of the Holy Spirit and charismatic manifestations, contemporary use of these spiritual graces will inform pneumatology through critical research. In other words, the Holy Spirit has not stopped working with Paul and Luke or any other Apostle, but is still working today. And if this is the case, scholars should also use contemporary manifestations of the Holy Spirit in their various contexts to sustain Pentecostal claims and arguments. This would help in addressing misunderstandings among scholars. Some argue that the charismatic gifts of the Holy Spirit ceased at the time of Apostles and as a result the growth of Pentecostalism has become debatable.

Pentecostal history or the history of the Pentecostal movement will not only be a study of what happened with William Joseph Seymour, but also of what is happening in Pentecostal churches on the many streets of cities and villages in Africa, Asia and Latin America. Scholars and students will be given a contemporary history of

Pentecostalism that affects both head and heart, as they reflect on the working of the indwelling Spirit in our modern world.

Pentecostal theology and the distinctive claims of the early Pentecostal revival will then also be evaluated on the basis of up to date findings. Space will thus be created for new trends in Pentecostal theological thought to blossom, especially now that the movement has become globalised – including the classical, charismatics and neo-Pentecostals. This project calls for a scholarship shift. Pentecostalism should be considered as a contemporary phenomenon with new challenges that deserve urgent attention from researchers in missiology.

In order to achieve this shift, I propose the use of a ‘Pentecostal praxis’ missiological approach (see 1.7 for details). This is an approach which is birthed and sustained within a Pentecostal spirituality. The starting point of this approach is Pentecostal experience, and it is also sustained by Pentecostal spirituality. If we are to understand Pentecostal mission we need approaches that enhance such endeavours, unlike using missiological approaches which do not take into consideration Pentecostal experiences and realities. This is important because leading scholars in Pentecostal studies like Hollenweger and Anderson (1999), Cox (1995) and others share the understanding that the key factor behind the growth of the movement lies in its spirituality.

I argue that the manifestations of Pentecostal spirituality which served as catalysts in the development and the spread of the Pentecostal message in the world can also help as good indicators in studying the movement through its contemporary trends, especially in developing countries like the Congo. I suggest that what helped in the growth of the movement in its early days can also play a vital role in guiding and assessing the movement as it enters the 21st century and beyond. The authenticity or originality of Pentecostal theology and practice can be well evaluated through the critical use of a ‘Pentecostal praxis missiology’.

To conclude this literature review section, I argue that the growth of the Pentecostal phenomenon in Katanga province makes a good topic for studies, especially among missiologists, and this particular work is an attempt in that direction. In the light of what has been said above, the present research constitutes an original contribution to the study of Pentecostalism in the Congo. The project strives to reconstruct the history of Pentecostalism in Katanga through a missiological analysis, interpretation and evaluation of the agents, methods, theology and spirituality of Pentecostal mission in

general and that of the Congo Evangelistic Mission in particular. To my knowledge such a research has not yet been carried out in and for the context of Katanga province, Democratic Republic of Congo.

1.7 Theoretical framework

TOWARD A PENTECOSTAL PRAXIS MISSIOLOGICAL APPROACH IN AND FOR THE CONTEXT OF THE DEMOCRATIC REPUBLIC OF CONGO

1.7.1 Introduction

Anderson & Hollenweger (1999:36-42) give a description of Pentecostal spirituality. These leading Pentecostal scholars did not intend to develop a new missiology in their understanding of Pentecostal spirituality. They simply described the features of Pentecostal spirituality. However, their publication has been a great inspiration to the formulation of my theoretical framework. The main argument behind my ‘missiological approach’ can be stated as follows:

Considering the fact that Pentecostal mission starts and ends with its spirituality or religious experience a view shared by most Pentecostal and non Pentecostal scholars I argue that integrating the various features or dimensions of Pentecostal spirituality in the praxis matrix would result in a new creative framework or ‘missiological approach’ which I call a ‘Pentecostal praxis missiological approach’. And this constitutes a good theological framework for studying Pentecostalism in the Democratic Republic of Congo and beyond.

To avoid misunderstanding, each term of my heading has to be redefined in and for the context of this work. First, ‘Pentecostal’ describes men and women who encounter God through the working power of the Holy Spirit, and this experience produces in them a particular type of spirituality. No matter what their church affiliation is (classic Pentecostal, charismatic or Pentecostal-like churches) they share a similar experience. In other words, ‘Pentecostal’ here stands for a particular type of spirituality, in which there is an emphasis on the presence of divine power, healing, deliverance, miracles and other supernatural manifestations in mission.

Second, my use of 'praxis' is derived from the 'pastoral circle' described by Holland and Henriot (1983) and the 'praxis cycle' of Kritzinger (2002). 'Praxis' in this context emphasises the interaction between the different dimensions of God's mission. It expresses the ongoing interaction between thinking and action, theory and practice, praying and working. With regards to my framework, praxis deals with the interaction between different dimensions of Pentecostal mission.

Third, 'missiology' (and 'missiological') are generally understood as critical reflection on the *missio Dei*. It is here used to describe a framework from which a missional interpretation can be carried out. I understand missiology as an academic framework that enables researchers in any field of Christian theology to engage in serious theological reflection on the missional issues with the aim of either mobilising the community of believers to venture into mission or to understand the missional dimensions of any other religious community.

In his comments on the praxis matrix, Kritzinger (2009:5) presents two aspects of missional interpretation, the one more constructive and the other more reconstructive. The constructive emphasis leads to mission mobilisation, but the reconstructive approach (according to Kritzinger) revolves around the interpretation or analysis of someone else's particular mission. In my missiology, I have adopted the reconstructive emphasis of missional interpretation. This is good in the sense that it uses the praxis matrix as a framework to reconstruct as closely as possible the mission of any given religious movement. Even if the praxis matrix in its origin is a mobilising frame work, I share the position that it is also possible to use it as an analytical instrument to do research on the transformational attempts of others.

The greatest inspiration to develop this missiological approach came as a result of my interaction with some scholars namely Kritzinger (2009) and Anderson and Hollenweger (1999). In his analysis of mission, Kritzinger (2009:2) considers mission as multidimensional, while the church's mission is understood as human participation in God's work on earth. According to Kritzinger (2009:5), a good understanding of this particular human participation requires a good pneumatology I will say a good Pentecostal spirituality since it is the Holy Spirit who establishes the delicate correlation between God's work and human work, God's gracious initiative and our faithful participation in it. In other words, mission is not a result of an external command, but the consequence of the indwelling Spirit. The Spirit sets things in motion and empowers people to venture into mission in the world. For Kritzinger (2009:5), spirituality is therefore at the heart of the

praxis matrix or cycle, which is what distinguishes Christian mission from all other forms of persuasive activism and propaganda.

From my reflection, Kritzinger's thoughts on the need for a good pneumatology in mission analysis are very important in developing a Pentecostal missiological method. These thoughts establish a link between Pentecostal experience and missiological reflection. In reference to the matter under discussion, Anderson (2004:14) asserts that because Pentecostalism has its emphasis in experience and spirituality rather than in formal theology or doctrine, it is not possible to define it or study its mission in terms of doctrine but only in terms of experience/spirituality. Kärkkäinen (1999:77) also writes that carrying out the gospel to the hungry souls in this or that land is, for Pentecostals, a natural result of receiving the baptism in the Spirit. Here mission is directly connected to Pentecostal spirituality and not to the Great Commission. It is a sign of obedience to the voice of the Holy Spirit.

Keeping the same line of thought, Hollenweger (1999:35) reports that the growth of Pentecostalism does not lie in a particular doctrine because there are so many doctrinal trends amongst Pentecostals. The reason for its growth lies in its spirituality. My position is that if the growth of the Pentecostal movement is a result of its spirituality as is the case in Katanga it is not possible to evaluate Pentecostal mission through doctrinal or dogmatic methods. We need to develop a missiological approach that does justice to the unique spirituality at the heart of Pentecostal mission.

The praxis matrix that I use has seven dimensions. In this respect I follow my own theoretical frame work based mainly on the features of Pentecostal spirituality described by Anderson and Hollenweger (1999). However, Kritzinger's articles (2002:150; 2010:14) have also influenced my 'missiological approach' to some extent. My choice of seven moments and not more or less is based on several factors: the nature of the Pentecostal movement itself, the aspects of its spirituality, the nature and objectives of the research under consideration, and my interaction with other authors. (See 1.7. for my explanation of the seven dimensions).

I contend that the praxis matrix should be relevant to the nature of the study being undertaken. All the seven dimensions of the 'Pentecostal praxis missiological approach' that are used in this project are subject to the purpose of this study, especially the Pentecostal mission in developing countries like Democratic Republic of Congo. Considering the nature of Pentecostalism in general and CEM in particular, everything

about Pentecostal mission in Congo revolves around its spirituality. In other words, Pentecostal mission CEM in this case cannot be studied effectively outside its spirituality.

Unlike the previous praxis cycles (Holland and Henriot (1985), and Kritzinger (2002), in this frame work spirituality is not just one moment in the praxis cycle but the mother of other moments or dimensions of 'Pentecostal praxis missiology'. This reflects the essence of Pentecostal experience and practice. Pentecostal mission starts and ends with its spirituality. Having said this, Pentecostal spirituality has to be defined, its dimensions described and finally the process of integration between Pentecostal spirituality and the rest of the praxis matrix needs to be demonstrated.

1.7.2 Definition of Pentecostal spirituality

Land quoted by Anderson (2004:203) defines Pentecostal spirituality as the dimension of "praise, worship, adoration, and prayer to God... the abiding decisive directing motives and disposition which characterises Pentecostals... this depth of conviction and passion... a steadfast longing for the Lord and salvation of the lost, a continuous, joyous exclamation of the in breaking presence and soon to be coming kingdom of God."

A reflection on the above definition suggests three elements: Pentecostal spirituality is liturgical with a strong sense of praise, worship and prayer. It also has a strong heart passion and disposition for the lost and an eschatological fervour for the establishment of God's reign on earth. But I understand Pentecostal spirituality as the divine encounter that men and women have with God through the agency of the Holy Spirit no matter their social class, their level of education, their colour or cultural context and this encounter gives them an urgency to win the lost world for their heavenly Father through the empowerment of the Spirit.

1.7.3 The dimensions of Pentecostal spirituality

According to Anderson and Hollenweger (1999:36-42), there are five features of Pentecostal spirituality. They describe it as liturgical, narrative, participatory, pneumatocentric and contextual. I consider these aspects of spirituality as encounters that require missiological reflection.

1.7.3.1 The liturgical dimension

According to Hollenweger (1999:36-42), Pentecostal liturgy is primarily oral. Unlike other Christian churches whose liturgies are written, Pentecostal liturgy is oral because of its African roots, and African communities believe in oral traditions. Pentecostals share the view that they experience God through their liturgy: praise, worship, prayers, festivals and sacraments. Pentecostal liturgy, according to Anderson (2004:201) consists of 'free and spontaneous Christian worship', 'it does not betray its essentially Christian character', but it is 'liberated from the foreignness of Western forms of Christianity'. As we evaluate ⁴⁷

Pentecostalism, its songs, prayers, sacraments, festivals and other features will have to be studied with the aim of exploring their missional implications.

I see an encounter of God with his church in this aspect of Pentecostal spirituality. And this leads to transformation or liberation and empowerment for mission. This dimension within Pentecostalism includes all sacramental features of the church worship like prayers, songs, festivals, Holy Communion, water baptism and many other liturgical aspects which create an environment for God to meet with his people. The liturgy (oral liturgy to be specific) plays a vital role in Pentecostal mission. Pentecostals, through their liturgy, do not only get transformed but also empowered for mission. This agrees with Kritzinger's (2009) understanding of mission in its Eucharistic aspect. He states that there is a rapport between Eucharist and mission; we should learn to do mission at the table, where we receive God's grace with empty hands, having presented ourselves and our gifts to God praying that God will transform our gifts and us into vehicles of Christ's saving presence.

1.7.3.2 Pneumatocentric dimension

For Pentecostals the Holy Spirit invades all human life, he leads the church, he inspires, he transforms, he delivers, he speaks. People desire to experience the fulness of the Holy Spirit. The starting point for Pentecostal mission is this divine encounter with the Holy Spirit. The best question for this dimension comes from Paul's interaction with the Ephesians church (Acts 19:2): 'Did you receive the Holy Spirit when you believed?' This question agrees with Christ's command to his disciples in Luke 24:49 'I am sending forth the promise of my

Father upon you; and you are to stay in the city until you are clothed with power from on high.’

In this stage of Pentecostal spirituality the emphasis seems to be on a good understanding of the doctrine of baptism in the Holy Spirit and its significance in the Christian life as it relates to mission. And here are some pertinent questions: did you receive the Holy Spirit when you believed? What do you understand by this experience of the Holy Spirit? What was your experience of this divine encounter? What does this experience mean in your life? or What is its significance in your Christian mission? What I am suggesting here is that to understand Pentecostal mission, we need to understand people’s experiences of divine encounter. People’s stories of encounters with the Holy Spirit are essential to their involvement in mission.

In his reference to the issue of baptism in the Spirit and mission, Menzies (2000:90) asserts that for Luke, the Spirit is ‘Spirit for others’ and the impact of the Spirit’s inspiration is associated primarily with the missionary enterprise of the church. Luke links baptism in Spirit to mission or outward expansion of the church. In other words, there is no mission within Pentecostalism without the baptism in the Holy Spirit. And the doctrine of baptism in the Holy Spirit, according to Pentecostal theology, is a subsequent experience to that of conversion. Menzies (2000:109) alludes to the above argument as follows:

The doctrine of subsequence articulates the conviction crucial for Pentecostal theology and practice: Spirit-baptism, in the Pentecostal sense, is distinct from conversion. This conviction is integral to Pentecostalism’s continued sense of expectation and effectiveness in mission.

This emphasis is important because it gives the missional significance of all Pentecostal practices. Another aspect to be underlined is the work of spiritual gifts that come as a result of baptism in the Spirit. As a Pentecostal scholar and minister, I argue that these spiritual blessings are missional by function. They help in evangelisation, in church establishment and in Christian edification. All these need to be analysed and understood in the first level of Pentecostal praxis missiological approach.

1.7.3.3 Maximum participation of believers in mission

Hollenweger (1999: 36-42) reports that, within Pentecostalism, there is a strong emphasis on the participation of all believers in reflection, prayers, decision making, worship – in mission.

In this phase, every church member is empowered to become a responsible partner in church mission. Everyone is actively involved in reaching out to the lost. Scholars in Pentecostal studies share the view that the growth of the movement is a direct consequence of the mass involvement of the laity in mission. The level of lay mobilisation achieved by Pentecostal groups was and continues to be undoubtedly one of the main reasons for its success and growth.

To my mind, this aspect of Pentecostal spirituality fits in well with Congolese cultural practice. Congolese are group-oriented people. They like being involved in what is happening around them, be it in church or community. Their involvement gives them a sense of dignity and honour in the community. This explains to some extent why so many Africans identify with the Pentecostal/charismatic movement. They desire maximum participation in the life and mission of the church. This aspect of the African culture supports the biblical teaching on ‘the priesthood of all believers’, which constitutes a great emphasis in the ministry of Pentecostals. In our missional interpretation of Pentecostalism, we need to identify different groups within the church and evaluate their mission engagement. The attention here revolves around agency within Pentecostal mission key individuals, church ministries, departments, cell groups, in short: the laity. All these members contribute to the realisation of the one multidimensional mission of God.

1.7.3.4 Narrative theology and witness

Pentecostals are known for their lack of strength in modern, rationalist reflection, which is typically European or American in flavour and for their strength in commitment to mission practice. The Pentecostals’ experiences of God are considered as their starting point for reading and understanding the Bible. And what they have experienced with God gives them the boldness in witnessing.

From my experience as both a minister and a lecturer within Pentecostal circles, I argue that Pentecostals’ experience of God also affects their theological reflection. There are issues or even doctrines in which they believe, not simply because they have read them in the Scriptures but because their own experience stands as a witness. They believe in healing, miracles, and many other supernatural happenings because they have experienced them in their own lives. Their premise is that ‘what God has done to us, he can also do to others,’ which explains the amount of space given to testimonies, rather than Bible verses, in Pentecostal sermons.

Commenting on Pentecostal theology, Anderson (2004:196) points out that theology for Pentecostals does not have philosophy as a source. This means that Pentecostal theology is acted out, not philosophised; actions and expressions are as important as reflection and religion. Hollenweger (1999:178) contends that more often than not the theology of Pentecostals in developing countries is not contained in their confession of faith but in their songs, prayers, sermons, liturgies and testimonies – in other words in their oral theology.

In order to understand and evaluate a Pentecostal theology of mission, I assert that their songs, sermons, testimonies and prayers need to be gathered and analyzed in the light of biblical revelation. That is the exciting and demanding task facing Pentecostal scholarship.

1.7.3.5 Contextual analysis

Anderson (2004:211) that ‘Pentecostalism seeks to provide for more than the spiritual problems of life’. The importance of divine healing and exorcism, emphasis on the power of the Holy Spirit, comprehensive community projects and significant involvement in political and civic organisations represent a new spirituality, offering help to human problems. The emphasis in this dimension is on the holistic approach to life and all its challenges. Pentecostals link the spiritual and the physical life together. They are committed and sympathetic to African life and cultures, fears and uncertainties. They strive to address issues of magic, spiritual world, witchcraft and many other evils by the power of the Holy Spirit.

Menzies (2008:214) confirms that signs and wonders as practised by Pentecostals are part of church mission models in the last days. This understanding of Pentecostal belief in the supernatural working of God in human problems is also shared by other scholars. Anderson (1999:211) argues that signs and wonders, particularly that of healing and miracles is important in Pentecostal and charismatic mission praxis and reflection.

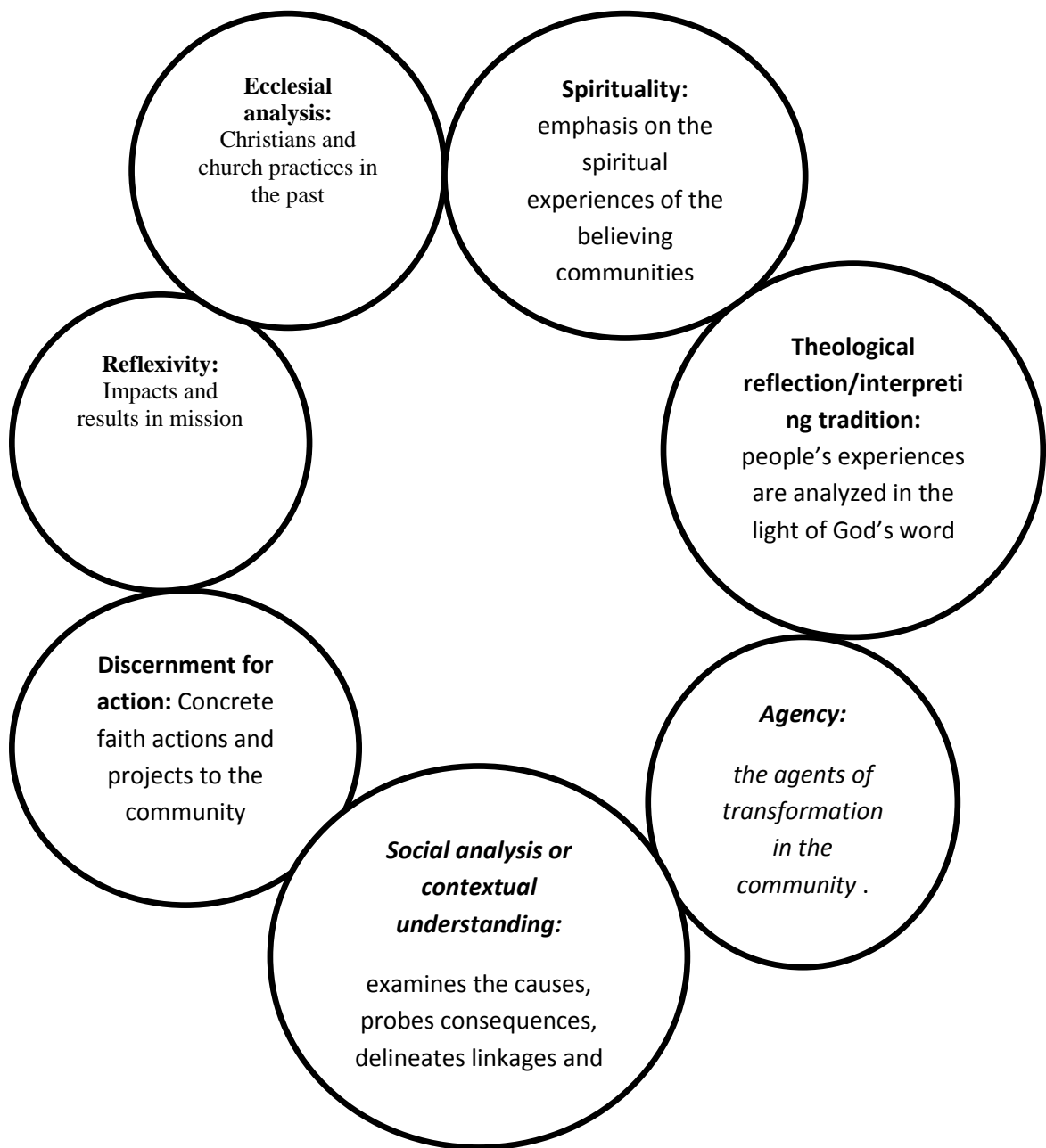
As we use the Pentecostal praxis missiology to interpret Pentecostal mission, various contextual approaches should be taken into consideration. Exorcism, healing, miracles and many other models need to be well understood. This dimension calls for more attention to Pentecostal counselling approaches and procedures.

1.7.3.6 A Pentecostal Praxis Missiological Approach

Integrating the features of Pentecostal spirituality into a praxis matrix can result in a new missiology that would help in studying Pentecostal mission in and for the context of Katanga province and beyond. Since Pentecostal mission is based on people’s spirituality or religious

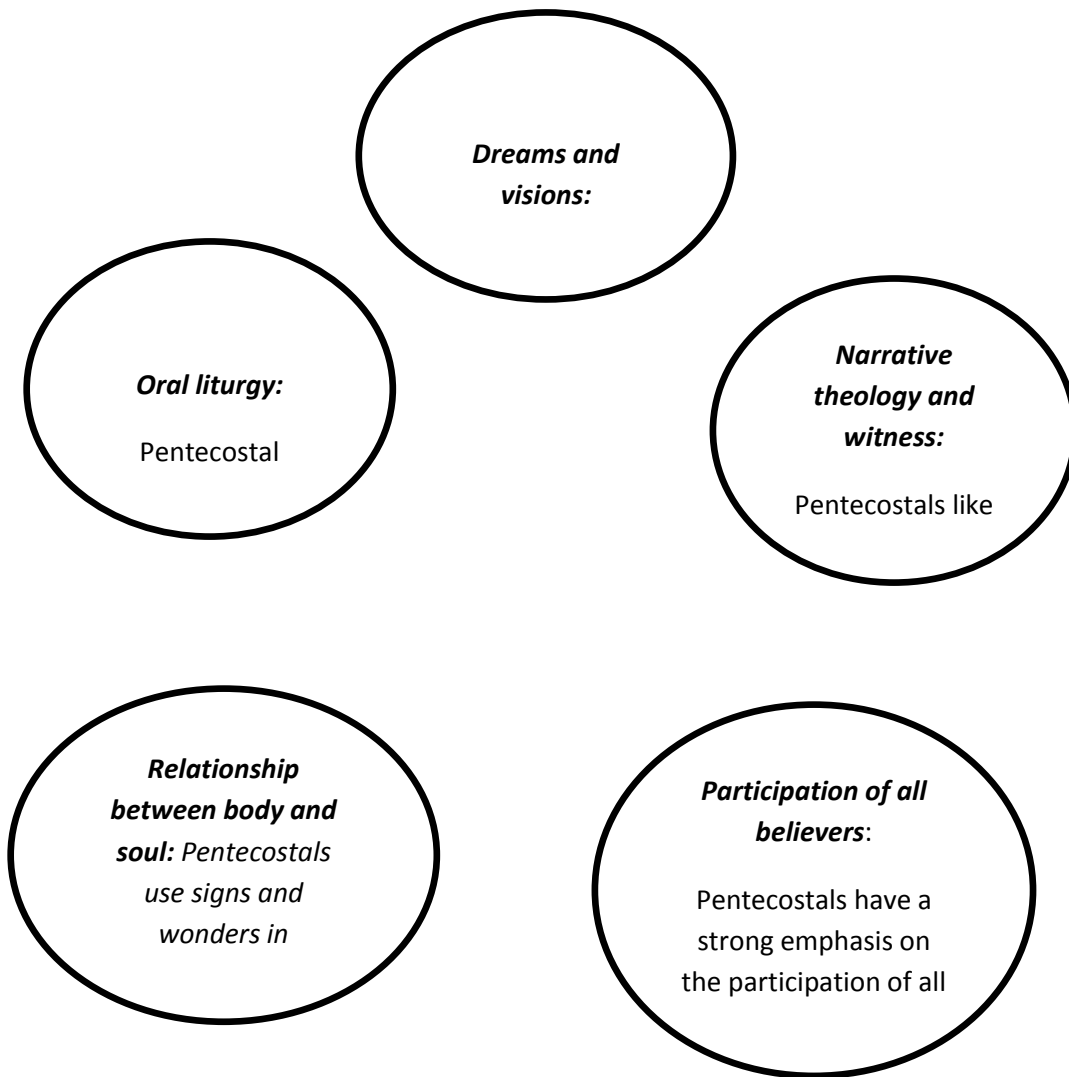
experience, to interpret this kind of mission we need to integrate the dimensions of Pentecostal spirituality into the one multidimensional mission. I present three diagrams below: Firstly, the praxis matrix as used by Kritzinger (diagram 1), secondly, a diagram to present Pentecostal spirituality (diagram 2), and finally a diagram that integrates the previous two to represent my Pentecostal Praxis Missiological Approach (diagram 3).

Diagram 1: The praxis matrix/cycle



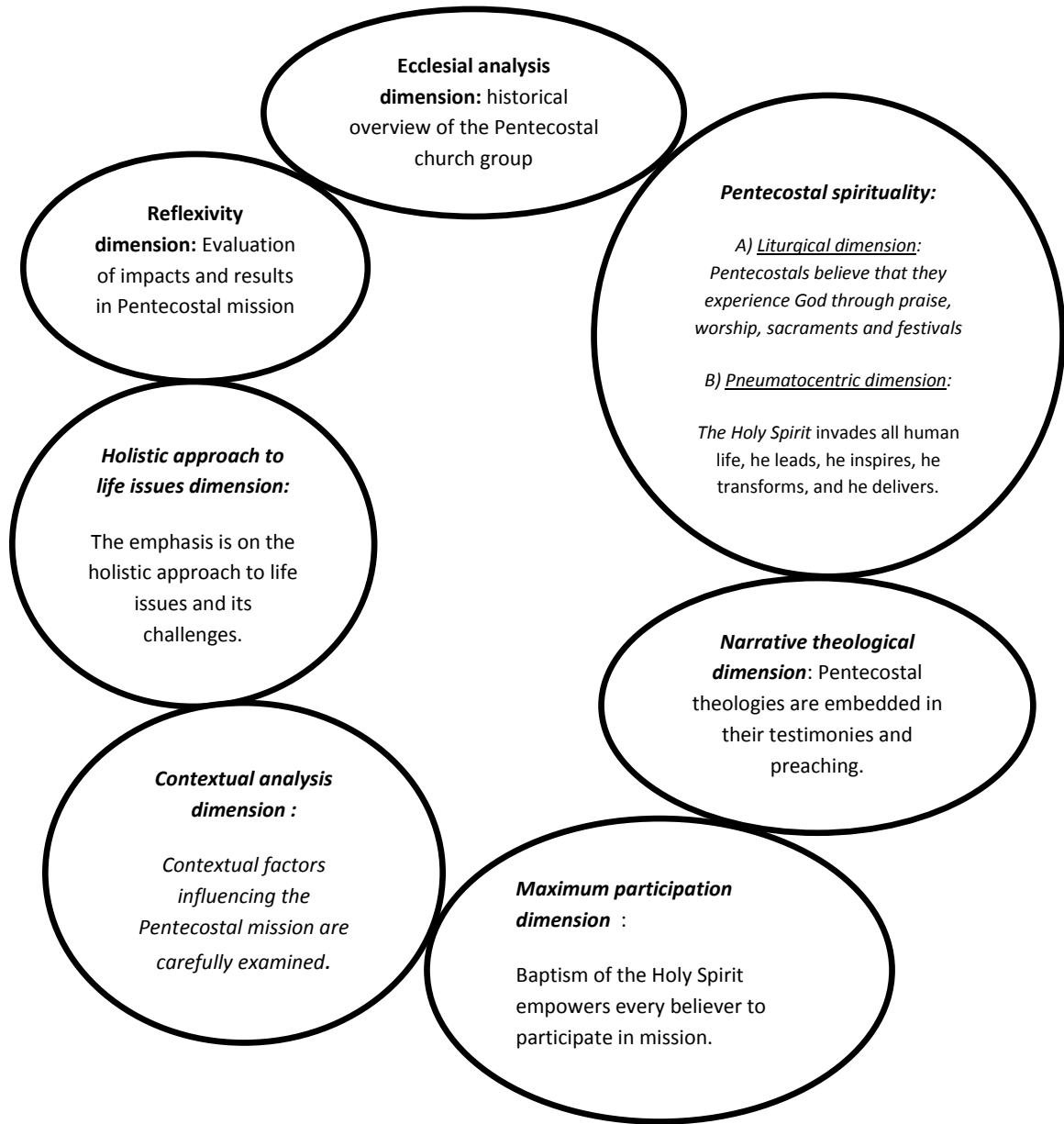
In this diagram the seven aspects of the praxis cycle are represented, these are dimensions adapted from Kritzinger (2002), Holland and Henriot (1983).

Diagram 2: Aspects of Pentecostal spirituality



In this second diagram, the dimensions of Pentecostal spirituality described by Hollenweger and Anderson (1999) are presented.

Diagram 3: Pentecostal Praxis Missiological Approach



This third diagram is an integration of the previous two. It presents the seven dimensions of my ‘Pentecostal praxis missiological approach’. Two dimensions of the diagram need some more explanation. The narrative theology aspect explores Pentecostal theology through testimonies and sermons in a Pentecostal community. In the case of maximum participation of all believers in mission, the emphasis is on analyzing what every member does in order to

fulfil the mission of God. In other words, these dimensions are used within the context of an analyzing tool rather than mobilisation which is the case in Pentecostal spirituality.

1.7.3.6(a) Explaining Diagram 3

In diagram 3, I have presented dimensions involved in the integration process of the

‘Pentecostal praxis missiological approach,’ In this section I give some explanations of the diagram, to highlight the contrast between the praxis cycle/matrix and ‘Pentecostal praxis missiological approach.’

Ecclesial analysis

In the dimension of ‘ecclesial analysis’ the historical background of the believing community is the priority. The researcher attempts to reconstruct the history of the particular group that s/he is researching. Questions of where the church has come from, the name or reputation it has in the community, and its church leadership and organisational structures have to be considered at this stage of investigation. Ecclesial analysis is an entry point to the effective use of the Pentecostal Praxis missiological approach.

A number of guiding questions can be helpful in this dimension according to Kritzinger (2010:14): What were the practices of churches and Christians in the past in that particular community? Did it give the church(es) a good or a bad name in the community? Do churches have positions of power and privilege or influential public contacts? What are the physical and institutional structures of the churches and how are they utilised in or for the community at large? What are their leadership patterns and structures? How do these factors shape their approach?

Pentecostal spirituality (liturgical and pneumatocentric dimension)

In the praxis cycle spirituality is sometimes left out or seen as just one dimension of the cycle, but scholars like Kritzinger (2002) and Karecki (2005) prefer to place spirituality at the centre of the cycle. However, the understanding of the central place of spirituality in mission differs from one scholar to another. In my case, all the dimensions of my missiological approach are offshoots of a pneumatocentric encounter experienced by Pentecostals. In other words, it is the baptism of the Holy Spirit for most Pentecostals that starts the ball rolling in the area of mission. Without such an experience mission is not possible for Pentecostals. Likewise, in a Pentecostal missiology, spirituality is the ‘mother’ of all the dimensions. Spirituality in a praxis cycle explores the dimensions of prayers, worship, songs, etc. and

these features in Pentecostal missiology represent but one moment called liturgical spirituality. In the Pentecostal liturgical spirituality dimension the following questions lead to effective study of the group: How do Pentecostals conduct their worship services? How do they sing? What is the content or message of their songs? How do they understand the church sacraments and how are these celebrated? What missional importance do they attach to annual festivals like Passover, Pentecost, and Christmas?

In diagram 3, I have put two dimensions of Pentecostal spirituality together for the sake of integration in the praxis matrix. In the second aspect of the spirituality the pneumatocentric encounter the researcher is called to insert close to people's experiences of God in order to understand them. The emphasis here is not on people's experiences of suffering, injustices and poverty, but on their supernatural experiences of God through the agency of the Holy Spirit.

People's experiences of Spirit baptism and their use of the charismata are the key issues the researcher is supposed to focus on in this dimension. Questions in this dimension include: How do you understand baptism in the Holy Spirit? Have ever been baptised in the Holy Spirit? Do you know people who are baptised in the Holy Spirit? What relationship is there between baptism in the Holy Spirit and mission? How has the baptism of the Holy Spirit experience changed your Christian life with regard to mission?

□ Theological reflection (Pentecostal narrative dimension)

In the dimension of 'theological reflection' of the praxis cycle, people's experiences in society are reflected upon in the light of Scripture, the living faith, church social teaching and resources of tradition. But in a 'Pentecostal missiology', the Pentecostals' experiences are manifestations of God's presence and work. These are used to understand how God works among his people. They do not go to the Scriptures to seek answers for their life questions; but the Scriptures are used to confirm what God has already been doing among the people of faith. The Bible is used to authenticate Pentecostals' claims of their encounter with God. Here testimonies and preaching are vital tools to understanding Pentecostal theology.

To support what I have said above, here is some evidence from the context of Katanga. As a lecturer in a Pentecostal theological college in Katanga for many years now, I have been exposed to Pentecostals' theological trends when it comes to reconciling the Bible and their experience of God. I made these observations several times but let me share two cases. I was teaching a class in systematic theology on angelology and demonology. This time I was

handling the issue of ‘spiritual warfare’, discussing how to deal with evil forces. Most of my students suggested that one of the methods to deal with demons was to call upon the fire to burn and destroy them. I asked them to give a biblical basis where such an instruction was given by God to the church. The answer was: ‘We do not have a clear biblical basis for asking God to send the fire to destroy demons, however whenever we call upon the fire from heaven, the experience shows that demons become tormented under the heat of fire and they plead to go.’ What is interesting in this response from the students (most them Pentecostal leaders with a CEM background) is that we do not have biblical evidence but our experience of what God does confirms the doctrine.

At another time I was teaching Christology and soteriology when a discussion started on Christ’s atonement and its relation to physical healing. My students responded that there was physical healing in the atonement. They said: ‘Whenever we pray for the sick and declare the truth in Isaiah 53 (“By his stripes we were healed”) people get healed.’ I had to explain to them about the context of Isaiah 53 as being first of all that of spiritual healing because Israel as a nation was sick and that sickness required the death of Christ. But in a broader sense when salvation is considered the fact that the Gospel of Luke uses the Greek verb *sozo* to refer to healing and other saving acts of Jesus, implies that there is an aspect of physical healing in the atonement . In addition, there is need to note that God is a healer and he healed people even before the death of Christ on the cross. Once again Pentecostals seem not to start with the Bible to verify their experience of God. Instead, they bring their experience of God to the Bible to see how the Bible can confirm it.

In order to understand Pentecostals, theological questions should revolve around questions like: How do Pentecostals experience God in their midst? What themes are central in their prayers, testimonies, songs, and sermons: power, holiness, grace, justice, healing...? What kind of stories do they tell? What are their most preached biblical texts? How are these texts developed or interpreted? What kind of testimonies do they give in church? How are these testimonies related to biblical teaching? Pentecostals tend to believe in a God who can do it now, not only a historical God, therefore we need to understand their contemporary experience of God in the contexts of their communities.

□ Contextual analysis

In the praxis cycle, social analysis examines the causes, probes the consequences, delineates linkages and identifies actors. The equivalent dimension in my proposed Pentecostal

contextual approach is almost the same as the dimension of the praxis cycle. However, in this aspect probing the causes and consequences of people's problems does not really take centre stage; what is central is the holistic approach used to address people's problems. To understand the context better, the following questions are important: What are the most pertinent issues in your community? How do political, social, economical, cultural issues influence your mission as Pentecostals? The emphasis is more on the contextual nature of Pentecostal approaches to existential issues in people's lives.

Maximum participation

In the dimension that I call 'maximum participation,' the focus is on what every member is doing to realise the mission of God in response to the community needs described in contextual analysis. The actions of women, men, youth, singers, cell groups are evaluated in the light of the Great Commission. How do Pentecostals do mission in concrete ways? What actions do they carry out? What strategies do they use? How do these strategies affect their communities?

Holistic approaches to life issues

In this dimension the researcher explores different practical actions carried out by Pentecostals in their community. All approaches used to meet the need of people in a holistic way have to be studied. This dimension sometimes overlaps with the 'maximum participation' dimension because Pentecostal change agents use various approaches to do mission. As the researcher looks at the work of these agents he/she also reflects critically on their approaches.

Reflexivity

Concerning the dimension of reflexivity in the praxis matrix, Kritzing (2010:7) suggests the following questions that give a better understanding of the dimension to a researcher: Do the change agents of the believing community consistently and honestly reflect on the impact and results of their work in the community? Do they learn from their experiences? How does this shape their approach in the community? Does this reflection lead to renewed and deepened agency, contextual understanding, interpretation of the tradition, spirituality and planning? In relation to my Pentecostal praxis missiological approach, I find this last dimension very

useful when it comes to the evaluation of the Pentecostal mission. Reflexivity becomes an evaluation stage whereby the impacts and results of Pentecostal mission can be assessed.

As stated above, my missiological approach calls for integration between the dimensions of the praxis matrix and those of Pentecostal spirituality. When comparing Diagrams 1, 2 and 3, it may be helpful to point out that my Pentecostal matrix is based on the five dimensions of Pentecostal spirituality, with two dimensions added from Kritzinger's praxis matrix. These are 'ecclesial analysis' and 'reflexivity,' both of which I find very helpful as additional dimensions, as I have explained above. However, there is a deeper resonance between my approach and that of Kritzinger, since the dimensions of context analysis, theological reflection and spirituality are also common to both, even though they function slightly differently in the two designs.

From my understanding, this missiological approach is an appropriate instrument to use in analyzing a Pentecostal movement like the Congo Evangelistic Mission, as it approaches hundred years of existence.

1.7.4 The 'crossroads' experience within Pentecostalism

In his reflection on a hundred years of growth and development in Pentecostalism, Hollenweger (1999:22) viewed it as facing a moment of truth: 'After almost a century since its emergence, Pentecostalism is at the crossroads. The way forward is to reconsider its roots and its spirituality...'

Two issues stand out in Hollenweger's argument: his view on the 'crossroads' experience of Pentecostalism after a century, and the call to reconsider Pentecostalism's roots and spirituality. First, the 'crossroads' experience: Can such a claim be true for any Pentecostal mission organisation turning hundred years old in any geographical location or is this only a North American and European experience? It is helpful to look at Hollenweger's (1999:187) 'Pentecostal circle' at this point. He suggests that all Pentecostal groups go through four phases of roughly 25 years each in their first hundred years: an ecumenical phase, a local church establishment phase, a denominational, and a climax phase.

In Hollenweger's first phase, the movement is ecumenical, gathering people across all church denominations, social classes and races. The centre of all activities and fellowship is the person and the work of the Holy Spirit. In the second phase, the movement changes from simply gathering people together to establishing a local church, strives for a distinct identity in the community and focusing on membership recruitment. In the next phase, which concerns

the organisation of a church as a regional, national or even international denomination, the emphasis is on leadership training through Bible colleges, formulating confessions of faith, catechism programmes, church building projects, and many more. At this stage, the ecumenical vision of the original Pentecostal movement disappears. In Hollenweger's final phase, an established denomination begins to look for dialogue with other denominations, via different church ministries, with the aim of rediscovering its original ecumenical vision. According to Hollenweger (1999:187), the Pentecostal movement is now within its last 25 years of the cycle, which explains the soul-searching but also the splits and breakaways among Pentecostals.

When analysing this 'Pentecostal cycle', the question one may ask is whether being at phase four is a dead end for a movement or perhaps the beginning of a brighter future? Can Hollenweger's claims, based on his findings in some parts of the world on Pentecostalism be generalised to become norms for evaluating a Pentecostal movement in other parts of the world? I contend that space should be created for empirical missiological studies on Pentecostal movements in other parts of the world, which may discover surprisingly different patterns of growth and development. It is not good scholarly practice to impose a Northern framework on studying an African movement.

1.8 Research methodology

1.8.1 Introduction

The purpose of this research project is to make a missiological investigation of the holistic mission activities of the Congo Evangelistic Mission for the past ninety five years in Katanga, and to develop an appropriate approach to study an African Pentecostal movement.

This study is qualitative in nature because it uses empirical research approaches in an attempt to understand the CEM in Congo. Mason (2005:ix) asserts that qualitative research explores a wide array of dimensions of the social world including the weave of everyday life, and the understandings and experiences of the research participants. Mouton (2001:148) adds that participant observation studies are qualitative in nature. They aim to provide an in-depth description of a group of people or community. Such descriptions are embedded in the life-worlds of the actors being studied and produce insider perspectives of the people group and their practices. In this thesis I will strive to adhere to the research methodologies that are

relevant to qualitative type of research. Mason (2002:ix) points out that qualitative research has unrivalled capacity to constitute compelling arguments about how things work in particular contexts. It connects contexts with explanations.

Bearing the empirical nature of the study in mind, I intend to use various approaches or multiple methods that are common in the area of qualitative research to achieve my aims and objectives. These include textual analysis of the Congo Evangelistic Mission publications, participant observation and interviews.

1.8.2 *Research methodologies*

1.8.2.1 Documentary or textual analysis

Mason (2002:103-108) contends that the analysis of documentary sources is a major method of social research and one which many qualitative researchers see as meaningful and appropriate in the context of their research strategy.

There are different types of documents that can be used in research: congregational papers, reports, and minutes of meetings, newspapers, manuals, rough notes and other materials available on the internet. My use of documents is based on the position that written words, texts, documents and records are aspects of social organisation and meaningful constituents of social world in themselves, (I will use available CEM documents and records in Katanga in data collection). They provide data on historical events of social institutions to which I cannot have access today, especially where the CEM is concerned. I will use this method alongside other methods of data generation to verify my personal collections of data from interviewing and observations.

When I engage in reading these documents, I will have to decide what elements of the texts can constitute my data. And these will be analysed later, before coming to any conclusion. And as I use textual analysis, I will consider ethical issues that go with such a research approach, namely gaining an informed consent and permission to use the documents that are related or are considered official documents for the CEM.

1.8.2.2 Participant observation

The main reason for using observational methods is my epistemological position which suggests that knowledge or evidence of social world can be generated by observing or participating in or experiencing natural or real-life settings (Mason 2002:85). Knowledge generated through high quality observation is usually rich, rounded, local and specific. The

author also asserts that most qualitative research operates from the perspective that knowledge is situated and contextual. And therefore, the research should use methodologies that bring relevant contexts into focus so that situated knowledge can be produced. Mason (2002:84) understands participant observation as a method of generating data which entail the researcher immersing herself or himself in a research setting so that they can experience and observe at first-hand a range of dimensions in and of that context. These dimensions include social actions, behaviour, interactions, relationships, events as well as special, locational and temporal dimensions. Three reasons are behind the choice of this research methodology, as advocated by Mason (2002:85-86).

First, I understand knowledge to be situational and contextual. My epistemological position suggests that meaningful knowledge can be generated by observing or participating in real-life settings or interactions. Participant observation can help in generating knowledge because not all knowledge is articulable, recountable or reconstructible in an interview.

Second, I see interactions, actions and behaviours and the way people interpret them to be central to studying Pentecostalism. Since this is a movement based on the experience of the power of God, it matters a great deal what people say, do and think within their social setting.

Lastly, most of the data I require to study the Congo Evangelistic Mission is not available in written form. This is due to the Pentecostal culture where more emphasis is put on practice rather than reflection. In other words, the situational dynamics of the settings of CEM are not yet fully reported.

Alluding to this methodology, Mouton (2001:148) points out that participant observation studies are qualitative in nature. They aim to provide an in-depth description of a group of people or community. Such descriptions are embedded in the life-worlds of the actors being studied and produce insider perspectives of the people group and practices. Welman, Kruger & Mitchell (2005:195) point out that participant observation requires the researcher to take an extensive period of time to take part in, and report on, the daily experiences of the members of the group, community or organisation or the people involved in a process or event being studied. Emphasis is put on time, participation and report on the group experiences. This implies that, in participant observation, the researcher does not observe the experiences of the individuals involved as a detached outsider, but experiences them first-hand as relative insider. By so doing, the observer becomes, in some way, a member of the group or event being studied. This method is fitting for this study in that it will help in collecting data from the ground on the Congo Evangelistic Mission. Assuming the

role of a group member will help in experiencing what the group members experience, understanding their life-world, seeing things from their perspective and unravelling the meaning and the significance they attach to their life-world, including their own behaviour (Welman et al. 2005:195).

I did so without endangering my role as an observer, a role that the abovementioned authors regard as indispensable from a research point of view (Welman et al. 2005:195). Conducting research by using participant observation entails following certain specific procedures. Welman et al. (2005:196) propose the following (in this sequence): a) obtaining permission from the group members or their representative; b) disclosing the objectives of the research and building up a position of trust with the group members need to follow; c) making observation notes while the group activities are taking place; d) making inferences and interpretations known as analytical notes; e) making methodological notes that will help the researcher later when writing the report and the conclusions; f) writing a report, which analyses and describes in detail the verbal and non verbal expressions of the group members' observations of their environment and experiences.

Although the purpose of observation is to witness or experience what is going on in a setting, it is difficult sometimes to work out what to observe and what to be interested in. So I generally followed three steps: First, I located a context or setting from which to generate data relevant to my research questions. Second, I negotiated my access as a researcher and a participant observer, especially since this is a religious setting. I developed relationships with the members of CEM. I also understand that relationships in research settings are likely to develop and change over time; in some cases they become very close and sometimes they are difficult or fractured. In his reference to participant observation as research method, Mouton (2001:148-149) points out that these studies are qualitative in nature. They explore the life worlds of the actors being studied in order to produce insider perspectives of the actors and their practices.

Participant observation as a research method has strengths and limitations. Mouton (2001) describes the strengths of this method as generating in-depth insights and establishing rapport with the research subjects, and the weaknesses as lack of generalisability of results, and the non-standardisation of measurement. The data collection and analysis can also be very time consuming. Another weakness is the possibility that the bias of the researcher and her lack of rigour in analysing the data could distort the findings.

When doing my observations as a participant observer, I used field notes to capture my observations. Mason (2002:88) explains that field notes are

writings produced in or in close proximity to the field. Proximity means that field notes are written more or less contemporaneously with the events, experiences or interactions they describe and recount. They are a form of representation, that is, a way of reducing just observed events, persons and places to written accounts. And in reducing the welter and confusion of the social world to written words, field notes constitute that world in preserved forms that can be reviewed, studied and thought about time and time again. Commenting on the use of field notes in participant observation, Spradley (1980:69) points out that there are two main kinds of field notes used to generate an ethnographic record: A condensed or an expanded account. In this research I have used the condensed account type of field notes. It consists of taking all notes during the actual field observations in a condensed version of what actually occurred. Spradley points out that it is humanly impossible to write down everything that goes on or everything participants say. A condensed account usually consists mainly of phrases, single words and unconnected sentences. This approach helped me to collect data of what took place in the various CEM church services and other meetings that I attended as participant observer.

While using this method, I treated the question of the relationships that developed between the researcher and the participants as an important ethical issue. I gained informed consent from each congregation that I visited as a participant observer to give expression to this commitment. Due to the nature of these relationships it would have been culturally inappropriate to present a written “informed consent” document to a CEM preacher or congregation in this regard. During my investigation (2010-2012), the CEM was still going through some hard times due to the change in the top leadership of the church following the death of the first Legal Representative in 2004. Any investigation on the church, no matter its nature, was regarded as suspicious. My participants chose to be anonymous as I collected my data. In each case I obtained unconditional verbal consent from the congregational leader(s) present when I attended a service or another meeting, after explaining to them the nature and purpose of my research project.

Daneel (2001:xiii) proposed that missiological studies on Pentecostal and Pentecostal-like churches should be on the basis of sustained empirical investigation, since they are dynamic and growing movements and since publications on them soon become outdated. As I argued before, research on Pentecostal churches needs to become more contextual rather than

global in character, giving careful attention to the existential realities in different geographical locations.

1.8.2.3 Interviews

The first issue to address is sampling. Mason (2005:123) points out that sampling is essential for a researcher to generate theoretically and empirically grounded data related to her research questions. In this study, I considered people for sampling and analytical purposes on the basis of their age, sex, class and positions in the CEM. I identified key figures from among CEM overseers, local church pastors, church leaders and church membership in general. With regard to the question of the size of my sample in interviews, I agree with Mason (2005:136) that a sample should be large enough to make meaningful comparisons in relation to your research questions, but not so large as to become so diffuse that a detailed and nuanced focus on something becomes impossible.

Mason also points out that a researcher may not be able to make all the sampling decisions in advance, since the size of the sample is dictated by the social process under scrutiny. So as I conducted my interviews I kept this sampling principle in mind in order to reach the intended research goals and objectives.

Interviews are one of the most commonly recognised qualitative research methods. The choice of this method for the present study is justified by the fact that there is virtually no published material available on the CEM, certainly not publications that address the missiological dynamics of the development of this Pentecostal church. Interviewing is the only way to find access to the knowledge, views, understandings, interpretations, experiences and interactions of CEM members, which are the meaningful properties of that social reality which I wanted to investigate.

Mason (2002:79) writes that the use of interviews as data generation method raises a number of ethical issues. So before conducting an interview, I obtained informed consent from each participant. I also recognise that fully informed consent may be impossible to achieve, but I did my best to engage in reflexive and sensitive moral research practice as I conducted the interviews. When turning my interview transcripts into data, I avoided the temptation of inventing data or misrepresenting my research participants' perspectives.

Commenting on the role of interviews in empirical studies, Mason (2002:62) argues that the function of an interview is to ensure that contextual knowledge is generated. Meanings and understandings are created in interaction, which is effectively a co-production involving a researcher and an interviewee.

Three types of interviews were used in this study, namely the structured, unstructured and semi-structured interviews. Welman et al. (2005:165-166) give a detailed explanation that I want to elaborate on this section.

First, in a structured interview the interviewer puts a collection of questions, also known as interview schedule, to a respondent face to face and records the latter's responses. The interviewer is restricted to the questions, their wording, and their order as they appear on the schedule, with relatively little freedom to deviate from it. In this method, I read each question and recorded the responses on the standardised schedule. What I liked about this first type is that it offered an interaction between the researcher and the respondent. But Welman et al. (2005:166) write that: 'to be able to run the interview efficiently and without any disturbances, the researcher is expected to know the respondent, their background, values and expectations'. Having built a position of trust with CEM members, I was able to interview them more effectively.

Second, unstructured interviews are informal and are used to investigate a general area of interest in depth. There is no predetermined list of questions to work through in this approach, although the researcher needs to have a clear idea about the area or areas that he or she wants to explore. The participant is invited and allowed to talk freely about events, behaviour and beliefs in relation to the topic. In this technique, it is the interviewee's perception that guides the conduct of the interview. Referring to the use and importance of unstructured interviews, Welman et al. (2005:166) state that it is used in qualitative or explorative research to identify important variables in a particular area, to formulate penetrating question about them, and to generate hypotheses for further investigations. I viewed unstructured interviews as supplement to the results of structured interviews.

The last kind of interview I used in this research was the semi-structured interview. It is a method between structured and unstructured interviews. This type demands that the researcher formulates a list of themes and questions to be covered, although these may vary from one interview to another. In this category interview guides are used. An interview guide involves a list of topics and aspects of these topics that have a bearing on a given theme and that the interviewer wishes to raise in the interview. The most interesting feature in this last approach is that it offers a versatile way of collecting data, and can be used with all age groups (Welman et al. 2005:167).

When using semi-structured and unstructured interviews, I kept in mind the four stages involved in such methods. Welman et al. (2005:167) identify the following stages: preparing for an interview, pre-interview, interview and post-interview

Preparing for an interview entails analyzing the research problem, understanding what information must be obtained from an interviewee, as well as identifying those who would be able to provide the information. Pre-interview includes scheduling the time properly, dressing in more or less the same way as the respondents.

The interview itself demands introducing the study and its purpose, orienting the respondents as to what the research questions are, etc.

Finally, the post-interview stage requires transcribing and analysing the interviews. With regard to the post-interview stage, in which one analyses the interview data, I followed Mouton's approach (2001:108-109). He points out that all fieldwork culminates in the analysis and interpretation of some set of data. All my interview data were broken into manageable patterns, trends and relationships. I interpreted my data by formulating hypotheses that account for observed trends and patterns within the CEM. I also related my findings to my chosen theoretical frame work for studying Pentecostalism: the dimensions of Pentecostal spirituality dimensions and the Pentecostal praxis missiological approach.

1.8.3 Conclusion

Qualitative researching continues to be challenging and provoking, with a variety of methods and techniques. In this particular study, documentary analysis, participant observation and interviewing were the methods chosen for the investigation. The use of these methods aims at achieving the goals and purpose of this research project.

1.9 Terminology

The following terms are used throughout the present study, hence the need to define them briefly. They are listed in alphabetical order.

1.9.1 African Pentecostal

It refers to three different types of churches: firstly, those originating from Western Pentecostal mission activities; secondly, New Pentecostal churches not very different from Western Pentecostal churches but initiated and governed by Africans and thirdly, the prophetic-healing churches also known as the Pentecostal-type churches (Anderson 1992:2-6).

1.9.2 *Charismatic*

The term refers to a group of churches (or tendency within existing churches) that emphasise the *charismata* (spiritual gifts) as gifts of the Holy Spirit, but without insisting on the doctrine of ‘initial evidence’ held by classical Pentecostals (see 1.9.2) (Menziez and Menziez 2000:31).

1.9.3 *Classical Pentecostalism*

Classical Pentecostals are those Pentecostal denominations that originated in the early North American Pentecostal movement (Anderson and Hollenweger, 1999:20) and who define themselves in terms of the doctrine of ‘initial evidence’. This means that baptism in the Holy Spirit must be accompanied by the ‘initial evidence’ of speaking in other tongues (as it happened on the day of Pentecost in Acts 2) as an essential dimension of the Pentecostal experience.

1.9.4 *Congo Evangelistic Mission*

This is a Western based Pentecostal mission which started as early as 1915 in the Northern part of Katanga Province, Mwanza village, in the Democratic Republic of the Congo. It was established in Katanga by a British missionary William F.P. Burton. From its inception it was called the CEM, later on after independence under Mobutu’s regime each church denomination received a number. The numbering of the church was one way for the government of Zaire to control churches. And because the country name changed from Congo to Zaire, the CEM became 30ème Communauté Pentecôtiste au Zaire (30th Pentecocostal Community in Zaire). But after the death of Mobutu, Laurent Kabila - the new Congolese president changed the name of Zaire to the Democratic Republic of Congo. And the name of the CEM became 30th Pentecostal community in DRC. In this research, I chose to use the name CEM because this is the name which is in several publications of this church. And in many cases people in the country including the members refer to this Pentecostal church as the CEM – its original name (Womersley and Gerrard, 2005:48).

1.9.5 *Katanga Province*

The Katanga Province is the southernmost province of the Democratic Republic of the Congo (DRC), with its provincial capital in Lubumbashi. Ngoy (1970:8) describes the province as follows: Katanga is surrounded on the east by Lake Tanganyika, Moeru and Banguela and by the Republic of Zambia. In the south, Katanga shares a border with Zambia and Angola, in

the west the province is surrounded by Angola and another Congolese province of Kasai-Orientale and on the north there are two other provinces, Maniema province and Kasai-Orientale. Katanga province has a surface area of 497,000 km² and its Annual Provincial Report (Katanga 2003:33) indicated that it had a population of around 8.167.240 million. This number has increased sharply in the past five years with the migration of many people into the province from other DRC provinces in search of job opportunities.

1.9.6 *Local church*

To describe a local faith community, the CEM uses the terms *église locale* (local church) or *paroisse* (parish), but many CEM local churches prefer to call themselves *église évangélique*, *centre évangélique*, or *cité évangélique*. When asked for the reasons behind all these terms that are used for a local church, participant 39 (20 December 2012) explained: What is important in these names is the evangelical nature of our local churches – evangelical in the sense that we strongly believe in the Bible as God’s Word and we preach the Bible as a living Word, capable of changing people’s lives and situations. Terms such as “centre” and “city” that are found among our local churches simply emphasise the difference between the CEM and mainline churches like the Roman Catholic, the Anglican church and many similar churches, which often use the word ‘parishes.’ So to show to the public that CEM local churches are Pentecostal churches, churches of the Holy Spirit, they use these different terms. In this study I use the term “local church” for a CEM faith community in a particular locality.

1.9.7 *Mission/missiology*

‘Mission is the *raison d’être* of the Christian movement on earth. The church realises its purpose in history by participating in the *missio Dei*, the mission of the triune God in reaching out to humanity – to restore the broken creation and to bring about the kingdom of God. Mission therefore has to do with the very existence of the Christian community, and is aimed at making a difference to the world, at influencing or changing society in accordance with its religious ideals’ (Kritzinger 1995:368).

Missiology is the systematic reflection on the mission (transformative activities) of religious communities (Kritzinger 1995:372).

1.9.8 Pentecostal/Pentecostalism

It refers to a movement concerned primarily with the experience of the working of the Holy Spirit and the practice of spiritual gifts (Anderson 1979:4). Pentecostalism represents a wide variety of movements scattered throughout the world, ranging from fundamentalists and white middle class megachurches to small indigenous movements in the ‘third world’ (Anderson and Hollenweger 1999:20).

1.9.9 Pneumatology

The theological understanding of the nature, person and work of the Holy Spirit. (Erickson 1986:846). The work of the Holy Spirit both in the Old and New Testament are considered. This study also explores the work of the Holy Spirit in the life and ministry of Jesus Christ including that of the believer.

1.10 Survey of chapters

Chapter 2 traces the history of the Congo Evangelistic Mission from 1915 to 2010. Emphasis is on understanding the history of the CEM in general and reconstructing the history of the Congolese pioneers who contributed to the expansion of the Pentecostal movement in Katanga. The chapter also looks closely at the leadership and structural organisation of the CEM and how these have influenced its missional approach.

Chapter 3 looks at various aspects of the contextual analysis of CEM in Katanga and how they inform and influence CEM mission. This chapter reflects on how the political, social, developmental, cultural and spiritual issues influence CEM members in the way they do mission in Katanga.

Chapter 4 focuses on understanding the CEM members’ spiritualities. The baptism in the Holy Spirit and its missional significance are analyzed. The doctrine of ‘subsequence’ with regard to the Holy Spirit is also described. A particular emphasis is placed on the use of spiritual gifts and their missional implications for the CEM. The other aspect of this chapter looks closely at Pentecostal liturgical spirituality. The liturgy of the CEM: worship service, sacraments, songs, festivals and other forms of liturgy are at the centre of this chapter.

The Pentecostal theology of the Congo Evangelistic Mission is reflected upon critically in chapter 5. The doctrines and preaching of CEM are analyzed to ascertain the Pentecostal

basis for mission engagements. A special emphasis is placed on CEM's contextual understanding of Christology, soteriology and eschatology and how these doctrines influence their mission.

Chapter 6 revolves around the role of agency in Pentecostal mission, particularly in the Congo Evangelistic Mission. The missionary role of lay members within the CEM is explored, as each department of the church is analyzed. The chapter rests on the theology of the priesthood of all believers a concept commonly used by CEM members and advocated by most Pentecostal scholars. The mission strategies used by these change agents in carrying out the mission of God are also considered in this chapter.

The final chapter presents a constructive approach to the future of Pentecostalism in the Congo. The CEM's missionary impact on Congolese communities for the past 95 years is also analysed in this chapter. The chapter also looks at new issues emerging from the study. Considering the fact that my study is not only phenomenological but also dialogical, this last chapter constitutes a dialogue with various Pentecostal scholars on major issues that have emerged from the previous chapters. In this part of the project, I also propose possible approaches that could enhance future Pentecostal mission in Katanga. The chapter also evaluates how the experiences of CEM have led to renewed and deepened agency, contextual analysis, theological reflection, spirituality and planning.

CHAPTER TWO
TRACING THE HISTORY OF
THE CONGO EVANGELISTIC MISSION IN KATANGA

2.1 Introduction

History depends on people, events and dates. Tracing the history of any religious movement therefore implies studying key characters and their contributions to the movement, analysing major events and showing how those have shaped the movement. It also requires reflection on the dates of major turning points in the movement and their significance.

This particular chapter of my project traces the history of the CEM in Katanga. With regard to my praxis cycle, reconstructing the history of the CEM is vital in that it will help in knowing where this church came from, the name it took in Katanga and the missionary role of its leadership. This chapter analyses various CEM breakaways, their key characters, the main causes of these schisms and the missionary contributions towards schisms within Pentecostalism.

Pioneers of the Pentecostal movement in Katanga are described, both white missionaries and Congolese pioneers. The British missionaries' contributions to the rise of the CEM are identified, as are the contribution of Congolese believers.

This chapter also shows that the history of the Pentecostal movement in Katanga is closely related to the rise and expansion of the Congo Evangelistic Mission – henceforth CEM. In other words, to reconstruct the history of the CEM implies reconstructing the history of the Pentecostal movement as a whole in the context of Katanga. Such an hypothesis needs to be supported by arguments which can prove the missionary role of the CEM towards other Pentecostal groupings in Katanga.

2.2 CEM and its beginning in Katanga

From the outset, the history of the CEM in this region of the Congo poses some difficulties. There are different views on the exact year when this Pentecostal mission started in the area. For some scholars, the mission started as early as 1910, with full Pentecostal missionary involvement commencing in 1914. Anderson (2007:182) shows that attempts to work in this vast region started in 1910 but that it was around 1914 that George Bowie and his friends went as far as the Congo river in the North of Katanga. They went to this part of Katanga in accordance with the missionary “comity” agreements that had been negotiated between the participating groups. They bought a place near Kayembe mountain and promised to send their fellow missionaries to come and do work among the Baluba people of Katanga. Anderson (2007:182) traces the early history of the CEM as follows:

Although there were attempts to penetrate the Congo as early as 1910, Pentecostals were fully involved there until 1914, when British missionary Fred Johnstone was sent by the Pentecostal Missionary Union (PMU) to work with the Congo Inland Mission among the Baluba at Djoko Punda in Kasai. Meanwhile, in the same year, George Bowie and three other Americans from the Pentecostal Mission proceeded from British East Africa through present-day Kenya, Uganda and Rwanda to establish a mission in the Congo. One turned back, two contracted malaria, and one, Richardson, died in Rwanda. But Bowie and Ulyate walked 1,000 miles to the Congo River, went South by riverboat and secured a site for a station from the local chief before they returned to South Africa, where Ulyate died.

From my research there were some similarities between the first group of Pentecostal missionaries (1914) and the team of William F.P. Burton that arrived in 1915. My argument is that the Pentecostal missionary work started earlier in 1914 with the American missionaries. These were George Bowie, Ulyate and others (Anderson 2007: 182). Though these were not CEM missionaries per se, what they started in Northern Katanga served as a basis for Burton's work in 1915. In other words, there is a link between George Bowie's mission and Burton's work.

I argue that this historical Pentecostal missionary heritage need to be taken into account as we trace the history of Pentecostalism in Katanga. The purchased site and the cooperation between the two groups deserve some attention. First, Bowie's mission bought the site at Kayembe Lulu mountain in Mwanza and started mission work. And the land which was secured became the base for the Burton's mission in 1915.

Secondly, Burton cooperated with the Pentecostal mission - an American missionary organization with a base in South Africa, (Anderson 2007: 172). Burton's cooperation with Bowie's mission was at two levels. Before he left for the Congo, Burton spent almost a year working in South Africa with Bowie's Pentecostal mission which became later the Full Gospel Church, Anderson (2007: 172). And this cooperation continued even when Burton started the work in Congo.

Gerrard and Womersley (2005: 112) report that ' William Burton and Salter had come to Congo in 1915 together with two of the Pentecostal mission workers. With the death of George Armstrong and return of Joseph Blakeney who was the official director of the movement after a month of arrival in Mwanza, Burton took over and his decision was accepted by George Bowie, leader of the South and Central Africa mission'.

From the above quotation two things are clear: first, when Burton came to the Congo there were two missionaries in his team from the Pentecostal mission in South Africa. Second, when Burton took over from Armstrong his decision had to be approved in a certain way by George Bowie. From the above reference, Bowie's mission was behind Burton's work though under a different name.

It is my view that what William Burton and his colleagues came to do later was a continuation of the missionary work started by George Bowie, even if this one did not start officially the CEM. As I have shown above, these two groups of missionaries cooperated under the same mission organisation - the Pentecostal mission with origins in the USA and the site secured by the 1914 missionaries became the mission base for the 1915 missionaries. After the 1914 team left, they went to South Africa, where they had a base, and Burton and his colleagues stayed in South Africa for a year before travelling to the Congo. I maintain that it was through this link in South Africa that the 1915 missionaries got all the details about the mission base in Mwanza, Northern Katanga. My conclusion from this discussion is that the history of the Pentecostal movement in Katanga - indirectly that of

CEM' - should not be traced back to 1915 but to 1914.³

The above argument is supported by my interview with one of the oldest surviving CEM leaders on 25 September 2013. This Pentecostal leader served the missionaries in helping them cross rivers and also served as one of the early pastors of CEM in the early days. This 83 year old leader confirmed the fact that before the arrival of Burton and his friends, the site at Kayembe mountain had belonged to other missionaries, who left Katanga due to the 1914-1918 war and the resulting conflicts in the region.

This set of factors explains why, upon their arrival, the first CEM missionaries – William Burton and his colleagues (see 2.3.) – went all the way north to Mwanza village and settled their mission station at the mountain⁷² of Kayembe. Villagers welcomed them and remembered the promise of the earlier missionaries.

The dispute concerns not only the starting date but also the nature of the mission. The missionary work of 1914 was small and consisted of preliminary attempts to establish a church, but it left the mark of identifying the place where those who came later could operate from as their mission base. The debate as to the exact year is ongoing, considering that most of the people who had first hand information have already passed away. Most of the published data on the history of this mission seem to support the 1915 hypothesis, but the information that I have gathered in this study has convinced me that 1914 should be regarded as the actual beginning of this Pentecostal church in Katanga.

2.3 CEM and Pentecostalism in Katanga

It is impossible to speak of Pentecostalism in Katanga without mentioning the CEM. I wish to argue this case by using three arguments: historical precedence, CEM offshoots/breakaways, and the number of CEM congregations.

2.3.1 The historical precedence of CEM

Both scholarly sources and the interviews that I conducted in July 2012 with CEM leaders and the leadership of Evangelical Fellowship of Congo in Lubumbashi (the mother body for all evangelical churches in the region) confirm that CEM was the first ever Pentecostal mission church to be established in Katanga.

Munyamba (2000:297) reports that CEM is a Pentecostal missionary work started by Joseph Kenaston Blakeney, William Paduick Burton, James Salter and George Armstrong. This mission was registered by the colonial administration of the then Belgian Congo under decree No. 129/1 in Boma Town on 16th September 1915. Before 1915, there were only two protestant mission organisations operating in Katanga. These were the Brethren Mission (known in French as *Les Frères Gareganze*) and the United Methodist Church. The Brethren Mission started in 1886 under the leadership of Fred Stanley Arnot and the United Methodist Church was established in 1907 by John Mackendre Springer. This argument of precedence has been also supported by Moorhead (1922:5) who quoted James Salter's letter to his mother church in the UK in 1915: "In our parish, which at present is one of about 200 miles to the North West of Katanga, there are no other Protestant or Pentecostal missionaries." The letter was written by Salter as a CEM missionary when they started the work to report to his home church in England on their mission activities in Katanga. This letter gives supporting evidence to the argument that before CEM was planted in Katanga, there was no other Pentecostal mission organisation in the region.

My interview on 12 July 2012 with participant 1, suggests that the four British missionaries mentioned above arrived in Katanga on 30 June 1915. Before they arrived in Congo, they first passed through the Union of South Africa in 1914. One year later they claim that they were guided by the Holy Spirit to go to the Congo. They arrived in Katanga through Kolwezi Town. This 74 year old CEM leader also affirmed that, as far as the Pentecostal movement was concerned, the four white missionaries from Britain were the pioneers of the movement in Katanga. Another scholar who has written on Pentecostalism, and CEM in particular, is Anderson. In his comments on the CEM history, Anderson (2007:182) declares that Burton and Salter headed North to the Belgian Congo (now Democratic Republic of Congo) in 1915 together with two other Pentecostal workers, George Armstrong and Joseph Blakeney, to established their work.

The first argument advocated above shows that Pentecostalism in Katanga started officially in 1915. But before that year there was no Pentecostal mission organisation in the area. The notion of Pentecostalism in its classical understanding (associated with Baptism in the Holy Spirit accompanied with tongues) was introduced to Katanga by the CEM missionaries in 1915. In terms of historical scholarship, 1915 was the year when the CEM was officially registered with the Belgian colonial administration in Katanga but, as I pointed out earlier, the actual mission work had started already in 1914 (see 2.2.).

2.3.2 *CEM offshoots (breakaways) in Katanga*

The interview I conducted with participant 2 in July 2012 revealed that most Pentecostal and Spirit-type churches in Katanga trace their roots to the CEM. I also interviewed 50 members from different Pentecostal denominations in Lubumbashi between the 2nd and 5th of July 2012 to trace the Pentecostal backgrounds of the participants. 70% of them informed me that their first Pentecostal contact was directly through a CEM congregation or through a friend who belonged to a CEM congregation. In other words, 7 out of 10 Pentecostals in Lubumbashi trace their roots directly or indirectly to the CEM.

It is necessary to clarify, however, that CEM has for many years now not been the only Pentecostal denomination in Katanga. The other Pentecostal denominations in Katanga originated either as breakaways from the CEM (see 2.3.2.1 below), or from Pentecostal missions that were first established in other provinces of the Congo by comity agreement or that originated from other countries. The membership figures of the other Pentecostal denominations cannot be compared to that of the CEM, which has many more congregations and members than any of the Pentecostal denominations that entered Katanga later.

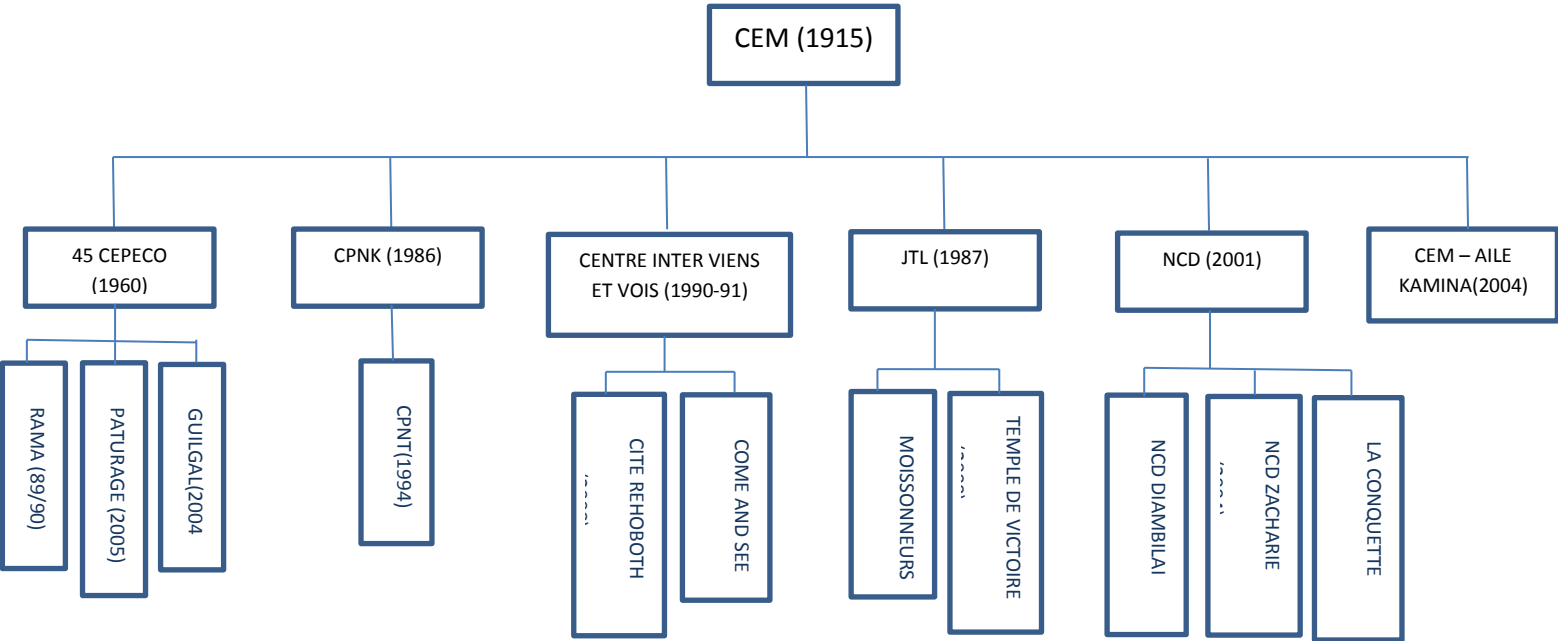
Munyamba (2000:295) points out that early missionaries to the Congo did not work wherever they wanted. Mission organisations agreed to work in different parts of the country on the basis of comity agreements negotiated by the Missionary Convention. The latter was an association of all Protestant and Pentecostal mission organisations operating in the Congo that had the role of assigning regions or localities to mission organisations. This was a way of avoiding competition, conflict and confusion among missionaries and their Congolese followers.

This explains why no other Pentecostal mission organisations could initially establish themselves in Katanga. They were allocated space elsewhere in the country, provided they were the pioneers of their kind of mission in that area. This means that in the same area there could be two, three or four mission organisations, but of different church traditions. For instance, there could be a Baptist, an Anglican and a Pentecostal mission operating side by side in the same region, but not more than one Baptist or Pentecostal mission. After the colonial era these comity agreements dropped away, due to the nature of post-colonial politics but also due to urbanisation and internal migration. As a result of this, mission organisations were free to plant their congregations anywhere in the country. It was at this juncture that other Pentecostal mission churches found their way into Katanga. Despite the

presence of various Pentecostal churches in Katanga, however, their influence is relatively small. Katanga remains the home turf of the CEM and its offshoots.

In addition to these Pentecostal churches that originated outside Katanga, there are also other Pentecostal churches that can be described as breakaways or offshoots from CEM. To clarify this situation, I have drawn up a diagram representing the CEM offshoots in Lubumbashi and Katanga as a whole:

2.3.2.1 CEM offshoots (1960-2011)



The CEM can be considered the “mother” church to many other Pentecostal denominations and independent ministries in Lubumbashi and Katanga, which broke away from CEM between 1915 and 2011 for reasons described below. Six schisms can be identified, three of which I describe as major and three as minor. I regard the first three as major schisms since they had a national character, starting with top CEM leaders who broke away from the CEM “conference.”⁴ These schisms affected the CEM as a denomination to the extent that it lost some congregations to new denominations.

Apart from these major splits, the CEM also experienced some minor breakaways. I refer to them as minor splits for the following reasons: First, they did not start from the CEM conference but from CEM local churches. Second, they did not involve a top national leader of the CEM since the founding leader was a local CEM pastor or lay leader. Third, in the long run they did not attract members from other CEM local churches but only some members of that particular CEM local church, with most of their members coming from outside the CEM. Despite being considered as minor splits in this thesis, these breakaway groups have become huge Pentecostal denominations in their own right in Katanga. In the next section I analyse the six splits that I have identified.

2.3.2.2 The 45th Pentecostal Evangelical Community in Congo (est. 1960)

Participant 3 (interviewed on 7 May 2010) suggested that the first breakaway from the CEM was a result of struggles for power and leadership. In 1959 CEM called on an electoral conference to change the national church leadership because the white missionaries were being forced out by national struggle for independence. Two candidates were shortlisted – Jonathan Mbuya Kalulwa and Ephraim Kayumba. The latter was more educated and worked for a bank but the former was a lay preacher. After the elections, Mbuya was declared the winner, but the result was contested by Kayumba who regarded himself as more qualified than Mbuya to lead the CEM. The conflict between the two candidates after the elections was the root cause of the first ever CEM schism. Two issues need to be clarified with regard to this first schism: CEM electoral procedures for the office of the LR (2.3.2.2a) and the 1959 election results and its consequences (2.3.2.2b).

⁴ According to CEM constitution the ‘conference’ is the highest organ of the church (2005:8).

2.3.2.2a CEM electoral procedures for the office of the LR

To shed more light on this conflict based on the election of the CEM LR, I will briefly look at the electoral procedures for the CEM with reference to the national leadership. CEM (2005:13-15) describes the electoral procedures in the following terms:

The LR is voted in at the conference level (the highest organ for the CEM in its organisational structure and this organ is in charge of voting in office the national CEM leaders and make major decisions for the CEM); the candidate for the LR office has to meet the biblical criteria for a church leader stipulated by Apostle Paul in 1 Timothy 3:1-7, Titus 1:5-9; the candidate has also to meet other requirements such as being a Congolese citizen, be a member of the administration council for the CEM, he must have served before as a CEM pastor or a church administrator for at least 5 years, must have been a good pastor living a holy life, be educated, be capable and competent, have obtained at least a diploma in theology, have given proof of his competence and experience in pastoral matters, have a good testimony from the community, not have fallen into disgrace, he must not have been part of any split from the CEM, have the Holy Spirit, he must never have been jailed for more than 5 years.⁵

From these requirements stated in the constitution the person who aspires to be the CEM national leader needs to meet the biblical requirements for church leadership. This shows that the CEM upheld the biblical requirement and standard for leadership. In other words, the character of the person must reflect Christ, who is the prime example of Christian leadership. Congolese nationality is another requirement. The CEM by stating this condition in its constitution declares that it does not allow foreigners to serve in the top leadership of the

⁵ The original French text reads: 'Le Représentant Légal est élu à la conférence par la majorité de membre effectifs présents. La conférence est l'organe suprême de la communauté pentecôtiste au Congo (art 15). Le choix de la personne devant représenter la communauté doit se faire à la lumière de la parole de Dieu (1Tim.3:1-7, Tite 1:5-9). Pour être élu Représentant Légal de la communauté le candidat doit: être de la nationalité congolaise, être membre effectif, avoir exercé les fonctions de pasteur ou d'administration au sein de l'Association pendant 5 ans au moins, être un bon pasteur avec une vie sacré, être instruit, capable et compétent, être détenteur d'un diplôme de gradué en théologie au moins, faire preuve de compétence et d'expérience éprouvées en matière pastorale, avoir un bon témoignage de ceux de dehors, afin de ne pas tomber dans l'opprobre, avoir jamais été dans la dissidence, être saint d'esprit, n'avoir jamais été condamné pénalement à plus de 5 ans'.

church, even though it was established by white missionaries. This indicates the beginning of the shift in the CEM from being a white-led mission church to becoming an African-led and independent African church. The experience required by the constitution for top CEM leadership is also significant. The CEM wants to be led by people who are mature and have gained experience in the running of the church at grassroots level – as a pastor or administrator – before ascending to the highest level of leadership. And because the church ministers to the community, the leader should also have a good testimony from outsiders, otherwise the ministry of the church will not impact society positively. Being educated is another significant requirement for leadership, which demonstrates the value this church attaches to intellectual clarity. Participant 3 (interviewed on 7 May 2010) affirmed that this was a new development which was not part of the original CEM by-laws of 1915. The first official church document was silent on academic requirements for leadership.

CEM (2005: 13-15) states that before a conference is held to elect a new LR, the CEM administration council, through the office of the general secretary, will receive nominations and select from the nominees the names of candidates to be presented to the conference. During the electoral conference, a special commission is constituted made up of 15 long-serving pastors or wise church members who are not themselves candidates for the office of the LR. This commission will meet with some members of the CEM administration council to discuss the different candidates. It is in this meeting that candidates are finally shortlisted so that no more than three final candidates are presented to the conference. When the shortlisting process is over and the names of the candidates have been made known to the CEM conference,⁶ a sermon will be preached to the gathering about choosing church leaders, followed by joint prayer for God's guidance and the actual voting process. In case two candidates get an equal number of votes, the conference moderator (elected to chair the running of the conference sessions) will refer the matter to the 15 member special commission mentioned above. They will then take the final decision on one who becomes the next LR.

2.3.2.2b The 1960 election results and its consequences

All the prescribed electoral procedures were followed in the 1960 electoral conference, but the two candidates obtained an equal number of votes and consequently the special commission had to make the final decision. E. Hodgson, a CEM missionary who was the

⁶ The CEM Conference consists of ministers or pastors, national department leaders and registered members (see also 2.3.2.2a and footnote 4).

spokesperson for the special commission of the conference, announced to the conference that Mbuya had been elected in accordance with CEM rules. Participant 3 confirmed that E. Hodgson was a legitimate member of the commission and that his announcement declaring Mbuya the winner of the election was in full agreement with the CEM constitution.

The decision did not please the losing candidate, Ephraim Kayumba, who was not willing to serve under a person he regarded as a less qualified leader. Lumbidji (2009/10: 68-69) confirms that Ephraim Kayumba could not accept the special commission's decision and broke away to start his own church denomination, calling it the Evangelical Pentecostal Community in Congo (later renamed in French to *45eme Communauté Evangelique Pentecostiste au Congo*). This particular Pentecostal church is a dynamic community and has been planted in Lubumbashi, throughout Katanga and in the whole of the Congo.

From this first breakaway there are things which need to be observed: First, Pentecostals draw up laws and regulations for leading their churches, but often fail in the area of administering and implementing these rules. This administrative failure is sometimes justified by several factors, like 'the leading of the Holy Spirit,' the authority of the church founder, bishop or legal representative. They fail to implement their church by-laws, saying that the Holy Spirit is leading them to do something else, contrary to what is stated in the constitution. In some cases, the decision of the church founder or bishop carries more authority than written church rules. What they say is final and cannot be opposed.

Second, the conflict between social classes within Pentecostalism in Katanga started long ago. From my investigations with most CEM leaders and members on 3-7 July 2012, I have observed that there is more emphasis on spirituality than education, which does not promote unity between the educated church members and those who tend to be more charismatic. Charismatic members in this context are those who operate in various spiritual gifts like prophecy, tongues, healing, interpretation of tongues, etc. For many CEM members (at least from my investigations) being spiritual or charismatic is more important than being educated. Lumbidji (2009/10:68-69) points out that from a historical perspective of the Pentecostal movement, Pentecostals were traditionally not in favour of education but emphasised the empowerment of their members by the Holy Spirit. This way of looking at spirituality did not encourage education for many Pentecostal leaders, also in the CEM. In the case of the first CEM schism, the emphasis on spirituality led to the choice of Mbuya (the lay preacher) rather than Kayumba (the educated leader).

Third, white missionaries in general, and CEM missionaries in particular, often deny

Africans the opportunities to choose their own church leaders or decide their own future. They often interfere in the running of missions on the African continent, also in the DR Congo, even when Africans themselves know what is good for them. In the above argument CEM members wanted to choose a candidate they preferred but the influence of the white missionaries made it difficult for them.⁷ Pentecostals in Africa, and CEM members in particular, should encourage self governance in the way they lead the church, since it is a key principle in building autonomous and mature churches. In missiological circles, self-governing is one of the three “selves” in the formula of Henry Venn and Rufus Anderson, well known in the area of church planting and growth. Hodges (1977:167-168) argues that to ‘be self-governing, self-supporting and self-propagating as a church imply being independent from an unhealthy foreign rule and financial support.’ I argue that if the church is to fulfil its missionary mandate as the living body of Christ, it must be free to make its own decisions under Christ without the smothering, limiting and sometimes embarrassing dependence on a foreign entity. It is a vital part of the mission of the church to see that each new congregation of the body of Christ develops its responsibility in government, including both administration and finance.

The “three selves” are known in missiological circles as the basic principles for an indigenous or autonomous church. Ralph Winter (1992:149) points out that a church that is self-governing, self-supporting and self-propagating is by definition an indigenous or autonomous church. Hodges (1977:168) adds:

[F]inancial self-support in each congregation should be initiated from the beginning. It is a crippling and deadening experience for the new church to learn that its advances are dependent on finances other than its own, and consequently the decisions for its progress are made by people controlling the finances.

⁷ It is important to see this election in context. It was the first in which a Congolese CEM minister would be elected as LR, after 45 years of leadership by white missionaries. It is therefore understandable that the white missionaries, most of whom had already left or were on the point of leaving the Congo, would have their preferred candidate for the new LR. There was only one white missionary (E. Hodgson) in the 15-person special committee who had to appoint the new LR, but the fact that he was the one who announced the name of the new LR to the conference already shows the influence he had on the process. It is also well known that missionaries often distrusted “more learned” local leaders because they were less compliant and more opinionated than older, less educated, colleagues who were “simple and trustworthy.” As the CEM emerged from the era of missionaries in 1960, it is likely that the missionaries (even though only one was present) still played a decisive role in the appointment of Jonathan Mbuya Kalulwa rather than Ephraim Kayumba as LR.

From what has been argued, it is evident that when a church begins to take responsibility for its own government and support, it will conserve and propagate Christian truth. Maturity or growth in the body of Christ becomes possible when a local church develops its own administration, reaches out to its own community and funds its own mission programmes. And with regard to CEM mission, from the information I have gathered in this study three ‘selves’ have brought growth in the CEM.

In other words, CEM congregations do not depend on other churches’ support for propagation all depends on the local congregation, no matter how small it may be. This way of doing mission grows the church both spiritually and numerically. People become more responsible in supporting their own church, and new congregations are planted under the vision or leadership of the local church pastor. I maintain that growth in the Pentecostal movement in Africa will be enhanced when Africans take up decision-making positions in the area of leadership.

Fourth, this first breakaway – though negative from a CEM perspective – has contributed to the numerical growth of Pentecostalism in Katanga. Some churches grow through breakaways rather than by staying together. This does not mean that numerical growth is more important than spiritual growth or than church unity. In church growth both the number and the quality of members are important. Verkuyl (1987:181) reports that “some missiologists share the view that as churches discharge their missionary calling, they must gear out all their efforts to produce numerical church growth.” Making reference to the same issue under discussion, Mwanandi (2000:16) also states that quantitative expansion is a top priority of the churches’ business. Churches therefore should employ mass movements to multiply themselves. As Jesus commanded the apostles to go into the whole world to make disciples of all nations, it is imperative that the church should expand beyond its geographical borders. There is also an emphasis on the qualitative aspect of church growth which is enhanced as believers come together to strengthen one another and then go to share what they have with others.

However, numerical growth is not more important than the unity of the church. Pentecostals should not emphasize the planting of new churches at the cost of strengthening existing churches and deepening the collaboration between them. When the members of an existing church are united in the Spirit, they can achieve a lot more in their witness, recruitment and social involvement. The missional influence and social impact of one large

congregation (e.g. 1000 members) is certainly greater than the impact of five new breakaway congregations of 100-200 members each.

From the interview I had with participant 4 (15 July 2012), I was told that the Evangelical Pentecostal community in Congo has about 35 congregations in Lubumbashi alone and 110 congregations throughout Katanga province and Congo as a whole. The same participant 4 also reported that from its inception in 1960 to date, this first CEM offshoot has itself experienced several breakaways, the most well-known of which are the “Rama Church,” “le Paturage” and “Gulgal Church.” My interview with participant 4, one of the leaders of a breakaway group, identified the following reasons for their separation from their mother church: God’s calling of specific leaders to start new churches as a way of obeying the Great Commission, lack of progress in the former mother church, and tribalism.

2.3.2.3 Pentecostal Community in Northern Katanga (est. 1986)

Kaondji (2009/10:49-53) shows that the root causes for the second split started in 1982. In this year, the CEM held an annual electoral conference in Kabongo. The meeting brought together leaders from all CEM churches in the country, but instead of electing a new LR to replace Mbuya, the conference revised the CEM constitution because half of the members at the meeting were not in favour of replacing Mbuya. There are a number of factors that preceded this second schism: the 1984 conference (2.3.2.3a) and the 1985 conference (2.3.2.3b).

2.3.2.3a The 1984 conference

In 1984, another conference was held with only one item on the agenda, namely changing the CEM national leadership. This conference was held in Kamina (Northern Katanga). After all the electoral procedures were followed, three candidates were shortlisted, Ilunga wa Mbuya (the incumbent LR), Mulwani Manasse (a candidate with a diploma in theology) and Monga Gedeon (with a degree in theology). Many people in the conference were in favour of replacing the national CEM leadership. One of the reasons for this was that Mbuya had appointed national departmental leaders who did not have a good testimony and whose work was not appreciated by many church members in the province.

It is important to explain that for most CEM members the office of LR is for life. The CEM constitution has no article which stipulates the length of tenure of the LR. According to

the consensus of CEM church tradition, however, this office (and all other national executive offices) is for life. The oral tradition therefore dictates that once someone is voted in he serves until death, but there is a stipulation in the Constitution that a new LR may be elected before the incumbent has died.

Kaondji (2009/10:5) reports that CEM members at the conference, especially those who had worked for years with Mbuya, did not want him to be replaced and created confusion so that the meeting could be disbanded. They alleged that the two missionaries attending the conference⁸ had made negative comments about Mbuya, thereby suggesting that they were behind the attempt to unseat him. That caused great anger among Mbuya's supporters and some of them attacked the missionaries physically. Due to the ensuing chaos, the conference was suspended and postponed to the following year.

2.3.2.3b The 1985 conference

Kaondji (2009/10:51-52) points out that in 1985, a third electoral conference was held in Lwena (Northern Katanga). This time the organising committee for the meeting refused to invite all CEM registered members, especially those from the territory of Kabongo and Kamina in the Northern part of Katanga. This refusal was based on the fact that pastors from these two territories were not in favour of Mbuya's leadership and the best way to exclude them from voting was not to invite⁹ them to the conference. The non invited registered members were about 80 out of more than hundred CEM registered members. Even though they were not invited , these members nevertheless attended the meeting on their own. Upon their arrival to the conference, they forced their way in the meeting, only to notice that there was only one candidate who had been shortlisted for the LR election, namely Mbuya. The other candidates who had been short listed in the 1984 conference (2.3.2.3a) were rejected.

⁸ Participant (28/12/2013), one of the oldest living CEM pastors, who also attended the 1984 conference, gave their names as Peter Given and David Gerrard. Participant 4, who could not remember their names, nevertheless confirmed that they were legally delegated to attend the 1984 conference.

⁹ According the CEM constitution, all participants to the conference of the church have to be invited officially. They are sent formal invitations by the General Secretary, and only those who are invited have access to the conference (CEM 2005:8).

This situation frustrated the uninvited CEM leaders from Northern Katanga and they decided to break away from the CEM to start their own church denomination.

Kaondji (2009/10:51-52) also writes that “In 1986, the 80 registered members who left the CEM formed their own church under the name ‘*Pentecostal ommunit in Northern Katanga*’ (*Communauté Pentecôtiste au Nord* or CPNK, as it is commonly referred to in Katanga).” These leaders organised their elections and voted in the following leaders: Umba Ngoy Kiloba as LR, Mulwany Manasse as President, and Ilunga Mutombo as General secretary. The new church denomination was officially registered on 8th April 1991 by a presidential decree no 91-094. Participant 6 (20 July 2012) informed me that CPNK presently has more than 30 congregations.

Once again CEM history shows that the same causes produce the same effects; the desire for leadership or power was also the cause of the second split.

On the one hand Mbuya, who had led the church for more than twenty years, was not ready to relinquish power. And the new emerging leadership with theological education wanted to bring about change in the church but were not voted in. Most of this new emerging leadership got their theological education within the Congo but some also studied outside the country, depending on their personal contacts. Within Congo they trained with theological schools of other denominations such as the United Methodist, the Assemblies of God and the Reformed theological school in Lubumbashi. Considering the fact that the new leadership could not be accommodated in this conference and be given an opportunity to lead, they also chose to do mission in a different context rather than the CEM.

Apart from these high profile national breakaways, there are also independent ministries or churches within Katanga that were initiated by former CEM leaders and members.

2.3.2.4 CEM-Kamina (est. 2004)

On 5th September 2004, the CEM Legal Representative died at the age of 115 years, after leading the CEM for around 45 years. As it was alluded to in the previous two schisms within the CEM, the root cause was power or desire for church leadership. Now that the man who opposed change in leadership died, the question was: Who will take over? The succession to leadership became the question that would determine the future of the CEM. The answer to this question is the cause for the third major schism within this oldest Pentecostal mission in Katanga. This schism raises the following issues that I intend to look at: Old age and its challenge in CEM leadership (2.3.2.4a), the appointment of the CEM General Secretary

(2.3.2.4b) and the reaction of non-invited registered member to the new CEM leadership (2.3.2.4c).

2.3.2.4a Old age and its challenge in CEM leadership

To start with, the election of the CEM national leadership is done according to procedures well described in the CEM constitution (see 2.3.2.2a.). Kaondji (2009/10:53) states that “before the death of the CEM LR, the administration council¹⁰ did not have all its members in place. Some of them had already died and were not replaced, still others got advanced in age and could no longer lead the church. The LR was alone in the national leadership of the CEM and he was in favour of electoral conferences due to his old age.”

Participant 6 (20 July 2012) revealed that, towards the end of his life, Mbuya was both the CEM President and the LR. He occupied both positions because the President had died and no electoral conference was held to replace him (or other leaders). In fact, it was not only the CEM President but also the General Secretary who died without being replaced according to CEM rules. These important CEM leadership positions remained vacant, thus allowing the LR to attain too much power within the church. Participant 6 reported the popular perception among CEM members that leadership positions are for life; that one remains a leader until death.

2.3.2.4b The appointment of the CEM General Secretary

Kaondji (2009/10:53) points out that in 2002, at the age of 113, Mbuya personally appointed some close relatives to work in his cabinet as advisors, and his own biological son as secretary. These people helped the LR in his leadership of the church instead of the Administration Council. In other words, the LR cabinet office served as the Administration Council of the church. According to CEM structural organisation, the LR is assisted by some cabinet members who serve as advisers to the office of the LR. This decision was contrary to the CEM rules (2005:8), which stipulate that all national leaders or those who belong to the Administration Council must be elected by an annual conference.

Furthermore, Kaondji (2009/10:22) reports that on 1st June, 2003 Mbuya organised a seminar for CEM leaders, all pastors and evangelists in Lubumbashi. At this meeting he

¹⁰ The administration Council of the CEM is the organ in charge of administrative matters for the church. It is made up of CEM president, the LR, the General secretary, the General treasurer, districts presidents and national department leaders, CEM (2005: 10-11).

appointed his son – who already served as a cabinet secretary to become the General Secretary of the church. According to CEM rules (2005:19) the General Secretary serves as the national church administrator. He is in charge of all church departments, he keeps the CEM reports, mails, administrative documents, statistical records and can serve as an interim LR in case of death or absence of the LR.

Some CEM registered members who were present at this seminar adopted the LR's decision, but many of those who were not present rejected it. They argued that it was contrary to the CEM constitution. The CEM rules are clear that the General Secretary must be elected at an annual conference. This negative reaction to the unprocedural appointment of a new General Secretary signalled the beginning of the third major schism. Kaondji (2009/10:22) comments that "other CEM leaders contested, stating that Mbuya was now leading the CEM as a personal enterprise or a kingdom where he could do what he desired."

One year later Mbuya died and his death became a major cause for another CEM schism. As church leaders came to the funeral house, the late Legal Representative's son (recently appointed as General Secretary) gathered all the leaders present at the funeral house and discussed with them the possibility of finding an acting Legal Representative for the CEM after the death of his father. Kaondji (2009/10:54) reports that the majority of CEM registered members and leaders were present at the funeral house. But there were also other leaders and registered members who were absent, especially those from the northern part of Katanga. Making use of the presence of CEM leadership, the late LR's son asked the church leaders to adopt the proposal that the General Secretary should serve as interim LR. The proposal was adopted by the leaders at the funeral house, deciding that the General Secretary would act as the Legal Representative until the election at the next annual conference. The decision was written down and signed by all the leaders present at the funeral house. This procedure was contrary to the CEM constitution, which stipulates that national CEM leaders are voted into office only at an annual conference.

2.3.2.4c The reaction of non-invited registered member to the new CEM leadership

Participant 6 (20 July 2012) reported that the church leaders who were not present at the funeral were not in favour of the decisions made by the other leaders. They insisted that CEM by-laws had to be followed and refused to endorse the decisions that were taken

outside the legal framework of the constitution. Instead, they formed their own group and elected a new LR, in opposition to the late LR's son. This new group was formed under the leadership of Rev Mbanza Ndaye and their head office is located in Kamina, Northern Katanga. The new group calls itself "CEM-Kamina." The CEM leaders who supported the new leadership in Lubumbashi have continued leading the major part of the CEM, under the leadership of the new LR, Mbuya Kalulwa Bethavie, the late LR's son.

Efforts toward reconciliation have been made by organising elections for the new LR and other national leadership for the CEM. But the Kamina group did not attend the elections, saying that it was held on administrative principles not stipulated by the CEM constitution. Despite the refusal of the Kamina group to participate in the elections, new leaders for the CEM were elected and they have received official recognition from the Congolese government. Mbuya Kalulwa Bethavie, the late LR's son, was confirmed as LR by the conference. The official recognition of the elected church leaders is in accordance with the country's laws. My interview with participant 7 (25 August 2012), who is the Registrar of Societies in Lubumbashi, reveals that in Congo every church needs to be registered before it can operate in the country. Among the conditions for registration are the following: submitting a church constitution, having a church account with enough money according to the standard of the government of the day, submit a bible school certificate - minimum level of a diploma in bible and theology, submit a medical report on the psychological health of the church founder and other similar requirements. The practice in the country is that when new church leadership is elected in office, the elections results are to be sent to the ministry of justice in charge of church registration in the country. This procedure prevents any conflict in church based on elections results. And if the losing candidate wants to contest the results then the matter will be taken to court until justice is administered to both parties. At the end of the process, the minister of justice will write an official letter recognising the new office bearers in the national leadership of the church. And once this letter is written none can contest the new church leadership that will mean going against the laws of the country.

In the case of the new CEM leadership, the minister of justice wrote a letter recognising the late LR's son as the official LR, as well as the rest of his team. Hence, the administration

council for the CEM was complete while the CEM-Kamina group continued to organise itself as a new Pentecostal denomination.

Having looked at the three major CEM schisms, I now turn my attention to the three minor breakaways. These minor splits include “Jesus Christ in all languages” (2.3.2.4), “Come and See Inter Centres” (2.3.2.5.) and “New City of David” (2.3.2.6.).

2.3.2.5 Jesus Christ in all Languages (JTL) (est. 1987)

The first minor offshoot from the CEM occurred in 1987, under the leadership of Kiluba wa Kiluba. He called his new church denomination “Jesus Christ in all languages” (JTL) (*Jesus Christ en Toutes Langues*). Before he left the CEM, this leader was a senior pastor of one of the leading CEM congregations in Lubumbashi called ‘Come and See church’ (*Eglise viens et vois*). Participant 8 (18 July 2012) reported that Kiluba wa Kiluba had no conflict with the CEM leadership when he left to start his own ministry. He left because he wanted to obey God’s calling for his life, which was to reach out to other nations with the gospel. The emphasis of his ministry is world evangelism. Participant 8 observed that JTL church has planted several congregations in Congo, Africa and the rest of the world. His head office is established in Lubumbashi, where it has 10 congregations.

Participant 8 (18 July 2012) affirmed that two other influential churches have branched out of ‘*Jesus Christ in all languages*’ (JTL). They are “The Lord’s Harvesters” (*Les Moissonneurs du Seigneur*), under the leadership of Bishop Pierre Kyungu and the Victory Temple (*Temple de Victoire*) under the leadership of Bishop Paulin Mwewa. The Lord’s Harvesters church has about 2000 members. It has a television broadcast in the city of Lubumbashi which ministers regularly to the Congolese people. The Victory Temple has about 1500 members in its main church in Lubumbashi. Apart from the influence these new churches have in Lubumbashi, each of them has several congregations in the rest of Katanga and beyond the national borders. Victory Temple has over 500 congregations in Congo and the Lord’s Harvesters has 10 congregations in Katanga. The Victory Temple also has a television and radio station which it uses as strategies to reach out to the community.

2.3.2.6 Come and See Interdenominational Centres (1990-1991)

The second minor split from the CEM was that of the ‘*Come and See Interdenominational Centres*’ (*Centres Interdenominationel Viens et Vois*). This church started in 1990/91 under the leadership of Bishop Matebwe Lamba Lamba. He was a lay leader in one of the CEM congregations in Lubumbashi called Kenya¹. Early in his ministry he healed the sick, cast out demons and did wonders, as a result of which he attracted a large following. These followers persuaded him to start a new church denomination. The interview I had with participant 8 (18 July 2012) suggests that Lamba Lamba, while he was still a CEM member, did not abide by the rules of the church and was not obedient to the leadership, advancing his own ministry interests. For these reasons the CEM leadership released Lamba Lamba from his leadership position in CEM and he subsequently launched his own church denomination in 1991.

According to the statistics I got from this church on 13th July 2012, it has 18 congregations in Lubumbashi, and 700 in other parts of the Congo and in other countries, including Zambia, South Africa, Kenya and Uganda. Lamba Lamba’s church has a Christian television and radio station that ministers to Congolese society through different programmes, ranging from preaching God’s word to the lost, teaching God’s word to Christians, Christian music, health education (combatting HIV/AIDS, prevention of malaria and other diseases), developmental programmes (teaching people agricultural principles, farming and small scale businesses), and civic education. This church also has also established a Christian university offering several courses, including theology and communication sciences.

Participant 9 (14 July 2012) pointed out that two new church denominations have come out of Come and See Church for the same reasons as the previous schisms. These new offshoots are “Come and See VIP” under Pastor Mponyo Felix and Rehoboth City under Pastor Jeff Kimbalanga.

2.3.2.7 The New City of David

Participant 9 (14 July 2012) informed me that the third minor split occurred in 2001 under Pastor Albert Lukusa. He was the senior pastor of the largest CEM church in Lubumbashi (with 7000 members). According to participant 9, one key reason behind his leaving was ethnic identity (commonly referred to as “tribalism” in the DRC). He was from the Kasai province in Congo, whereas the majority of CEM leaders come from Katanga, from the

Baluba people in particular (as I have pointed out before). When he left he started his own church denomination called the New City of David (NCD = *Nouvelle Cité de David*).

After his death in 2004, the succession battles produced three other church denominations, emerging from the New City of David. These church denominations include NCD Zacharie (led by pastor Zacharie Kabengele), NCD Diambilai (under the leadership of pastor Jean Clement Diambilai, and the Conquest Church (*La Conquête*), under pastor Romain Kazadi. Each of these new Pentecostal denominations has congregations of thousands of members in Lubumbashi. NCD Zacharie has a television and radio station where the gospel is preached and many other Christian programmes in the area of mission.

In the two previous sections (2.3.1 and 2.3.2), I advanced two arguments for the pre-eminence of CEM in Katangese Pentecostalism (historical precedence and offshoots). My third argument in support of this has to do with the sheer number of congregations CEM has in Katanga.

2.3.3 *Argument from the number of CEM congregations in Katanga*

The CEM (2010) statistics report shows that it has about 200 congregations in Lubumbashi alone and more than 5400 congregations in the whole Katanga province. My interview with participant 10 (10 July 2012) confirmed that CEM is the only Pentecostal church within Lubumbashi and Katanga to have such a high number of congregations. As a result of their numerical strength, these congregations exert a large influence on the community and on other Pentecostal groupings or denominations in Lubumbashi. Most of these denominations take CEM congregations as models for their Pentecostal doctrines and practices.

The three arguments given above give clear evidence of the influence of CEM on other Pentecostal denominations in Katanga. As I stated above, any mention of Pentecostalism in Katanga must make reference to the CEM.

2.4 Early British CEM missionaries and their work in Katanga

In this section I briefly discuss the names of the early British Pentecostal missionaries (2.4.1) and then explain the priorities that they had identified for themselves (2.4.2).

2.4.1 The names of the early British missionaries

The historical records on the four founders of the CEM which were consulted for this study do not furnish researchers with much biographical detail, except for W.F.P. Burton. The names of James Salter, George Armstrong and Joseph Kenaston Blakeney are often mentioned as the partners of William Burton, but the emphasis is always on Burton. In this section I will look first at William F.P. Burton (2.4.1.1) and then at the other three missionaries (2.4.1.2).

2.4.1.1 William F.P. Burton (1886-1971)

Moorhead (1922:20-24, 45-46) gives Burton's biography in these terms: Born in 1886 in the United Kingdom; died in South Africa in 1971. At the age of six, an African American (who was a former slave) visited his home in Surrey, England and prayed for him to be sent to Africa. In 1910, at the age of 24, Burton became a Pentecostal and trained under Thomas Myerscough in Preston and later at the Pentecostal Missionary Union (PMU) training school in London. Moorhead (1992) adds that Burton became controversial because of his unorthodox and independent ways. This brought him into conflict with the PMU Council. After pastoring churches whilst waiting for doors to open, he finally sailed for Africa in 1914. He spent a year in South Africa and Lesotho before being joined by his friend James Salter. Later in 1915 they headed North to the "Belgian Congo" together with two Pentecostal mission workers, George Armstrong and Joseph Blakeney. Arriving in Lubumbashi (Elizabethville) they were treated favourably by colonial authorities. Then they proceeded to their first mission station at Mwanza Kasingu amongst the Baluba people of Katanga.

After their arrival, George Armstrong because of his more mature age, contracted malaria, which developed into "black water fever" and he died before they reached their mission station at Mwanza. Joseph Blakeney returned to South Africa after only a few weeks

in Congo, thus leaving Burton and Salter to start the work among the Baluba tribe in Katanga. Moorhead adds that Burton, by profession an engineer, was a talented person who was (among other things) an adept linguist, author, builder, artist, poet, photographer, surveyor and cartographer. All these skills helped Burton to do his missionary work in an efficient manner. Womersley and Gerrard (2005:115-116) report that Burton worked at Mwanza village for 45 years, directing his mission until 1960, when the civil war in the Congo on the gaining of independence forced him to leave. From 1919 onwards, Burton's mission in Katanga was independent, calling itself the Congo Evangelistic Mission (CEM), but it was only officially organised in 1922 when Salter became the home director in England.

The founding of the CEM was made possible by the work of Burton, Salter and Armstrong, all PMU missionaries from the United Kingdom. But these Western mission workers were not alone in the enterprise of reaching out to the nations; the Congolese nationals themselves played a bigger role in spreading the Pentecostal message in Katanga.

2.4.1.2 Other British missionaries

Anderson (2007:182) points out that by 1915 Burton and Salter were joined by two American women missionaries, sent from Johannesburg by Bowie: Julia Richardson and Anna Hodges. They established a new station south of Mwanza but left the mission in 1917 through ill health.

Munyamba (2000:297) reports that after 1915, there were about 58 missionaries from outside the Congo who worked for the CEM in Katanga. Munyamba (2000:298) also reports: "Two of the missionaries, E. Hodgson and E. Knauf, got killed for the sake of the gospel in Kabongo area in 1961."

2.4.2 *The priorities of the early missionaries*

The early CEM missionaries in Katanga focused on four priorities: the learning of the language (2.4.2.1), social involvement (2.4.2.2), training the local people (2.4.2.3), and church planting (2.4.2.4).

2.4.2.1 Missionary work and language acquisition

Learning the language of a community is a key factor in the transcultural communication of the gospel. The early CEM missionaries were aware of this challenge and made it their priority when they arrived in Mwanza. So Burton and his three colleagues began the urgent task of learning Kiluba, the dominant language of the region. After some months they were trying to preach in Kiluba but recognised their serious limitations in communication. Moorhead (1922:30) claims that the missionaries used notebooks to write down words and phrases from the children who sat and played around them. It seems as if most of the early missionaries managed to acquire a basic competence in Kiluba and carried on their ministry with varying degrees of effectivity.

2.4.2.2 Missionary work and social involvement

Bosch (1991:403) understands evangelism as having two mandates, the one spiritual and the other social. The first refers to the commission to announce the good news of salvation through Jesus Christ. The second mandate calls Christians to responsible participation in human society, including working for human well-being and justice. Bosch argues that there is no room for a gospel that is indifferent to the needs of the total human being or of humanity as a whole.

The CEM missionaries understood the holistic nature of evangelism and therefore got involved in addressing social issues among the Baluba people. Womerseley and Gerrard (2005:24) observed that the missionaries were conscious of the physical needs of the people all around them. They realised that simple medical care would be another way in which they could show their love and concern for that African community. Therefore, as soon as missionary nurses joined their ranks, the mission started opening hospitals. Later they built modern government-subsidised hospitals.

Even in this work, however, the gospel was given a primary place. Every day before the dispensary opened, and the nurses and their helpers started their work, a short gospel service was held so that everyone coming to the hospital for treatment could hear, first of all, the answer to their spiritual as well as their physical need.

The CEM built not only hospitals but also primary schools where children could get their basic education. Missionaries also offered skills training to local people. They were

trained in agriculture, bricklaying, carpentry and other skills. The result of this early investment in skills training was that in the 1960s many CEM members trained by the early missionaries could play important roles in building infrastructure and working for various companies in Northern Katanga.

2.4.2.3 Missionary work and training of the local people

The early CEM missionaries were concerned with the future of the mission in Katanga. For this reason they made the training of the believers in ministry and especially evangelism one of their priorities. Anderson (2007:24) affirms this missional emphasis as follows:

Evangelists were trained by the missionaries on the mission stations. They were taught to read and write and most important, they were taught to study the Bible. The responsibility of an evangelist in a village was to look after both the church and also the village school.

After they were trained, each of them was sent to a particular location to evangelise and plant a new congregation (often called “a new work”). Commenting on the financial support of these Congolese workers, Womerseley and Gerrard (2005:23) report that each evangelist depended for his living on what he could grow or produce. However, as the churches became more established, the offerings from each church were pooled and each evangelist received a portion for his wages. As these evangelists did their missionary work there were some features which were characteristic of their work. CEM (1990: 2) presents three main features of this early CEM mission :

- CEM members had an oral liturgy. They never believed in writing down their programme of worship or sermons. They believed that the fire of the Spirit would be quenched if sermons were written down.
- They were strong on witnessing, giving testimonies to people of what the Lord had done in their lives. For early CEM members, true salvation had to be accompanied by a testimony to both non-Christians and Christians.
- Every member was part of the church mission and participated in witnessing and prayer. These responsibilities were not reserved for a selected few and because everyone was active in the mission work, the church grew and spread quickly to different parts of Katanga and Congo as a whole.

2.4.2.4 Missionary work and church planting

Referring to the work of different missionaries, Anderson (2007:183) pointed out that in 1917, Burton constructed a chapel and a school building at Mwanza, partly in response to the Catholic opposition. Because Roman Catholics were teaching young people and sending them out as catechists, there was a possibility that villages won for Pentecostalism would turn to the Catholic Church. So it was necessary to teach Christians in these villages to read, to put the New Testament in their hands, and send them out to reach out to other people.

Apart from sending out local people to reach out to their own people, missionaries also encouraged the Baluba people to turn away from idols and put their trust in God. Womerseley and Gerrard (2005:22) observe that from the earliest days of the CEM, the missionaries insisted that the converts should turn away from their idols, their gods, renounce all their spirit worship and burn their charms. This shows the emphasis missionaries placed on spiritual transformation, which begins with true repentance.

Apart from Burton and Salter, there were also other missionaries who played a vital role in CEM missions. Womerseley and Gerrard (2005:10-15) describe E. Hodgson as a cabinet maker by profession who responded to God's call for mission. He and Womerseley were the first CEM missionaries to work along Lake Kisale in the Northern part of Katanga. They used a boat that they constructed to sail the waterways and plant churches all along the Lake. Along the shore of Lake Kisale, Hodgson and Womerseley planted CEM congregations in all the villages that had no church. Not only did they preach the gospel but they also provided food to people by shooting wild animals like crocodiles and lions.

These missionaries adopted a holistic approach to mission, in the sense that they ministered to both the soul and the body of the people along Lake Kisale. People were not only helped spiritually, but their physical and social needs were also met by those who spread the Christian faith in the early days of Pentecostalism in Katanga. An important aspect that contributed to the spread of the gospel was healing. Since the early missionaries did not yet know the Kiluba language well enough to preach the gospel, they concentrated on praying for the sick, on the basis of the promise in Mark 16:17. As a result people kept on coming to them and got healed through their prayers of faith.

Moorhead (1922:18-20) highlights the spread of the CEM in these terms: “This growth should be attributed to both the efforts of the white missionaries and the contributions of the local people.” The author observes that traditional chiefs also played a role in the spread of Pentecostalism in Katanga. Frequently they sent messages to the CEM missionaries, asking them to come themselves to preach the gospel to the people in the villages of their chiefdoms, or to send evangelists to do that.

As missionaries and Congolese people reached out in this way, many new congregations were planted. Burton (1967:203-205), for example, reported on the erection of a new church building in 1917 in Ngoimani village at the initiative of two women missionaries. They were a Mrs Richardson¹⁰ and Mrs Hodges, who worked together with James Salter. They had come from the Mwanza main church to establish this new work.

In 1920, Mrs Richardson planted another church in Kabondo Ndianda. She sold fish near the river to raise more funds to erect the building. This means that she first bought fish from the fishermen and then sold them to other people. A rare initiative in fundraising for missions.

In 1921, Mrs M. Johnston established a new branch church in Kasai province at Kipusha and she planted another church in Kisanga-Katanga province. By the year 1925, the Kikondja church was planted and in 1926 a work was established in Busangu. The year 1932 marked the beginning of the Katombe church. In 1933 a new church was planted in Kabongo and in 1940 the Kashyukulu church was established. These branch churches were either planted by white missionaries or the CEM members themselves.

After the second world war, CEM made more efforts in the area of church planting (Burton 1967:202). In 1949 two more churches were planted under the leadership of Congolese people, with the help of the white missionaries. Then in 1950 another church was planted in Kisamba. Local CEM members from Kisamba village, Northern Katanga, made visits to their fellow Congolese who worked in the military camp in Kamina. Out of these visits, two more churches were established in Kamina town (1953) and Lwena (1954). These are the churches which were planted from 1915 to 1960 by the CEM mission. There is also need to mention that the period from about 1930-1960 in the history of the CEM was characterized by intense mission activities in the area of training local church workers. Atkinson (1970: 27) reports that in 1930, there were 216 workers trained; in 1940 there were 578, in 1950 the CEM had 794 local

church workers trained. And by 1960 there were 955 full time evangelists and pastors with 40.000 registered believers

From my research, the church during this period was under the leadership of the British missionaries with Burton himself as the field director. The nationals served as evangelists and local church pastors, Gerrard and Womersley (2005: 112). The transition to the African leadership in the CEM took place before independence at the end of 1959. As the country was going through the the liberation struggles, the white missionaries wanted to leave the church in the hands of the Congolese leaders, see 2.3.2.2.

2.5 Early Congolese CEM pioneers (1915-1960)

The success of the early Pentecostal Western missionaries in Katanga would not have been possible without the contribution of the Congolese local people themselves. Their input had great significance to the growth of Pentecostalism which should not be underrated. In this section I explore the role of some key Congolese pioneers that built up the CEM.

2.5.1 Pioneers between 1915 and 1960

The involvement of Congolese pioneers in the outreach and growth of the CEM mission was so serious that some of them lost their lives and honour in the community. One of these pioneers shared his experiences with Burton (1967:284) in the following terms:

Sir, it is easier to die for Christ than to live for him. As we live for him people will laugh at us and they will mistreat us today, tomorrow, next week and next year. Oh! Why are people so cruel towards those who come to them with love and compassion? (own paraphrased translation).¹¹

¹¹ The original French texts reads: *Bwana, il serait facile de mourir pour Christ cela nous couterait peu de perdre la vie pour lui; mais il est dur de vivre pour lui: on se moque de nous et on nous fait du mal aujourd'hui, demain et il en sera de même, et la semaine prochaine et l'année prochaine. Oh! pourquoi donc les gens traitent-ils si cruellement ceux qui viennent à eux avec l'amour et la miséricorde?*

Burton acknowledges in his volume that while the white missionaries certainly paid a price for doing mission work in Katanga, the Congolese nationals paid a much higher price. They were persecuted, hated, accused falsely, shouted at and criticised by their own brothers and sisters, and sometimes they were imprisoned for the sake of the gospel of Jesus Christ, and some of them even died for the sake of Jesus. Despite everything they endured to establish Pentecostalism on Congolese soil, very little has been written about them and their missional contributions.

The lack of information concerning most of the Congolese pioneers makes it difficult for the present project to do justice to their contribution. There is need to mention that very little written information is available on the biographies of CEM pioneers. Most data in this section came from interviews with old CEM leaders or members. The pioneers of the CEM in Katanga lived at a time when detailed record-keeping was not yet part of Congolese culture. The very few characters whose records were kept are those who were very close to the missionaries. Information on some others can be found in publications and newsletters that were regularly sent to their home churches by the white missionaries. Otherwise, most data in this section were obtained through interviews with the few first generation Congolese Pentecostals who are still alive. Because of all the factors mentioned above, this research work has not been able to give information on the contributions of all the significant Congolese pioneers.

2.5.2 *Four types of mission of Congolese pioneers*

Early Congolese Pentecostals played vital roles alongside the British missionaries. Their missional contributions can be summarised in the following four ways: preaching and pastoring churches (2.5.2.1), carrying people and things, and serving as bridges (2.5.2.2), teaching the language to missionaries (2.5.2.3), interpreting for the missionaries (2.5.2.4).

2.5.2.1 Mission as preaching and pastoring churches

Burton (1967:22-23) reported that many Congolese Christians within the CEM were inspired to become evangelists. They travelled to villages many miles from their homes because they wanted to preach the gospel to their brothers and sisters. They either walked the long journey

or sometimes used bicycles. These evangelists got their short training from the missionaries. They were taught to read and write and, most importantly, to study the Bible.

Apart from evangelising, they were responsible for pastoring churches and managing public schools in villages. They led church services, Bible studies, prayer meetings, preached in church services and celebrated Holy Communion. As they reached out and looked after churches, evangelists initially depended for their living on what they could grow or produce. In other words, they funded their own mission work while their counterparts, the white missionaries, often got their support from their home churches. However, as churches became more established, the offerings of the members served partly as wages. The offering in some cases consisted of the produce given by each individual such as manioc (cassava) or peanuts from the fields. In the hunting villages, meat and skins or fish were used as offerings.

2.5.2.2 Mission as carrying people, things and serving as bridges

In the early 20th century modern means of transport like motor cars, motorbikes (and even bicycles) were rare or non-existent in Northern Katanga. Because of this, missionaries had to walk long distances to reach the next village with the gospel. Anderson (2007:151) claims that in many cases Congolese CEM members carried missionaries, both men and women, on these ministry journeys, in the way that African kings and traditional chiefs were carried. Not only did they carry the missionaries but also their luggage. As they travelled from one village to another, they also had to cross rivers which had no bridges. Congolese pioneers were ready to serve as bridges by carrying the white missionaries across the rivers. They did all this because of their faith and desire to reach the unreached villages for Christ. They wanted to make the missionaries' lives easier as they preached the word of God in Baluba country. There were several villages that were not known to the missionaries, so the early CEM members also served as guides to introduce the missionaries to the country and to show them places where people needed the gospel.

2.5.2.3 Mission as teaching the language to missionaries

Burton (1967:19) wrote that many seemingly insurmountable difficulties faced the missionaries upon their arrival in Congo, not least of which was the language barrier. Thus the missionaries had to get busy with their notebooks, writing down the words and phrases they heard from the children who sat and played around them, but also from their co-workers

and evangelists. In this way, the local CEM pioneers equipped and empowered the white missionaries to communicate easily with people in their own language.

2.5.2.4 Mission as interpreting for the missionaries

Burton (1967:20) argues that not only did Congolese children teach the language to missionaries but elderly CEM believers also served as their interpreters. Those who were in closest contact with the missionaries were the quickest to understand their language and act as interpreters for them. CEM members and some freed slaves from Angola, who already had some knowledge of English, contributed much to the spread of the gospel to local people. For it was through their interpretation that the message was clearly presented to the people.

Musenge (2009:15) points out that Congolese pioneers did all sorts of work for the missionaries, including domestic duties. All of that was done free of charge because they wanted to encourage mission work in their land and among their people. It is the opinion of Musenge (2009:15) that because of their kindness to the early missionaries, the early Congolese pioneers were blessed and lived longer than the average Congolese. At the time, the average Congolese died in their early 50s, but most of the pioneers lived beyond 70 years, and (as mentioned already) the late LR lived to the ripe old age of 115.

2.5.3 *Five early CEM pioneers*

In this section I give attention to five early CEM pioneers, I will consider only five of them, for the following reasons: Firstly, the availability of their biographical data in written CEM sources. Secondly, their names were easily recalled by the first generation CEM members whom I interviewed. Thirdly, these characters have drawn the attention of both the missionaries and CEM leadership for years because of what they achieved in their mission work. The first two pioneers I will focus on are Abraham Nyuki (2.5.3.1) and Samson Kanshamo (2.5.3.2), two of the early CEM converts in Katanga.

The three others were Shalumbo Kisoka (2.5.3.3) and two freed slaves returning from Angola: Musoka and Ngoloma (2.5.3.4). Anderson (2007:182-183) pointed out that Burton and Salter were joined by a group of 14 emancipated Congolese (*bakalebwe*) slaves from Angola, who were led by a former slave raider called Shalumbo Kisoka. They had become evangelical Christians in Angola and were returning to their homeland to preach the gospel.

They immediately joined the new mission and provided much encouragement and support to the Pentecostal mission in the early days.

I need to mention at the outset that the sources available on these pioneers often do not contain their full names. This is because most records on the CEM mission were produced by the white missionaries, who often used only one name when referring to a Congolese colleague.¹² Even during my interviews, the CEM members themselves especially those who lived in the era of the missionaries could only give one name of these characters and they were not able to recall their other names.

2.5.3.1 Abraham Nyuki

He was born in Mwanza Sanga, a village between Kalwenya and Twite villages in Northern Katanga. Burton (1967:11) described him as the first convert in Mwanza, who gave his life to Christ after hearing a sermon of Burton. He did a lot of things in his life prior to ministry

As the first convert of the CEM in Katanga, Abraham Nyuki became instrumental in leading others to Christ. Burton (1967:13) points out that Nyuki brought his parents as well as his personal friend Samson Kashamo to become Christians in the early days of the CEM.

2.5.3.2 Samson Kashamo

Burton (1967:14) reported that Kashamo was one of the first Pentecostal evangelists. After he got converted he also led his parents to Christ, confirming what Apostle Paul told the prison guard ‘believe in the Lord Jesus Christ, and you will be saved, you and your family’(Acts

¹² This should be understood against the background of at least three factors: a) Missionary ignorance of African family and clan structures; b) Colonial disrespect for indigenous African culture (and consequently African names) that was by and large shared by missionaries; c) The custom of giving someone a new (“Christian”) name at baptism. though not known to many. As a Christian he rendered loyal service to the missionaries, but the turning point in his life came through the service he rendered to Burton by building a thatched house for him. Through this contact, he had the privilege of hearing the gospel message and thus became an open door to reaching other Luba people in the area. It is evident here that social work made a way for spiritual work in Nyuki’s life. He became a Christian because a job was given him and only then the message was preached to him.

16:31). When I reflect upon this evangelistic approach used by early Pentecostals in Katanga, I notice that they considered their families as starting points for effective witnessing. Burton (1967:11) wrote that Nyuki and Kashamo became the nucleus for the first CEM church at Mwanza Sope, the base for all their missionary activities in the whole Katanga province.

2.5.3.3 Shalumbo Kisoka

As stated already, he was a former slave raider who had repented of his evil ways and led a group of freed Congolese slaves back home to the Congo from Angola. He became one of the first evangelists in Burton's mission and worked for about 20 years with the missionaries, preaching and healing. He contributed greatly to the early success of the mission.

Anderson (2007:183) quotes Burton who describes Shalumbo Kisoka as an evangelist who never got weary of the work of God, going out continually. His prayers brought James Salter, one of the missionaries, back to life when he had black water fever (Anderson 2007:183). Shalumbo and the group of slaves that he brought back from Angola played a pivotal role in the growth of CEM in its formative years. Their lives, love, prayers and faithfulness were exemplary. Anderson (2007:183) quotes a statement of Africans on mission in the early days of Pentecostalism in Katanga: "Now we realise that war and famine are sounding out Jesus' coming and we want everyone to know it."

From Anderson's report on Kisoka's approach to mission, it is evident that the mission engagement of the early CEM members was closely associated with the expectation of the second coming of Christ. It is interesting to observe this eschatological motif in Pentecostal mission in Katanga at the beginning of the 20th century. It was a strong motivational factor for the church to spread the gospel tirelessly, because they needed to communicate the message of salvation and prepare everyone for the rapture. It is clear from this that the CEM theology of mission in the early days was premillennial in nature, which connects it with one of the key characteristics of global Pentecostalism, namely fervent eschatological expectation. Menzies and Menzies (2000:23) argue that the early Pentecostals expected in a larger sense the return of Jesus. Conspicuous in early Pentecostalism was a strong commitment to a belief in the second coming of Jesus Christ – a premillennial, literal, physical return. They believed that the present world order was inevitably doomed and that their

assignment of “reaching out to the lost” was to rescue as many individuals as possible from the coming disaster, since time was short.

2.5.3.4 Musoka and Ngoloma (two freed slaves)

Burton (1967:100) points out that these two Congolese pioneers also did their part for the CEM as it started. They became evangelists for the mission in the villages along Lake Kisale in Northern Katanga. Their witness focused on the fishermen, who subsequently became witnesses to their own areas.

Other members of Kisoka’s group of freed slaves used their skills in brick-laying and carpentry to build churches for the CEM and to teach those skills to other Congolese Christians. This shows that the emancipated slaves from Angola were missionaries in their own right. They made significant contributions to the growth of Pentecostalism in the context of Katanga.

To summarise this section (2.5) of the early CEM pioneers, the study reveals that the Congolese pioneers (Baluba people in particular) made significant missionary contributions to the rise and expansion of the CEM. They contributed in areas of church planting (evangelism), social work and economic development. In the area of evangelism, they planted churches which became bases for further missionary endeavours in Katanga. In the area of social involvement, they used their skills in building schools and churches, but the economic sector was also not left untouched. Burton (1967:104) reports that Congolese pioneers contributed to the development of Manono and Lwena, two important mining centres in Northern Katanga.

2.6 Later CEM pioneers (1960-2010)

Having looked at the pioneering role of the missionaries and early Congolese leaders in the establishment and growth of the CEM from 1915 to 1959, I now turn to four key figures who played a vital role in the CEM mission between 1960 and 2010. The four characters on whom I will focus, with the aim of analysing their missionary contributions, are Ilunga Mbuya Kalulwa Jonathan (2.6.1), Francois Ngandu Mpiana (2.6.2), Mechack Mwenze Ngoy (2.6.3), and Banza Bia Malwa Bailon (2.6.4). My choice of these characters is justified by the fact that they made outstanding contributions to the CEM mission in the period under consideration and they all served the CEM for at least 50 years.

2.6.1 *Ilunga Mbuya Kalulwa Jonathan (1889-2004)*

Ilunga's biography deserves some consideration due to the fact he was the longest serving leader of the CEM. He led the church as LR from 1959 to September 5th 2004, a period of 45 years. He was born in 1889 at Kayeye village, Bukama territory Northern Katanga, the firstborn in a royal family with five children. He was loved by his father because of his obedience. The interview I had on 12th July 2011 with CEM deputy LR in Lubumbashi (participant 12) reveals that at the age of 26 in 1915 he got converted to the Christian faith under the influence of the British missionaries.

Musenge (2009/10:23-24) writes that after his conversion he worked as a catechist and built the first CEM church in his home village. It was in this local church where he got baptised in the Holy Spirit and spent the whole day speaking in tongues under the power of the Holy Spirit. This Pentecostal leader's experience is similar to those of many other African Pentecostal and charismatic leaders in Southern Africa. They first experienced the power of God in their own lives and later on wanted their fellow Africans to live out the same experience (Daneel 2001:205). In 1972, he travelled to the United Kingdom (the home country for CEM missionaries) and came back with a qualification in theology. In the effort to connect his church to the rest of the world, he made contacts with Rev. H. Jinks, the overseer of the Church of God in Cleveland, Tennessee. Through that contact he aimed at developing a credible Christian University in Katanga and venturing into social developments as a Pentecostal church organisation in Congo.

Commenting on the history and Pentecostal roots of the Church of God, Menzies and Menzies (2000:26-27) point out that the complex roots of the Church of God (Cleveland, Tennessee) reach as far back as 1902, with the formation of a nucleus of believers in what is considered to be the first Pentecostal church denomination. Its history started in 1896, with a revival in North Carolina, USA. In this great gathering, God moved in with signs and wonders. People got baptised in the Holy Spirit and spoke in other tongues. It was from that revival meeting that the Church of God was born, under the leadership of A.J. Tomlinson (1865-1943).

In his efforts to explain the history of Pentecostal offshoots, especially the Church of God, William A. Griffin (2007:19) claims that the Church of God was probably the first

organised Pentecostal body. Its emphasis is based more on the Spirit baptism accompanied with speaking in other tongues. This church believes in the operation of spiritual gifts as recorded in the Book of Acts, and can be classified as a classical Pentecostal denomination.

Participant 1 (13 July 2012), one of the people who travelled with Mbuya Kalulwa to the USA in 1996 for discussions with the Church of God leadership, raised the following points: Considering that both the British CEM missionaries and the Church of God denomination share the same roots (Azusa revival) and Pentecostal doctrines (baptism in the Holy Spirit, with the initial evidence of speaking in other tongues and many other things, they wanted to work together in Congo. The church of God leadership wanted to partner with CEM in building up a Christian university in Lubumbashi which could be offering theology (among other subjects); put up a modern hospital and build up a Christian printing company. These were the priorities on the agenda of the partnership discussions between the Church of God and CEM. These projects for the CEM leadership were vital strategies for mission which they adhered to.

Considering the major projects that were at stake in this partnership, the Church of God leadership requested the Legal Representative to move the CEM head office from Kamina (Northern Katanga) to Lubumbashi for the sake of easier communication and contacts. That move took place on 15 May 1996. The Congolese CEM leadership was ready for this new partnership, but the British missionaries resisted the plan because they said CEM was their mission organisation and it was unacceptable to them that the CEM entered into such a close partnership with an American group like the Church of God.¹³ There is need to mention that the relationship between the CEM and British missionaries continues, though at a distance, because there are no resident white missionaries in Katanga at present.

Before ending this section, we need to state that Ilunga was a Pentecostal leader who had a personal experience with the Holy Spirit after his conversion. He had a strong interest in theological education and encouraged leadership training in his church from its early days. He also believed in working with others, from a strong sense of koinonia.

In the early days of the CEM in Katanga, Ilunga fought racial segregation within the church, especially amongst the white missionaries. My interview with participant 1 (15 July

¹³ At the time when the partnership between Church of God and CEM was being considered (1996), the British church still had a presence in Katanga with some active missionaries, which is why they were able to resist the move. However, after the death of the first LR in 2004, all missionaries left the CEM (Participant RRR, 28/12/2013).

2012) revealed that missionaries behaved just like any other colonial masters in the area. They were not eating with local people who were their church members, Congolese were not welcome in the missionaries' homes, they did not shake hands with them, and they refused to give financial support or pay a salary to Congolese CEM pastors. In his capacity as the LR, Ilunga called the white missionaries together and condemned their evil practices towards Congolese colleagues. He rebuked them in different church meetings, and he did to the missionaries what they were not prepared to do to their black colleagues: He invited missionaries to his home for meals, shook their hands and treated them as equals, thus putting pressure on the missionaries to change their attitude and behaviour towards Congolese pastors and church workers.

Musenge (2009/10:23) observes that during Ilunga's leadership from 1959 to 2004, he made significant contributions to his church. When he took over the leadership of the CEM in 1959, the church had 490 congregations, but within 44 years of his leadership the CEM had reached 5400 congregations in the province of Katanga alone. Under his guidance the CEM has grown significantly in the Congo but also outside the country, especially in Zambia. However, due to lack of records and statistics on this Pentecostal mission, I have not been able to find credible data from other countries where the CEM is established. This shows that within 44 years CEM planted about 4910 congregations in Katanga alone, without counting those in other DR Congo provinces or neighbouring countries. Such remarkable growth needs to be studied, especially now that some scholars tend to think that Pentecostalism has stopped growing as a movement (1.3.6.2).

2.6.2 *Francois Ngandu Mpiana (1936 to date)*

The largest base for the CEM in Katanga is located in Lubumbashi, and the man behind this tremendous church growth is Francois Ngandu Mpiana. Musenge (2009/10:27) claims that Ngandu Mpiana is nicknamed 'the leader' of the Pentecostal movement in Lubumbashi. He has been accorded this honour because of his involvement in church planting for the CEM. Through his leadership the CEM has been able to establish itself very strongly in

Lubumbashi. He has not only spearheaded the planting of several CEM congregations in Lubumbashi, which are now about 200; he has also been a spiritual father to several Pentecostal and other church leaders in Lubumbashi since 1984. Born in Kipamba village (Northern Katanga), he got converted to the Christian faith early in his life under the preaching of William Burton.

Musenge (2009/10:28) points out that in 1950 Ngandu served as a Sunday school teacher at Kabondo Dianda village in Northern Katanga. Filled with the Holy Spirit in his early Christian life, God used him mightily in the area of healing and miracles. Over the years he prayed for psychologically disturbed persons, who were subsequently restored to health. Musenge (2009/10:28) alleges that even HIV/AIDS patients got healed, that paralyzed persons got healed and that many other miraculous signs happened in his ministry. This ministry has brought him great renown in Lubumbashi and has contributed to the growth not only of his local church (3000 members) but also of other CEM congregations in the city.

In 1984, when he took up CEM leadership in Lubumbashi, the mission had only 22 branch churches, but after 26 years of his missionary work, CEM now has more than 200 congregations in Lubumbashi alone. The Lord uses Ngandu in the area of exorcism and he is a strong believer in teaching God's word for total transformation. Participant 11 (12 July 2012) indicated that for Ngandu total transformation means the change of a human life in all aspects of life: body, soul and spirit. To attain such total transformation, Ngandu organises seminars on various biblical themes. He does not teach these seminars alone, but also invites speakers from other CEM congregations and other churches. His weekly sermons in the church are also geared to bringing about total transformation in people's lives.

2.6.3 *Mechack Mwenze Ngoy (1936 to date)*

Among the CEM pioneers of the era after the missionaries (since 1960), there are those who played their missionary role in the area of church leadership and have continued to do so to date. Others contributed to the spread of Pentecostalism through their exercise of spiritual gifts (charismata). Despite the large number of charismatic CEM leaders, those who are known to the public are very few, and one of those well-known leaders is Mwenze Ngoy.

According to Musenge (2009/10:30), he was born in 1936 in Kaboto village (Northern Katanga) to a family of nine children. He was born again in 1942 under the influence of William Burton and James Salter. He was baptised in water in 1951 and baptised in the Holy Spirit around 1958, with the initial evidence of speaking in other tongues (see chapter 6). He

prophesied the independence of the Congo in 1959 and this prophetic declaration came to pass on 30th June 1960.

The manifestation of God's power in the life of Mwenze has brought many people to Christ, both in the Northern and Southern parts of Katanga. Musenge (2009/10:30) reports a number of wonders performed by this CEM leader in his more than 60 years of ministry. In 1965, a certain brother Wilson, one of the British missionaries, was accidentally shot by some hunters and died on his way to hospital, but when they met Mwenze on the way he prayed for him and he came back to life. According to Musenge, Mwenze prayed for many other dead persons of his days who came back to life.

Another supernatural event worth mentioning was the unusual three month period of drought in the middle of the rainy season of 1972 at Kaboto village. This village and the surrounding area experienced no rain while other villages enjoyed plenty of rain in the same period. After Mwenze implored God for rain on 15th March 1972, there was rain once again in that area. This man of God has been greatly used of God for the growth of the CEM in many parts of Katanga province and particularly in Lubumbashi. The impact of his ministry has been felt in many areas of the society (see 3.2.4).

2.6.4 *Banza Bia Malwa Bailon (1956 to 2011)*

Another charismatic CEM leader worth mentioning is a man by the name of Banza Bia Malwa, who was born in 1956 in Likasi town (Southern Katanga). He was born again early in his life and was a local church pastor in a CEM branch in Lubumbashi, a church with a membership of about 2000 members.

Musenge (2009/10:33-34) points out that God has used this man especially in the area of healing and exorcism. He prayed for dead persons who came back to life, restored sight to the blind, barren women conceived after being prayed for and many other supernatural manifestations. His ministry has been instrumental in the spread of Pentecostalism in Lubumbashi.

Much was achieved by CEM pioneers from 1915 to 1960 and even afterwards. But these missionary contributions have not been recorded because most of the pioneers have already died. However, from these biographies, which are not exhaustive, it is evident that Congolese people played a vital role in for the growth of the Pentecostal movement. Their contributions have also been instrumental in the CEM mission in particular. What has been

said in this section on the Congolese pioneers to the Pentecostal movement in Katanga is just a representation of the many unnamed and unsung heroes who together established the CEM as a significant mission whose names are not known.

After what has been said about the CEM pioneers, there is need to acknowledge that Pentecostalism in Katanga (with reference to the CEM) was brought by white missionaries, but that Congolese themselves contributed massively to the spread of the movement in the whole country and beyond the national borders.

2.7 Conclusion

This chapter traced the history of the CEM in Katanga from 1915 to 2010. Pioneers of this Pentecostal mission occupied an important place in the chapter, highlighting the fact that both British missionaries and Congolese pioneers played a vital role in the expansion of this mission within Katanga and beyond.

From 1915 to 2010 the CEM experienced six schisms. Three of them were minor breakaways, which started in a CEM local church but later on developed into large Pentecostal denominations in their own right. Three other splits were more significant, starting from the top CEM leadership and affecting the church nationwide.

In this chapter I also argued that, even though these schisms brought damage to the growth of the CEM as an organisation, they were beneficial to the expansion of the Pentecostal movement in Katanga. Through these splits, as shown in the diagram in 2.3.2.1, several other Pentecostal denominations have been established. All these schisms, when looked at closely, reveal the causes that have weakened the Pentecostal movement in Congo as a whole: Undue western (missionary) influence, the influence of traditional succession customs, the lack of trained leadership, failure to respect administrative rules, and the negative role of ethnically based church leadership.

The chapter also showed how the CEM influenced other Pentecostal churches in the context of Katanga. It has been demonstrated, through different arguments, that despite the presence of other Pentecostal denominations in Lubumbashi, the CEM remains the mother of Pentecostalism in Katanga and its missionary role cannot be ignored. What has been said in this chapter has laid a foundation for the coming chapters. The next chapter focuses on the way CEM members understand the context of Katanga in relation to its mission.

CHAPTER THREE

THE CONGO EVANGELISTIC MISSION'S UNDERSTANDING OF THE CONGOLESE CONTEXT

3.1 Introduction

In the previous chapter, I traced the history of the CEM and its impact on the growth of Pentecostalism in Katanga. This present chapter explores the missionary context analysis of the CEM. Mission at any time in the history of the church has always been carried out within a context, and the way a church understands its context informs and influences its mission in a fundamental way. The ninety-five years of the CEM presence and ministry in Katanga has not been conducted in a vacuum. There have been social, political, cultural and spiritual factors that have shaped how members of the CEM have understood their situation and therefore also carried out their mission.

Out of my research it has become clear to me that an adequate and truthful understanding of the context analysis of the CEM has to give attention to four key dimensions of the way they view and experience reality. I have decided to call these dimensions: lostness, illness, unholiness and social brokenness. Two comments are necessary to explain these terms:

Firstly, it is clear that these terms are theologically full of meaning and are not neutral in the way they describe society. They are fundamentally shaped and informed by the spirituality, theological insights and ministry experience of CEM members. It is worth emphasising that the following four chapters – context analysis (chapter 3), spirituality (chapter 4), theological interpretation (chapter 5), and mission strategy (chapter 6) – are not arranged in order of importance. Nor do these chapters present separate perspectives on society that can be seen in isolation; they mutually influence and shape each other. Therefore, in this chapter that deals with contextual understanding, it is to be expected that the other dimensions of CEM praxis – the theological, experiential and strategic dimensions – will be visible and tangible. What I explore in this chapter is a specifically Pentecostal “reading” of the “signs of the times” in Katanga. I look at this “reading” of the context in relation to the dynamics of Katangese society, exploring how they are integrally related to the other dimensions of mission.

There is therefore no priority in the way these dimensions are dealt with. The sequence of these dimensions of praxis do not imply any priority. The analytical, hermeneutical, strategic and experiential dimensions of praxis keep on influencing and shaping each other. They are distinguished here only in order to achieve deeper insight into the unique contribution of each dimension of the praxis.

Secondly, the four terms represent a movement from a more personal to a more social and structural understanding of reality. In the contextual understanding of CEM members, I found this wide scope of insight into the human predicament, ranging from lostness (the need for personal conversion and regeneration), illness (the need for physical and emotional healing), unholiness (the need for the sanctification of relationships in family, church and society), and social brokenness (the need for economic development, social reconciliation and political transformation). In this regard I did find a sequence of priorities in CEM mission praxis: some CEM pastors and members say that salvation from personal lostness is more important than the other three, while others would say that they are equally important but that each prior “step” is necessary before the next one can become a reality. I will return to this later (3.3.1)

The main emphasis of this chapter is on listening to CEM members and observing them, to discern their peculiar mission-driven understanding of the DRC context. In 3.2 I reflect on the social, political and economic analysis of the Katangese context. I first consider how human rights organisations understand Congolese brokenness. Then I look at how CEM members understand their context. Then in 3.3.5. I take into account other Pentecostal scholars' views on a Pentecostal 'reading of the signs of the times'.

Instead of leaving my dialogue with the mission praxis of the CEM for chapter seven, I conclude each chapter with a section in which I place each dimension of the CEM mission in a broader framework. These aspects will then be consolidated and integrated in chapter seven. The dialogue is mainly to interpret CEM praxis within a wider Pentecostal frame of reference. In this chapter, however, I also include a dialogue with NGOs and other institutions that make an analysis of the Democratic Republic of Congo context. Through these concluding sections of each chapter I show that my thesis is not merely phenomenological (to let the CEM phenomenon manifest itself) but also dialogical.

3.2. Social, political and economic analysis of Katanga Province

The issues of poverty, women abuse, conflicts and wars, corruption and lack of access to basic social services have been at the centre of many reports

by human rights organisations working in Congo. In this section I consider some of the social concerns raised by these non-Pentecostal members in in the context of Katanga.

3.2.1. *Economic challenges*

3.2.1.1 The challenge of poverty

Poverty has been identified by the CEM as a major social problem in Katanga. This view is also shared by the International Monetary Fund country report of 2007:

“The Democratic Republic of Congo has the highest incidences of poverty in the world. At the rate of 71.34 percent, its incidence of poverty is extremely high even in comparison with other Central African countries’ (IMF 2007:18). Despite having natural and mineral resources second to none in the region, most Congolese live in abject poverty, which should be understood in the context of Congo in terms of unmet basic needs, deterioration in production factors, the absence of peace, the culture of impunity and the limited access to basic social services (IMF 2007:18). This implies that the poverty challenge in the Congo is multidimensional and requires multidimensional approaches to address it more adequately.

The high levels of poverty in the Congo have also been confirmed by the opinion polls conducted by the IMF in September 2007. The results of those polls on the Congolese perception of poverty indicate that 79 percent of the population is not satisfied with food consumption levels, 81 percent is not satisfied with housing, 82 percent identify the inability to pay for health care and 84 percent of the polls say they have problems in obtaining adequate clothing (IMF 2007:18). The failure of the government to serve its people, as alluded to by the CEM understanding of its context, has caused suffering that seems to have no end. This assessment by the IMF sheds more light on the same in the understanding of this scourge in the country.

On 21 February 2011, at the meeting between the prime minister Adolphe Muzito , a team from the World bank led by the operation director Marie Francoise Marie - Nelly and a team of

ministers from the Congolese government , it was reported that the poverty levels in the country were about 67%, (www.allAfrica.com).

Commenting on the challenge of poverty in the country, the Episcopal commission Justice and Peace report no 43 of February 2011 has this to say ‘ The suffering of the majority of Congolese people is evident and non debatable. Misery has become Misery has become part of the daily life of the majority of Congolese men and women in a context of inequality which promotes the interest of the few people especially those with financial resources’.

Despite of the changes that have continued to take place in the political circles in the country in terms of electoral process, the economic activities in the country and especially the major companies have been seriously affected putting thousands of Congolese on the street. Companies such the National Railways company (SNCC) in Lubumbashi and the Mines (Gecamines) have experienced serious crisis whereby workers have been without a salary for 100 months and more. Instead of obliging new mining companies to use the Railways to transport minerals, political leaders have created their transport companies carrying minerals through the road network, thus forcing the Railways to close. Such an economic situation has led many people to be retrenched and others be fired without terminal benefits ¹⁴.

Commenting on the impact of agriculture on the national economy, Mota E.C – a professor at the University of Lubumbashi in Magpeople international 001 : 33 points out that Katanga province which used to be a food basket for the Congo has now made a shift from agriculture and 70% of its economy depend on the mining sector alone. As a result the country import almost everything in terms of food from foreign countries such Zambia, Tanzania and South Africa. This inability to produce food locally make the country or the province lose millions of dollars per year which could have been redirected to developmental programs in various sectors.

From the analysis of the Congolese context , it is clear that the country faces serious social, political and economic challenges which require the attention of everyone including the church. Anyone or any church organization involved in mission in Katanga today can no longer ignore these issues which are ever increasing with the demographic growth.

¹⁴ 'La souffrance de la grande majorité de la population congolaise est évidente et indiscutable. La misère est devenue le mode d'existence quotidien pour la majorité de congolais, dans un contexte d'inégalité criante au profit d'un petit groupe d'intérêt et d'une certaine élite socio – économique'.

3.2.2. Political challenges

The Congolese context has three major political challenges that deserve to be analysed: the issue of corruption and injustice (3.2.2.1.), the ethnic kind of leadership (3.2.2.2.), and the absence of the government authority in several localities(3.2.2.3.)

3.2.2.1. Impunity, corruption and injustices

Addressing the challenge of corruption in September 2007 in New York, Ban Ki Moon, UN Secretary General, had this to say:

Corruption undermines democracy and the rule of the law. It leads to violation of human rights. It erodes public trust in government. It can even kill. Many countries that are rich in minerals are nonetheless mired in poverty and beset by poor government because the public revenues earned from selling these resources have been squandered through corruption and lack of government responsibility. Corruption stunts economic growth, discourages foreign investment and inhibits access to vital public services.

In this declaration of the UN Secretary General, the evils of corruption in the society are clearly highlighted. These evils of corruption also apply to the Democratic Republic of Congo, and therefore also the CEM context of mission. In other words, the entire life of people is damaged by corrupt practices. Not only is the country affected negatively from the inside but its credibility to the outside world is also hampered. Indeed, such an evil constitutes a challenge for both the national government and the church, which wishes to be a moral conscience for society.

The IMF report (2007:20) on the DRC indicates that the people are strongly opposed to the “culture of impunity” in which they live, which encourages corruption, injustices and exclusion. This culture is regarded as a major factor behind the suffering endured by Congolese: “Unlawful taxes are created to fleece merchants. They are never told the nomenclature of the taxes. Consequently tax collectors take advantage of this situation to

impose lump sum charges” (an interview with a merchant from Dimbelenge in Kasai Occidentale, see IMF 2007:20).

These corrupt practices are also observed in Kamina, Katanga province. The prevalence of influence peddling has resulted in the Peace Tribunal¹⁵ being dubbed the Tribunal of Misfortune. The Congolese people have lost trust in the judicial system of the country because of the rampant corruption whereby only the rich manage to survive the pressure of the law. People are arrested arbitrarily and convicted on the slightest pretext, according to participants in the participatory analysis of poverty, IMF (2007:20).

In the effort to fight against corruption and injustices, two Congolese Human Rights organizations brought to public media their complaints against the high courts magistrates in Lubumbashi. In their press release they observed failure by the magistrates and judges to administer justice in the province. In their report no 3/ASADHO/CDH 2010 of 4th December 2010, the African Association for the defence of Human Rights Katanga office (ASADHO/Katanga) and the Center for the Human Rights and the Humanitarian Rights reveal that there are several cases of injustice and corruption within the Congolese judiciary system in Katanga which have been condoned to date. For these activists, it is unacceptable that these malpractices have been identified among the law practitioners. These NGOs complained that injustice and corruption among those who were supposed to promote justice and a corrupt-free society is a setback to the development of the nation, (communiqué de presse no ACIDH/03/2007).

3.2.2.2. Ethnic political leadership

To start with, the Congolese political leadership is ethnic by nature. In other words, leaders ascend in political office on the basis of their ethnic group rather than merit or ability to deliver services to the people. This implies that when a person is appointed or even elected in political office, they do not focus on the matters having to do with national interests but they serve the ethnic group or the province from which they came from. www.lepontentiel.com observes that leadership in Congo – Kinshasa is all about serving the territory, locality, district or province

¹⁵ The peace tribunal is a local court in the context of the Congolese judicial system that deals with civic matters in the community.

where one comes from. This kind of leadership in the Congo has led several territories which are not well represented in the political arena of the country not to be developed. And consequently, those who are not represented seek by all means to get the recognition of the people in power even through the use of illegal means- hence the increased number rebel groups in the country.

3.2.2.3. The absence of government authority

Another political contextual issue in Katanga has to do with the absence the state's authority in several territories. This is a situation caused by the size of the country and the presence of several rebel groups in the country. The Congolese government has not been able to have control across the national territory. And this scenario has led people to live in insecurity for lack of government official and security personnel to protect the people. This matter has also been acknowledged by the national government, and to address it more effectively decentralisation has been enshrined in the 2008 national constitution. This constitution was published on 18th February 2008. One of the purposes for this article in the constitution was to bring the government presence or authority of the state closer to the people. The government authority needs to be felt everywhere in the country through the implementation of this national law. But to date the challenge still persists, the state presence is non existent in many parts of the country especially in war and conflicts zones.

3.2.3. Poor access to basic social needs

3.2.3.1. Education

The challenge of education stands on the priorities of the Congolese government as declared by his excellence president Kabila Kabange during his swearing in ceremony in 2011. This challenge is also evident in Katanga where a lot of people have no access to good and quality education at all levels – primary, secondary and tertiary education. From my investigation, there are two types of education offered in Katanga, education for the poor in government schools and quality education for the rich in private schools. The few existing schools have poor infrastructures, lack basic equipment and teachers are lowly paid. This education challenge was also acknowledged by Katanga Business Forum – an initiative of the South African Consulate

General in Lubumbashi. Nyota Television station, in its English news on 14th May 2011 at 13h30 reports on the speech of the South African diplomats who noted the dilapidated state of schools infrastructures in Katanga and the need for business corporations and mining companies to help the provincial government in this area. The speech was given as the Consulate General gave donations- school equipments, books, benches to the provincial authorities to help children in schools.

The lack of access to education by several children in the Congo has led the government to come up with a policy of free education for primary schools in the country. According to www.epsp.cd this government decision has not been implemented because to date parents continue to pay school fees for the primary schools. And the government is still collecting part of the funds paid by the parents.

Apart from government schools, there are also private schools and those which are under the Roman Catholic Church. These schools offer quality education to children, but not for the poor. They are reserved for the rich families – in most cases children pay 150 USD or more per month. These schools are also registered under the UNESCO because of their standard in offering education in the province, (www.soulebaobab.bloguez.com).

3.2.3.2. Health

According to www.google.fr, Katanga has health centers where workers are always on strike lack unpaid salaries , these centers lack modern medical equipments, no drugs and no food for the patients. The city of Lubumbashi for instance only has five government hospitals. Several medical doctors working in government hospitals also have their own private schools where they refer patients whom they consult in government hospitals. Those who have the money go to private hospitals where the treatment cost very expensive. And because government health institutions cannot offer quality health services, the number of death cases is ever on increase especially among the poor.

3.2.3.3. Clean drinking water

The lack of clean drinking water is another challenge in the Congolese context. Both the members of parliament and the nongovernmental organization have recognized this social need

in the Congo. In one of their plenary sessions, the National Assembly had to summon the administrator general in charge of water company – REGIDESO. This issue was addressed on Thursday 14th April 2011 by the parliament. Honorable in charge of the question lamented in these terms

‘ It is not normal that people be victims of the continuous lack of clean drinking water, a product which is indispensable for life. We see every morning, entire families moving with empty cans throughout the town in search for water’.

Syfia Grands Lacs/ RDC in its report on water situation in Katanga had this to say

‘ Water is life, this a slogan by Congolese public company in charge of distributing water in DR Congo. But in Lubumbashi, the capital of the rich mining province of Katanga, water is synonymous to death. For it has often the sources of several water born diseases like cholera, typhoid fever... 6 out 10 cases of cases we treat in hospital are water related diseases said Dr Emile Kashika from Nsendwe hospital (www.google.fr/ONG)¹⁶.

3.2.3.4. Food

World Food Program report on the Congo in Magpeople International no 001 : 58 shows that 86% of the people live without food in their homes. They have wake up early every morning and move around in town centres, do some economic activities for them to feed the family in the evening. This explains the reason why there are a lot street vendors in Lubumbashi city, because if one does not get something during the day chances are that their families will sleep hungry. In other words, hunger is indeed a challenge for most Congolese people despite of the efforts being made by the provincial government to address this issue by encouraging citizen to venture into farming

The CEM participants observed that there was a failure on the part of the national leaders to provide in the basic needs of the people. This aspect of the Congolese people’s lives have been well described in the IMF (2007:20) report:

¹⁶ Il n’est pas normal que la population soit victime à répétition du manqué criant de l’eau potable, produit indispensable pour a la vie. Nous voyons des familles entières avec des bidons à travers la ville.

‘ L’eau c’est la vie, proclame un beau slogan de l’entreprise publique de distribution d’eau (Regideso) en Rd Congo. Mais a Lubumbashi, capitale de la riche province minière du Katanga au Sud – Est du pays, l’eau est aussi synonyme de la mort. Car elle est de plus en plus souvent source de nombreuses maladies comme le cholera, la fièvre typhoïde,... Sur 10 cas de maladies que nous traitons, 6 sont d’origine hydrique, révèle à ce sujet Emile Kashika, médecin à l’Hôpital Nsendwe’.

The inability to go see a physician or obtain care is one of the most telling perceptions of poverty as indicated by a citizen of Equateur province in Congo (Bumba). The results of the opinion poll indicate that 76 percent of households are not satisfied with the education of their children, while 82 percent are dissatisfied with their health care. Accordingly, a number of households throughout the country send only one or two children to school, quite often boys. Some are obliged to send their children at greater distances in order to continue studies. And some parents owing the fact the schools are poorly equipped and lack qualified teachers – insufficient personnel, underqualified or poorly trained staff – do not educate their children.

The lack of access to basic needs has been one of the most evident manifestation of poverty among Congolese people in Lubumbashi. This aspect of social brokenness reported by the IMF has also been identified by CEM members as one of the contextual missional challenges to be addressed by the church.

3.2.4. Sexual violence and discrimination against women

The Human Right Watch reports that sexual violence has characterised much of the violence perpetuated in Congo. Used as a tactic of war, the daily violations of women and children by armed groups have created a climate of fear and a reputation for the Democratic Republic of Congo as world's "worst place to be a woman or a child" (Human Rights Watch 2009:14). Seymour (2010:86-89), to add her voice to the matter under discussion, in her thesis entitled "Collective rape in the international system, the case of Congo," points out that women from the age of six to eighty have become victims. One statistic even suggests that more than 200,000 women may have been victimised in the past decade, while in some Congolese regions as many as 40 women are raped every day. One of the victims of sexual abuse, a woman from Nord-Kivu, had this to say:

In 1996, when the AFDL war started, my husband fled and the rebels arrested me. I was raped in the presence of my children. My female grandchildren were also raped in my presence, and finally they took everything from us" (Seymour (2010:86-89).

Commenting on the same issue, Marlen (2007:1) also observes that despite the massive scale of the violence committed against women, the level of assistance that victims can expect in

the form of medical care or post-traumatic counselling is minimal to the point of non-existence. The concerns raised by these non-governmental organisations clearly show that there is a need for the church to get involved in what is happening. At the same time this shows that the CEM members are able to read the signs of the times in their own context. Any effort they make in meeting these need stand out as missionary projects worth investing in. For a church which remains insensitive to such human suffering has forgotten its *raison d'être* in the community.

3.3. The CEM understanding of the Congolese context

In my analysis of interviews, sermons and songs, as well as in my observation of the CEM mission practice, I have consistently found that four aspects shape their understanding of the Katangese context: lostness, illness, unholiness and social brokenness. I explain each of these aspects in turn.

3.3.1 “Lostness”

3.3.1.1 CEM understanding of lostness

“Lostness” is one of the aspects in CEM’s understanding of its context see appendix 3, section 2.2.

. To start with, the CEM view the Congolese people (like any other people in the world) as consisting of the lost and the saved. Participant 12 (21 April 2011) observed that the first motivation for the CEM commitment to mission is the fallen nature of the human being. Human beings are lost without Christ and if the church keeps silent without telling the lost the way of salvation then they are without hope and without a future. CEM (2005:4) describes the fallen nature of humanity as follows:

[M]ankind ... was created holy and upright by God. He fell because of his own disobedience to God’s instruction. Mankind was created in the image of God, therefore he was pure and upright in character. God created them with a free will to choose between right and wrong. And because they chose to obey Satan rather than God, they fell short of God’s glory. And in such a fallen state they require a saviour.

No matter how good human beings can be towards themselves and their neighbours, they are lost without Christ.

According to CEM members, to be lost means two things: Firstly, it means to be dead spiritually (Sermon 73, 2/4/12). To be lost is also well described in CEM (Song 16) as follows: “to be a prodigal son, to live far away from the Father and to lack peace of mind’. In other words, humankind was alive by creation, but by their own choice they refused to follow the leadership of their creator. Sermon 73 (2/4/12) points out that a person who is lost walks in evil ways, forgets about God and all that pertains to his kingdom, he stays away from the Father, not having the desire to fellowship with the father (Song 16). This means that people God created are lost because of their own evil ways. CEM (Song 38) says: “I went far away, I followed evil ways and I forgot about Christ who truly loves me.”

From my analysis of the CEM understanding of lostness in Sermon 73 (2/4/12) and Song 16, it appears to be an inclusive term. It includes both those who have never been Christians or heard the Gospel message and those who once were Christians but have turned away from it. Both these groups of people are objects of God’s mission. The first category of people have never been in church and live in total darkness with regard to the light which comes through the knowledge of God’s word, but the second category refers to people who have backslidden from their Christian faith and walk. They no longer have the desire to be part of church meetings, Christian fellowship and prayers.

From the analysis of both Sermon 73 (2/4/12) and Song 16, the CEM understanding of lostness implies that even the lost are not total strangers to the family of God, because their initial relationship with God as their creator can be restored. They can be brought back to their creator, they are free to return to their heavenly Father, and this truth needs to be understood by the church. Those who are lost are human beings created in the image of God but the later have been corrupted. The lost are precious to God and he desires them to come back into the sheepfold. But the lost have a role to play that of returning or being converted to Christ.

Secondly, The CEM members also understand lostness as lack of peace (Song 16), being guilty in conscience, having inner condemnation due to a sinful life. It also means to live fully in sins, to be filled with darkness in the heart, to fall into sins. Song 32 says: “I lived deep in sins, my heart was dead and full of darkness” (cf. Song 35). This implies that one lives in sins while coming to church, while serving the Lord but your mind is not at peace

with God. Your conscience is guilty, so you cannot do things freely because of what you are involved in.

3.3.1.1.a Characteristics of lostness

The “lost” present some distinct characteristics, according to Sermon 24 (7/2/12): “The lost or the wicked people are lustful, faithless, proud and they love the world.” These characteristics need some analysis. First, from Sermon 24 (7/2/12) the hearts of the lost people have become hard or stubborn towards God’s word. They lack sensitivity to the things of God. They take spiritual things casually, they make negative comments on sermons and teachings in the church rather than seeking God’s mind through the preached word. Second, the “lost” desire what the world can offer. They are not content with what they have in their own lives, such as a wife or a husband, clothes and household goods, wealth and many more. They would rather have what others possess because their entire life is controlled by lust and they cannot control themselves.

Pride is the third mark of ‘lostness’ according to Sermon 24 (7/2/12). Pride becomes their new life style. These people do not want to be counselled, corrected, taught or rebuked. They know it all and they prefer to be alone rather than being with others. They fear that their lives will be exposed to fellow Christians and they want to live secretly.

Lastly, they love the world rather than God. They love what the world system offers them in terms of pleasure and entertainment. They would be comfortable to listen to non Christian music, dress according to the fashion of the day, even when this compromises their faith. They have fellowship or friendship with non Christians rather than with Christians.

From the analysis of my interviews and consistent observations, CEM members operate in competition with other churches in a “sectarian” way, especially in their understanding of the “lost” and the “saved.” For a long time, the CEM members had an “exclusivist” attitude in understanding people who are saved, since only CEM members were considered “saved.” For various reasons, members of other Protestant churches were not regarded as “saved.” Participant 12 (21 April, 2011) is of the opinion that the lack of emphasis on an individual kind of regeneration experience – members are not encouraged to seek personal encounter with Christ for their salvation, there is a lack of emphasis on evangelism – members are not actively involved in reaching out to the lost and lack stress on Spirit Baptism – in these

churches the Holy Spirit is not prominent in their teachings. All these characteristics make members of other Protestant churches be included among the lost.

Participant 12 (21 April 2011) observed that through constant interaction with members of other Protestant churches in seminars and other churches' forums in Katanga , the CEM members have started to look at other churches' members as fellow Christians and as "saved" people. Members of the CEM view adherents of the Roman Catholic Church, the Kimbanguist Church, Jews, Muslims and Buddhists as "lost". They are therefore objects of mission for the CEM in its evangelistic dimension, since they always remain objects of God's grace. Song 16 says: "Even if your sins are numerous, God's grace is abundant; repent and be saved." CEM members affirm the extent of God's grace to all sinners, but to benefit from that abundant grace, they insist that the "lost" have to repent, which is the purpose of their evangelistic activities. Congolese people have to repent and turn from their evil ways because they are God's creation and God is calling them back to himself.

Apart from their understanding of the world as lost, Pentecostals also emphasise the consequences of sin in a person's life through their songs and sermons: Sins attract God's anger and shorten a person's life on earth.

3.3.1.1.b Consequences of lostness

Firstly, sins attract the wrath of God. Sermon 2 (22/12/11) and Sermon 7 (28/12/11) put it this way: "Because of all evils caused by man which come before me , I will reduce the years of his life on earth. They will no longer be 120 but 70 and the strongest will live 80 years'. CEM members connect the shortness of a person's life on earth with their sinful life. This implies that God in his plan wanted humans to live eternally on earth, in his presence. But sins brought a change in what God had planned for humanity: They became mortal and their lives were shortened.

This is an important aspect of understanding the consequences of lostness. It does not affect only how people live among themselves but also determines their stay on earth. In other words, long life is connected to holiness and sanctification: Those who abide by God's word are given grace to go beyond 80 years. One example of this is the life of the first ever CEM Leader (LR), who died at the age of 115 in 2004. No one wants to die young but everyone is willing to indulge in sins without seeing the consequences. CEM preaching maintains clearly that sins shorten a person's life span, while holiness adds more years to life.

Second, lostness brings judgement and destruction. CEM members maintain that evil ways always lead to destruction: “Sin brings judgement” (Song 10) and they add in their preaching that “the way of the wicked leads to destruction or death” (Sermon 24, 7/2/12). The judgement referred to here comes from God, who is holy and would like his creation to reflect his nature. But if they continue living in sins, God brings punishment of all kinds over them. People’s lives (and their sins) are laid bare before God: “The Lord knows the sinners’ problem” (Sermon 11, 1/1/12). In their preaching (Sermon 11, 1/1/12) CEM members tend to view large social and political problems like uncured diseases, troubles in the country, war and conflict as consequences of lostness, but they also firmly believe that when people return to God even public life in the community will change for the better.

3.3.1.1.c God’s plan for lostness

Despite their sinful state, the “lost” remain objects of God’s missionary plan. CEM members in their preaching attest to the fact that Christ left heaven for the purpose of saving the wicked and making them members of the kingdom (Sermon 68, 2/4/12): “The greatest mission of Jesus Christ on earth was to save the sinners and make them become his disciples.”

This divine attitude toward the lost shapes and informs the preaching emphasis of CEM (see Sermon 68, 2/4/12). In their sermons in Lubumbashi, CEM members include evildoers, prostitutes, drunkards, criminals and witches as sinners who need Christ. They see these people not as enemies of the church or of God’s kingdom but as reasons for the existence of the church’s mission. If Christ left heaven and came to earth, why should believers not also reach out to the lost wherever they can be found, even if that requires crossing national borders?

CEM members in Katanga maintain that the lost, the evildoers and the sick are all invited by God’s grace to be part of God’s salvation plan: “All sinners, evildoers and the poor are all invited because of His abundant grace” (Song 5). None is excluded from this divine call that is extended to the lost. In one of their songs, CEM members express their joy over God’s plan of salvation: “Great is my joy because Christ looked for me and saved me” (Song 38). Participant 12 (21 April 2011) expressed regret that the country’s president, his excellence Joseph Kabila Kabange, focussed only on social issues when he identified his five priorities for the reconstruction of the Congo. He focussed on things such as water, electricity,

health and job creation – without including a spiritual dimension in his plan for the Congolese people.

For participant 12 (21 April 2011) the president should have included the most vital developmental factor for the society, namely the salvation of human beings. They argue that the nation's condition of underdevelopment is first a spiritual problem, before it is a social or economic problem. In this respect, CEM members connect underdevelopment and all other evil things in the Congolese context to the sinful nature inherent in human beings. They stress that unless a person changes from the inside out, he/she cannot bring change to other people or to other aspects of community life. They believe that people in Congo are lost and without Christ. In line with this, participant 13 (22 April 2011) is adamant that fallen human nature is responsible for all these societal evils.

Participant 13 (22 April 2011) maintains that in its fallen state, humankind first needs to be saved before it can change its environment or society. Similarly, participant 14 (23 April 2011) affirms that evil is not just in social structures but first and foremost in people's hearts.

Belief in the fallen nature of humanity motivates CEM members' engagement in mission. They insist that if the church does not venture into mission, human beings who are the crown of God's creation will be lost forever and without hope. God's love for the people in the world compels CEM members to do mission in Lubumbashi and elsewhere.

My analysis of this section shows that CEM members understand "lostness" in an inclusive sense: Both those who have never heard about Christ and those who once accepted it and later on left the Christian faith are considered as lost. Living in such a state, they all need salvation and are consequently objects of God's mission. "Lostness" as stated in this section has serious consequences, which include the wrath of God, destruction and eternal condemnation. However, God's grace, which has been manifested to humanity in Jesus Christ, invites all to be saved through faith in him. The CEM understanding of salvation, however, also has a concrete bodily dimension.

3.3.2 *Illness*

In their understanding of the context, CEM members do not only identify Congolese people as being lost but also as being sick (see participant 12, 21 April 2011). The Congolese

context is a sick community which requires healing, both physical and spiritual, from God. In section 3.3.2.1 I give statistics of the actual extent of illness in Katanga province, but my emphasis is not on the number of the sick people; it is rather on the contextual understanding that CEM members have of illness in their society and the resultant attitude that they adopt towards ill people.

3.3.2.1 Statistics of the actual extent of sickness in Lubumbashi

A statistical report from the main SNCC (Congo National Railways Company) 2012

Treated sicknesses	Number of Consultations	Number of positive cases	Percentage
Malaria	6200	823	13
Fever	6200	193	3.08
Typhoid fever	6200	46	0.74
Diabetes	6200	48	0.77

3.3.2.2 Illness and sins

Pentecostals in Katanga maintain that there is a connection between sickness or physical illnesses and sins. Human beings, who were created in good and perfect condition, started to get sick after the fall. Participant 14 (23 April 2011) maintains that there is a link between sickness or illness and sin. Until recently, every kind of sickness among CEM members was viewed as a result of sinful acts they had committed. Anyone who gets sick therefore needs to undergo pastoral counselling before seeking divine healing. At the same time CEM members believe that Christ, through the work of the cross, took away the sin of the world, which was the root cause for all human suffering and sickness. If the death of Christ atones for the sins of the world, it can also affect the physical health of human beings.

3.3.2.3 Illness and satanic forces

In addition to the fact that sicknesses are connected to sins, many CEM members also connect illness directly to satanic influence. Participant 14 (23 April 2011) said:

Most sicknesses in Katanga have a Satanic origin or source. Many people come to church with sicknesses that cannot be identified and healed in medical health centres. Most of them testify that they have been in different places to seek help from medical doctors, but in vain. But once they come to church, these sick people get delivered from Satanic forces or demons and get well.

This approach to illness as demonically inspired implies that if the demon is not cast out, the person may end up dying. Participant 14 (23 April 2011) confirmed this view and observed that in Lubumbashi sicknesses come from different sources, including environmental causes. He believes that people get sick because of the conditions of the environment in which they live, the stress and the uncertainty of life, poor conditions of services, etc. but for him the majority of the cases of sickness are the results of Satanic forces. As a result, a key part of his ministry of more than ten years as CEM pastor has been involvement in exorcism. With other CEM members, he insists that the challenge of sickness, especially from Satanic sources, deserves the special attention of the church's ministry.

Participant 14 (23 April 2011) also referred to the challenge that the cost of medical health treatment in the country presents to many citizens:

People are not able to seek medical attention in most cases because they cannot afford it. Faced with such challenges, the church has to play its role as a healing community endowed with spiritual gifts of healing and with power to heal the sick. If the church cannot address this human problem in its context of ministry it lack effectiveness. For the church needs healthy members in order to fulfil its mission.

What is interesting in this question of healing is that both the church and the community need healing from the Lord. Those who get converted to Christ get healed from their spiritual and physical sicknesses. And later on they must also become a faith healing community to the society. There are three aspects of the CEM understanding of its society as a sick community that make the church's specific involvement necessary, requiring it to play that a role that no other body in society is capable of: The connection between sin and sickness, the satanic dimension of sickness, and the inability of the community to have access to quality health services. This contextual understanding challenges and compels the CEM to get involved and make a difference because its faith.

3.3.2.4 HIV/AIDS and CEM healing practice

One of the urgent social issues in Katanga has to do with the HIV/AIDS pandemic. Both Christians and non Christians are either affected or infected by HIV/AIDS. In the context of CEM in Katanga HIV/AIDS patients are among people to whom the church ministers, especially in the area of healing. During my research, I had an opportunity to interview one of the CEM pastors actively involved in the exorcism and healing ministry in Lubumbashi. The 53 year old CEM leader (Participant 15, 7 May 2013) said this about HIV/AIDS and healing within the CEM:

I understand HIV/AIDS first and foremost from a spiritual angle. I have received several cases of people who tested HIV positive but they had not been involved in immoral activities, at least from their own testimonies and those of their marriage partners. They also testify that they did not get infected through any other means but they find themselves sick with the HIV virus. When I spent time with them in prayers, the evil spirits or demons manifested in them citing the name of the person who sent them into the body of the patient. These spirits said, ‘we have been sent to throw on this person the virus of HIV in order to kill him/her’. And after casting these demons from the patients, they also got healed from the HIV/AIDS. I am not calling the pandemic itself as being a demon but a curse which evil people also use and throw on others in order to kill them. In this case HIV/AIDS becomes a spiritual problem which needs a spiritual solution which is no other than prayer of deliverance. But there are also people who got infected through their immoral life, I mean sexual immorality. And when they come for prayers, I first lead them to Christ for their salvation and then pray for them and they get healed.

From this interview, the participant presents two aspects in understanding the HIV virus, i: is both a “spiritual” and a “natural” (or medical) problem. As a “spiritual” problem, HIV is caused by evil spirits or demons. This understanding of HIV by CEM members in Katanga is well expressed by Dilger (2007:13) in his description of HIV/AIDS among Pentecostal members of the Full Gospel Bible Fellowship Church (FGBFC), one of the biggest Neo-Pentecostal churches in Dar Es Salaam, Tanzania:

According to the teachings of the church, HIV is a virus that exists as a biological reality. However, in some cases the virus may also be a transformed *evil spirit* that enters the body of a person and just ‘appears’ under the microscope as a virus. Thus, in those cases where the bishop or pastors were successful in casting out the demons of an HIV-infected person, not only would the opportunistic infections associated with HIV/AIDS start to diminish but after some time even the virus itself or, as others might prefer to put it, the *evil spirit* disguised as a virus would disappear and become invisible to the microscopes at biomedical health institutions. The church emphasises that thus far one has to differentiate between the ‘normal’ viruses and the ‘more complicated’ viruses. The complicated ones are the transformed *evil spirits*; the normal ones, on the other hand, do not have a deeper spiritual background. Sometimes the *evil spirit* will come on its own, it will inflict the body and remain in the body as the spirit. But sometimes it will not come like that it will come in some shape, they look like normal viruses, but once demons are cast out, the viruses will go. If you look at the viruses, they are actually spirits you cast the evil spirits out, the viruses will go. Most of the times, when people are prayed for they will shake, they will fall, and most of them, when the evil spirits come out of their bodies . . . they feel much better. It is as if they were carrying some burden and that weight was tormenting them and giving them so much pain in the body and now it has gone. There have been such testimonies and it has been that way most of the time. So, the church really associate the viruses with the evil spirits.

From both these accounts, the HIV/AIDS virus is viewed as having a spiritual dimension. It comes in a demonic form to torment people. It comes as a result of curses from evil people or simply the evil spirit comes on its own and enter a person’s body. When the sick people are prayed for and the demons cast out, however, HIV/AIDS also disappears. Here CEM members in Katanga maintain that as they cast out demons from the sick, divine healing for HIV/AIDS patients also take place.

Another dimension which was shared by the participant 15 (7 May 2013) was that of the “normal virus.” This term is also used by Dilger (2007:13) in his description of the HIV virus among Pentecostal believers in Tanzania. This kind of HIV virus comes as a result of immoral behaviour – sexual immorality. In this case, participant 15 (7 May 2013) reports that patients who came to his office for prayer also got healed. He first led to them to Christ for the forgiveness of their sins and then prayed for their healing. In other words, CEM members

believe that HIV/AIDS is a sickness that can be healed by God, no matter the nature of the virus. Both the “spiritual” and the “natural” kind of viruses can be healed through prayer. The participant affirmed that in the previous two years, more than three patients with HIV/AIDS have been healed through his ministry. When I asked if it was possible for me to meet the healed members, the participant said some of them have moved to other provinces of Congo.

In this section of the chapter, I analysed CEM contextual understanding of Congolese society as a sick community, which is sick due to two sources: sins and Satanic influences. There are CEM members who also acknowledge that there are people in the Congo who are sick because of environmental conditions, but from my investigation it is clear that this last source of sicknesses is not much emphasised by CEM members. The majority of them believe that sins and Satan are the major causes of illness in their context and that God’s power is therefore able to heal all these diseases, including HIV/AIDS.

3.3.3 *Unholiness*

In their understanding of the context, CEM members have also identified the problem of unholiness. The members of the CEM maintain (see Song 16) that many Christians live in a state of lostness in their “inner person” but present a picture of being “born again” or serving the Lord. This state of sins is also referred to as being “carnal Christians.” The CEM members (see Song 38) acknowledge that they got tired of the life of sin that led them away from God. This dimension of CEM’s contextual understanding is closely related to “lostness” but points to an aspect that needs to be highlighted to get a complete picture of its mission. As I will point out in some detail in chapter 4.5.2 and 5.5.1, the CEM views the Christian life as intrinsically missionary. Every Christian is called and saved in order to be a living witness to the gospel. This “activist” theological viewpoint on church membership implies that those members whose lives are not radiantly Christian are a burden or impediment to the church’s mission and need to be revived. The CEM also holds the theological view that all Christians, however dedicated and active in “God’s work”, need to grow daily in their faith. For these reasons the CEM regards it as essential, for the sake of its witness, to combat unholiness and unethical behaviour among its members. The various strategies employed by the CEM to achieve this are discussed in chapter six section 6.4.1 to 6.4.4, but it is important here to point out that it does not hold to a “perfectionist” view on the Christian life. The fallenness of

human nature does not disappear when someone is saved and therefore it remains a constant challenge for the church in its ministry to help every believer to grow in their faith.

It is in this context that CEM members identify the problem of “carnal Christians” as a key missionary challenge in analysing their situation. In the views of CEM members I have found two aspects of “carnal” Christianity in Katanga that have a direct bearing on its mission: “Mushroom” Pentecostal/Charismatic churches (3.3.3.1) and power struggles and leadership (succession) battles in CEM congregations (3.3.3.2).

3.3.3.1 “Mushrooming” churches

Apart from the fact that the Congolese people are lost, the CEM also identifies in its context people who are saved but not completely transformed or changed. In their preaching at least from my observations and field notes (25/4/ 2011)¹⁷ in a CEM branch church in Lubumbashi, CEM preachers encouraged their members to have a good testimony in the community where they live. The emphasis is that some CEM members do not live up to the Christian standards at their workplace and in the community at large and that such a way of life hinders them from being “good witnesses” to the Gospel.

Moreover, participant 16 (24 April 2011) observe that the Congolese church in general, but especially the Pentecostal or Spirit-type churches, are built around spiritual gifts and charismatic leaders rather than on God’s word. Churches are often started in homes or under tents by people who claim to be filled with the Holy Spirit and who exercise the charismata. When the followers of these charismatic leaders do not find what they were looking for, they leave for another church. In the event of the charismatic leader’s death, the church also often disappears because the members scatter to join other churches. Participant 16 (24 April 2011) insists that, in such a context, the church has to rise up and disciple its followers, enabling them to be established in their faith and be equipped for service to the community.

3.3.3.2 Leadership struggles

Participant 16 (24 April 2011) reports that power struggles or leadership succession is another major issue among CEM members. The CEM leadership structure in the local church consists of several lay leaders – evangelists, deacons and elders. In other words, one has to start

¹⁷ As I attended a church service in Kenya township

serving as an evangelist, then be promoted to the position of a deacon and later become a church elder. This leadership structure is not enshrined in the CEM constitution; every local church is given the freedom to organise itself in its own way. But in most cases, the pastor in a church of about 300 members will be surrounded by a team of 30 deacons and 20 to 25 elders, most of them advanced in age (50 years and older). This leadership structure does not give room to a younger generation of CEM members to gain access into the leadership of the church, even if they “have God’s calling upon their lives.”¹⁴ Consequently, these young leaders start their own independent churches or ministries and draw members from other CEM branch churches. Apart from those who leave the CEM to start their own churches, participant 16 (24 April 2011) points out that lay leaders surrounding the pastor also have their own share of struggles in terms of responsibilities and privileges in the church. Everyone wants to impress the pastor and get more recognition in the church, and such tensions often become an obstacle to the mission of the church.

In response to these challenges of “unholiness” or “carnal Christianity,” the CEM has developed strong disciple-making programmes, which I will discuss in chapter six, section 6.4. It is important to indicate that these programmes were developed as a response to this clearly perceived need that CEM members encountered in their congregations. Participant 16 (24 April 2011) therefore contends that discipleship making is at the centre of CEM mission. It also aims at equipping the members to counteract false teachings propagated by adherents of cults¹⁵ and other non-Christian religions.

The challenge of “unholiness” was identified through various features: “Carnal Christian living,” (3.3.3), which has led to the “mushrooming” of new churches (3.3.3.1), and

¹⁴ This is a common expression in Pentecostal circles to express the notion of being called by God to be an ordained pastor.

¹⁵ By “cult” I mean any religious group which differs significantly in one or more respects as to belief or practice from those religious groups which are regarded as the normative expressions of religion in our total culture (Walter 1965:17).

leadership conflict within CEM (3.3.3.2). All these consequences of “unholiness” among CEM members stand as challenges to their mission in the context of Katanga. The following section of the chapter looks at the question of social brokenness.

3.3.4 *Social brokenness*

Social brokenness is an essential part of the challenges CEM members face in their context of mission in the Congo. Traditionally, CEM members in Katanga have neglected the issues of social brokenness in the community, emphasising spirituality rather than social involvement. However, due to the influence of Neo-Pentecostal churches, world religions and cults in Katanga in the area of social involvement now an awareness has risen among CEM members to issues of poverty. From my observation as a Lubumbashi resident, charismatic churches and other religions have embarked on building community schools, health centres, skills training centres and many other social related community projects. These community-based projects have served as avenues for membership recruitment in these various religious groups. The influence of these groups has made members of the CEM realise their Christian duty to get involved in the social matters of the country. In this section I discuss eight social concerns in their context that CEM members have identified.

3.3.4.1 The influx of the migrants into Katanga province

Participant 16 (24 April 2011) understands migration as the movement of people from one location to another, due to various reasons. The CEM members I interviewed identified the following three causes of migration: The need for employment, conflicts in the places where they come from, and the search for educational opportunities.

Participant 16 (24 April 2011) maintains that in the past thirteen years (1997-2010), Katanga province, and Lubumbashi in particular, has become an oasis for people coming from other provinces of the Congo and from the neighbouring countries in search of employment in the mining sector. This migration hugely increased the population in the city and the town has continued to expand from what it used to be to a new and different city. The poverty reduction paper of the IMF (2007:23) on the Democratic Republic of Congo confirms that Katanga province is the largest single province in the DRC (with 15.54% of the DRC’s total population), followed by Kinshasa with 10.67%.

New residential areas are constantly being created by the Lubumbashi municipal council and local government authorities to try and accommodate the influx of people, especially the migrants. Such new sites present good opportunities for church planting projects.

Another factor that has drawn people to Katanga is its peaceful environment. Participant 17 (30 April 2011) observes: “[O]ur country has been going through times of war and conflicts in its Eastern part which shares the border with Katanga. Our displaced brothers and sisters from these conflict torn zones have chosen to live in Katanga, Lubumbashi to be specific.” Participant 17 (30 April 2011) also reports that the increased number of people in the area has not left the church unaffected. Most churches in Katanga, especially the CEM, have seized the opportunity presented by this new migration movement to venture more and more into mission in its various dimensions. In other words, the migration movement has become a cause for mission among Pentecostals. Participant 18 (1 May 2011) reveals that many CEM congregations have mobilised themselves to maximise the opportunity created by the increase in the city’s population to reach out to the unreached. Such congregations expand their church’s influence by planting churches in the new residential areas of Lubumbashi. Not only CEM congregations have experienced numerical growth but most non-Pentecostal churches have done the same. In many cases, the number of worship services has increased two- or threefold, including the Roman Catholics and Protestant churches.

The influx of immigrants into Katanga stands as a real mission challenge for CEM members. As shown in this section, the province has not only received migrants from within the country but also from other parts of the world. Some of these migrants are attracted to Katanga by the mining industry, others by the peaceful nature of the province compared to other Congolese provinces; yet others by social or academic reasons. Missionally speaking, the presence of these migrants and the social brokenness that characterises the life of many of them constitute major challenges to mission, not only for CEM members but for all churches in Lubumbashi. It is important to note that the social brokenness of their lives takes the specific form of poverty.

3.3.4.2 High levels of poverty in Lubumbashi

In their understanding of the context, CEM members have observed high levels of poverty among Congolese citizens see appendix 3, section 2.5. Participant 18 (1 May 2011) maintains that people in the Congo live in abject poverty. He understands poverty as referring to the inability of a family to have three meals per day, to have safe and decent accommodation, to be able to send children to school without any struggle, to be able to receive medical care whenever a family member gets sick, and to have easy access to clean drinking water and electricity in the house.

As to the causes of poverty in the Congo, particularly Katanga province, participant 18 (1 May 2011) had this to say:

Congolese people lack all these basic needs because they are led by leaders who have no love for the people but who only think of themselves and their relatives. Not only are these leaders without love but most of them are members of mystical societies which make them lose the human heart of compassion towards fellow human beings. These leaders also get in politics not to serve the people but to get rich. In the Congo politics has become good business, the number of candidates for the members of parliament and the presidential candidates show how politics has become business and not a service to the people. So all these are main causes for the poverty in the country. And for one to earn a living he or she needs to be connected to some political leaders to get the needed support in doing business or getting employment.

The same participant observes that very few people are in formal employment, that women have taken over the role of breadwinners from their husbands and that the number of street children has increased in Congolese cities. These high levels of poverty have not spared the church, especially the Pentecostals. Pentecostals in Katanga look at the poor not only as the motivation for doing mission. Participant 18 (1 May 2011) argues that the poor people are also the agents of mission itself because most members attending the Pentecostal or Spirit-type churches are poor. CEM members' understanding of the suffering and poverty in their

community is sometimes expressed in their way of singing. The following Kiswahili chorus, *Mwamba ni Yesu Mwamba* (Jesus is the rock), which is popular among Pentecostals in Katanga, illustrates this:

Jesus the Rock eh Father hallelujah (x4). You are the one who wipes away the tears of your children when they pass through suffering. You are the one to whom the righteous ones run. And when they call upon you, you rescue and help them. We sing praise to you, the only true God. Our king and our refuge, we have nowhere else to go in this world. You, our father, are the owner of everything and everyone. Wherever we go you are with us to help us. Those who put their trust in you are never disappointed. The owner of people and things, the Lord of heavens, the Almighty God. What shall I give you? Lord take my heart, my life and everything I have. Those who trust in you, even when they pass through deep waters, through suffering, through war and conflicts, you never forsake them or put them to shame. You are the true defender of the oppressed and the poor. We have nowhere else to go; we will forever remain with you.¹⁶

¹⁶ The original in Kiswahili is: *Mwamba ni Yesu Mwamba eh Baba aleluya (x4). We we anaye panguza machozi ya Batoto yako wana po pita katika magumu. We we Batu bana kimbilia, na bana pata Musaada. We nikimbilio la wenye haki, We unayesikia watu bana po kulilia. Tu na kwimbiya We Mungu wa Kweli. Mufalume wetu, kimbilio letu, hatuna fazi ingine ya shikwenda. We Baba njo mwanzo na Mwisho wa mambo yote. Kote kule tu naenda uko nasisi juu ya kutu saidia. We mwnyi Batu na Bitu byote. Mungu wa mbingu , wenye ku kutumainia habapate haya. Mungu wangu Munene na mwenye nguvu zote. Nikupe nini Bwana, na kutolea roho yangu, miasha yangu na byote niko nabyo. Benye kuku tumainia hata wanapo pita katika maji, katika mateso, katika vita haubapatishe haya. Wewe ni musimamizi wa kweli wa wote wana po hangayika, hatu wezi kwenda fazi ingine tu ta baki tu kwako.*

In this Pentecostal song, issues having to do with people's livelihood and their faith in God are made manifest. Participant 19 (2 May 2011) argues that the CEM members recognise people's life of poverty and hardships in terms of deep waters, suffering, conflicts and wars. These issues, already alluded to by CEM in its contextual understanding, are once more reaffirmed in their songs as a way of prayer to God for the community. In this song, God is given different attributes in relationship to what he does for his people in their context. God is referred to as the Father, the true God, the King of the world, the refuge for the oppressed, the owner of everything including people. He is also called the Almighty God of the heavens and the true Defender of the poor (for more details on the CEM understanding of God, see section 5.3). From what has been noted about this CEM song, it is clear that Pentecostals are conscious of their context and its realities. And they are aware of their identity in Christ as they face challenges in their daily walk of faith in Lubumbashi.

The challenge of poverty has also been an inspiration to the CEM to venture into mission. Participant 20 (3 May 2011) confirms that it is the church's mandate to care for the poor in the community: "If the church cannot meet the needs of the poor who were the targets in Christ's mission as recorded in Luke 4: 18, who else will do it?" Poverty constitutes a huge challenge that CEM identifies in its missionary context. And this has compelled the church to carry out some poverty related projects to transform the society (see 6.5).

The challenge of increasing poverty among Congolese people has been an issue of great concern to CEM members. This challenge manifests itself in different ways: lack of food, poor sanitation, lack of clean drinking water, lack of quality education for children, high levels of unemployment, and many other similar things. In their effort to do mission the CEM members have maintained that such a challenge dare not be overlooked because not only are poor people in the community their main focus in mission, but the majority of their own church members who venture into mission are themselves poor. I return to this issue in chapter six.

3.3.4.3 The failure of the Congolese government to provide basic needs

Another aspect of the CEM "reading" of the Katangese context is that it identifies the cause of suffering and poverty as the failure of the Congolese state to provide for their people. Participant 72 (7 August 2013) argues that after the death of President Laurent Kabila, the situation in the Congo has been going "from bad to worse." My own experience, both as a resident in Lubumbashi and a church leader or pastor for more than twenty years, attests to

the deterioration of social conditions among Congolese people. The situation has deteriorated to the extent that even basic needs such as water, electricity, basic education and health have become very difficult for people to access.

People walk long distances looking for drinking water and women get abused sexually as they wake up early in the morning in search of water. Electricity has become a reserved commodity for the rich and those who are in power, while the ordinary people sleep in darkness and have no opportunity to be informed or get involved in income-generating activities that require electricity. Participant 21 (2 June 2011) observes that the challenge of education for the Congolese children was acknowledged by president Joseph Kabila in his 2006 inauguration speech before the people. He promised to make education one of his priorities because the population had increased but the schools in the country for primary, secondary and tertiary education were not keeping up with the demographic growth.

Katanga province has not been spared this educational challenge, especially since it has become a place where people from other Congolese provinces choose to live. AS pointed out before, the economic prosperity of Katanga has drawn not only Congolese people from within the country but also people from neighbouring nations into Katanga's booming mining sector (see 3.3.2.). Participant 21 (2 June 2011) insists that the migration situation has led to an excessive increase in the number of school going children. The increased number of students at all levels of education primary, secondary and tertiary has contributed to the lack of schools to accommodate everyone. Not only are the educational facilities inadequate for the growing population of Katanga, but the government is also no longer able to provide good working conditions for teachers. The education of Congolese children has now been left in the hands of private schools, as parents have to look for money to pay their children's teachers on a monthly basis. In this particular sector, private schools have risen to the challenge of providing high quality (but very expensive) education to the people.

Participant 22 (2 June 2011) argues that the increase in the population of Lubumbashi has also brought up a new challenge having to do with the provision of health services to the people. Moses Katumbi, the governor of Katanga province, in a speech during the November 2011 election campaign, observed that the population of Lubumbashi had grown from less than a million to about three million. He added that such a demographic growth posed serious health challenges because the old government hospitals could no longer cater for all the people in need of medical services.

Faced by all these social challenges in the community, the CEM has also risen to the occasion, wanting to meet the needs of the people where the government has not been able to do so. The provision of these basic needs by the CEM, argues participant 16 (24 April 2011), is one way of doing mission as the church, because we have to be relevant to the needs of our people. At the same time the church's involvement in social projects (see 6.5) serves as avenues for raising fund for its other mission programs. From my analysis in this section, the CEM members have insisted that the church is a partner with the government in improving the welfare of the people in the nation. The CEM members have insisted that the church has to fill the gaps left by the government, considering the fact that social involvement is part of the church's mission to the community'

3.3.4.4 The challenge of the growing number of religious communities in Katanga

In the context of Katanga, CEM members have also noticed the growing number of new cults and non-Christian religions as a major challenge for mission. The growing migration of people into Katanga has not only increased the number of people in the province; the number of cults and other religions have also been on the increase. Participant 16 (24 April 2011) pointed out that the city of Lubumbashi had never before experienced such a level of activities of cults and mystical groups. People are not ashamed to call themselves Satanists or members of magical religious groups, and most people from these groups who come to the church for help say that they became members there because they were promised to get wealth, become famous in business or in any area of life.

CEM does not only understand its context in terms of the arrival of new cults, but the increase in number of adherents of non-Christian religions has also become a challenge. Participant 16 (24 April 2011) notes that new mosques are being built in the city, and that Buddhist temples are being erected on top of the new buildings that are mushrooming in Lubumbashi. Likewise, adherents of Hinduism are visible in almost every area of the community. In some cases these cults and religious groups promise jobs and bursaries for overseas studies to their adherents. In 5.2 I will analyse the CEM's "theology of the lost" and in 6.2 I will reflect on CEM response strategies of witness to people of other religions and the lost in general. Here it is sufficient to indicate that CEM regards the influx of new religions and churches as a serious challenge and therefore as a call to mission.

Participant 16 (24 April 2011) believes that the religious development taking place in the province is mainly caused by the coming of investors from other countries, especially China and India, who do not leave their religions at home. The increase in the number of Muslims is related to the migration phenomenon from the Eastern part of the Congo to Katanga. The Eastern provinces of the Congo-Nord-Kivu, Sud-Kivu and Maniema are known to be the strongholds of Islam in the Congo. But now that these regions are going through times of war and conflict, Muslims maximise this opportunity to establish themselves in Katanga and gain more influence in this prosperous mining area of the Congo.

Participant 23 (1-3 July 2011), a CEM student at the theological college where I teach in Lubumbashi, said the following:

These new religious developments in the city have become a matter of great concern to many churches, especially Pentecostals. These cults and other religions have become objects of new mission strategies for the Pentecostals in Katanga. Experiences on the ground in the area of evangelism shows that there is now too much resistance among people to receive the Christian message.

In other words, evangelists sent out on door to door evangelism encounter members of these new religions and cults who are not willing to leave their religious group. Apart from this evangelism challenge, participant 24 (1-3 July 2011) points out that these new groups are attempting to win over the same Congolese people who are also the church's targets for mission; at the same time they have also brought some evil influence in terms of Satanism and the worship of other gods to the province. People in Katanga today publicly identify with some mystical groups and these have become threats to their own family members and the community. The CEM has identified these new challenges as reasons which should motivate everyone who belongs to Christ to venture into mission to save the city and the province as a whole.

These cults have also brought a new challenge to Pentecostals in the area of social involvement. For a long time, the Pentecostal's orientation to ministry was predominantly "spiritual" but with the coming of these other religions which erect schools and hospitals, and create new companies for the community, CEM members have been challenged to reconsider their focus on social issues. Participant 25 (1-3 July 2011) admitted that the CEM used to be more "spiritually oriented" in its approach to ministry, which means that their emphasis was more on the salvation of the soul, calling people to leave the world and its evils and to belong

to the church. Emphasis was more on prayers, meditation of God's word, teachings and preaching which only prepared people to meet the Lord when he returns. The social aspects, addressing earthly realities of life such as food, health, employment, education, and development projects in the light of God's word were overlooked in most cases.

The increased number of cults and non-Christians religions that have a strong emphasis on social issues has become a new challenge to the CEM. From my observations in Lubumbashi and in different parts of Katanga where I travel, other religious groups are involved in several kind of social projects: I have seen many new companies and supermarkets established by Muslims, Hindus and Buddhists that create jobs for people in the society. They have built many schools in different townships of Lubumbashi where children learn almost free of charge, paying a very small amount of money (5 to 10 US\$ per month) compared to other schools in the city which are very expensive (reaching up to 50 or 100 US\$ per month). There is also a number of modern hospitals and health centres which have been built to provide quality health care to people at lower fees. In all these social projects or businesses organisations initiated by people of other faiths, the owners employ local Katangese people and if Christians want to get employment, they are sometimes asked to renounce to their Christian faith and become part of that religious community.¹⁸

From the response of participant 24 (1-3 July 2011), it seems as if CEM leaders are aware that if they cannot adjust their missional approach they stand to lose members and the influence they have had in the province. In particular, the holistic approach used by other Spirit-type churches in Lubumbashi, especially the independent or revival churches (that have been initiated by indigenous Congolese leaders in their contact with the American faith and prosperity movement) has challenged and motivated CEM members to make a shift in their mission so as to be relevant to their context. These churches are not different in their social approaches from what cults and other religions are doing in Lubumbashi. Participant 23 (1-3 July 2011) affirm that these churches have also embarked on building community schools, health centres, establishing non-governmental organisations that work for the improvement of people's livelihood, fighting against poverty, illiteracy (see appendix 3, section 2.3.)

¹⁸ Participant 24 (1-3 July 2011) reported that certain CEM youth members, in their search for employment in Lubumbashi, were told by some Asian investors that they could be offered employment provided they became Muslims. It is not clear how widespread this is, but there is a strong perception among Christians in Lubumbashi that it is common practice.

, corruption and many other evils in the society. This challenge among Pentecostals is an internal response to an external challenge. The shift which is taking place in other churches has also influenced the CEM to do mission differently in its context.

Participant 25 (1-3 July 2011) pointed out the “exclusive” emphasis which characterised CEM mission in past decades was more of an inheritance from the white British missionaries. Though they did put some emphasis on the social involvement of the church, their involvement did not cover the whole Katanga province, like the Roman Catholics who have social projects in each town and district of the province. CEM social projects in the early years of the movement only covered places where missionaries had established their mission “stations.” In the context of Lubumbashi for instance, the Roman Catholics have the best schools where people send their children for education; they have universities and colleges; they have hospitals offering quality health care; they have skills training institutions for various trades and many more social projects, unlike the CEM which has almost nothing in this field. In some cases the missionaries used the social projects as ways of raising funds from their home countries (see 2.3.2.2 for more detail on CEM social involvement in the early years of the mission in Katanga), but after the missionaries left, the CEM members did not have adequate financial and material resources to expand the social involvement of the church. The new impetus brought by both non-Christian religions and the neo-Pentecostal churches, as well as the level of maturity evident in the CEM have paved a way for a new missional orientation.

The challenge of new cults and non-Christian religions in the context of Lubumbashi has two direct consequences: Firstly, it has forced CEM members to rethink about new ways of evangelism, considering the fact that CEM’s evangelists do not seem to be successful in their outreach programs to people of other faiths. Secondly, the social engagement of these new religious groups has also become an inspiration for CEM members to move from their exclusively “spiritual” emphasis in mission to a more inclusive and holistic missional approach which takes social issues into account.

3.3.4.5 Corruption and injustices in public services

Another element of CEM’s contextual understanding is their identification of corruption as a serious social problem. Participant 26 (10 November 2011) observes that the public services in the Congo has been known for their levels of corruption both by the Congolese people themselves and international organizations. In most public services, especially those dealing

with public finances, there have been reports of mismanaging funds and corrupt practices in order to get a public service done. There are reports of money being squandered by public service officers in the government, who are not arrested and brought to court. In cases where they get arrested, they use their money and influence to buy their way out of trouble. Experience in the DRC shows that the rich get acquitted even if they are guilty, whereas the poor continue to suffer and to get imprisoned for lack of justice in the judicial system.

Participant 26 (10 November 2011) complains that these injustices and corrupt practices have retarded the country from developing. The Congolese people in general, and the church in particular, have not been spared the consequences of such malpractices in society. The CEM has also identified these evils as serious reasons why the church should be involved in mission, especially in combating the evils in the public service in order to improve the lives of the people.

Various participants have expressed the opinion that these malpractices in public services are the consequences of bad governance in the country. When those who lead the nation use all means at their disposal to better their own lives and that of their families, then civil servants will have an excuse to indulge in the same corrupt activities. They also maintain that there is a lack of a proper “rule of law” in the country whereby people get punished for their evildoings. If the law is in the hands of those who have money, what can one expect from the public services?

Another reason advanced for such behaviour by participants is the lack of good working conditions for civil servants. How can they feed their families if they do not get better conditions of service? These are the reasons behind the continuous poor performance in the public services in the Congo. In chapter six (6.5.2 to 6.5.4) I will show what the CEM is doing to counter these negative and corrupt tendencies in society. Here it is sufficient to signal that CEM members regard corruption in public places as a challenge to its mission.

In this section, it has been shown that the Congolese context is also affected by corruption and that corruption has negatively influenced other public services, including the administration of justice. The CEM has not been silent in the face of this new challenge. It has been identified as a mission priority by CEM members in order to bring transformation in the life of the community. CEM members from my analysis argue that it is part of the church’s mission to address issues of corruption directly by condemning these evil practices or indirectly by teaching civil servants about integrity in managing national resources.

3.3.4.6 Globalisation and its negative impact on Congolese people

One of the major contextual challenges in Katanga identified by CEM members has to do with globalisation. The interview I had with participant 27 in Lubumbashi on 12 November 2011, suggests that one of the reasons for the establishment of this Christian broadcasting station was to combat the negative influence of globalisation on the community. For participant 27 (12 November 2011), globalisation stands for the trend in the world through which people want to live and do things in the same way everywhere. It is a tendency by modern leaders in the world to break people's national cultural values by bringing in new cultures from overseas.

This station manager argues that even though globalisation has brought many good things that are helping different countries to develop at a faster rate, such as quicker means of communication and transportation, increased access to knowledge that enables people to learn things through the internet and other new technological facilities, African cultural values and especially Christian values in terms of conduct, marriage, dress and ethics are facing serious challenges. Participant 27 (12 November 2011) insists that people are today exposed to different ways of dressing which can make them compromise their faith; the young men and women get exposed to sexuality very early because of what they watch and read or hear in the name of the global village. In this regard, participant 27 (12 November 2011) points out:

In the recent past globalisation has introduced the issues of homosexuality and lesbianism through the local media to Lubumbashi. As people follow TV and radio programmes, divergent views are being presented as a way for gays and lesbians to ask recognition for their lifestyle. There are various TV and radio programmes where such discussions are held. Different movies are projected on TV stations almost every day, showing how gays and lesbians live in European and American countries. The number of gay and lesbians, especially on university and college campuses is increasing steadily, thus affecting the Congolese people negatively.

To help both the community and the church not to lose good African values and biblical ethics in terms of family life, modesty and holiness, the CEM has found the use of the media an effective mission tool. The CEM broadcasting station manager I interviewed (Participant 27, 12 November 2011) had this to say: “ the church needs not be focussing only on what is happening within its four walls. It is time the church found new ways and means to influence the community positively by broadcasting good Christian values to millions of people who are being negatively influenced by the wave of globalisation.” I explain the priorities and contents of the CEM broadcasts in chapter six (6.5.5).

Globalisation as a contextual challenge to mission presents positive and the negative consequences. In the negative sense, globalisation weakens cultural values, especially for people in Africa and Congolese people to be specific. What is brought into Africa in the name of globalisation calls for the church to rise up and teach Christian doctrines correctly in order to fight false teachings from elsewhere. At the same time globalisation creates an opportunity for the church to do mission beyond its four walls, and the CEM in Katanga has not been left behind in grasping this new opportunity in relation to mission.

3.3.4.7 Women’s sexual abuse and unemployment

Sexual abuse among women has been one of the major contextual challenges identified by CEM for its mission. CEM members point out that the abuse of women has been used as a weapon in war and conflicts in the Congo for many years now. Participant 28 (12 December 2011) said that there are many cases of the female relatives and church members who have been sexually abused. These people come to church from time to time to seek help in terms of counselling or medical support. There are also many reports on the radio and television from international human rights international organisations working in the Country which confirm these crimes affecting women.

According to participant 28, these crimes are committed both by rebel groups and by United Nations soldiers, wherever women are found be it in their homes, on the road or in the fields. Not only are these women abused sexually but even their own husbands get killed in their presence, making the lives of women more miserable. As a Lubumbashi resident and church minister I have visited families who have moved from the Northern Kivu province of Congo and they share their stories of atrocities and sexual violence. Participant 28 (12 December 2011) confirms that in the CEM branch church where they belong, there are women from the Northern Kivu who are being cared for. The above participant adds that

many women who have been abused in war and conflicts zones have also fled from Northern Congo to Katanga province to find refuge. As they come to Katanga, they join churches and become members of the community. The CEM and other churches in Katanga have started reaching out to these women. The church is coming up with some missional projects to cater for these oppressed people in the society.

Participant 28 (12 December 2011) also adds that women in Katanga are not only abused but also lack empowerment. They find it difficult to live on their own, earn a living and contribute to the development of the society. The interview I had with a CEM woman leader (Participant 29) in Lubumbashi from 5th to 10th December 2011 revealed that many women, especially those in their early forties and fifties, did not get basic education. In other words, they do not know how to read and write because, as they grew up, their families preferred to send only the boy children to school. The belief behind this practice was that women will get married (and be supported by their husbands), but that men are expected to support their families financially. Men therefore need to get more educated in order to support their families financially in the future. Participant 28 (12 December 2011) insists that because many women had no basic education they were not able to find jobs or earn a living. As a church, these challenges presented by women have become an invitation for mission among women in the city of Lubumbashi.

Women, who constitute a slight majority (see appendix 3, section 2.1.) of the Congolese population,¹⁹ cannot be ignored and their plight should not be underestimated by the church. CEM members maintain that the treatment of women and in a society and their lack of empowerment constitute essential issues on the agenda of the church's mission. The CEM has been inspired by this issue as it carries out its mission in Katanga (see 6.5.1).

3.3.4.8 The challenges of conflict and war

Another missional challenge identified by CEM members in their context has to do with war and conflict. Participant 30 (2-7 February 2012) views the continuous conflicts and war in the country since 1997 as reminders of the nearness of the second coming of the Lord Jesus

¹⁹ The first (and last) official government census held in the DRC so far was in 1984. However, other sources, like the CIA World Factbook, estimates that the ratio of men to women in the DRC is close to 1 in most age groups, except in the over 65 year bracket, where the men-women ration is 0.69 (http://en.wikipedia.org/wiki/Demographics_of_the_Democratic_Republic_of_the_Congo).

Christ. Different participants maintained that the church should not interpret wars and conflicts in Congo and Africa at large in the same way as political leaders do. The church needs to read the Bible and understand what is happening in purely apocalyptic terms. In that sense, conflicts and wars are urgent invitations to the church to engage in mission.

Participant 30 (2-7 February 2012), for example, insists that war and conflict in the Congo have three implications for the church: they remind the church of the signs of end times, they challenge the church to speed up this imminent return by preaching the Gospel, and they offer good opportunities to win the lost to Christ especially in the areas of war and conflict.

First of all, CEM members look at the conflicts as the fulfilment of what the Lord Jesus promised in Matthew 24:6-8:

You will be hearing of wars and rumours of wars. See that you are not frightened, for those things must take place, but that is not yet the end. For nation will rise against nation, and kingdom against kingdom, and in various places there will be famine and earthquakes. But all these things are merely the beginning of the birth pangs²⁰.

Participant 30 (2-7 February 2012) maintain that the signs Christ talked about are evident in the Congolese context of war and conflict and that the church should play its missionary role in these end times in order to speed up the return of the Lord Jesus. I explore the details of CEM's eschatology in chapter 5 (5.4.4 and 5.5.5).

Secondly, participant 30 (2-7 February 2012) refers to Matthew 24:14 ("This Gospel of the kingdom shall be preached in the whole world as a testimony to the nations, and then the end will come") and insists that the second coming of Jesus is closely connected with the preaching of the Gospel to all nations. Now that the signs which mark the beginning of the birth pangs¹⁹ of the Age to Come are already evident (participant 31, 2-7 February 2012), doing mission in the community, in the sense of reaching out to the unreached people, becomes mandatory for the church. For if the church does not preach the Gospel to the lost then Christ's return will be retarded.

Thirdly, the members of the CEM look at conflict and war times as the opportune time for doing mission. They argue that such hard times prepare people's hearts to receive the message of God's word. For during war and conflicts people are uncertain of their future and

²⁰ Barker (2002:1508) in his NIV commentary of the Bible points out that 'birth pangs' or 'birth pains' was a metaphor used by Jewish rabbis at the time of Jesus to refer to 'the suffering that would precede the coming of the Messiah,' as the present age 'gives birth' to the promised reign of God.

sometimes show less resistance to the preaching of the Gospel. Apart from the fact that they remind the church of the second coming of Jesus and the need for the church to preach the message of the salvation in Christ Jesus, Christians should bear in mind that hundreds of people are dying in these conflicts without Christ. There is therefore an urgency in reaching out to the unreached, particularly in conflicts zones, before some of them die without accepting Christ as their saviour.

My analysis shows that CEM members view war and conflicts in their context of mission as reminders of the second coming of the Lord Jesus Christ and as such the church needs to prepare its members to meet with the Lord as He returns on the clouds. In this section, I have also shown that war and conflicts for CEM members represent opportunities for mission. In times of war and conflict people need to be reached before they die in these conflicts and they tend to be more open to the gospel of Christ.

Moreover, these challenges identified by the CEM members constitute major social concerns for Congolese people, which the CEM has taken seriously so as to carry out its mission in more effective ways. However, these social issues identified by Pentecostals in Katanga have also drawn the attention of international human rights activists and non-governmental organisations. In the next section I enter into dialogue with the CEM social understanding in the light of the views of non church members.

3.3.5 *Matters for dialogue with Pentecostal scholars*

In my analysis of the CEM's contextual understanding, I came across two major issues that drew my attention: the lack of sustained interest among CEM members in social involvement (3.3.4) and the scope of CEM's understanding of healing (3.3.2.3). The lack of interest in social issues has made CEM members to be somehow isolated from the community. And this is, from my research on the CEM, partly due to the eschatological emphasis of the CEM members' mission. I engage Pentecostal scholars in dialogue on this challenge in 7.4.4.

The second dialogical issue from the contextual understanding has to do with the "narrow" scope of understanding of healing among CEM members. According to the members of the CEM, illnesses or diseases are more the result of the influence of evil spirits than of any other factor. Consequently, healing is understood primarily as a spiritual issue. This "narrow" scope of their understanding of healing constitutes a major challenge for CEM mission in Katanga. I dialogue with Pentecostal scholars on this aspect of CEM mission praxis in 7.4.3.

3.4 Conclusion

In this chapter the focus was on analyzing how Pentecostals in Katanga understand their context. The analysis was based on two major aspects: the CEM understanding of social brokenness in its missional context and the dialogue between the CEM contextual understanding, the human rights organisations working in the Congo and challenges which require dialogue with Pentecostal scholars.

Throughout this chapter I looked at the eight major social concerns identified by CEM members, which constitute motivating factors for their missionary engagement in Lubumbashi. The voices from the international Human Rights Organisations in the Congo have also shed more light on the issues raised by the members of the CEM. In this dialogue, these NGOs represent the outsiders' views on Congolese social concerns. The second part of the dialogue highlights two major challenges on which I will engage Pentecostal scholars in a dialogue in chapter 7: the lack of social involvement and their narrow understanding of healing, in purely spiritual terms.

Having looked at CEM's contextual understanding in this chapter, I now move to the next dimension of my "Pentecostal praxis missiological approach," in which I explore the spirituality that characterises the Congo Evangelistic Mission in Katanga.

CHAPTER FOUR
THE GREAT ENCOUNTER:
UNDERSTANDING THE CEM'S SPIRITUALITY OF POWER

4.1 Introduction

In chapter three I reflected on the how the members of the CEM understand their context in the light of their calling to be a missionary community. This chapter explores the Pentecostal spirituality that sustains and drives the CEM in its missional existence. In terms of the “Pentecostal praxis missiological approach” that I developed in 1.7, it is necessary to explore this central dimension of CEM’s existence.

4.1.1 Pentecostal spirituality

Pentecostalism is a movement known for its spirituality (Brandt 1986:19), so one cannot talk of Pentecostalism without referring again and again to the question of the Spiritual experience with features such as prayers, Spirit baptism, the exercise of spiritual charismata, corporate praise and worship services and many more. Brandt (1986:20) observes that this emphasis on spirituality explains why Pentecostals are often referred to as the people of spiritual experience. The spiritual experience of Pentecostals is also alluded to by Anderson (2001:302) when he says “our Pentecostal and charismatic spirituality has to be totally dependent on the Spirit of God. The Spirit is the one who makes us, equips us and who actively participates in our spiritual development.”

Land (2001: 6) defines “spirituality” as a cluster of acts and sentiments informed by beliefs and practices that characterise a specific religious community. For Land (2001: 23), Pentecostal spirituality is theological because it generates from Christology, focussing on a soteriology that is based on eschatological expectations, while all these theological dimensions are coordinated or linked together by the Holy Spirit. This argument by Land adds an important aspect to the question of Pentecostal spirituality which has often been linked to its African origins. Hollenweger (1997:1-2) writes that the growth of the Pentecostal movement does not lie in a particular Pentecostal doctrine, but in its rootedness in an African spirituality. There has been an emphasis on the African roots of Pentecostal spirituality in connection with the leader of the 20th century Pentecostal movement - William J Seymour –

sometimes without considering the theological aspect of this spirituality, an aspect that Land has clearly included.

Land's understanding of Pentecostal spirituality suggests that it is not only African in its orientation but also theological in nature, based on biblical doctrines. It focuses on the person and the work of Christ Jesus, it is empowered by the Holy Spirit and it is motivated by strong eschatological expectation. Commenting on the eschatological emphasis of Pentecostal spirituality, Faupel (1996:21) points out that the belief in the imminent premillennial return of Christ proved to be the primary motivation for Pentecostal spirituality, evangelisation and mission in the world.

Pentecostal spirituality has characteristic features and dimensions which need to be understood. Hollenweger (1997:2) alludes to the features of this spirituality in these terms: orality of liturgy, narrativity of theology and witness, the maximum participation of all believers in the life of the church, the inclusion of dreams and visions in the personal and public forms of worship, and a particular understanding of the body-mind-spirit relationship, which leads to a holistic approach in ministering to the needs of people.

Cox (1995:81-83) argues that one of the reasons for the growth of the Pentecostal movement has been the recovery of a primal spirituality. He considers the Pentecostal primal spirituality as having three dimensions: primal speech, primal piety and primal hope. The primal speech dimension pinpoints the emphasis on "ecstatic utterance" or *glossolalia*, also known as speaking in tongues or praying in the Spirit. Through this aspect of their spirituality, Cox asserts that Pentecostals have brought a new dimension to human life, using a language of the heart when terminologies in human languages have become empty of meaning. For Cox (1995:85), the primal piety dimension of Pentecostal spirituality includes trance, visions, healing, exorcism, dreams, dance and other archetypical religious expressions. These religious expressions are considered as foundations of human religiosity. They make Pentecostals live out their religious experience of the invisible God, helping people get in touch with the spiritual world, as was the case in African Traditional religion. Cox's third dimension of Pentecostal spirituality focuses on primal hope. Pentecostals insist that a radically new world age is about to dawn. Cox observes that this is the kind of hope which transcends any particular content. For Pentecostals what people see is not all there is or could be. There is a better future that always awaits those who believe. This hope is indeed a major motivation for any Pentecostal endeavours in society.

From all the arguments propounded by these scholars, it is evident that Pentecostal spirituality occupies centre stage in the life of any Pentecostal community. This spirituality is both African and theological. It strives to have an encounter with God in order to meet the basic human needs in a holistic manner. At the same time, it is a spirituality which is not content with things as they are in society today; instead, it inspires its members to look beyond the present realities to a new and better world to be inaugurated at the second coming of the Lord Jesus Christ.

4.1.2 *The “Great encounter”*

Before going any further, it is necessary to explain the title of this chapter. Participant 32 (13 December 2012) explained that CEM spirituality derives from the encounter that members have with the Holy Spirit, which I refer to in this chapter as the Great Encounter (see 4.5.1). A reflection on mission in the New Testament and CEM mission praxis suggests that there are four “Greats” that lie at the heart of Christian mission: The Great Commission, the Great Commandment, the Great Question and the Great Encounter.

In Matthew 28:19-20 the Lord Jesus commissioned his disciples in the well-known words: “Go therefore and make disciples of all nations, baptising them in the name of the Father and the Son and the Holy Spirit, teaching them to observe all that I commanded you; and lo, I am with you always, even to the end of the age.” This so-called “Great Commission” stands as one of the key theological bases for mission in the New Testament. Bosch (1991:56) points out that the Great Commission, as the culmination of the Gospel of Matthew, makes it essentially a missionary text. It was primarily because of its missionary vision that Matthew set out to write his Gospel, wanting to provide guidance to a community in crisis on how it should understand its calling and mission. The Great Commission in the first century “pushed” its Jewish-Christian audience to move beyond its borders, and it continues to have that effect on Christian communities down the ages, including the members of the CEM in the context of Katanga.

The second key missional affirmation in Matthew is the response of Jesus to the Pharisee’s question about the greatest commandment in the Law: “You shall love the Lord your God with all your heart and with all your soul, and with all your mind. This is the greatest and first commandment. And a second is like it: ‘You shall love your neighbour as yourself.’” The Great Commandment broadens the scope of mission in Matthew: mission

should not only be centred in discipleship-making but also on social concerns motivated by the love for the neighbour. Bosch (1991:67) comments on the implication of this for mission: “As a matter of fact, love of the neighbour may be regarded as the litmus test for the love of God.... To ‘believe,’ to ‘follow Jesus,’ to ‘understand,’ all contain an element of active commitment that flows into deeds. The actual commandments themselves are hereby relativised since they are contingent upon the context and circumstances of the neighbor.” In other words, the love which the Spirit of God pours out into believers’ compels them to venture into social actions.

Apart from the Great Commission and the Great Commandment in Matthew, there is also what Kritzing (2002:161) calls the Great Question: “He asked his disciples, ‘Who do people say that the Son of man is?’ And they said, ‘Some say John the Baptist, but others Elijah, and still others Jeremiah or one of the prophets.’ He said to them, ‘But who do you say that I am?’ Simon Peter answered, ‘You are the Christ, the Son of the living God’” (Matthew 16:13-16). In asking these two questions, Christ wanted to make sure that his disciples knew what was happening around them and that they confessed him in a way relevant to their context. Commenting on the Great Question, Kritzing (2002:161) invites missiologists to integrate the Great Commission (Matthew 28:18-20) into a holistic biblical vision that includes the Great Commandment and the Great Question.

When looking at mission in the New Testament, however, there is another key dimension: the Great Encounter with the power of the Holy Spirit (Acts 2:4): “All of them were filled with the Holy Spirit and began to speak in other languages, as the Spirit gave them ability” and John 20:21-22: “Jesus said to them again, ‘Peace be with you. As the Father has sent me, so I send you.’ When he had said this, he breathed on them and said to them, ‘Receive the Holy Spirit.’...”

From my analysis of these “Great” missionary emphases in the New Testament – Great Commission, Great Commandment, Great Question and Great Encounter – it is evident that mission is *authorised* by the Great Commission: disciple-making and a call to repentance and teaching; it is *challenged* by the Great Question: confessing Christ in relation to the contextual issues; it is *guided* by the Great Commandment: love for the neighbour; and it is *empowered* by the Great Encounter – the Spirit baptism experience. The integration of the Great Commission into a holistic biblical vision, referred to by Kritzing (2002:9), should be expanded to include the Great Encounter. From my analysis, these “Great” missionary emphases constitute the four “faces” of mission that cannot be separated from each other.

From my analysis of CEM mission, these four Great missionary emphases are evident. CEM members are empowered by the Spirit through the Great Encounter to fulfil God's mission embedded in the Great Commission. As they venture into mission, they are aware of the Great Question – the contextual questions raised in their community. They strive to know what people go through, what they believe in, the questions for which they lack adequate answers. And their missional actions are done out of love for fellow human beings and God. The Great Commission constitutes the theological motive for CEM mission; the Great Question serves as context-based model for doing mission; love for God and the fellow human being inspires believers to be sensitive to the social brokenness in society; and the Great Encounter with the Holy Spirit not only empowers the church in *doing* mission; it is also the key in their *being* church, in their liturgical spirituality, their Pentecostal way of worship and fellowship.

Therefore, in order to understand Pentecostal mission – CEM mission in particular – there is need to explore the types of Pentecostal spirituality in this church and reflect on how the latter affect their mission projects, their worship, their songs, their sacraments (or ordinances), their festivals – in short, the Pentecostal way of doing mission and worshipping God. Such an analysis is necessary in that it serves as a bridge between how Pentecostals understand their context and find the answers from the Bible to carry out mission in an effective manner. For more details on the experiential nature of the CEM hermeneutics, see section 5.2.

This chapter strives to understand CEM spirituality – that is how they experience God the Holy Spirit in their communal and personal lives and how this Great Encounter informs their worship, life and mission. Before going any further with the discussion on the CEM spirituality, I find the “types” of spirituality presented by Cannon (1994:320) helpful at this point. This scholar describes six different ways of being Christian or being connected to Christ. Cannon's types of spirituality include the following types of prayer: sacramental liturgy, faith seeking understanding, meditative contemplation, spiritual empowerment, devotional surrender and deeds of justice. The prayer of spiritual empowerment and devotional surrender best express CEM spirituality in Katanga. This church places strong emphasis on the need for every member to be baptised in the Holy Spirit (= have the Great Encounter experience). Commenting on the importance of spirituality in mission praxis, Kritzinger (2007:9) says: “Unless we are vitally connected to Christ as the vine, and unless His Spirit controls and guides our operations, we do not have spiritual integrity.”

The dimension of devotional surrender is also central to CEM spirituality, as can be seen in the emphasis on fasting and prayer, overnight prayer meetings, and morning devotional prayers. This chapter focuses on the different manifestations of CEM's spirituality of power: experiencing regeneration (4.2), experiencing power over illness (4.3), experiencing spiritual growth (4.4), empowerment for witness and service (4.5), power and the sacraments (4.6), and power and festivals (4.7). These will now be discussed one by one.

4.2 *Experiencing regeneration*

CEM members understand their spirituality as starting with regeneration. Most CEM members understand regeneration as the first experience anyone needs to go through in his life before becoming a Christian (Participant 34, 15 December 2012). This is the case because lost humanity cannot save itself; everyone needs Christ to be saved. What we really need is faith and repentance. As people hear the Gospel message of hope, they need to believe in the preached message in order to be saved. In their songs and sermons, CEM members express their understanding of regeneration or being born again. I have found three meanings to their experience of regeneration.

Firstly, to be born again is to experience God's power over the life of sin:

Nina taka kumushukuru Bwana.

Alitupa zambi mbali,

Na sitaziona tena kamwe,

Hazitanitawala tena.

The Lord has thrown my sins away;

I am now saved and I will never see those sins again.

Sins will no longer have power over my life

(Song 33).

It is a time when sin, which mainly oppressed people, is taken away and removed completely. This implies that those who are born again can no longer live their old lives of sin or be under the control of sin. Participant 34 (15 December 2012) contends that being born again must be followed by true repentance. This is the confession of all the sinful acts that one had committed and a firm decision not to return again to the old life, because he has become a new creation. Repentance also means feeling sorrowful for the evil acts one has

committed. Those who are born again rejoice in the fact that they will no longer be part of their old ways, because they now enjoy fellowship with their Saviour. They walk in newness of life because of what the Lord has done in setting them free.

Secondly, to be born again for CEM members is to belong to God's kingdom after moving from the "world": "We are now members of the kingdom of God, and this kingdom requires a life that is completely different from life in the 'world' – the worldly values of life that are contrary to the teachings of Christ" (Sermon 34, 25/2/12). This is why they insist that a born again person should live a different kind of life – unlike those who are not yet born again. The source of strength for the born again believer is God. Sermon 2 (22/12/11) declares: "A man who is saved or justified draws his strength and all other things from God." They draw everything from God and not from the worldly system and values. God guides them and they feed from God's word.

A born again person is also referred to as a justified or a righteous person. This understanding of justification is with regard to the law of God and his standards. Before God the born again persons become justified in the sense that they can no longer be condemned. But being born again also implies belonging to a different kingdom, moving from a worldly way of life to a new kind of life. Life in God's kingdom has God's word as its foundation and final authority in all matters of life.

To be regenerated for CEM members means to get rid of sins, to overcome the power of sins, not to have fellowship any more with the world and its values. It means becoming a different person; to be part of God's kingdom and to live as a justified person. In addition, Participant 35 (17 December 2012) also argues that Christ himself insisted that without being born again one cannot enter the kingdom of God. Those who are born again are changed persons in terms of behaviour, character and conduct. One cannot be born again and continue to live in sins – drink beer, commit adultery or fornication, steal other people's properties, in short do what is contrary to the word of God. This thought agrees with 1John 3: 9 which says that 'Those who are born of God sin not because they have received the seed of God's word in them'. And their changed lives must also be seen at their working place, at school, at home in other words wherever they are found. To be born again is different from attending church. Many attend churches but they themselves are not born again. It is a crisis experience one goes through as he meets the Lord Jesus Christ. This is a personal encounter with Christ. And unless it happens one is not a Christian but merely religious. A Christian is a person who is born again but a religious person is one who does everything that the church requires, without

having an inner experience of Christ. Attending church services does not cause one to be born again, but faith in Christ and true repentance. This regeneration crisis happens inside one's life, but the fruits must be seen on the outside.

Those who are born again, apart from their changed lives where they live, are characterised by a strong desire for prayer, fellowship with other believers, the love to share God's word with non-Christians, a strong commitment to church and to the work of the Lord (Participant 35, 17 December 2012). In short, those who are born again surrender their lives to Christ and his church. They become the light and the salt of this world. This implies that they become models for the community and their lives begin to influence others to forsake sins and follow the Lord every day. The abovementioned informants believe that to be born again is an experience which God himself brings forth in someone's life after s/he has repented from their sins and put their faith in Christ. Repentance and faith in Christ are the first steps in the Christian walk; they are part of the regeneration experience. When a person is born again or saved, works must follow for there is no true faith without works. In the CEM those who get born again are encouraged to give testimonies of what the Lord has done in their lives.

My analysis of this manifestation of the CEM spirituality suggests that regeneration is the starting point for the CEM members' spiritual experience. It constitutes an "entry point" to other spiritual blessings – Spirit-baptism, the exercise of spiritual gifts, ministry, healing, deliverance, etc., which come later on in the spiritual life. From my investigation of this church, a person who is not born again – not having a changed kind of life through a personal encounter with God – will find it difficult to be part of the CEM. For this church the only way to become a church member is to experience new birth. This does not only make one a member of the CEM but also a child of God, according John 1:12. Spirituality for the CEM, according to my study, does not consist of anything before one is born again. This experience occurs during church services, intensive prayers or during special times of seminars and conferences organised by the church. And it must be accompanied by visible proofs of a changed lifestyle, a new testimony in the community and a devotion to spiritual things. However, this church's emphasis does not imply that every single CEM member has been born again; what the church professes is the ideal but there are also sinners in the church who needs to be helped in order for their lives to change as they encounter God.

4.3 Experiencing power over illness

Experiencing power over illness is the next manifestation of CEM spirituality that I will focus on. CEM spirituality puts emphasis on divine healing, which is viewed as part of the salvation experience. Participant 35 (17 December 2012) understands salvation to be an integral concept. It contains in itself the idea of deliverance from sins and its consequences, freedom from the powers of darkness and also healing from all kinds of sicknesses, including physical illnesses. My participants argue that being healed physically is one of the benefits or blessings God gives to those who are His children. In their comments on healing and its relation to salvation, they say that sin is the cause of sickness among human beings. And because Christ dealt with sins through His atoning death on the cross, anything that came as a result of the sinful nature has also been taken away.

Participant 35 (17 December 2012) insists that one cannot be regenerated and continue to live in sickness. Salvation does not only touch the soul but also the body. When Christ entered into the homes of people who were sick in New Testament times, and those who were sick also got healed. Regeneration brings with it the blessing of physical healing. The members of the CEM maintain that ministering healing to others or to non-Christians is part of the church's mission in society. However, believers become more effective in their witness for the "healing God" when they have themselves experienced divine healing. It is true that on the basis of what the Bible teaches, believers can pray for healing for other people's sicknesses, but their witnesses become more effective if they are themselves part of what the Lord has done by healing their sicknesses.

This agrees with the apostles' testimony before the Sanhedrin when they were arrested in Jerusalem (Acts 4:20): "For we cannot stop speaking about what we have seen and heard." The "seeing" or "experience" of physical healing adds more to the witness of the church. Believers can talk about physical healing in a different way to the non-Christians, especially if their own bodies have been healed by God. In other words, participant 35 emphasises that a Christian's experience of God's power adds value to her/his Christian witness.

The passage in 1 John 1:1 supports this idea: "What we have seen with our eyes, what we have looked and touched with our hands this we testify to you." What one has already experienced in his/her walk with the Lord is easier to share with others. My field notes (12 January 2012) show that the charismatic leader *Mutumishi* told the "patients" to believe God for their healing, saying: "What the Lord did for me, He can also do it for you." This

charismatic leader's experience of divine healing therefore became a starting point for ministering healing to others. As they share their experience of what God has been able to do, outsiders also are attracted to believe in God and put their trust in Him for their healing.

As alluded to in Chapter 3, sickness is often connected with sins and satanic forces in the minds of CEM members. However, they also recognise that some cases of sickness are consequences of bad conditions of life or the environment in which people live. From field notes (12 January 2012), CEM members believe that when one gets regenerated the results or consequences of sin and demonic influence in their lives must give way. If Christ took our infirmities and sicknesses on the cross, why should we continue to live in illness? According to the participants, healing strengthens a believer's testimony and her/his faith in Christ. Healing in this case includes both spiritual healing – deliverance from evil spirits – and physical healing – being set free from illnesses that were sin-related.

In this section it emerges that experiencing power over illness is a significant manifestation of CEM spirituality. Healing for CEM members, in this analysis, is related to physical sicknesses, which are often caused by sins and evil Satanic influence. As I reflected on this dimension of spirituality, I noticed that healing is understood as one of the “blessings” that believers receive after they were “born again.” As they experience divine healing, CEM members are encouraged in their faith because they are assured of God's care and ability to heal sicknesses. Even when they live in a context of social brokenness like the Congo, where people suffer from various diseases, CEM members are assured of God's power to restore them to health. But this aspect of spirituality does not only profit the members of the church; even non-Christians get healed and then often become members of the CEM. In this sense divine healing becomes a missionary strategy. My study of divine healing among CEM members affirms that physical healing is understood as an integral part of the salvation “package.” When a person gets regenerated they become beneficiaries of divine healing, because Christ did not only take away sin but all its consequences as well. And for CEM members that includes healing from illnesses.

4.4 Experiencing spiritual growth

Spiritual growth is another manifestation of CEM spirituality. Participant 35 (17 December 2012) argues as follows: “If through the regeneration experience one gets converted or receive God's nature in life (see 5.3 for detail), then physical healing and spiritual healing,

through the sanctification experience one develops maturity in the Christian life or character.” In the CEM, the sanctification experience is a process which must continue as one walks with the Lord. Immature Christians are known by their sinful habits, but growing Christians are different because they are learning to walk with their Lord. This sanctification aspect of the Pentecostal life comes through regular study of the scriptures, fellowship with other believers and service to others, especially witnessing to non-Christians .

Participant 34 (15 December 2012) asserts that the life of holiness and obedience to God’s commandments occupies a central place in the teachings of the CEM. Believers are to separate themselves from worldly conduct, a lifestyle that is contrary to biblical Christian living. And they are to consecrate themselves to God and to his service. The believer’s holiness is integral to his/her obedience to God’s word. Commenting on this particular doctrine, participant 34 (15 December 2012) points out that a life of holiness is a must for all members, for it is the way to live in harmony with God and with fellow believers. A life of holiness is also a way Christians prepare themselves to meet with the Lord at his second coming. In other words, holiness fosters communion between God and believers, but also among believers. Ultimately, however, it is a way of preparing the church for the return of the imminently returning King, Jesus Christ. Participant 34 (15 December 2012) states that, as believers live a holy life, God will reveal himself to them, fight for them and enable them to overcome temptations.

The CEM emphasis on sanctification is also well articulated in the songs sung in their worship services and in sermons preached in the context of Katanga. CEM members preach that experiencing spiritual growth is a matter of the heart because God looks at the heart, not at the physical appearance. They teach that one cannot grow spiritually without paying more attention to his/her spiritual life. The heart is at the centre of whatever a person does and as such it must be under the rule of God for it to remain pure and holy. Sermon 63 (23/3/12) has this to say “God looks at the heart, but man looks at the physical appearance.”

Drawing closer to God and living a life of sanctification makes a person change in terms of life priorities. What was important in the past (pleasure of the body or self) will not still be important because of the life of holiness. There are relationships which get broken because they can lead someone away from his friendship with God. People who attend churches and continue to live in sin contradict the teaching from God’s word, for there is no friendship between darkness and light. When a person is born again his/her entire life must reflect the new kind of relationship he/she now has: “When we draw closer to God, the things

of the world will no longer be important. In the presence of God there are better things than what the world can offer” (Sermon 2, 22/12/11).

CEM members also look at sanctification as a life which is lived out in the community, not only in the church. Sanctification is not limited to the church environment, the family and friends would like to see God through the life Christians lead where they live. Sermon 7 (28/12/11) affirms “The Christian life is more real outside church walls, in our townships and in our homes.” Many believers associate holiness with church but when in the community, at work, at school or in the market they reflect another type of behaviour or character which is often the opposite of what they claim to be. A good testimony by believers in the community is an effective way attracting non-Christians to the Christian faith. Through a believer’s lifestyle many can be either attracted or discouraged from becoming followers of Christ. “Non-Christians often argue that if their Gospel cannot change them [Christians], how can it only change others?” This emphasis by CEM members on sanctification is vital and it should be part of the whole Gospel message that has to be lived and preached in society. Only then can the church attract non-Christians to God.

In one sermon, a CEM preacher observed that many Christians claim to have a good relationship with God but they are very poor in the relationship they have with their neighbours. In other words, they emphasise their relationship with God and tend to forget about their relationship with their neighbours. This way of living the Christian life lacks impact on the community. Sermon 67 (1/4/12) says:

Today we have Christians who consider their relationship with God to be more important than the one they have with others. They should be careful because they will give account to God after their life on earth.

This CEM preaching needs some reflection: Firstly, CEM members emphasise the fact that there are two dimensions in the relationship which Christians are to develop: their relationship with God – or vertical relationship – and the relationship which believers entertain with their neighbours – or horizontal relationship. The first dimension should not take precedence over the horizontal dimension. CEM members maintain that when Christians establish a right relationship with God the latter needs to be reflected in their relationship with fellow human beings. In other words, the horizontal dimension stands as a result of the vertical relationship. Otherwise, it would be a contradiction of what the Bible teaches about love: 1 John 4:20 (“If someone says, ‘I love God,’ and hates his brother, he is a liar; for the one who

does not love his brother whom he has seen, cannot love God whom he has not seen.” Secondly, the sermon links daily believers’ actions with eternity. From this sermon, CEM members argue that what Christians do in their everyday life has a bearing on their eternal destiny. The sermon shows that believers will be accountable to God for their actions in the community. This eschatological emphasis also moves CEM members into missional projects in Katangese society.

In addition, CEM members teach that to be holy is to follow Christ’s life as a model: “Jesus never committed sin. He did all things in a perfect obedience to his father” (Sermon 5, 25/12/11). Another CEM preacher added: “Peter attests to the fact that Christ committed no sin and no evil word came out of his mouth” (Sermon 5, 25/12/11). In these two sermon quotes, there are two elements that deserve consideration: Taking Christ as a model, and being obedient to God the Father. CEM members take Christ’s life as a model for holy living in a Christian community. In other words, these Pentecostals maintain that if Christ, who committed no sin, lives in a believer’s life through faith, he will be able to produce a life of holiness in them. That is why they are invited to follow in his steps. Secondly, the preacher contends that Christ did not sin because he obeyed his Father. The same Father whom Christ obeyed also calls us, his children, through faith in his Son, the Lord Jesus (John 1:12). By obeying him, CEM members insist that Christians can develop a blameless kind of living. These two emphases lead to growth in holiness: Imitating Christ as a model and obeying the heavenly Father. In the Kiswahili song 15, CEM members pray:

*Teketeza yote usiyo ya panda,
nisafishe kati damu.
Na kiburi yangu uivunje tena,
Unioshe, Yesu niwe saf.*

Lord, destroy in me anything which you are not pleased with,
Wash me in the blood.
Break my pride,
Cleanse me, Jesus, and I will be clean]

CEM members underline the fact that it is only the “blood of Christ” which removes sins. “Blood” is used here to mean the death of Christ - This notion is also expressed in the following Kiswahili song:

Kwa damu nime takasika

Through his blood I am cleansed (Song 9).

Apart from all that has been said above on the meaning and importance of sanctification, CEM members have identified some consequences of living a holy life: Firstly, living in sins as a Christian is one way of opening the door for the enemy, the devil. Believers who are aware of their constant battle with Satan will not live a sinful kind of life because they know that they will be giving room to their enemy to harm them. And most people who live sinful life fall into the worldly standard of life and end up losing their Christian faith: “When we are far away from God, we open the door which leads to a worldly kind of life” (Sermon 2, 22/12/11). The CEM preacher in Lubumbashi observes in the same Sermon that “There are Christians who have lost their faith because they went away from the Lord.” In the same sermon, he adds: “When we move far from the Lord, then we draw closer to Satan’ (Sermon 2, 22/12/11).

Secondly, sanctification builds up the church. In other words, a church which is built up by members who walk in sins will not be pleasing to God and it cannot serve as a good witnessing community to the world. The church of the living God must be built on holiness and not on sins: “God has no soul for which He condones sins, every sin brings judgement, holiness builds up God’s house” (Sermon 11, 1/1/12). God will not be part of a sinners’ church; and the world will not be attracted by it. Holiness of life among believers should be based on the truth of who God is. Sermon 11 (1/1/12) emphasises: God is omniscient and omnipresent. All human thoughts are bare before him.” He knows anything that is in man’s life and mind. Nothing is hidden before God and his presence is everywhere. One who knows that he/she belongs to such a God will have to change his lifestyle, because by living in sins he will not be deceiving God or others but only himself or herself.

As I a researcher I have observed how sanctification as a dimension of CEM spirituality leads the members to maturity. For CEM members, if regeneration opens a door to spiritual blessings, sanctification leads to Christian growth. Sanctification builds up Christian

character. The members of the CEM are encouraged in their spiritual walk not to remain “spiritual babies” who from time to time live sinful lives. They are invited to grow through a continuous walk of holiness, because the God who called them into salvation is a holy God. Sanctification is underlined in the CEM teaching as a condition to seeing God’s intervention in one’s daily life. As such sanctification is not only an emphasis in church services but also in the CEM members’ daily lives. As the members strive to live holy lives, both in the church and the community, their spirituality becomes more evident and their witness as the church becomes more effective. In the following paragraphs the focus will be on empowerment for witness and service.

4.5 Empowerment for witness and service

4.5.1 Spirit baptism

Expounding on CEM spirituality, participant 35 (17 December 2012) suggests that there are three positions with regard to Spirit baptism among Pentecostals in Lubumbashi. The first position looks at Spirit baptism as empowerment for Christian service. It is an experience which comes after that of regeneration, healing and sanctification. In this respect believers are filled with power from above to accomplish God’s mission. Through Spirit baptism, they are enabled to do what they could not do naturally.

28 of the 40 participants interviewed during the month of December 2012 in Lubumbashi confirmed this position. Results from these interviews also confirm that most of the members belonging to this first group got connected to the Pentecostal type of spirituality from an early age – in their teenage years – and have since remained within the Pentecostal circles. In other words, this category of CEM members have only been exposed to this “classical” Pentecostal doctrine on Spirit baptism. For them, this experience is subsequent to that of regeneration and it must be accompanied with speaking in other tongues. In support of this view, CEM (1989: 41) teaches that Spirit baptism should be understood as distinct from and subsequent to new birth. At regeneration the Spirit gives life to the believer but through Spirit baptism he gives power to the believers because he wants them to serve in mission.

The second group of CEM members understand Spirit baptism as one and the same experience as regeneration. It is viewed as a lifelong process of transformation from the old sinful humanity into a new creation in Christ Jesus. In this position, there is no emphasis on empowerment but rather on newness of life. This group represents 8 of the 40 participants

whom I interviewed in Lubumbashi during the month of December 2012. My investigation revealed that most of these 8 participants – representative of many other CEM members – became Pentecostals after spending many years in mainline churches, especially in the Roman Catholic Church. From an early age they were taught to see Spirit baptism as part of the lifelong journey of conversion/initiation into the Christian life. Participant 35 (17 December 2012) suggests the following explanation for this:

Becoming Pentecostals at a more mature age in adulthood, they have not been able to change their view on this doctrine for two obvious reasons: First lack of this Pentecostal experience in their own lives. They have not been baptised in the Holy Spirit in the classical Pentecostal way (with the initial evidence of tongues); Second, lack of good biblical teachings on this Pentecostal distinctive. Therefore, because of these reasons, they have held on to their traditional teaching on Spirit baptism.

The last group among CEM members do not have a clear position on this question at all. They belong neither to the first nor to the second group. They have no position of their own, despite being members of the CEM. This last category only represents 4 out of 40 participants I interviewed in Lubumbashi, in December 2012.

CEM (1989:40) points out that Spirit baptism, whenever it occurred, was accompanied by speaking in other tongues. There can not be, therefore, Spirit baptism without speaking in other tongues, a view that is based on passages like Acts 2:4, 10:40-48, 8:4-23, 19:1-7, Mark 16:17. This view is also supported by King (1976:25):

The book of Acts is the only one in the Bible which presents to us the Pentecostal baptism from a historical stand point. And it gives the standard by which to determine the reality and the fullness of the Spirit's outpouring, since in every instance where the Spirit was poured out for the first time this miraculous utterance accompanied the same. So we can infer that its connection with baptism is to be regarded as an evidence for its reception.

4.5.2 Power and witness

CEM's spirituality of power is mainly based on Spirit baptism. Most of the participants in my interviews in December 2012 in Lubumbashi maintained that there is no way for someone to serve as a CEM church leader without being baptised in the Holy Spirit. For these

Pentecostals, the Holy Spirit is the source of everything one needs to become an effective leader in the church. The Holy Spirit calls people into ministry, as it was the case with the Apostle Paul and Barnabas in Acts 13, he gives the capacity or empowers the leader for ministry and he directs the steps of the church leader as well as his life so as to be a model to his/her followers.

Participant 36 (18 December 2012) contends that all great leaders in the history of Israel as well as in the New Testament church were charismatic leaders. They were either visited by the Spirit to accomplish a certain task among God's people or they were filled in a permanent way with the Holy Spirit in order to lead God's people more effectively. Participant 36 (18 December 2012) explains that CEM members trust that if the church has leaders who are filled and led by the Holy Spirit, it will be assured of encountering God through those established leaders. They will be able to prophesy, heal the sick, cast out demons and serve as channel through which God can meet the needs of his people.

CEM members make a strong connection between Spirit baptism and mission. Participant 35 (17 December 2012) explained:

Spirit baptism is vital to the fulfilment of the church's mission. It enables members to be more involved in serving God in their various churches in a more effective manner. They become more committed to witnessing to their community, to prayers, to worship services, to sharing among them. Spirit-filled members are not just committed to mission outside the church in the area of bold witnessing, but they become church partners as they contribute with their resources to the vision of the church. They serve God in holiness and faithfulness. They are no longer burdens to the church leadership who have to persuade them to do God's work. They get involved in doing God's work on their own.

One of the CEM pastors I interviewed from 19th to 20th December 2012 added: "Failure to have Spirit-baptised members in the church lead to irresponsible Christian living. And the work of God becomes a heavy burden on the pastor alone. But when people get baptised, they become more effective in serving God in the church on any capacity. They also become true and effective witnesses of Christ to their communities." Participant 36 (18 December 2012) also established a link between Spirit baptism and mission. According to official CEM (2005:5) teaching, for one to be baptised in the Holy Spirit, there are some prerequisites:

- One needs to believe or have faith in Christ Jesus;
- One should desire the experience of the Spirit or have thirst to be baptised in the Spirit;

- One has to live a holy life or demonstrate holy living because the Spirit himself is holy. This implies that the Holy Spirit does not indwell the life of a “carnal” Christian;
- There is a need of fervent praying just as it was the case on the day of Pentecost;
- Obedience to God and to the teaching of his word is also part of the requirements for this supernatural experience.

As a scholar, I see in these CEM prerequisites for Spirit baptism important missionary emphases which characterise their Pentecostal spirituality of empowerment. First, Spirit baptism is not an experience for those who are not born again. Christ promised to send the Spirit to his church or to the disciples he had trained for three and a half years. This implies that a person who is not born again needs not claim having an encounter with the Holy Spirit, because the key to this experience is regeneration.

Second, God is the one who gives to His people the desires of their hearts. If a person does not desire the experience of Holy Spirit baptism he/she can be in church for years without having this encounter. There are many members in the CEM who have not been baptised in the Spirit and one of the reasons is the lack of thirst for this experience.

Third, holiness is a requirement for Spirit baptism. The Holy Spirit is holy by nature and cannot fill a person who is already filled with sins or sinful habits. They first have to sanctify themselves before having this Great Encounter.

Fourth, CEM members connect Spirit baptism with prayer. There cannot be such an experience where there is no prayer. In the upper room the disciples were in prayer, waiting for the promise of the Father. In Acts 1:14 we read: “These all with one mind were continually devoting themselves to prayer ...” Likewise, Acts 2:1 confirms that “when the day of Pentecost had come, they were all together in one place...” and those in need of this supernatural experience ought to make prayer a priority. God’s word stands as a basis to receiving anything from God; When a person is disobedient to God’s word, he/she cannot be filled with the Holy Spirit, who is himself God.

These four pre-requisites are inherently missional. They encourage faith, repentance and commitment to Christ and his church. Apart from these prerequisites, believers become empowered for preaching to the world. This Pentecostal experience is also emphasised in CEM songs and sermons. The missional role of Spirit-baptism, be it outside and inside the church, is taken into consideration. CEM members establish a link between the Great Encounter and mission to the nations: declares that “the power of the Holy Spirit is about

mission to the nations” (Sermon 35, 26/5/12). They argue that one cannot claim to have experienced Spirit-baptism without any commitment into mission to non-Christians in the community. Participant 36 (18 December 2012) points out that repentance is a central term in CEM preaching, both inside and outside the church. Mission in this context means the preaching of repentance to all nations. Participant 36 (18 December 2012) above maintains that Christ ordered that the church should preach the message of repentance to all nations (Mark 6: 12), people have to forsake their evil ways and their worship of other gods and get converted to God. CEM members insist that Spirit-baptism should not be considered as a way of making money or becoming famous in the church; It is Christ who has to be preached for people to get changed.

There is a tendency among CEM members, at least from my field notes at several churches I visited during my study, to use the Holy Spirit as a source of income. I met CEM members with charismatic experiences who exercised spiritual gifts as a way of earning a living instead of serving the church. They open “spiritual clinics” who use their charismata by charging a fee in order to be prayed for or to receive a word for their lives from the “man of God.” My interviews confirmed this abuse of spiritual power, but most CEM participants oppose it and are very worried by it:

The use of spiritual gifts for personal gain by CEM charismatic members is worrying and not contributing to the well being of the church. Gifts of the Spirit were given for the benefits of the whole church; it is unfortunate that some Pentecostals make use of them for their own betterment (Participant 37, 19 December 2012).

From what this participant is saying, the purpose behind the coming of the Spirit upon all flesh should not be forgotten. It is not about personal gain (monetary or material) but about mission. The CEM sermons analysed in different parts of this thesis confirm the fact that CEM members put emphasis in their preaching on the Spirit of mission.

My field notes especially during the month of May 2011, as I visited different CEM congregations, reflect that I noted how many CEM members teach that the Holy Spirit came upon the believers for the purpose of mission. The following scriptural references were used in this preaching: Acts 1:8, Acts 13:2 and Joel 2:28-29. In these sermons, CEM members testify that the witnessing of the church is a result of the coming of the Holy Spirit on them. In other words, there is no mission without power from above. Effective witnessing requires

the empowerment of the Spirit. That is why Christ, who knew this rapport between mission and the Spirit, told his disciples not to leave Jerusalem until they were empowered by Spirit.

The members of the CEM I observed also alluded to Acts 13:2 in their preaching: “While they were ministering to the Lord and fasting, the Holy Spirit said, ‘set apart for Me Barnabas and Saul for the work to which I have called them.’” According to my field notes in May 2011, CEM members taught that the work for which the Holy Spirit had chosen Barnabas and Saul was nothing else but mission: As the Spirit of mission He is here calling people to mission.

The third scriptural passage referred to by CEM members in their sermons, as they emphasised the Spirit’s relationship to mission, was Joel 2: 28-29:

It will come about after this that I will pour out my Spirit on all mankind; and your sons and daughters will prophesy, your old men will dream dreams, your young men will see visions. Even on the male and female servants I will pour out My Spirit in those days.

CEM members maintain that one of the key purposes for which the Spirit was poured out on all humankind in the last days was service to the nations. For these CEM preachers, “prophesying” in Joel 2 is much more than foretelling things to come. It also about speaking God’s word to the people, being God’s spokespersons and showing the nations God’s way. CEM members point out that all these emphases revolve around mission, that the Spirit is closely associated with mission, and that any person who claims to be filled with the Spirit of God makes mission a life priority.

CEM members in Katanga also believe that one cannot serve the Lord in an efficient way without being filled with the Holy Spirit (Sermon 94, 20/05/12). Anyone involved in ministry needs power from above to serve the Lord in the church. This experience of mission as Great Encounter is central to the self-understanding of the CEM. It is not only connected to mission outside the church but also to mission inside the church: CEM members in their sermons say:

As people serve the Lord in the church, they are involved in mission. And for one to serve at any capacity in the church, they have to be baptised in the Holy Spirit and speak in other tongues. And this baptism has to be followed by the manifestations of the Holy Spirit. And these manifestations are a blessing for God’s people (Sermon 87, 6/5/12).

In this section Spirit-baptism is connected to the witness of the church. CEM members maintain that for one to be an effective witness one needs to be filled with the Holy Spirit as it was the case on the day of Pentecost. As I reflected on the Great Encounter and its relation to the witness of the church, I discovered that CEM members who get baptised in the Spirit become more committed to witnessing for Christ outside the church. This aspect of CEM spirituality empowers the believers to do more for the Lord. The Great Encounter also helps the believer to experience God's manifestation personally at a different level. The Great Encounter does not only enable CEM members to be witnesses but also to serve God in different capacities. This latter aspect of the Great Encounter will be looked at closely in the next section.

4.5.3 Power and service

The Great Encounter, which is at the centre of CEM spirituality, is also considered as a door to the manifestations of spiritual gifts. Participant 37 (19 December, 2012) understands spiritual gifts as supernatural capacities, divine abilities or graces given to the believers by God the Spirit in order to accomplish his mission. They are spiritual manifestations from the indwelling Spirit. This implies that the Holy Spirit who indwells the believers distributes his gifts with the aim of accomplishing God's work in the world. From what my respondents said there are three notions which need to be understood with regard to spiritual gifts: they are God-given gifts, not natural abilities; they are given to those who are regenerated; and they have a missional purpose of enabling the community of believers to do God's work.

Respondents to section two of my interview schedules on 13 December 2012 described four ways through which they receive spiritual gifts, these include intensive prayers, worship services, water baptism, and the laying on of hands by the pastor or church leadership. The CEM worship services serve as good avenues through which God gives gifts to his people. They do not only receive spiritual gifts in worship services but they exercise them as well. Participant 37 (19 December 2012) reports that intensive prayers such as overnight prayer meetings; and days of prayer and fasting have been alluded to as ways for the reception of spiritual gifts. I need to mention that CEM practises communal or "mass" prayers.

There have also been cases of CEM members who got baptised with the Holy Spirit through water baptism: "As CEM members got out of the water they were filled with the Holy Spirit, some spoke in tongues and still others prophesied" (Participant 38 (14 December

2012). These testimonies suggest that there is a close connection between water baptism and Spirit baptism in the experience of the CEM.

The laying of hands by the church leadership during the time of prayers have proven to be another way through which CEM members receive spiritual gifts. This practice is based on the belief among members who see in their church leadership the representation of God and of his power. For these Pentecostals, their lives get connected to the divine power through the laying on of hands by the leaders. From what has been demonstrated in this section, indeed the Great Encounter among Pentecostals has great impact on how they carry out their mission. This experience, subsequent to regeneration, influences both the lifestyle and the service of CEM members in their community. From the analysis above it is clear that spiritual gifts are experienced as graces from God and that they are received through different means by CEM members. These charismatic “blessings” enable the believers to minister God’s grace to others, both in the church and outside. The spirituality of the members becomes also more visible through the various manifestations of the Holy Spirit in their lives. In certain cases, as I observed in my various visits to CEM congregations, some CEM members consider themselves to be more spiritual than others on the basis of how they exercise spiritual gifts. Those who excel in these gifts, in terms of regular use of what the Spirit has given them, tend to look down on those members who do not exercise these graces. But the CEM makes it clear that the purpose of spiritual gifts is serving others rather than using the gifts for personal glory.

4.5.4 *Thanksgiving and repentance*

The CEM’s spirituality also encompasses the way in which members of this church celebrate their worship services. Participant 39 (20 December 2012) describes their liturgy as a time to worship God, implore his grace over the members’ lives, offer to him financial and material resources and receive from him the Word to nourish their souls. This implies that a worship service is an encounter between God and his people through which the people minister to their God and he in return ministers to their needs. In a worship service members are expectant to receive grace through the ministry of God’s word and the prayers of their church leadership.

From research visits to CEM congregations (Field notes, January 2013)²¹, I observed several things with regard to their worship services. CEM members, as they begin their worship service, are invited to say a prayer of thanksgiving, each according to what the Lord has done. All the members pray together in unison at the same time with loud voices, each telling God how good he is, thanking him for healing their family, for protecting the children, for providing food during the week and for many other good things. The fact that CEM members, like many other Pentecostal and charismatic churches, pray together in unison at the same time is something that deserves consideration, because of its uniqueness to the Pentecostal movement. My own experience as a Pentecostal minister in Katanga and as a researcher has helped to understand the theological ideas behind this prayer format. Among these ideas are: the priesthood and “prophethood” of all believers, the model of prayers on the day of Pentecost in Acts 2, encouraging believers’ faith in God as Father, teaching people to pray for themselves, and the therapeutic nature of personal prayer.

To start with, unlike in the Old Testament, where only the high priest could enter into the holy of holies and intercede for the people, as recorded in Leviticus, CEM members maintain that in the New Testament all believers are called to priesthood. They are to offer to God sacrifices of praise and prayers. This idea is embedded in the teaching of 1 Peter 2:9:

But you are a chosen people, a royal priesthood, a holy nation, a people belonging to God that you may declare the praises of him who called you out of the darkness into his wonderful light.

Keener (2000:712) contends that the image of God’s people as a “holy priesthood” has been drawn from the Old Testament. But as priests in God’s temple believers are to offer sacrifices to God which include prayers. In his efforts to clarify the teaching on the priesthood of all believers, Hale (2000:623) has written: “Christians are not only God’s priests but a holy priesthood. Among the twelve tribes of Israel only the Levites could be appointed as priests. But among Christians every believer is a priest. And as priests of Christ, everyone is urged to offer spiritual sacrifices acceptable to God. These sacrifices include obedience, praise to God and service to others.”

Another author who drew my attention on this issue is Adeyemo (2006:1520) in his commentary on this passage from first Peter:

²¹ In January 2013 I visited more than ten CEM congregations in Kenya and Katuba townships in Lubumbashi, with a focus on worship services.

To get a full impact of Peter's description of believers as a royal priesthood, we need to remember that in the Old Testament only male members of certain families could be priests. It is not clear what brought him to such an insight. It may be that when the curtain in the temple was torn, Peter recognised that there was nothing to stop both men and women from presenting themselves to God directly. Alternatively, it may have grown out of his understanding of people's individual responsibility for responding to the gospel. Believers are supposed to live a life of holiness and love, growing to maturity as God's people and carrying out their mission of making God known to the world. If all believers have this mission then all are part of the royal priesthood.

Secondly, the way disciples prayed on the day of Pentecost has also inspired the "unison prayers" among CEM members. With the coming of the Holy Spirit on the day of Pentecost as recorded in Acts 2:1-4 "And when this sound occurred, the crowd came together and were bewildered because each one of them was hearing them speak in his own language." The event in Acts 2 shows that everyone in the upper room prayed to God as the Spirit gave them the utterance. And CEM members have taken this Pentecostal experience as their model of prayer. And this is what participant 38 (14 December 2012) had to say "Now that the Spirit is poured on all flesh, every believer is free to draw near to God and speak to Him as the Spirit enables them, as the disciples did on the day of Pentecost." In addition to what has already been said, CEM members contend that "If prayer is talking to God, there is no way to let just one person to pray for the majority regularly." Participant 38 (14 December 2012) believes that the servant of God "*Mutumishi*" can pray for the church members who are in need of prayer. However, every Christian is encouraged to speak to God on their own because God is their Father on an individual basis. CEM members insist that relying on the pastor alone to pray for the whole congregation can sometimes hinder God from meeting the people's needs, especially when the pastor lives a sinful life in secret. But as each and every believer prays for themselves, answers for their prayers may come faster. And this also depends on the heart dispositions of each person involved in the prayers.

From my observation, this unique feature of the Pentecostals/charismatic way of prayer enables every believer to take their own lives seriously when it comes to holiness. Unison praying reminds believers that if God has to hear their prayers, their lives have to be holy, just as their heavenly Father is holy.

Participant 35 (17 December 2012) observes that praying in unison also encourages faith in God. As every member of the church pours out their hearts to God in prayer, it reminds people to know where to run to in their Christian walk at all times, especially in times of need. They are told to put their trust in God and to talk to him because He is a personal and hearing God: “O You who hear prayer, to You all men will come’ (Psalm 65:2). Participant 39 (20 December 2012) confirms the importance of unison prayers among CEM members:

Encouraging every Christian to talk to God on their own is also therapeutic. Sometimes what people who are frustrated and stressed need is a person to whom they can talk or pour out their feelings and frustrations. Our style of prayers offer to members an opportunity to speak out what is in their hearts the way they want. We encourage freedom in the house of God. As the members poured out their hearts to the one they know hears them – the heavenly Father, they also get healed from their worries, their inner hurts, they throw away their burdens upon Him who promised to care for them.

In addition to what has been said on the importance of worship services in the lives of the CEM members and other members of the community, the CEM also emphasises the need for repentance among its members.

Members are also urged after thanksgiving prayers to draw closer to God by confessing their sins. The emphasis here is based on the Pentecostal’s understanding of God’s holiness. God being holy, all those who want to draw closer to him must also purify themselves. Otherwise God will not hear them and will not be part of the worship service (Participant 40, 21 December 2012).

Participant 39 (20 December 2012) likewise maintains that “sanctification is an essential part of the church service within the CEM, before doing any other thing in the church, people have to pray for sanctification.” The thought expressed by this participant suggests that there is a sense of awareness in matters of sins among CEM members. They value holiness in their Christian walk because they believe that God dwells in them through the Spirit. Repentance is an important aspect of mission that characterises the preaching and the practice of the church.

Prayer, especially unison prayer constitutes an important aspect of CEM’s spirituality. Unlike other protestant churches, CEM members encourage every member to pray for themselves and with loud voices. In this section I have showed the various theological ideas

behind this unique feature of Pentecostal/charismatic way of worship. But in their prayers CEM members also emphasise repentance from sins. This latter aspect of the prayer spirituality is meant to open the door for God to answer the members' prayers. From my analysis, CEM worship services are times when the members encounter their God and they offer to him sacrifices of prayer and thanksgiving. The Great Encounter also empowers the CEM members in their praise and worship, I propose to analyse this aspect in the following section.

4.5.5 *Power, praise and worship*

The CEM spirituality of power is also evident in times of worship and praise. CEM members in Katanga are well known for their power in worship – their sense of experiencing the supernatural. They do have worship services that are characterised by a very real sense and awareness of the presence of God. As a participant observer, I have witnessed such worship services myself during research visits to various CEM branch churches in Lubumbashi. In their worship services, members of the CEM are motivated by two factors. Song 6 says:

Let us sing everywhere in the world
because God has a great love for us
and he has delivered us through the cross of Golgotha.

Firstly, Song 6 declares that God's love for his people is a great motivation to praise and worship Him. God has shown so much love for them that they cannot keep quiet without giving him the glory. Secondly, his love was made manifest through the atoning work of Christ on the cross. There is no greater love than what God showed by sending his only son to die for humanity. But he also shows love as he provides for them, he protects them, he provides for their daily needs.

Participant 39 (20 December 2012) asserts that all the good things they receive from God motivate them to worship and praise. CEM members say that worship draws them closer to God: "As we praise God in an atmosphere of freedom, dancing and shouting we feel more and more closer to God and a lot of things happen in the members' lives during the time of worship and praise" (Participant 41, 4 January 2013). My field notes (January 2013, Lubumbashi) confirm the sense of God's presence in CEM worship services. I saw people falling down under the influence of "God's power," others getting healed from sicknesses

(according to the members' testimonies at the end of the services) and many were being delivered from evil spirits during CEM times of CEM's worship and praise.

My analysis of these worship services suggests that in a sense they can be said to be missional. Field notes (January 2013, Lubumbashi) reveal that not only are Christians ministered to in these services, but there are also non-Christians who are attracted to Christ. In this case, CEM worship services serve as avenues to bring the lost back to the Lord. They also serve as ways of encouraging the brokenhearted in the church and in the community. As people attend church services, each has its own life challenges and during worship services they have an encounter with God. From my experience as a participant observer during my research, people testified about what God did in their lives during the service. Here are some of the testimonies I heard in one of the CEM congregations in Lubumbashi: "I was very sick when I came to church this morning but I can testify that the Lord has healed me." Others testified about God's power which they had experienced that night through worship and praise, "I have never spoken in other tongues in my Christian life. But today during this service the Lord touched me and I got filled in the Spirit."

Secondly, they worship and praise God because of his ability to deliver them from the power of darkness. This implies that those who are delivered, those who are no longer under the control of the evil one, are the worshippers. In Song 6 above the members of the CEM report that because the Lord has set them free they will sing praises to him. Participant 42 (10 January 2013) testified: "The Lord has delivered us from many satanic traps, dangers of destruction and serious sicknesses. We cannot keep quiet without singing praise to Him." Testimonies delivered during services in the CEM congregations I visited during my research abound with references to God's power to deliver His people and heal them. And everything that He has done become reasons for their devotion and service to him. By so doing CEM members also relate worship to deliverance. My field notes (January 10th 2013) reveal that many times people who are demon possessed get delivered through praise and worship in the CEM. CEM members do not praise God simply because he has delivered them but also through their worship God comes down and delivers those who have been under the influence of Satan for years.

Here CEM members enter into a time of singing, shouting, whistling, clapping and praying. Some are always standing, others kneel down as they offer sacrifices of worship and praise to God. Commenting on the Pentecostal way of worship Albrecht (1992:116) says that the mode of celebration is central to the Pentecostal ritual and worship. Albrecht's analysis of

Pentecostal celebration also reflects what happens during CEM worship services in Katanga. There is much jubilation and celebration in CEM church services.

On February 15th 2013, I attended a worship service in one of the CEM branch churches in Kenya township, Lubumbashi. The worship leader of the day encouraged people to celebrate the Lord by saying: “If you cannot dance here among the saints, in the house of your heavenly Father, tell us where else do you dance.” And upon hearing such a statement, the whole congregation joined in shouting, dancing and singing for the Lord. My field notes (February 15th 2013) show that from the very beginning of the service there is typically an attitude of celebration. Most of the congregation, if not all, stand and sing praises as they celebrate their gathering and their God. People move their bodies to the celebrative music, some raise their hands in praise, others lift their heads heavenwards with smiles. Still others sway or dance in delight.

Participant 43 (15 February 2013) explained this form of worship: “God has to be praised for what he has done and worshipped for who He is for us.” At this stage of the worship service there are people who cry in the Spirit, speak in tongues and prophesy. There are also those who get delivered through praise and worship. The joint congregation songs vary from the Hymnal songs to choruses and choir songs, but there are also special groups of singers.

4.5.5.1 Singing groups

In most CEM congregations there are mainly five groups of singers. These include: praise team, choirs, children choir, *Bana ba Asafa* and “Canon vocal.”

Firstly, the *praise team* serves as a group which inspires others to praise and worship God. They stand in front, facing the congregation, and often use musical instruments like guitars and drums. They normally sing western kind of songs in French and English including choruses in Congolese local languages.

Secondly, *the choirs* sing traditional songs especially those sung in the early days of the CEM mission – the days of the missionaries. These are songs that are also sung in the main Protestant churches and are found in the ‘*Nimbo za Okovu*’ (*Redemption Hymnal*) song book. They often base their songs on Bible stories, like the story of Ananias and Sapphira who hid some money from the Apostles in Acts 5, story of Saul’s conversion in Acts 9, the parables of the ten virgins in Matthew 25, the story of David and Goliath in 1Samuel 17, the story of Nehemiah who rebuilt the walls of Jerusalem in Nehemiah 1-3, and many other

similar Bible stories. As they sing, they first present the story of what happened and then draw lessons for the believers today.

Thirdly, *the Canon vocal* group differs from any other group because it does not use musical instruments like the other groups. They mostly sing songs composed in local Congolese languages and always sing without accompaniment (*a capella*). Here are some examples of the songs they sing, in some Congolese languages.

A song in Tshiluba

Nzambi wa mulondo londolola biuma bianyi, masanka anyi.

Satana mu bisombela udiamba ne teshia makanda.

Nzambi wa recuperation nyengela bana beba bintu biabu lelu.

Satana nansha musue nansha kayi musue udi wa ngata bintu bieba.

God who pursues what belongs to His children in the world of darkness,
kindly pursue also what belongs to me.

Whether the devil agrees or not you will take back what belongs to you
(my translation)

From this song CEM members proclaim God as a deliverer of His people. He fights for them so as to get what was stolen by the devil and bring it back to His people, the church. Missionally speaking, this type of spirituality encourages the believers' faith even in times of losses and trouble. The God in whom they believe is able to rescue them from the hands of the evil one.

A song in Lingala:

Tozali kozela se yo Yesu,

esongo entaki lola ko sunga fata nayo nab o umbu yaka yaka lelo.

Mokolo ya suka ekoya na zali na elikia ete na ko yemba mokonzi elongo na banze

We are waiting on you Lord Jesus Christ.

The joy which comes from heaven to save the world from sin.

I believe that one day will come when I will sing together with angels

(My translation)

In this song CEM members express their hope in Jesus. For CEM members salvation comes from above, and people are to turn their eyes to God for them to be saved from sin and all its consequences. After they are saved, CEM members are positive about their eternal joy when they will sing together with angels. This type of spirituality among CEM members is salvific. It underlines God's ability to save his creation from sins, which is essential for the church's mission in the world.

A song in Kiswahili:

*Tu musifu bwana Yesu mwenye vitu viote,
Yeye mwenye uwezo ote, mutakatifu wa kweli asifiwe bwana wa ma djabu.
Wewe Baba na we Mama ta zameni leo kwa mapendo yake kubwa alituma mwana
wake Yesu.*

Let us sing praise to the Lord Jesus.

He is the owner of all things.

Dear Mum and Dad think of God who sent His begotten son
because of His love for us (my translation)

This song supplies two of the many reasons for CEM spirituality in the area of worship and praise. God is the owner of everything, including their own lives and He is the Lord of love. The love of God for all humankind led him to send Jesus to die for the entire world. CEM members sing that, because of who God is and what He does, human beings have to praise Him. The ownership of God and His love for humanity are great themes in mission which can attract many people to the saving knowledge of Christ.

The *fourth* group of singers are called *Bana Ba Asafa (Children of Asaph)* and specialise in African music styles, accompanied with much dancing. They use drums and any other African type of musical instruments, but not guitars or keyboards. A picture of some of the African musical instruments used by the *Bana Ba Asafa* is included in 5.6.5.1:

Finally, *the children's choir* sings all the kinds of songs sung by other groups except that this group is made up teenagers. Participant 44 (16 February 2013) points out that "The children's choir is considered as a nursery for future singers in the church. Most of the singers in other CEM singers' groups came from the children's choir." My field notes

(February 15th 2013,) show that CEM members use their worship services to testify about what God has done in their daily lives.²² These testimonies vary from one person to another. They include testimonies about healing, deliverances, new employment, weddings, good results from school, promotion at the work place, and many other things. Participant 44 (16 February 2013) reports that through these testimonies they encourage other believers' faith in God – encouraging them to continue trusting in God, they witness indirectly to the non-Christians who are visiting the church for their first time and they at the same time give glory to God.

My reflection on worship as a dimension of CEM spirituality reveals that praise and worship is a moment of celebration. The CEM type of worship is both culturally and contextually relevant. It relates to people where they are and gives them freedom to worship and sing praises to God in their own cultural forms. This dimension of CEM spirituality from my research point of view tends to be a time when the members of the church have an encounter with their God. From what I saw during my various research visits, there is a very real sense of the presence of God in CEM worship and praise services. The testimonies I heard from the church members about God's power and intervention in their own lives confirm that God is present among his people. Worship and praise is one of the aspects of the CEM's spirituality that attracts even non-Christians to God and it shows the members' devotion to their Lord. In the next section, I will analyse the CEM preaching time as part of its spirituality.

4.5.6 *Power and preaching time*

The preaching time is one of the most important aspects of the CEM's spirituality of power. From the many research visits I had in different CEM congregations (July 2012,), I observed the following: preaching in the CEM is not just reserved for the pastor of the church but lay leaders – church elders, deacons, evangelists and other church leaders – also preach in the church.²³ The Pentecostal pulpit is open to all, and there are times when invited guest speakers are given time to preach.

²² During this research visit to a worship service in Kamalondo CEM congregation, the worship leader asked people who had testimonies to go forward and share about what the Lord had done in their lives.

²³ During July 2012 I went to Kinkalabwamba CEM congregation, Jesus le rock in Bel air area, Shamba la wokovu in Katuba township and two other CEM congregations in Rwashu township. My focus was on CEM preaching, particularly the kind of members who usually preach in these congregations.

What is interesting to note are the features of CEM preaching. In most cases sermons are testimony-based. In other words, as the preacher delivers his sermon, he brings in short testimonies about what God has done in his ministry, through his mission trips, in the lives of the members he prayed for during the week or even things the Lord revealed to him as he was sleeping. This implies that CEM preaching is supported more by testimonies than by exposition of Scripture. The sermon is based on the scriptural passage but the supporting evidences for the sermon come from the testimonies. Pentecostals in Katanga see God through their testimonies. They share them frequently with the aim of persuading their hearers to have confidence in the preacher and in what he says. As they testify, they also want their hearers to understand that what God did in the past with the preacher, he can also do today – if we believe in what is being preached.

My field notes (July 2012) indicate that preaching in the CEM is not pulpit based. The preacher is mobile, moving from one corner of the church to another. He speaks with people where they are in the pews. He is in a direct contact with the audience and often members participate in the Sermons by clapping and shouting comments like “You are doing fine”, “You are speaking to me”, “That is my word”, “That is the word I came to look for”, etc. The preacher preaches *with* the congregation, and members are often invited by the preacher to stand up and become a visual aid through which the message can be preached. CEM members also preach through story-telling, therefore they will ask two or three members to come in front and play certain roles during the preaching. In such cases, members are used to illustrate what the preacher is communicating. During preaching, the preacher can, under the influence of the Holy Spirit, stop the sermon delivery – call someone to the front and speak prophetically into their lives about their future, their problems, a promise of blessing from God or something else – and then pick up the sermon from where he left it.

My field notes (July 2012, Katuba township, Lubumbashi) suggests that preaching time in a CEM congregation is characterised by several features: Some members stand while the sermon is going on; others encourage the preacher by uttering statements such as “You are speaking to me” (see above); others keeping on shouting “Amen!” as a response to the sermon. I also saw some members throw money to the pulpit where the preacher stood. When asked after the service why they did that, they told me that it is a way of sharing material things with those who teach God’s word, as recorded in Galatians 6:6 (“The one who is taught the word is to share all good things with the one who teaches him”).

The preaching time is always followed by an “altar call.” The altar call has different stages. Firstly, an invitation is extended to those who are not Christians, who have not “given their lives to Christ” or “believed in the Lord Jesus Christ” or “accepted Christ as their personal Saviour.” These three expressions are used interchangeably by CEM preachers, as they emphasise the opportunity that God gives them, there and then, to receive Christ. CEM members use these expressions when they want to give an opportunity to non Christians to believe in Christ and turn away from their sins to God. My field notes (2 July 2012) confirm that, to convince the non-Christians to believe in Christ, the preacher made use of a short testimony. He explained that someone had died shortly after a church service where he was given a chance to receive Christ but rejected the offer and consequently went to hell. “Do not miss this rare opportunity to give your life to Christ,” was the preacher’s closing appeal. There were some people who responded coming to the front. From what I observed in that CEM service (2 July 2012), those who responded to the altar call were asked to repeat the words of a standard prayer sometimes called “The sinner’s confession”:

Lord Jesus I thank you because you died for me. I receive you today in my heart as Saviour and Lord of my life. Forgive me all my sins and accept me as one of your children. Fill me with your Spirit so that I will all the days of my life follow you and serve you. I pray this in the name of Jesus Christ, Amen’.

I need to mention that in most cases the “sinner’s confession” prayers I heard during my research visits differed in their wording but they were similar in content to the one recorded above. In each “sinner’s confession” – led by an evangelist or a pastor in the CEM – there are emphases on Jesus as the saviour, forgiveness of sins, faith in Christ’s atoning work, becoming a member in God’s family, and the need for the Holy Spirit to indwell the new believer in order to guide them.

From this first prayer for the sinner, there are things I need to note which will accompany the new convert in his/her understanding of the Christian faith. From my observation in July 2012 in a CEM congregation in Kamalondo township, Lubumbashi, I noted that Christ was presented from the beginning to the new member as Lord and Saviour. He was told that no-one else could ever replace Christ in his life and that salvation is received only through the one who died for all sinners – Jesus Christ. The new convert was taught to confess his sins to God. This means that the life of holiness is a vital part of the Christian life for the CEM.

CEM members insist that for one to grow in their Christian walk they have to live a holy life. In fact, holiness is considered by CEM members as a mark of those who have grown spiritually. The Holy Spirit is invited because without the help and assistance of God the Holy Spirit the new convert will not be able to remain faithful to God and his word. The new convert was given his Pentecostal identity through this emphasis. They want the new member to realise that he belongs to a Pentecostal family where the Holy Spirit is central in all activities of life. The idea of service in the church is also emphasised from the early days of the Christian walk.

The CEM members I interviewed after the service as to the meaning of such a sinner's confession prayer, gave several answers which I summarise in the following terms: "The new convert is taught that he is saved to serve, not to look at others do God's work. He is saved to be part of God's mission in the word. He is taught that in God's family everyone is called upon to play a missionary role through service" (Participant 45, 4 July 2012). These aspects of the sinner's prayer in the CEM are important dimensions of the Christian faith and teaching which help Pentecostals in their walk.

Secondly, my field notes (July 2012, in Lubumbashi) show that those who have backslidden, who lived a life of sins during the week or have left faith for a long time for various reasons, are given an opportunity to make things right with God. The responses are often overwhelming at the altar call. Some of the repentant members knelt down, crying bitterly before the Lord as a way of expressing their sorrow and regret over sins. After prayers are offered for these sinners and repentant members, they are handed over to church leaders who will continue counselling sessions with them after church services or even during the week.

Thirdly, the preacher invites people with problems – those who need marriage partners, a job, an air ticket for a trip, a business opening, healing, deliverance from demonic oppression, covering and protection for the family, etc. All these cases, as they are mentioned, draw a number of people to come forward for prayer. Participant 45 (4 July 2012) explains: "People need a touch from God before they start their week; they come to have an encounter with their God through the worship service." In many cases people respond to this invitation and are prayed for. As they are being prayed for there is a praise chorus being sung by the congregation on the power of God to heal and deliver. Difficult cases of demon possession are referred to appointment with the servant of God at his office during the week. From my observations in more than ten CEM branch churches in Lubumbashi where I witnessed

cases of exorcism, the deliverance ministry is either done by intercessors or by the pastor himself. It is most intercessors who deal with “easy” cases, where demons do not show much resistance, but “difficult” cases, where intercessors have failed and cases involving Satanism or witchcraft are often referred to the pastor, who deals with this alone in his office or in the church building.

From my reflection on “preaching time” as part of the CEM spirituality, I have noted that it is a vital dimension of CEM worship services. It builds up the CEM members’ spirituality in various ways. First, as they hear God’s word which is the source of their faith, their Christian faith is strengthened. Their faith is established through various preaching sessions in the church as they grow from immaturity to maturity. “Preaching time” is also used as a moment of restoration for the believers who had left their faith due to sinful habits. As stated earlier in this section, in CEM branch churches believers are given the opportunity to repent of their evil ways and renew their fellowship with God at the end of the sermon, in the “altar call.” In this sense preaching contributes greatly to strengthening Pentecostal spirituality. The missionary function of “preaching time” as an aspect of CEM spirituality should also not to be ignored, since non-Christians are evangelised through preaching in CEM worship services so that it contributes to the membership recruitment of the church. From my analysis, the preaching time in a CEM worship service is an essential part of the CEM spirituality of power, which helps people encounter God and build up their spiritual lives.

4.5.7 *Power and “giving time”*

As part of their Pentecostal spirituality, CEM members value the “time of giving” during their church services. In their worship service the members of the CEM consider giving to the Lord as an opportunity to receive God’s blessing and to connect oneself to his grace. Participant 46 (12 May 2012) quoted two scriptural references to explain the meaning of “God’s blessing” and “God’s grace” in the CEM’s spirituality of giving: Acts 20:35 (“Remember the words of the Lord Jesus, that he himself said, ‘It is more blessed to give than to receive’”) and 2 Corinthians 9:8 (“God is able to make all grace abound to you, so that always having all sufficiency in everything, you may have an abundance for every good deed”). The participant added that CEM members give in order to get God’s blessings that are associated with cheerful givers. The CEM emphasises giving because it does not want its members to miss what God has promised with regard to giving. Participant 46 (12 May 2012)

maintains that “the abounding of God’s grace in this particular case is related to giving. God will make His grace abound so that the givers will have enough to meet their needs and also to give to others.”

From my research visits, I noted three types of giving within the CEM: The ordinary offering, the special offering, and the *Kundi ya kazi* offering. Firstly, the ordinary offering takes place in the service just after the preaching of the sermon. CEM members argue that after the people have heard the sermon, they are well placed to give because their hearts are already touched by God’s word and their giving attitude has been changed. This means that people give more to God after hearing a message from a powerful preacher. The offering baskets go around the pews to collect offering from people. This is explained in terms of giving a chance to everyone to touch the basket and be responsible for not giving. Because as they pass the basket to someone else they have been given themselves an opportunity to support God’s work first. And if they did not give they will have none else to blame.

Secondly, the special offering, which is special in the sense that it is collected in a different way from the ordinary offering and has a limited purpose. This offering has a target which is announced by the pastor to the members. Targets differ from one church to another – purchasing a church plot, supporting orphans and widows, helping a brother/sister who is in problems, purchasing a sound system for the church, and many similar needs. In this particular kind of offering, there is a set amount which has to be met at the end of the offering. The pastor then calls specific people by name to come and give different amounts of money to meet the target. Amounts differ, depending on the target of the day. The pastor sometimes says: “I want to see five or ten persons who can give 500 US\$ towards this need of the day.” When five or more people have responded he changes the amount 300 US\$, then to 200 US\$, and so on, until he gets to 10 US\$ and everyone is given a chance to participate in the target of the day. At the end of the offering the targeted amount is raised and in certain cases even with a surplus. During my research visits I frequently encountered this special offering. Of the 30 CEM branch churches I visited during the months of December 2012 and January 2013, 21 practised this type of giving. In one of the churches I visited on 20th January 2013,²⁴ the leader explained: “This kind of offering is not done regularly, it only happens when there is a big need which needs urgent attention from the church members.”

²⁴ This was in the Golf area of Lubumbashi township during a Sunday of special offering (*Kundi ya kazi*).

Third, the CEM, like other Pentecostals in Katanga, also have an offering called *Kundi ya kazi*. In Kiswahili this means literally “A church service for work” and it has the connotation of a gathering dedicated to fund-raise for a specific project. This is a type of fund-raising that targets larger projects than those of the previous type. Participant 47 (20 January 2013) explained: “With *Kundi ya Kazi* the giving takes months and years to attain the target.” In this third kind of giving, members give according to the church departments or groups where they serve. There is a sense of competition between church departments in giving. And those who give more on a particular day are announced to be the winners. *Kundi ya kazi* is only collected during Sunday services, especially at the end of the month when people get paid. *Kundi ya kazi* has helped build church infrastructures in the CEM, build pastors’ houses and schools for the church in their community. Through this type of giving church planting projects are supported, including salaries of pastors in newly planted churches.

In this section, it has been shown that giving is indeed an integral part of the CEM’s spirituality of power. Pentecostal spirituality – CEM to be specific – is not all about prayers, singing and exercising spiritual gifts, it is also a spirituality of giving. From my observation as a researcher on the ground there are two aspects of this spirituality’s dimension which are worth noting. First, CEM members do not give out of their abundance, considering the context of social brokenness in the Congo characterised by war and various other conflicts. CEM members give out of their love for God under the influence of the in-dwelling Holy Spirit in them. There is a strong relationship between the Holy Spirit and giving among CEM members: They testify that it is the Holy Spirit who motivates them to give to God’s work and to give even beyond their abilities. Another feature of this spirituality is that CEM members have developed various types of giving and through all these kinds of giving the church builds up financial bases which enable it to support mission in its context without looking elsewhere for help.

4.5.8 *Announcements and mission*

Announcements during a CEM worship service is a vital part of its mission as a church. This is a stage in a worship service when people are informed of the various church activities that will follow during the week and in the course of a particular month. Here is an example of one type of announcement sheet which I recorded as I was attending a CEM service.

Announcements, Sunday 12th May 2012

1. The preacher of today was Rev. B., our shepherd. He preached on John 1:11-12 on the theme “Becoming a member of God’s family.”
2. The worship leader today was elder T.
3. It is time to welcome visitors. Any one present here for the first time is requested to stand and we will greet him/her. Do not be afraid; this is the house of your father God.
4. The pastor and the church leadership would like to thank all the women of our church for the support they rendered to sister Elisa who had a baby boy in weekend. May God richly bless you.
5. This Wednesday there will be an outreach program by the Evangelism department and all members are encouraged to take part in this program of the week.
6. This Friday they will be prayer and fasting from 9 hours to 18 hours here in the church building. No one should be absent; even pregnant women are invited to fast. The pastor himself will lead the prayer meeting.
7. The pastor receives people who need prayers every Wednesday and Thursday from 9 hours to 12 hours.
8. The morning devotion prayer meetings are on every day from 5h00 to 7h00. Elder Samuel will lead and preach this week.
9. All departments are encouraged to meet according their agreed week days.

This is the last stage of the CEM worship service and consists of informing the members about the events and the church programmes for the coming week. It is also a time to welcome visitors. The visitors are also given food at the end of the service as a way of encouraging them to come back and be part of the church family.

Every aspect of this announcement sheet is significant to the members because it reminds them of how the church functions or does its mission. The person who leads the worship service or directs different aspects of the worship service also receives recognition. By so doing, the person gets encouragement for serving God on that particular day and his ministry in the church receives some kind of affirmation.

The visitors to the worship service are welcomed with singing and shaking of hands. This welcome encourages the new members to feel at home. As it was already announced, the newcomers are told from the first day that the church is God’s family. He/she should also

feel free to be part of this Christian family. In many cases food is served to the visitors at the end of the church service. And the visitors who are not yet converted are led to Christ after the meal. For CEM members receiving visitors in the church is a good opportunity to show hospitality by sharing food and also preaching the Gospel message, helping the visitors have a personal relationship with Christ. Any kind of ministry carried out by the members in addressing social brokenness in the church is appreciated. It is also way of encouraging the members to continue doing similar ministries again and again. As members minister to each other, they strengthen their sense of koinonia and they also attract non members to the church.

The weekly church mission activities such as prayer, fasting, and outreach programmes are regularly announced. Announcing these various programmes affirms the members' faith in their local church as an active church: A community that cares for the spiritual well-being of its members and strives to recruit more members for its growth. Those who are interested in participating in a particular church programme can get involved and experience growth.

The pastor's activities during the coming week are also announced. This is to give opportunity to members who desire to meet their spiritual father to come and share their problems with him for prayer. It also affirms the work the pastor does for the church as a leader, which to some extent makes members feel they have a caring pastor.

From my analysis this aspect of the CEM's announcement is missional. It assures the CEM members who are in need of any spiritual help not to go elsewhere in search of help but to run to their spiritual leaders. This discourages "weak" members (who are still young in their Christian walk) from consulting African doctors or witches. They are encouraged to seek counsel and spiritual help at church. From my own experience as resident of Lubumbashi, I have observed some Christians who consult African doctors in their respective localities when they are in stress or in trouble, due to social and economic problems and since they do not have access to good Christian counselling services. They do so in order to find solutions to their needs of security, healing, deliverance and other related problems. To discourage such practices among the members, most CEM congregations do have days when the pastor receives members at his office for counselling sessions. In other words, this aspect of CEM spirituality is missional: On the one hand members' needs are met by church leadership and on the other hand the growth of the church – both spiritual and numerical – is assured. When church members consult wizards or witches under stress of life, they are easily led astray from their faith and the church loses members in the long run. However, when they

are cared for through weekly pastoral counselling sessions, the “flock” will be kept in the “sheepfold.”

4.5.9 *Sunday worship service*

Sunday services are only one aspect of the CEM spirituality of power. Among CEM church services, Sunday service stands out as the most important worship service for the CEM. This is the worship service which receives the highest membership participation, because almost no CEM member would like to miss the Sunday service. It always from 08:00 to 15:00 (at the latest). In most CEM churches, Sunday “belongs to God.”

4.5.9.1 “Leave your mind outside”

Here is what I heard as I attended a CEM branch church in Lubumbashi in December 2012. As people walked into the service, the worship leader said:

We have come into the presence of God. Forget about all other things; forget about other programmes you may have at home. Switch off your cell phones, turn off your watches and leave your mind outside. Here we are under the leadership of the Holy Spirit. We are not in a hurry, we will follow the direction of the Holy Spirit. And as long as the Spirit is still at work there is no need to rush.

From my analysis, the statement used by CEM members in the quote above “leave your mind outside” requires some reflection. It may be that CEM members uttered such a statement out of zeal for the Lord – trying to persuade fellow members to take seriously their worship time in the house of God. But no matter the reason from CEM members themselves, such a statement reflects a kind of spirituality that does not favour the rational capacity or the ability to think among CEM members. In other words, such a spiritual emphasis discourages those who want to worship God with their mind and also their spirit. Members who would like to understand what is happening in the church, in the teaching of the church, in the practices of the church, members who are critical of their objects of faith in the church seem to be excluded from the worship service. For me asking members to “leave their mind outside” would imply encouraging “blind faith” – faith which is not based on understanding; faith that has no knowledge. It is somewhat limiting people from using their brain which God endowed them with in order to know Him and His word. This attitude would be contradictory

to the teaching of Apostle Paul “Faith comes from hearing and hearing by the word of Christ” (in Romans 10:17). One could ask how someone could hear and understand the word of Christ if they have to leave their minds outside the worship service. As a researcher I find this CEM statement a bit contradictory to the teaching of the Bible, even if some CEM members utter such a statement out of lack of knowledge of God’s word. Such statements would lead one to consider the CEM as a church that is against science or learning and instead emphasises a blind kind of faith that does not include thinking about or criticising the content of faith.

Moreover, for CEM members a church service is indeed an encounter with God which must not be disturbed by anything else. From the quote of the worship leader, it seems as if the Holy Spirit has no sense of time or any concern for other issues of human life. This way of celebrating the Sunday service, from my analysis, has negative and positive effects on the mission of the church. Positively, a self-abandoning Pentecostal spirituality of fervent prayer and worship is built up or strengthened. People become more and more immersed in seeking God, in hearing God’s word and in praying. All these spiritual disciplines will strengthen the believers to move on with life in their society. Negatively, the church loses credibility in the area of reaching out to unreached intellectuals or busy people.

People who are in business or who have many social responsibilities for public life always seem to have a lot to do and are extremely time-conscious. Such visitors are not made to feel welcome if they attend a service. They will not have time to carry on with their business or other activities because the church service has no set time to finish. Missionally speaking, in certain areas or communities it has a negative impact when the Sunday service takes too long to finish. In rural communities, people usually have no problem attending church services that are not time conscious, because most people in that context are farmers, and they are self-employed in their various projects. In urban areas, however, life does not depend on farming for most people. They seek employment in companies where the respect of time for work is an obligation for one to get paid. These different perceptions of life and different senses of time – between a rural and an urban set up – have their own missionary challenges, which the CEM seems not to take into consideration in the name of its spirituality.

4.5.9.2 The parts of the Sunday service

My field notes (December 2012)²⁵ helped me to identify the three parts of the CEM Sunday service: Holy Communion, Good news, and healing.

4.5.9.2(a) Holy Communion

The Holy Communion service is held early in the morning, before the other parts of the Sunday service. When asked for the reason why the Holy Communion is held earlier than the other parts of the Sunday service, participant 48 (16 December 2012) said:

This is to prepare the people for the main service or the Good news service. What is essential in this service is that it targets adult baptised members and every aspects of the service revolves around Christ, both the preaching of the word and the sacrament are important in the first part of the CEM's first part of the Sunday service.

During my research visits in December 2012, I noted that the CEM members use either “sacrament” or “ordinance” to refer to Holy Communion, water baptism, marriage and children dedication. Those who were baptised by immersion – in a river or swimming pool – are the only ones who are allowed to partake of the Lord's table. The Holy Communion service focuses on the death and resurrection of Christ. My field notes (14 December 2012)²⁶ show that the songs which are sung in this part of the service are mainly from the *Redemption Hymnal* and deal mainly with the work of Christ. Then there is a sermon of 30 to 45 minutes based on the person and the work of Christ, after which everyone enters into prayers asking Christ to purify, heal or restore them. There is also prayer for the sick or those in need of God's help. CEM members believe that there is power in the Holy Communion to heal the sick and deliver the oppressed.

Holy Communion itself is celebrated after the short sermon. The team of church elders and deacons surround the table, on which the bread and wine are usually covered with a white cloth. The pastor or a church elder – the one who preached – reads a passage from

²⁵ A worship service in one the CEM congregations in Kalubwe area, Lubumbashi township.

²⁶ A worship service in a CEM congregation in Kalebuka area, commune annexe in Lubumbashi.

Scripture about Christ's last supper and then prays for the bread. He also reads a passage referring to the wine and asks another leader to pray for the wine. Afterwards all the leaders partake of the same loaf of bread and drink from the same big cup, one at a time. After that the bread and the cup will go around the whole congregation. When the eating and drinking is over, all the congregation members pray in unison, some shouting, others speaking in tongues and still others crying as they remember the death of their Saviour, the Lord Jesus Christ. After all these prayers, an offering is collected to end this part of the service. For more details on this part of the service, see 4.6.3.

The second part of the service is called the Good News service. It is called this because this is a time when the preaching will focus on the lost. Field notes (14 December 2012) reveal that the focus in the Good News service is on the lost. The church targets sinners and the sermon is always around God's love for sinners. It also aims at helping those who left the Christian faith to return back to God. In the Good News service all the members have time to hear God's word from the pastor himself, who is the carrier of the local church's vision. The different features described in section (4.5.4.-7) are part the Sunday service.

The third part of the Sunday worship service is about praying for the sick and any person who needs a divine touch. For more details on this, see section 4.5.6.

4.6 Power and sacraments

CEM's spirituality of power does not only include prayers, praise, worship, witnessing and the exercise of spiritual gifts; it also focuses on sacraments or ordinances. My field notes (16 December 2012)²⁷ attest that CEM members understand "sacrament" or "ordinance" as a religious ritual practised by the church in conformity with Scripture. They are rituals which aim at affirming or transmitting God's grace to the church. My field notes (16 December 2012) point out that CEM members understand the word sacrament as a concept derived from the Latin word *sacramentum*, which means a religious act celebrated with the purpose of sanctifying God and communicating grace to those who celebrate him. For CEM, sacraments are rituals or ceremonies celebrated by the community of believers for two major purposes: honouring God and serving as means of grace to the believers.

There are three sacraments or ceremonies which are celebrated within this Pentecostal mission: Marriage, Holy Communion and water baptism. Participant 49 (18 December, 2012)

²⁷ On my second visit to the Kalebuka CEM congregation.

indicated that the CEM celebration of the sacraments has a biblical basis from both the Old and the New Testament. The following biblical passages are used for the sacrament of the Holy Communion: 1 Corinthians 5:7-8, 1 Peter 1:18-19, 1 Corinthians 10:16-21, Hebrews 10:19-22, and 1 Corinthians 11:23-26. The sacrament of marriage is based on Genesis 2:21-24, Ephesians 4:32, 5:22-23, 5:25, 28, and 1 Thessalonians 5:23. When they baptise their members they refer to Matthew 3:13-17, 28:17-20, Romans 6:3-11, and Acts 8:35-38.

4.6.1 *The sacrament of marriage*

The sacrament of marriage is an important part of the CEM's spirituality which contributes to its mission. It builds up the members' faith through the various teachings they undergo before the wedding ceremony and it attracts outsiders to church as they see the material and financial support rendered to the married couple. From the CEM understanding, this sacrament is preceded by pre-marital counselling conducted by the pastor to prepare the couple for their life together. The CEM's understanding of marriage as a sacrament started with the British missionaries. In his book entitled *Bitango Bilaibwe* (the Kiluba term for sacraments or ordinances), Womersley (1972:6) describes how the CEM branch churches were expected to celebrate this sacrament. Womersley explains the whole process of blessing a wedding ceremony: The questions to be asked to the couple by the CEM pastor, the various answers expected of the groom and the bridegroom, the making of the marriage vows and the last prayers. From my understanding as both a Pentecostal minister in the Assemblies of God and a scholar, most Pentecostal churches do not regard marriage as a sacrament, but in the context of the DRC, the CEM may have been influenced by the Roman Catholic Church, which has as strong presence in the DRC, due to its Belgian colonial history.

In line with this "high" view of the institution of marriage, divorce is not allowed among CEM members. As a sacrament, marriage is understood as a means of grace: through marriage, God's grace is communicated to the marriage partners. They need this grace in order to stay longer together and to be able to have children and enjoy God's blessings. This view of marriage shared by Womersley reflects the CEM members' beliefs and practice in their different congregations, even though it is not clearly stated in the CEM constitution (2005) that marriage is regarded as a sacrament.

In pre-marital counselling sessions, the members are taught the biblical basis of marriage, the challenges of living in a marriage relationship from a Christian perspective, the blessing of children in marriage, how to give them a Christian upbringing ("in the Lord"),

and many other related issues. The couple to be married is also given the opportunity to ask questions about marriage to their pastor, who is also a counsellor.

On the wedding day itself a church service is celebrated to honour the Lord and the couple to be. Participant 39 (20 December 2012) explained that the focus of the service is on the meaning of marriage, the taking of the vows and the blessing of the couple by the church minister. Afterwards, all members give monetary or material gifts to enable the new couple to start their family life together. The ceremony is followed by a party which in some cases is organised by the church to honour the new couple. Participant 39 (20 December 2012) maintained that the sacrament of marriage was an act of obedience of the couple to God's Word, as stated in Gen 2:24-25. It is also a time when the church emphasises the need for young people to live holy lives: firstly as single persons in order to be allowed to marry in church; secondly, as a married couple they are encouraged to stick to just one partner. Marriage therefore plays an important role in the spirituality of CEM members, since it is used as a time to teach people about holiness – which is seen as essential to the witness of the church in the community. A Christian couple that live a blameless life have the opportunity to attract their neighbours to their faith. The Pentecostal spirituality of CEM clearly puts its stamp on their celebration of marriage.

The CEM spirituality of marriage also affects its mission in society. Participant 39 (20 December 2012) explained:

How we celebrate the sacrament of marriage, how we give financial and material support to the wedded couple do attract non-Christians. Some express the desire to be part of the church and get similar support when they get married. At the same time these gifts are signs of love we show to our fellow members. And there are people in the community who get inspired by these gifts and join our church in order to experience love based on God's Word.

From what has been said above on the spirituality of marriage in the CEM, I have noted that marriage contributes to mission. First, the members get established in their faith through sound biblical teaching, especially on holiness, love, and faithfulness to one partner. These ethical issues in marriage contribute to the building up of a society with families that will combat immorality and in the long run combat sexually transmitted diseases like HIV/AIDS. The other missional implication of the sacrament of marriage among CEM members is that non-Christians get drawn to the church. As they see the gifts which are given on the day of

the wedding to the couple, non-Christians get evangelised in an indirect way to become members of the church. these are important missional implications which derive from the spirituality of marriage.

4.6.2 *The sacrament of Holy Communion*

CEM's spirituality also includes the celebration of Holy Communion. Whereas the sacrament of marriage takes place once in a while, that of the Lord's Table is celebrated every Sunday in all CEM local churches.

Participant 50 (23 December 2012) confirmed that Holy Communion takes place every Sunday morning before the main service. CEM celebrates a closed type of Holy Communion of which only those who were baptised by immersion may partake. This service includes prayers to confess sins, songs (especially from the hymnal), the preaching of God's word based on Christ's atoning work, sharing of the bread and cup, offerings, and prayers for the sick, the oppressed or any other person in need of God's help. CEM members believe that as they partake of the Lord's Supper, Christ himself is present among them. And as such he is able to minister healing, deliverance, or any other kind of divine grace upon his people. In the CEM bread and red juice are used. They do not use alcoholic wine because they argue that they are filled with the Holy Spirit and as such they cannot drink wine during Holy Communion. Bread and red juice are used as symbols representing the body and the blood of Christ.

While they celebrate Communion, all church doors are closed and nobody is allowed to enter after the service has begun. They argue that as they celebrate Holy Communion, they have an encounter with the Lord and nothing should be allowed to disturb such a moment. All CEM members rush to be on time before the doors are closed for Holy Communion. From my analysis, such an emphasis strengthens the CEM members spirituality as they draw closer to their Lord and have an encounter with him. Their faith is restored as they remember the one who died for their sins and thus their commitment to him and to his church increases. This devotion to Christ and to his church becomes like a way of appreciating the love Christ showed to them.

The sacrament of Holy Communion as an integral part of the CEM spirituality implies obedience to Christ who commanded "Do this in remembrance of me." My field notes (12

May 2012)²⁸ suggest that for CEM members, the Holy Communion is also a time to think about the second coming of the Lord. In this case the celebration of Communion also has an eschatological dimension, since the apostle Paul said in 1 Corinthians 11:26 that the church proclaims Christ's death "until he comes." CEM members I interviewed explained that as they celebrate the Lord's table there is also a strong sense of fellowship among believers. They share the same food (bread and juice) together and this strengthens their sense of unity as members of the body of Christ. My field notes (12 May 2012) confirm that the CEM spirituality of Holy Communion is indeed missional. In their short sermons as they celebrate this sacrament, members of the CEM emphasise the atoning work of Christ but also His second coming. So this sacrament in CEM is both soteriological and eschatological. Soteriological in the sense that, as they celebrate it, CEM members proclaim the death and resurrection of Christ who came to save the world. Whenever it is celebrated someone is reminded of a person who died for the sins of humanity. And such a proclamation cannot be ignored by sinners for whom the way to God has been opened once for all. Furthermore, the celebration of Holy Communion also reminds everyone of the King who is returning soon. Jesus is coming back to judge the world for their sins and reward to believers for their works. So the celebration of the Lord's table becomes a moment of reflection for both the present life and the future of the church. In this case the Lord's table does not only reflect the CEM members' spirituality but it also contributes to its mission to the world.

4.6.3 *The sacrament of water baptism*

Participant 39 (20 December 2012) pointed out that that water baptism is celebrated only for those who have given their lives to Christ. In other words, only those who believe in Christ Jesus to be their Lord and Saviour are baptised. Babies or children are not baptised because they have not yet reached a mature age of recognising their sins and the need to believe in Christ. Participant 51 (24 December 2012) points out that CEM practices water baptism by immersion to follow the baptism of Jesus himself in the Jordan river by John the Baptist. Before people get baptised, they go through teachings on salvation and the responsibilities of a church member in the CEM. My field notes (18 May 2012)²⁹ show that water baptism is celebrated during a church service. This service includes thanksgiving and confession prayers,

²⁸ At a CEM congregation in Mampala area, in Lubumbashi township.

²⁹ During a baptismal service at 'Eau Vive' CEM congregation, which has a swimming pool where people are baptised.

singing and dancing, the preaching of God's Word and testimonies. After people are baptised the service is closed in a word of prayers.

Asked as to the importance of water baptism in the church, participant 51 (24 December 2012) argues that water baptism serves as the avenue for becoming a member of the local church. For my participant those who attend the worship services who are not baptised are not true members of the church because through baptism there is a sense in which one dies to self and raises again to new life in Christ, hence becoming a member of Christ's body, the church. Water baptism also fosters the witness of the baptised member, since they become careful in their way of life because they are always reminded that they have been baptised. My field notes (18 May 2012) reveal that water baptism, especially in its testimony aspect, draws the attention of non-Christians. They get attracted by these testimonies and some end up becoming Christians, wanting their lives also to be changed. There is also the preaching of God's Word, which is done outside either on a river bank or in a swimming pool. In such an environment several people are given an opportunity to hear God's word and put their faith in Christ.

My analysis of the spirituality of the sacrament and its impact on the CEM mission shows clearly that this type of spirituality has an impact on mission, both inside and outside the church. In CEM, church members are given the opportunity to show their obedience to God, as they get established in their faith and seek to separate themselves from the world in order to please the Lord. Sacraments play a vital role in drawing non-Christians to God.

4.7 Spirituality and festivals

The CEM spirituality of power also includes the celebration of festivals. Participant 52 (19 December 2012) understands a festival to be a day of remembrance of a special event in the history of the Christian church or the Pentecostal movement. While the Jewish calendar had five annual feasts (Passover, Pentecost, Trumpets, Day of Atonement and Tabernacles), the CEM celebrates three annual feasts: Christmas, Passover and Pentecost.

4.7.1 *Christmas*

The sacramental spirituality in the CEM begins with Christmas. Participant 39 (20 December 2012) points out that this festival reminds them of the incarnation of Jesus Christ, when God chose to dwell among his people. CEM celebrates Christmas as a reminder that God is not just “out there” but a God who dwells among his creation to meet their needs and change their society through his presence. Participant 39 (20 December 2012) reports that when CEM members celebrate Christmas, they refer to scriptural passages like Matthew 2:1-12, Luke 2:7-20 and Isaiah 42:1-13. As with other festivals, my participant explains that CEM congregations organise week-long seminars on the birth of Christ and its significance for humanity. The CEM, like all other Protestant churches in Katanga, celebrate Christmas on 25 December, following the standard “Western” (or Roman Catholic) calendar in celebrating Christian festivals.

My field notes³⁰ (25 December 2012) reveal that during this festival CEM members invite each other to their homes for meals, share gifts among themselves and with vulnerable people in the community. They argue that since God gave his only begotten Son to the world, Pentecostals should also show love to their neighbours. These aspects of the celebration therefore have a missionary dimension, both in the church and the community.

In this dimension of spirituality, CEM members demonstrate God’s love for humanity by meeting other people’s needs on Christmas day. Through this festival they show to the people that God is a loving Father and his people are to be loving to their community as they share with the poor and the needy in the society.

4.7.2 *Passover*

The second Christian festival celebrated by the CEM is the Passover. In their understanding of this festival, the CEM retains a strong link with the Exodus from Egypt: “Passover means deliverance from slavery” (Sermon 1, 18/12/11). As it was with the Jews who lived for years in bondage, CEM members celebrate Passover having faith in God’s ability to deliver them.

³⁰ as I attended a big Christmas celebration in one of the CEM congregation in Kenya Township on Kolwezi Avenue

This explains why during Passover celebration they hold open air meetings in public spaces or sports stadiums, emphasising the power of God to set people free from the power of darkness. Deliverance in the sense of exorcism is a very important concept in CEM mission, as in Pentecostal mission as a whole (see 6.3.2).

Participant 39 (20 December 2012) maintains that this festival reminds him of the death of Jesus Christ, which was the highest point of God's mission to the world. Through the cross sinners are reconciled back to God and the resurrection of Christ gives hope beyond death to those who believe. Participant 51 (24 December 2012) gave the following Scriptural bases for this celebration: Exodus 12:1-28, 1 Corinthians 6:7 and John 20:1-18.

For the CEM, Passover is celebrated as a time of victory over sins and the powers of darkness. They insist that through the cross Jesus brought victory for anyone who believes. In other words, the freedom of the Jews from physical slavery in Egypt is spiritualised in Pentecostal spirituality. Whilst Jews were in a state of slavery they faced oppression, abuse and injustices in different aspects of their lives caused by their masters, but when they got their freedom, all the evils that had affected their lives came to an end. Participant 51 (24 December 2012) argues that through the death of Christ Christians have not only become free spiritually (free from the powers of darkness and sins), but also from all the consequences of such a life. In other words, injustices, hatred and corruption have been done away with. Those who have been set free through Christ's death do not tolerate any of the evils they endured because of their sins. CEM believes that Christians are not only to enjoy freedom from oppression and injustices but they themselves have to fight for a just society, where people can live in freedom and full of dignity. In this case the celebration of Passover does not relate only to the spiritual freedom which Christians enjoy, but it also affects everyday life in society. As Christians celebrate their newfound freedom in Christ, they would like to live it in their respective communities, hence their whole society gets affected positively.

Participant 51 (24 December 2012) thinks that Passover is not only important for Christians but also for non-Christians. It is an appropriate time to preach to the world about the dying Saviour. It reminds Christians of their new status as people who are saved, people who are no longer under bondage to sin or to Satan. Passover is a clear proclamation of God's mission to save the world through the cross. Through the death of Christ God was reconciling the world to himself. This feast is also preceded by a week of teachings on the person and the atoning work of Christ.

4.7.3 Pentecost

Participant 51 (24 December 2012) understands Pentecost as the event when the early church got baptised in the Holy Spirit. In other words, they affirm the New Testament understanding of the feast as the coming of the Holy Spirit promised by the Lord Jesus Christ. The above participant reports that in their celebration of Pentecost, CEM members use the following passages of Scripture: Acts 1:8, 2:1-4, 21, 1 Corinthians 12:1-12, Joel 2:28-32 and similar passages that mention the Holy Spirit.

Participant 53 (26 December 2012) points out that the CEM practice is to celebrate Pentecost as the time to celebrate the coming of the Holy Spirit in the church. Everything during this festival revolves around the nature, the person, the work, and the fruit of the Spirit. This feast is always preceded by a one week period of teaching and intensive prayers, “seeking for” the Holy Spirit. Participant 53 (26 December 2012) maintains that “during this Pentecost period members of the CEM are taught that the Spirit has already been poured on all flesh since the day of Pentecost recorded in Acts 2. However, they are encouraged to seek for the in-filling of the Holy Spirit. They argue that Spirit-baptism comes once in someone’s Christian life but they need to be continuously filled with the power of the Spirit. This is important for effective Christian service, witnessing and victorious Christian living. In other words, for CEM members their mission engagements and Christian daily life are directly connected to their spirituality of power. This is why during Pentecost intensive times of prayer are organised for the purpose of asking God the Holy Spirit to fill his church (his people) with power from above. Those who “lost” their spiritual gifts for various reasons – like sinful habits, lack of prayer, and lack of exercising the gifts – are also prayed for so that the gifts may be restored to them. In most cases these gifts do get restored and members begin to use them for the edification of the church. My field notes (18 May 2012)³¹ show that during Pentecost teaching seminars are offered in most CEM branch churches. Several speakers are invited from within or outside the country for this purpose. In certain areas a number of neighbouring CEM congregations are brought together for the celebration.

Participant 53 (26 December 2012) points out that as CEM members celebrate Pentecost, they experience some kind of revival among its membership: people who had backslidden get restored back to God, many members get baptised in the Holy Spirit for the

³¹ Visiting a CEM congregation known as *Viens et vois* in the city centre of Lubumbashi.

first time and speak in other tongues, and the spiritual gifts are given much emphasis in the church.

In short, Pentecost in the CEM is a time to experience the manifestations of God the Holy Spirit through his gifts. My field notes (18 May 2012) show that during such Pentecost gatherings miracles take place: people get healed from different sicknesses and there are prophetic declarations foretelling what God intends to do for his church or the community at large. There are cases of people who get healed during these meetings; one person whose arm was paralysed got healed on the spot. There was a woman who had problems walking but through this meeting got healed and started walking again.

Participant 53 (26 December 2012) asserted that the feast of Pentecost has also impacted both non-Pentecostals and non-Christians. The celebration of Pentecost every year (in May or June) has raised the interests of non Pentecostal churches in Katanga to emulate what is happening in the CEM.

Participant 53 (26 December 2012) also reports that the celebration of Pentecost is often celebrated outside the church building, mainly to attract and accommodate the large number of people from other churches who come to see the manifestations of the Holy Spirit: tongues, interpretations, prophetic declarations, deliverances and many others. The participant also added that through these outside Pentecostal meetings, some non-Christians also have the opportunity to receive Christ and find solutions to their problems.

My analysis of the feasts celebrated by CEM members in Katanga shows that they all have clear missionary dimensions. These festivals may not have an outspoken missionary intention, but they do have a clear missionary dimension Bosch (1980:xx). These feasts do not just provide a learning environment for the CEM members through the seminars which accompany each festival, but through these Pentecostal feasts non-Christians are also given an opportunity outside the church walls to hear God's Word and experience his power through healings and deliverances. These festivals serve as ways to minister to the needy, both in the church and in the community. By coming together for these celebrations, the unity of the church and the fellowship of believers are also strengthened. As all CEM members are exposed to the same teaching during these feasts, this enables the church to have the same doctrinal understanding and be able to defend their faith against heresies in the society.

4.8 Conclusion

This chapter analysed two major aspects of the CEM's spirituality of power: personal and communal. The first four are personal – regeneration, healing, sanctification, the Great Encounter and the last three liturgical (= communal) aspects – worship services, sacraments and festivals. These are not simply seven dimensions that line up in a linear fashion.

The CEM liturgy, as shown, gives its members the opportunity to freely worship their God in their own cultural context and realities. The celebration of various sacraments allows people to show their obedience to God's commands and receive grace from him, which they really need in their daily walk of faith. The celebration of the three festivals by CEM members shows that they are faithful to the evangelical tradition of remembering salvific events from the Christian year. However, these ceremonies also serve as avenues for reaching out to the unreached in and for the context of the Congo.

My analysis of the CEM spirituality of power has also helped me identify one major issue on which I will engage in a dialogue with other Pentecostal scholars, namely "Simony" – the use of spiritual gifts for material or monetary gain. I deal with this challenge in section 7.4.7.

CHAPTER FIVE

UNDERSTANDING CEM'S CONTEXTUAL THEOLOGY OF MISSION IN AND FOR THE CONTEXT OF KATANGA

5.1 Introduction

After examining the contextual understanding (c.3) and spirituality (c.4) of the CEM in terms of my “Pentecostal praxis missiological approach,” it is now time to shift the focus to the “theology of mission” of this Pentecostal church, its theological basis for doing mission. In chapter three, the CEM understanding of the Congolese context was identified as lostness, illness, unholiness and social brokenness. Those four dimensions of CEM’s contextual understanding, explained in chapter 3, also provide the structure for this chapter, so that the connections can become clear between how CEM members read and interpret the Bible in relation to the specific contextual challenges that they have identified.

I first analyse the Pentecostal hermeneutics of CEM and its relation to theology (5.2) and look at how the members of the CEM find “solutions” in the Bible to the various issues confronting them in their context. The chapter revolves around four axes: lostness and salvation (5.3), illness and restoration (5.4.), unholiness and sanctification (5.5), and social brokenness and transformation (5.6). This approach will allow me to make clear how the CEM’s understanding of Scripture responds to the missionary challenges they discern in their context.

5.2 The experiential nature of Pentecostal/CEM hermeneutics

5.2.1 Understanding Pentecostal hermeneutics and theology

Before analyzing the CEM theology of mission, I reflect on Pentecostal hermeneutics and its impact on the understanding of Pentecostal theology. The Pentecostal way of understanding Scripture affects their doctrines and spirituality. Arrington (1988:378) affirms that doctrines are necessarily an outgrowth of biblical interpretation. In this section, as I reflect on the issue of Pentecostal hermeneutics and theology, three areas will receive attention: key features of Pentecostal hermeneutics, the description of the Pentecostal hermeneutical method, and the relationship between Pentecostal hermeneutics and theology.

5.2.2 *The characteristic features of Pentecostal hermeneutics*

A number of Pentecostal scholars argue that in order to understand Pentecostal hermeneutics, the way in which Pentecostals typically interpret the Bible, one has to identify the features of early Pentecostal hermeneutics. Archer (2001:33-41) observes three aspects of early Pentecostal hermeneutics: its literal, ahistorical and pietistic nature.

To start with, early Pentecostals are known to have been using an unbending literalism in biblical interpretation, since they view Scripture as the authoritative word of God. Archer points out that when it comes to biblical interpretation, Pentecostals focus on the literal meaning of Scripture. Pentecostal biblical readings were not attempting to produce a systematic theology or exegetical commentaries; they were much more concerned with living the Christian life and defending the apostolic faith. Hence, they focused on the literal meaning of the Word of God. In their literal approach, Archer (2001:36) reports that Pentecostals served specific ecclesiastical functions, missionary outreach and community renewal in that they aimed at producing an enhanced faith, hope and love for both individuals and the community.

Early Pentecostal hermeneutics was also ahistorical. Walker (1984:365) points out that this ahistorical feature meant that the Bible had somehow escaped the particularity of a specific historical context: The authors of the Bible were not influenced in any truly significant way by the setting in which they lived. This view is further explained by Saayman (1993:52):

For Pentecostals the word of God is an objective reality out there, existing without cultural, social or historical relations. Social, cultural and linguistic differences will therefore make no difference to the meaning of the Bible.

This explains the trend among Pentecostal preachers, especially in Lubumbashi, to overlook the historical context of a biblical passage and strive to apply it directly to the present context.

Sheppard (1984:22) is of the view that this ahistorical aspect of the Pentecostal way of interpreting the Bible is clearly seen in the way they apply the message. When they interpret a biblical passage, they do so in order to apply it directly to their immediate context. Unlike

classical Protestants who read the Bible as past inspired revelatory document, Pentecostals read the Bible as a presently inspired Word, having no strings attached to historical or cultural contexts.

Archer (2001:380) contends that this Pentecostal approach to biblical interpretation emanated from a populist para-modern understanding of Scripture and a para-modern understanding of God's involvement in or participatory interaction with the created world. From its early beginnings, Pentecostals have held that God and the supernatural realm are active within the physical world: What happened in biblical times can also happen today and biblical stories happened just the way they were told. As such, biblical interpretations are to be both believable and liveable.

The third feature of the early Pentecostalism is what Dayton (1987:23) calls "subjectivising hermeneutics." This is an emphasis on the present religious experience of the preacher and the congregation. The internal religious experience was the necessary subjective counterpart to external objective text. Pentecostals, like Pietists, valued "subjective" religious experience, which sometimes exposed them to faulty interpretations of Scripture. For Pentecostals, the starting point for understanding Scripture is the personal experience of God. They embrace religious experiences as a necessary component of their interpretive strategy. From a historical perspective, Pentecostal hermeneutics present three features that from my view are not only historically true of Pentecostals, but are also contemporary features of how Pentecostals interpret and preach Scripture as God's Word. In most of the preaching I witnessed and heard in different CEM congregations, all the aspects discussed above are evident. In most cases, the context of the biblical passage is overlooked and the experiences of the preacher have almost become the starting point to interpreting the Bible.

5.2.3 *A description of the Pentecostal hermeneutical method*

Archer (2001:44-45) writes that Pentecostals use "the Bible reading method" when interpreting Scripture. This method encourages readers to trace a topic or theme in Scripture and then synthesise the biblical data into doctrine. This is a hermeneutical approach that relies on both inductive and deductive interpretative skills. The inductive dimension involves tracing a word, phrase or topic through a book or a Testament. The deductive dimension consists of making general conclusions on the basis of all the biblical evidence.

Susan Parham (1930:51) points out that this was the method Charles Parham used at his Bible school in Kansas to establish the biblical evidence on Spirit baptism. Archer (2001:45)

adds that the focal point and the primary concern of this Bible reading method is to synthesise the data into a doctrinal statement, hence producing a biblical understanding concerning a topic or a theme under investigation. This method encourages a synchronic interpretive strategy that extracts a verse from its larger context in its concern to string together all the verses that relate to that word or topic.³² However, the early Pentecostals were also concerned about the historical-cultural context of the passage, but only when there was some sort of apparent difficulty in understanding a passage. They did not attempt to interpret Scripture by using the historical-critical or scientific method.

Lennox (1992:214) observes that “the Pentecostal reading scheme was thoroughly popularistic, thus a pre-critical synchronical and text-centred synchronic approach from a revivalist-restorational Biblicist perspective.” This Pentecostal hermeneutical approach had four stages: First, they select a subject from the Bible on which to reflect. Second, they find all the biblical references on the selected topic. Third, they study what those references have to say on the selected topic. Lastly, they harmonise the views from all references and present a scriptural summary of what the Bible had to say about the selected theme. Having given a brief description of the hermeneutical method most commonly used among Pentecostals, also in the CEM, I will now focus on the impact of Pentecostal hermeneutics on Pentecostal theology.

5.2.4 *Pentecostal hermeneutics and its relation to theology*

Arrington (1988:376) points out that “the frame of reference and theological orientation out of which the Bible is studied influences one’s interpretation of scripture.” This is also true of Pentecostal hermeneutics. Anderson (2004:225) writes that “to understand Pentecostal theology properly we also need to understand how Pentecostals and charismatics read their Bible, which they acknowledge universally as the source of their theology.” For most Pentecostals and charismatics, theology is inseparable from the Bible in which they find their central message. And the motive behind the Pentecostal preaching is to find there something that can be experienced as relevant to their felt needs. Parker (1996:10) also observes that for

³² This approach to Scripture has its origin in the reformational saying: “Holy Scripture is its own interpreter”, which means that if you want to interpret any passage “correctly,” you should find all the passages in the Bible where that particular word (or closely related words) are used, and then “read” all those passages together. The ability to string together verses in this way was very much influenced by reference Bibles (like *Thomson’s Chain Reference Bible*) and Bible concordances (like *Strong’s Concordance*).

Pentecostals, theology arises out of reflection on experience. The tendency in Pentecostal theology is to judge something as true if it can be experienced; and that specific experience should correspond with what is found in the Scriptures.

Arrington (1988:378) tends to think that there is a rapport between doctrine and hermeneutics: "Doctrine is necessarily an outgrowth of interpretation." But biblical interpretation in Pentecostal circles is closely associated with the experience of the Holy Spirit. Anderson (2004:226) explains the rapport between the role of the Holy Spirit and Pentecostal biblical interpretation in these terms:

Pentecostals believe in the spiritual illumination, the experiential immediacy of the Holy Spirit who makes the Bible 'alive' and therefore different from any other book. They assign multiple meanings to a biblical text, preachers often assigning it a 'deeper significance' that can only be perceived by the help of the Holy Spirit. Much of the Pentecostal preaching throughout the world is illustrative of this principle. Narratives, illustrations, and testimonies dominate the sermon content rather than esoteric and theoretical principles.

In their efforts to clarify the issue of hermeneutics, Kaiser and Silva (1994:23) contend that "in order for interpretation to take place, there must be an author, a text, and an interpreter." For Pentecostals, the interpreter and the text are linked through the experience of the Holy Spirit. Furthermore, Arrington (1988:382) thinks that the Pentecostal interpretation method is also essentially pneumatic or charismatic.

This implies that the interpreter relies greatly on the illumination of the Holy Spirit, more than on hermeneutical principles, to interpret the Bible. In order for the preacher to come to the fullest comprehension of the significance of a text, he/she needs the help of the Holy Spirit. Kaiser and Silva (1994:24) add that this pneumatic mode of interpretation finds its basis in the notion of the inspiration of Scriptures by the Holy Spirit.

The basic argument here is that the human author, as far as the inspiration of Scripture is concerned, was guided and assisted at every juncture of the inspiration process. Consequently, the human interpreter is believed to require the same guidance and assistance. Such a view recognises spiritual kinship between the ancient authors of the text and the modern reader. When modern readers' experience of the Holy Spirit re-enact the apostolic experience of the Spirit, the Spirit serves as the common context in which the reader and the author can meet to bridge the gulf between them.

The above argument suggests that the interpreter's experience of the Spirit is vital for him/her to get the needed textual illumination that would lead to good biblical interpretation. This agrees with Parker's (1996:12) argument when he says that "Pentecostals are a people for whom the leading of the Spirit is important, given the centrality of the Pentecostal focus on the Holy Spirit baptism. It is not unusual for Pentecostals to claim that certain actions or decisions are the 'leading of the Spirit.'"

Having described Pentecostal hermeneutics as a guide to analysing and understanding the Pentecostal theology of the CEM in Katanga, I now move to a consideration of the four "axes" of the CEM theology of mission, as explained above.

5.3 Lostness and salvation

In their understanding of the context in chapter three (3.2.1.1), participant 54 (21 April 2011) described the Congolese context as being constituted of the lost and the saved. To engage effectively in responding to this particular contextual challenge, CEM members have developed a theology of evangelism under its Evangelism Department. This theology is based on the four goals of the department: Firstly, the department is in charge of proclaiming the good news of the kingdom to the lost souls.

5.3.1 Proclaiming the good news of the kingdom

As we saw in 3.2.1, the CEM affirms the "lostness" of people ("souls") in its missional context in Katanga. People without the knowledge of Christ need to be "reached" by the church, since salvation implies coming to the knowledge of God as saviour. When asked about the meaning of "proclaiming the message of God's kingdom," participant 43 (15 February 2013) responded:

The church is called to declare God's plan of salvation to the lost. This plan has four components: the love of God for the lost humanity, the sinful nature of mankind, the atoning death of Christ, and the need for faith. The sinner needs to believe in Christ as saviour.

The above participant used John 3:16 as a basis for the first component of their kingdom message. God's love for the lost has to be declared to all creation in order for them to turn

back to their creator. Participant 54 (21 April 2011) said: “Mankind is lost by nature because of the sin of Adam, and their evil actions also affirm to the same sinful state.” The participant argues that this human sinful nature has made them to fall short of God’s glory, according to Romans 3:23 (“all have sinned and fall short of the glory of God”). In order for a sinner to be saved from their sins they have to hear the message of God’s love which made him send his Son to die for sinners: Romans 6:23 (“For the wages of sins is death, but the free gift of God is eternal life in Christ Jesus our Lord”).

As the church preaches Christ to the lost, they will be able not to face the consequence of sin, which is death. Participant 54 (21 April 2011) added: “The death of Christ on the cross is God’s remedy for the sin of humanity.” This work of the cross is an integral part of the message of God’s kingdom that the CEM preaches to the lost in its community. The last element of the message of God’s kingdom proclaimed by CEM members focuses on faith in the sinner’s life. Lost people are urged to put their faith in Christ, to accept that what Christ did on the cross was for them. For more detailed information on the teaching of CEM on salvation brought about by the atoning death of Christ, see 5.3. Participant 54 (21 April 2011) insists that, by believing in the Lord Jesus Christ, sinners also become members of God’s family, the church (5.3.6). In other words, evangelism has to lead to the establishment of new churches and the incorporation of the new converts into a local church.

5.3.2 *Theological motives for proclaiming the good news*

CEM members’ commitment to preaching God’s word to the “lost souls” is based on several motives: their freedom from sins and the enabling Spirit in them, as stated in this Kiswahili song,

*Tuko watu huru, huru kweli katika Yesu Kristo.
Tu na hubiri Neno lake kwa watu
tu kiwa na moto takatifu.*

We are free people in Christ Jesus.
And we preach the word to all nations
because we have the fire of the Holy Spirit (Song 44).

5.3.2.1 Spontaneous witness

In the first place, the relationship established by CEM members between evangelism, salvation and power is an important one. Freedom in Christ and the fire of the Spirit are quoted here as the starting point for the outreach of the church. CEM members contend that one cannot claim to have received Christ without sharing Christ with others: “Christ redeemed us so that we can preach him to others.”

The dominant CEM view is that a person who has received Christ cannot keep quiet without talking about Christ. Failure to tell others about the Saviour equals denying the one who saved you (Sermon 80, 23/4/12). A person who is not set free by Christ is not well qualified to venture into mission. This agrees with the teaching of Scripture in the days of Christ and his disciples: only those who met the Lord or believed in Him, like the Samaritan woman (John 4:29) and Andrew (John 1:40-42), were in a position to tell others about Christ because they had met him themselves.

5.3.2.2 Empowerment by the Spirit in the “last days”

Secondly, CEM members venture into evangelism because they are filled with the power of the Holy Spirit, who compels them to reach out to the lost in the “last days.” He was poured out as the Spirit of mission in the end times. It is therefore important to look at how CEM members understand these eschatological concepts.

Participant 73 (10 January 2012) understands the term “last days” or “end times” as a biblical term describing the period between Christ’s first coming to earth and his second coming at the end of the world. The abovementioned participant (73) , who is one of the CEM leaders in Katanga, quoted the following Biblical passages to shed more light on his church’s understanding of last days or end times: Amos 8:9-11, 9:9-11, Joel 2:28-32 Hebrews 1:1-2 and Acts 2:16-17. When asked how the CEM members interpret these scriptures with regard to the “last days,” he explained it as follows.

This theological term needs to be looked at from both the Old and the New Testament perspective and then reflect on its missional implications for CEM in Katanga. In the Old Testament, for prophet Amos the “last days” were considered as a period in the future when the Lord would manifest himself in a powerful manner to judge the evil and save his people. This emphasis is the teaching Amos 8:9-11:

It will come in that day, declares the Lord God that I will make the sun go down at noon and make the earth dark in broad daylight. Then I will turn your festivals into mourning and all your songs into lamentations.

Participant (73) contends that in this first reference prophet Amos speaks of God's judgment in the last days, but he also announces salvation in chapter 9:9-11: "In that day I will raise up the fallen booth of David, and wall up its breaches; I will also raise up its ruins and rebuild it as in the days of old." In addition, participant 73 pointed out that from a New Testament understanding, the "last days" started with the first coming of Christ, coupled with the outpouring of the Holy Spirit on the disciples. In similar vein, Hebrews 1:1-2 says:

God, after he spoke long ago to the fathers in the prophets in many portions and in many ways, in these last days He has spoken to us in His Son, whom He appointed heir of all things; through whom also He made all things.

The author of Hebrews uses the term "last days" to refer to the first coming of the Lord Jesus Christ, which marks a significant missionary intervention of the triune God toward lost humanity. In Acts 2:16-17, there is also mention of the "last days" in connection with the Holy Spirit:

But this is what was spoken of through the prophet Joel: and it shall be in the last days, God says that I will pour forth my Spirit on all mankind.

Participant 73 (10 January 2012) maintains that apart from the use of "last days" with reference to the first coming of Christ, in Acts 2 the "last days" are also the time when the Spirit of God is poured upon all flesh for the sake of mission. From my analysis of the biblical references given above by participant 73, I argue that the above understanding of "last days" or "end times" has a missional significance that needs to be reflected upon. The first coming of Christ, or his incarnation, constitutes the climax of God's mission. Although God's mission was an essential part of Israel's calling in the Old Testament, the birth of Christ in the New Testament proved God's concern for the lost. This first coming of Christ marks the beginning of the "last days" in the sense that through his birth Christ appeared to condemn and destroy the work of Satan (1 John 3:8), but the final stage of this redeeming work will be at the second coming of the Lord Jesus Christ (1 Peter 1:3-5).

Another missional implication of the “last days” – from the above CEM understanding – has to do with the outpouring of the Holy Spirit on all humankind. From Joel 2:28-32 and Acts 2:16-21 it is clear that the “last days” are times of prophetic witnessing, when every believer is empowered to be a witness for Christ (Acts 1:8). These are days when everyone is called to repentance and faith in Christ. People have to repent because the Lord is returning soon to “take up” his church and judge the world.

It is this eschatological hope that was dominant in the Pentecostal movement from its early days. Anderson (2004:217) observes that “the belief in the soon coming of Christ overshadowed and motivated all missionary activities of Pentecostals.” The significance of this teaching for Pentecostals was their belief that the return of Christ meant impending doom for non-Christians. There is therefore an urgency to the church’s task of world evangelisation, since it is most important to get more “souls saved.” The connection between the “last days”, mission and the coming of the Holy Spirit is well summed up by Anderson (2004:219): “The promise of the Spirit was not only the fulfilment of prophecy and the sign of the “last days”, but it was also the tangible evidence that “the last days” had already come. The kingdom of God was revealed in the present world in word and deed and an “apocalyptic existence” had become “existentially palpable by the presence, manifestations and power of the Holy Spirit.” This motive for mission among CEM members is their spiritual empowerment and the Great Commission of Matthew 28:16-20. It is the Great Encounter (see 4.5.2) that is the reason for mission engagement in the area of “saving souls.” In addition, participant 73 (10 January 2012) points out that there are people outside the CEM in Katanga who evangelise, but that the evangelistic mission programmes of the CEM are accompanied by signs and wonders, which make them different from the others.

5.3.2.3 The practice of the first disciples

In addition to the theological reasons given above, the practice of the disciples themselves also serves as a motivation for personal evangelism. When asked as to the biblical basis for door to door evangelism – also called personal evangelism – a number of my participants referred to John 1:40-42:

One of the two who heard John speak and followed him, was Andrew, Simon Peter’s brother. He found first his own brother Simon and said to him, “We have found the Messiah’ (which translated means Christ). He brought him to Jesus. Jesus looked at

him and said, “You are Simon the son of John; you shall be called Cephas (which is translated Peter).

From the Gospel of John it is evident that personal evangelism was also used in the early church and yielded results. The ministry of the Lord Jesus Christ himself shows that he preached both to crowds and to individuals. He had a particular interest in “winning individual souls.” There are other similar cases in the Gospels, for example his encounters with Nicodemus, the Samaritan woman, the woman caught in adultery, Levi the tax collector and many more. This evangelism strategy has not been left out by CEM members, they use it most often in their effort to accomplish the Great Commission. And it has contributed to the growth of this mission.

5.3.2.4 Love for Christ and bearing fruit

Love for Christ is another motivation for evangelism among CEM members:

*Yeye amupendaye kristu kuliko mambo yote,
ana mushuhudia mbele ya marafiki zake (Kiswahili).*

If you truly love Christ more than any other thing
you have to confess his name before your friends (Song 27).

In this song, “confessing Christ” to your friends implies sharing the message of salvation with your lost friends in the community. Participant 73 (10 January 2012) argues that people who are saved are easier to be cared for in the context of a church. But those who attend church services without being “born again” are difficult members to lead and care for. This is because their human nature has not yet been changed by the power of the gospel. In other words, there is no way to take care of sheep who are not in the sheepfold.

Furthermore, participant 74 (15 January 2012) maintains that CEM members view evangelising the “lost souls” or preaching Christ to “the lost” as one of the reasons why Christ called the church. It is considered as part of the “fruit-bearing” taught by Christ in John 15:

Christ chose us so that we can become co-workers with him in the world; bearing fruit is all about saving souls. And a fruitful Christian is the one who wins souls, bringing others to the saving knowledge of Christ' (Sermon 80, 23/4/12).

The idea of fruit-bearing for the kingdom of God is vital to CEM mission. CEM members insist that anyone who is born again must bear fruits through "winning souls." Christianity must not just be a question of words but also deeds. Participant 57 (20 October 2010) asserted: "The Lord himself said that his followers will be known by their fruits. And real and lasting fruits are souls that are led to Christ." Since CEM members view the Congolese people as "lost", reaching out to them is indeed the most compassionate way of bearing fruit. CEM members are encouraged not only to pray (4.5.4) but also to bear fruit in terms of saving the lost world.

5.3.2.5 Urgency and compulsion

It appears from the above that the CEM understanding of evangelism is not an optional activity that believers are free to take or leave. It is a must; it is compulsory for the mission of the church. This does not depend on the ones who evangelise but on the One who calls them into this mission. And fruit bearing is not just about good Christian character but 'winning souls'.

In their preaching, CEM members underline the urgent nature of this task, which is related to the characteristics of people in the last days (2 Timothy 3:1-5):

But realise this, that in the last days difficult times will come. For men will be lovers of self, lovers of money, boastful, arrogant, revilers, disobedient to parents, ungrateful, unholy, unloving, irreconcilable, malicious gossips, without self control, brutal, haters of good, treacherous, reckless, conceited, lovers of pleasure rather than lovers of God, holding to a form of godliness, although they have denied its power, avoid such men as these.

Participant 57 (20 October 2010) points out that most of these characteristics are evident among Congolese people in Katanga. For the church these are signs that we are in the "last days" that the Bible talks about. And these manifestations of the "last days" compel the

CEM to get committed to the task of calling people to repentance, asking them to turn from their evil ways to worship the living God.

Apart from the abovementioned characteristics of people living in the “last days,” the CEM members also underline the fact that people will not endure sound biblical teachings and will instead give themselves to the worship of idols. Sermon 81 (24/4/12) says: “We have to preach God’s word, bearing in mind that it is an urgent assignment. People of our time will not be willing to hear God’s word.” He then referred to 2 Timothy 4:3:

For the time will come when they will endure sound doctrine; but wanting their ears tickled, they will accumulate for themselves teachers in accordance to their own desires. In their preaching CEM members add: “There are souls in hell which are crying, asking us to reach out to their family members. And heaven encourages us that saving souls brings joy in heaven’ (Sermon 80, 23/4/12).

The sermon quoted above connects the CEM missionary drive with the need for effective evangelisation. The sermon puts emphasis on the kind of Christianity which must be accompanied by a witness. Participant 58 (20 October 2010) insisted: “There is no way one can claim to be saved without a testimony or without telling others what Christ has done.” Participant 57 (20 October 2010) suggested that the church had to return to the biblical times of evangelising, based on models like the Samaritan believers (John 4:29), and Andrew and Philip (John 1:40-48). Participant 57 contended that the believers’ witness to their communities is the best way of influencing their society.

What is also worth noting in these CEM sermons is the fact that the preachers connect the church’s involvement in mission with the cry of the “lost” from hell, based on Luke 16:19-31 (especially verses 27-28). The sermons state that any failure to reach out to the society around us will be a sign of disappointment to the departed, who are pleading with those who are still on earth to save their families through preaching to them. The cry is based on the suffering in hell which they would not want their families to experience. In hearing the cry of the departed, CEM members show that they are truly Africans because they listen to the voices of the departed (ancestors, living dead). It is interesting that Abraham in the parable (Luke 19) says that nobody can go back from the dead to warn the living, but in the CEM that message does “get across” from the departed to the living through CEM preaching, which means that perhaps we do have a contextualised African interpretation here, in which it is assumed that the departed can communicate with the living. By contextualising its

preaching, the CEM strives to encourage its members to be more committed to the missionary task.

It is necessary, however, to mention that the CEM does not encourage communication between the departed and the living. My field notes (21 January 2010) reveal that a CEM preacher condemned any communication with the departed through dreams or any other means as demonic. He discouraged members from entertaining such contacts, even if the departed person was a blood family member. However, in the case of the above sermon, the CEM brings in the discussion between Abraham and the rich man in the parable as an inspiration for mission endeavours. This implies that, for CEM, “All Scripture is inspired by God and profitable for teaching, for reproof, for correction, for training in righteousness” (2 Timothy 3:16). In the case of this parable, the CEM considers a word from the departed – but recorded in Scriptures to be inspired by God and profitable for teaching the church on the seriousness of evangelism with the regard the future judgement which awaits humankind after death. CEM members, through their sermons, demonstrate their strong belief in life after death and in the fact that the future life will be determined by the choices people make whilst alive in this world.

Lastly from these sermons, I see CEM members relating their evangelistic dimension of mission to heavenly joy. The focus in doing mission among the lost is heaven-oriented. Informant 57 (20 October 2010) pointed out that they wanted to make God happy, they wanted to please their creator who commanded them to do so. They want heaven to rejoice because the “lost” were the intended beneficiaries of Christ’s coming from heaven to earth. As a result, every time Pentecostals win others to Christ, they believe that such actions will not only make the church grow but also give access to more people to be with the Lord.

5.3.3 *The nature of salvation*

In addition to what has been said above, CEM members also have a theological basis for their understanding of salvation which must be preached to the lost. CEM (2005:3) describes salvation as the process of being set free from sins and all their consequences. It affirms that this experience is by grace through faith in Christ Jesus, who died for the sins of the world. Salvation is not by works but by faith in Christ and him alone. And what makes Christ trustworthy in matters of salvation is the fact that he died, was buried and rose again for the sin of the world and its redemption.

Participant 54 (21 April 2011) said that outside Christ there is no salvation, because Christ himself said that no-one can come to the Father except through him (referring to John 14:6). The salvation experience within the CEM is called new birth, being born again or regeneration. It is a spiritual experience through which the believer receives God's life. Through regeneration God imparts spiritual life to repentant believers as they receive the Lord Jesus Christ. Apart from the reception of divine life, members of the CEM maintain that through regeneration believers also receive a new nature, referring to 2 Peter 1:4: For by these He has granted to us His precious and magnificent promises, so that by them you may become partakers of the divine nature, having escaped the corruption that in the world by lust.

It is this new nature that makes believers into new creations, and CEM members often quote 2 Corinthians 5:17: "Therefore if anyone is in Christ, he is a new creature: the old things passed away; behold, new things have come." For participant 54 (21 April 2011), the new birth is an experience which is accomplished by the Holy Spirit because He is the one who quickens those who are spiritually dead and plants spiritual life in them. When repentant sinners get regenerated they begin to have a new set of values in life. They want to live for God and please God in whatever they do. They become aware of the prompting and leading Spirit within them, and CEM members refer to Romans 8:14 ("... all who are being led by the Spirit of God, these are sons of God." And their hearts' desires are now on God and no longer on themselves.

Participant 54 (21 April 2011), referring to Romans 8:4, pointed out that "the believers now love God who gave them the new life in Christ and they also love their fellow human beings. They are born again, they stop practicing sin because they share God's nature." Regeneration is only possible through faith in Christ and it is accorded by grace alone. CEM members maintain that for one to be saved they need to repent – have a profound sorrow in their hearts over sins and turn away from sins and embrace Christ. For CEM members repentance is an internal or inner experience, meaning that one changes from the inside; he/she decides to turn ways from sins, the heart and the minds take another direction from sins to God. Conversion is an external change of behaviour which is visible when someone repents, his/her inner change must be made visible through the actions and the behaviour in the society. This is what is referred to as the horizontal dimension of salvation, the impact salvation has towards fellow human beings'.

These two aspects of salvation from a CEM understanding implies that salvation is not just about attending the church service and being called Christian. Salvation is not about conformism – wanting to become like others and to do things like them – but an experience, an encounter between God and a human being. Through this encounter a new identity is received with all its related blessings, as in the case of Saul on the road to Damascus. Apart from repentance, participant 54 (21 April 2011) pointed out that salvation included faith. And faith in this context is understood as trust in Christ and in his atoning work for sinners. For CEM members, being saved means to believe, to put your trust in the one who died on the cross for the sins of the world. It is this salvation emphasis for the lost which motivates CEM members to call people to repentance and faith in Christ.

Participant 54 (21 April 2011) also explained that salvation was God’s gift to all humanity. But for all people to be saved the church has to play its role in telling them of God’s plan of salvation. Those who are saved have the obligation to share their salvation experience with others. Salvation, for the CEM, is not just an experience to be kept but also something to be shared: “The God who saved us also wants to save others through us.” And to achieve this divine goal the church has to get involved in mission by its presence and actions.

5.3.4 *The salvation of fallen humanity*

The underlying assumption of this understanding of salvation is the doctrine of the universal “fallenness” of humanity. Participant 56 (22 December 2012) pointed out that the CEM understanding of a “fallen” human nature is based on passages from both the Old and New Testaments, such as Genesis 3:17-19, Romans 3:23-24 and 1 John 1:8-10. In order to get a better understanding of my Participant ‘s theology of the fallen human nature, I analyse the CEM understanding of these key passages of Scriptures.

5.3.4.1 Genesis 3:17-19

Participant 56 (22 December 2012) quoted this passage to explain the nature of the human predicament:

Then to Adam he said, ‘Because you have listened to the voice of your wife, and eaten from the tree about which I commanded you, saying you shall not eat from it; cursed is the ground because of you; in toil you will eat of it all the days of your life.

Both thorns and thistles it shall grow for you; and you will eat the plant of the field; by the sweat of your face you will eat bread, till you return to the ground, because from it you were taken for you are dust and to dust you shall return.’

Participant 56 (22 December 2012) explained this passage as follows: The man, who was created in the image of God, chose to do what his wife told him rather than obeying God’s command. And consequently, because of their action of disobedience towards God’s instruction, humankind fell short of God’s glory which they had from creation, and became sinners. And this sin brought them a curse from the creator. This curse touches all spheres of human life and society. Participant 56 explained that this is why in the CEM they believe that if the sinful or fallen nature of humankind is not dealt with, everything that is done in society to improve or change human conditions will not bear lasting results. Sin is the root cause of all human suffering, and the most important project which the church must carry out for the benefit of society is evangelism. Until mankind is saved, they can not appreciate anything good that is done for them or carry out anything good for themselves. Sin has corrupted the entire human nature including the thinking, the will and the feelings. Mankind needs salvation to be agent of change in their own community.

From this passage, participant 56 (22 December 2012) added that people’s lives are not only negatively affected by their sinful actions; a death sentence is pronounced over them because of their sin. And death here has both spiritual and physical implications. Humankind without God is dead – spiritually – and because of sin they will also die physically. For this reason, all these consequences of sin can only be dealt with through the offer of salvation brought by the Lord Jesus Christ.

5.3.4.2 1 John 1:8-10

The second biblical passage quoted by CEM members in this regard is 1 John 1:8-10:

If we say we have no sin, we are deceiving ourselves and the truth is not in us. If we confess our sins he is faithful and righteous to forgive us our sins and cleanse us from all unrighteousness. If we say that we have not sinned, we make him a liar and his word is not in us.

In this second biblical reference, participant 56 (22 December 2012) argued that the fallen nature of human beings had two aspects: they are “naturally” sinners, by birth; and they are also sinners by their actions. Human beings are sinners even if they do nothing evil. Their very human nature makes them sinners needing salvation. Participant 56 (22 December 2012) further maintained that human beings are also sinners by the evil actions they commit in the community, because people sin against their neighbours and against God. The abovementioned participant argued that in such a state, human beings need salvation if they are to come out of this predicament. In 1 John 1:8-10, the sinful nature and acts of humanity are connected to their lack of truth. This implies that if people are not disciplined in God’s Word, if they are not taught the biblical principles on Christian living, they will continue in sins because the Word that sets people free is not in them.

Participant 56 (22 December 2012) claimed that lack of knowledge of God among the Congolese people justifies the CEM’s engagement in discipling the church. People hunger for the knowledge of the truth in order to be free and be true disciples of the Lord (John 8:30-31). Participant 56 (22 December 2012) added that when people know the truth they will get healed and sanctified, because God’s word is able to bring healing in people’s diseases: “He sent his word, and healed them, and delivered them from their destruction” (Psalms 107:20). For this CEM member, God’s Word also sanctifies the people from sins. Christ himself prayed for his disciples: “Sanctify them in the truth; Your word is the truth” (John 17:17). Similarly, 1 John 1:8-10 teaches that God alone is able, because of his nature, to forgive the sins of the world and cleanse those who draw closer to him, for He himself is righteous and just. Participant 56 argued that the Congolese people need to hear this word for them to be forgiven and transformed – before they can change their country.

5.3.4.3 Romans 3:23-24

The third biblical basis for CEM engagement in matters of salvation is found in Romans 3:23-24:

For all have sinned and fall short of the glory of God, being justified as a gift by his grace through the redemption which is in Christ Jesus.

Participant 56 (22 December 2012) maintains that this passage from the Apostle Paul contains important biblical truth on salvation. Because all have sinned, the community (the Congolese community, to be specific) is a lost community which cannot experience God and his power.

It first has to be evangelised in order for it to have an encounter with God. The passage describes two concepts that are vital in understanding salvation. Salvation is a gift of grace from God brought through the redeeming work of the Lord Jesus Christ on the cross. The greatest message that the church is called to proclaim to this lost society is the message of God's grace and his redemption plan in Jesus Christ. If the church cannot preach this message to its lost community no one else will do this work.

My interactions with CEM members helped me understand their biblical basis for engaging in mission. CEM engages in "winning souls" because human beings are lost by nature and they are sinners by what they do in their context of life. Participant 55 (23 April 2011), a CEM evangelist, had this to say:

If we cannot 'win souls' then who else will do it? The Lord sent His Spirit unto us in order for us to be his witnesses to the world.

Sinful human nature leads to a lot of negative effects on both the society and humanity as a whole. These effects can only be broken as people get to put their trust in Christ who became a curse for mankind. But the grace of God shown through the redeeming work of Christ on the cross has to be proclaimed to all nations (Mark 16:15). From my analysis of this theological basis for mission among CEM members in Lubumbashi, I observe a close relationship between their understanding of the Congolese context and their theological motif. In other words, the solution for "lostness" is found in God's provision of salvation by grace, demonstrated by the atoning death of Christ.

Furthermore, most CEM beliefs are found in their songs and sermons. The written documents – church by-laws or constitutions – simply serve as framework for doctrinal understanding.

5.3.5 *Salvation to ...*

In the previous sections I have analysed CEM's theological understandings of "lostness and salvation" from the angle of salvation *from*, placing the emphasis on motivations for Christian witness and the nature of human lostness. In this section I shift the focus to *the purpose towards* which people are saved according to CEM understanding. I analyse three theological

themes that are influential in a CEM theology of mission: God as Father (5.3.5.1), Christ as Saviour (5.3.5.2), The church as family of God (5.3.5.3).

5.3.5.1 God as Father

Participant 57 (20 October 2010) describes God as the one who takes care of his children, even in difficult times, and who provides for them at all times. Especially in the context of the Congo, where the national political leadership fails to provide the basic needs for the citizens, people are encouraged to put their trust in their heavenly Father who is able to provide for them. Participant 57 maintains that a good father would like his children to be closer to him. But as believers draw closer to God they have to acknowledge His holiness. Therefore, people have to cleanse their hearts from all sins.

Participant 58 (20 December 2010) affirms that CEM members draw closer to God because of who He is for them – a Father. The above participant argues that, as a Father, God is also the giver of all that is good and that what He does is right and just. CEM members argue that God is able to give and provide for people who are in need as in the context of the Congo. The love of God as Father is said to be beyond the love the world can have for humankind. In other words, God is a loving Father to whom anyone can go. In His love for the world, He even gave His only Son to die for lost humanity on the cross. And because of all he has done, he deserves to receive the glory. When CEM members recognise the Fatherhood of God, the love He has and what He does, they testify of who God is to the world.

Participant 58 (20 December 2010) contends that, as a Father, God knows the needs of those who belong to him and provides for their needs. He knows their future and secures it for them. As a Father, God also understands when his children are in trouble and call on his name. He dwells among those who are his, in order to keep watch over them. There is no person who can compare to the fatherhood of God. The fatherhood of God is one of the most sung and preached themes among CEM members. As a father, God is considered the source of power and strength for his people. They confess that during their times of trial and hardship God remains their only hiding place:

Na kila siku ya jaribu natakiwa nguvu naye Baba (Kiswahili)

I will run to my father and receive strength from him whenever in trouble (Song 78).

CEM members believe that because God is their father there is no need to worry about “the things of this world.” People should not waste their time and efforts in looking for temporal pleasures. They should seek their heavenly father and will then get whatever they need for life. As a father, God knows whatever his children go through; because of his heart of compassion and love, He will never forget them:

Haifai ku yasumbukai Mambo yatakoyo kuwa kesho.

Baba yangu ana juwa yote.

Yeye mwenye moyo wa upendo ana nipa yafaayo kweli (Kiswahili).

Do not worry about tomorrow.

My father knows all things.

He is a loving father and he gives me what I really need (Song 46).

And his fatherly care is not just for one day, he does it on a daily basis and in such a capacity believers have to look to him and have confidence in him. The next part of Song 46 says:

Hachukuwa masumbuko yote,

Yeye aitwaye Mungu Baba.

Kuni tunza hivyo kila siku (Kiswahili).

He cares for all my worries.

He is God the Father,

he takes care of me every day.

In another song CEM members say,

Na mshukuru Mungu wangu.

Ananitunza siku zote katika shida na taabu,

kwa hiyo sumbuke tena (Kiswahili).

I give thanks to the Lord my God.

He cares for me every day in all my problems and suffering

and because of this I am not worried (Song 78).

When asked about the implications of the “Fatherhood” of God for CEM members, participant 59 (23 April 2010) pointed out that it meant a great deal to the CEM members in the context of the Congo. Their experiences of suffering in the country since independence have affected

people's understanding of "fatherhood." Many fathers have not been able to provide for their families, their sense of 'fatherhood' has been distorted by the lack of financial and material resources to meet their families' needs. In addition, numerous fathers have been killed by rebel groups during war and conflicts in the country. Participant 59 (23 April 2010) explained that war and conflicts have had negative effects on the Congolese people, especially the male members of the community. Testimonies from war and conflicts zones show that in most cases rebel groups killed men rather than women. For rebel groups leaving the male members of the society alive would imply saving the lives of their enemies.

When men are left alive, they can later become forces to reckon with in war because the Congolese government will recruit them to fight against rebel groups. They keep the women alive to be used in their camps as domestic workers and for satisfying their sexual needs. Consequently, several families in Congo, especially in areas affected by war and conflict, have no fathers. It is in this context that the Fatherhood of God becomes much more meaningful to CEM members and Congolese people in general. Church members are taught to put their trust in God alone, who is their everlasting Father and who takes care of the suffering members in the community. He also provides for their numerous needs and hears the prayers of all his children.

For CEM members, the fatherhood of God is a guarantee that their prayers will be answered. Even a child they sing, 'should no longer fear because the heavenly father answers prayers'.

Hata mtoto mdogo mwenye kuomba Mungu, hana la kuogopa;

kuomba kwa faa sana.

Tu sisahau tena, pote twendapo huku kwamba maombi yetu Yafika kwa Mungu Baba

(Kiswahili).

A child who addresses prayers to God should not fear anything.

Prayer is very important

Wherever we go we should not forget to pray because God hears prayers (Song 21).

From the song above, CEM members declare that God as Father taught them to pray and also promised to hear their prayers. They give encouragement to people in the country through their songs and at the same teach them to trust in God and develop a life of prayer. Christians

are urged to draw near to God in a spirit of prayer and worship. Through Christ they have been given access to the throne of God the Father at any time.

5.3.5.2 Christ as Saviour

Another important doctrine related to lostness and salvation in CEM theology is the teaching of Christ as the Saviour. This theological theme centres around the teaching on the atonement. Participant 60, a CEM pastor, summarised the CEM's understanding of the atonement in the following terms:

The Bible teaches that mankind fell into sin by disobedience, but out of obedience to His Father Christ died for human beings; he took their place. This means that Christ is our substitute as sinners. That is, He died on our behalf; He died in our place.

The above participant made reference to the following Scripture passages as bases for the teaching on the atonement in the CEM: Isaiah 53:5-6, Mark 10:45, Galatians 3:13 and many others. The reading of these passages reveal emphases on the atonement. In Isaiah 53:5-6:

But He was pierced for our transgressions, he was crushed for our iniquities; the punishment that brought us peace was upon him, and by his wounds we are healed. We all, like sheep, have gone astray, each of us has turned to his own way; and the Lord has laid on him the iniquity of us all.

From this passage of Scripture, CEM members underline the fact that what Christ went through on the cross was for the sake of sinners; he took the sinners' iniquities in order for them to be saved and be at peace with God. In Mark 10:45 Jesus Christ himself teaches about his atoning death: "For even the Son of man did not come to be served, but to serve and give his life as ransom for many." Participant 60 (10 May 2013) also mentions Galatians 3:13: "Christ redeemed us from the curse of the law by becoming a curse for us." This implies that the sinless one – Christ Jesus – took the place of the sinners by taking upon himself all the sin of the world. In this context, Christ is clearly presented as the Saviour of fallen humankind. This atoning work is essential for the church's mission; it is the central message that the church preaches to the lost people in the context of the Congo.

Moreover, CEM members often make references to Christ more than to God the Father. The group of Participant 61 (23 December 2012) argue that they make more reference to

Christ in their prayers, sermons and songs because He is the one who came to reveal the Father whom they never knew. They regard it as appropriate since Jesus Christ is the full reflection of God the Father. CEM members rejoice because Christ came to seek the lost and they got saved. God's plan for the lost is also clearly declared in Sermon 28 (14/2/12), where God's will is seen to be in favour of saving the lost: "God in his plan does not want his people to be lost." Participant 54 (21 April 2011) maintains that no matter what people can do to improve the human conditions in the society, if the heart of a person does not change through the saving knowledge of Christ, all the efforts will be in vain.

CEM (2005:3) believes that Jesus Christ had a virgin birth – he was born through Mary who never knew a man before. He lived a sinless life – Christ never committed sin during his earthly life; He had a miraculous ministry – the ministry of Christ on earth was characterised by miracles; He had a physical resurrection – on the third day after his death Christ came back to life and people saw him; Christ had a triumphant ascension – after He accomplished the work of his Father, Christ went back to heaven, and He has a continuous intercessory ministry – in heaven today Christ prays for the church which he started. CEM (2005:3) also teaches the pre-millennial return of Christ. The church states that Christ will return before the millennial reign and the church will be raptured before the "great tribulation", which is a time of suffering for the entire world. They believe in a living hope for all Christians – Christians will rise up at the second coming of the Lord Jesus Christ. In their teaching on Christ they mention verses such as Matthew 1:18 – birth of Christ, Romans 8:34, Hebrew 9:11-12 – Death and resurrection of Christ, Acts 1:9 – on the ascension of Christ, 1Thessalonians 4:13-18 – on the second coming of the Lord Jesus Christ.

All these facets of CEM Christology form the basis of the church's mission. If Christ had not been born, the church would not have a message to preach. Participant 60 (10 May 2013) points out that "the birth of Christ or his incarnation is an essential part of mission in the CEM. Because God became human there is a reason, and that reason is no other than mission. The sinless life of Christ becomes a model for believers in their Christian walk in a world full of sins. His holiness made even his enemies fail to have grounds for all their accusations.

Participant 60 (10 May 2013) also argues that when Christians live in holiness, following the model of Christ, they will enjoy protection against any plot of Satan and their witness to the community will be more relevant. The miraculous life of Christ's ministry and life is the basis for the missionary emphasis in the church on healing and miracles. The CEM

members get inspired by what Christ did as they venture into mission. They maintain that what Christ did then he can still do today, because he never changes. This is an important missional thrust among CEM members in Katanga. The death, resurrection and ascension of Christ stand as defining marks of Christian mission. If there was no death of Christ, there could be no way for sins to be taken away. CEM members teach that Christ's death was totally different from ordinary death. Christ did not die like any other person. He surrendered his life to die so that others may be saved, that is, indeed an atoning death. One CEM preacher, whom I heard preaching on 10 May 2013 as I visited a CEM congregation in Kenya township, Lubumbashi, emphasised that Christ had the power to prevent his death, but because he had a mission to fulfil for the world he accepted to die. What is important in this first Christological emphasis – Christ as the saviour of the world – is that his death has implications for human life in society. My field notes (10 May 2013) show that Christ's death according to CEM understanding must change the way believers live in the community and how they conduct themselves at work and at school. Christ's death does not only have impact for eternity but also for the everyday life of the believer. Christ's death also has consequences to the question of life and death according to the CEM preaching.

From the CEM's preaching I heard during my visit to the CEM local church in Kenya township, Lubumbashi, on 10 May 2013, the death of Christ can also bring strength in the Christian walk and restoration to those who have been hurt in their hearts and backslidden. Christ's death has implications even for how people serve God in the church. From what this sermon brings forth, Christ is seen as the Saviour who died for fallen humanity. His death must bring change in how people live and work in society. At the same time, Christ as the saviour brings new strength and effectiveness to those who serve him and restoration to those who are brokenhearted.

Participant 62 (20 April 2011) points out that there is no other saviour besides Christ. All the other religious leaders died and they never came back to life, but Christ is the Saviour of the world. After he accomplished his mission of salvation he arose from the dead and lives forever more. This makes his resurrection the foundation of the Christian faith. Participant 62 (20 April 2011) insists that such a Saviour must be preached to the rest of the world, because outside Christ there is no salvation.

The role of Christ as Saviour is an important aspect of CEM theology. They look at Christ's offer of salvation as the greatest thing God has ever done for humanity. This theme is clearly expressed in Song 12:

*Yesu alinikomboa, lakini si kwa zahabu na mali ya dunia;
bali damu ya Mwokozi ni malipo kwa ajili yangu (Kiswahili).*

Jesus saved me, not with precious stones of this world
but with his precious blood. This blood was shed because of me.

Here salvation is understood as a result of the blood that was shed on the cross. CEM members argue that there is nothing which can be compared to the precious blood of Christ and what it accomplished for humanity. Field notes (10 May 2013) helped me to understand that for CEM members salvation brought by Christ is a personal experience, in other words, every believer needs a personal encounter with Christ to be saved. Being saved is not a group experience, but an individual encounter with the saviour. CEM members believe that Christ's salvation is personal and not collective. Each and everyone has to put his/her faith in the Saviour in order to enjoy the benefits of the cross:

*Naiamini damu yako na mslaba wako Yesu.
Mwokozi wangu wa peke, napata yote kwako' (Kiswahili)*

I believe in the blood from your cross Lord Jesus.
You are my personal Saviour and I get everything from you (Song 9).

Each one has a personal responsibility as to how they respond to the offer of salvation. CEM members maintain that what Christ did on the cross did not only save them from sin, but also brought with it many other benefits – healing, deliverance, peace, joy, protection and many other blessings. This is the meaning of the song when it says '*All things we receive them from the cross*'. Salvation is related to the grace of God. CEM members insist that this grace is for everyone. But for one to experience grace in the area of salvation, they have to ask the Lord to come into their lives; they have to call upon the Lord to save them. Anyone who is lost should have the courage to call on the Lord and have access to the work of the cross.

*Kwaku wa kila aombaye Mwokozi neema yake,
ataokoka na atasifu Mungu (Kiswahili).*

For whoever asks for grace to the saviour, they will be saved and they will give glory to God' (Song 16).

As a Saviour, Christ is also ready to rescue his people whenever they face any kind of trouble or danger. He is able to save them beyond sins. Salvation touches all other aspects of human life. Whenever a believer is tempted or oppressed by anything in life and s/he becomes overpowered by "the things of the world" they should remember that the Saviour is nearer to them. This thought is reflected in the way CEM members in Lubumbashi sing:

*Ukichukiwa na wenzako na kujaribibiwa
Mwokozi yu karibu sana (Kiswahili).*

If you experience hatred from your neighbours
and you go through trials and temptations
remember the Saviour is near (Song 16).

For CEM members, Christ is not a Saviour who is far away from his people. He keeps closer to them in order to help them in times of need. They insist that there is no one else who is closer to his people than Jesus, the Saviour of the world. Nations can run to him at any time when they are in trouble, when things seem to be difficult or when they are stranded in their walk in the world. Christ is all that they need in this life. In other words, outside Christ there is no hope, no true life. Whatever one needs to live in this life and to have meaning for their existence is to be found in Christ. He takes sins away, he sanctifies his people and he provides in all their needs. Salvation and all things which they get from Christ become sources of joy in their daily life and worship:

*Mwokozi wangu yuko huko, Rafiki yangu mwema,
Alienikomboa na kuchukwa zambi (Kiswahili).*

My only Saviour is heaven, my good friend.

He saved me and took all my sins away (Song 75).

There was no one who was ready and willing to save the sinners but Christ accepted to do it. He is indeed a true friend who sticks closer than a brother:

Yesu ni yote kwangu, yote naipata kwake.

Ameondoa zambi, ametakasa mimi.

Shangwe rohani mwangu, nikama maji mengi,

na Namshukuru sana Mwokozi wangu (Kiswahili).

Jesus is all I need, all I have come from him.

He saved me and washed me.

My heart rejoices in him and I praise my saviour (Song 39).

Understanding Christ as saviour also means that the sinners have been crucified with him on the cross. The world and anything it can offer has been crucified on the cross with Christ. Those who once lived in the world have been given an opportunity through the cross to come to the Lord and get saved: “Jesus died because of you; the world was crucified on the cross with Jesus” (Sermon 77, 12/4/12).

5.3.5.3 The church as the family of God

Another dimension of the CEM’s theology of mission is its communal character. Nobody gets saved on her/his own; salvation happens in the context of the church as a community of faith. Participant 62 (20 April 2011) described the church as the family of God, a healing community, a missionary community and the temple of the Holy Spirit. In this section, I propose to look at the first image of the church as the family of God. The others will be discussed in different sections, a healing community (5.4.3), a community with a mission (5.6.1), and the temple of the Holy Spirit (5.5.1.b.).

CEM members teach that when someone becomes a Christian, s/he belongs immediately to the family of God. As alluded to in section 5.2.1, God is a Father for CEM members, implying that on earth God’s family is represented by the church. The family idea here means “a group of people to which we belong with everything we have.”

The church is not just a place to go to for prayers and worship, but a community that makes up the Christian identity in society, a place of belonging. Participant 62 (20 April 2011) stated: “Whatever I do, I must not destroy the corporate church identity to which we

belong.” As a family, the church gets involved in meeting the social and material needs of its members. Participant 62 (20 April 2011) continued: “When CEM members want to get married, for instance, the church participates financially and materially in the wedding ceremony; when a member lacks tuition fees, the church assists them. When a member dies, the church has the responsibility to be part of the burial expenses and provide the requirements for the burial. “The church as the family surpasses by far the biological family”, Participant 65 (20 April 2011) said, with a smile on his face. Today, in the context of the Congo, the CEM helps its members more than their biological families do.

Participant 62 (20 April 2011) insists that biological family members whenever they hear a church member (who is also their biological relative) has a problem, they tell them to go to their church and seek help. This biological member’s attitude is due to a change in the type of relationship between the believing and non-Christian relative. The Christian now has a new identity – that of being “born again” within the family of God.

The born again person finds it easier to belong to the church family than the biological family relationship. Among factors behind such an attitude the following can be mentioned: there is the issue of differences in values and priorities - the non-Christian blood family members value the worldly systems and standards of living whilst the CEM born again members aim at pleasing God in all things and doing his will; the question of authority in life – who should control one’s life or who has the final word in one’s life? For CEM members God is the final authority in life and God is represented by the church. So what the church says requires more allegiance than words from the blood family. Lastly, interests and relationships also matter greatly. The “born again” Christian has established new relationships with fellow believers with whom they share similar interests. Consequently, they choose to remain faithful to this Christian bonding. The born again CEM member looks at things from the angle of eternity and spirituality. Participant 62 (20 April 2011) argues that whatever CEM members do must contribute to their life after death and it has to give glory to the Lord. The views of the cultural family does not have great impact on the born again family members; especially if these views do not relate to the Christian values.

From my investigations among CEM members, I need to mention that it is not consistently true that the faith family replaces the blood family. There are CEM members whose cultural family members are also born again Christians; and in this case the faith family reinforces the blood family relationships. There are CEM members whose cultural family members are also born again Christians; and in this case the faith family reinforces the

blood family relationships. There are also cases in which CEM members who have “backslidden” or who have strong family ties with relatives who are not CEM members (or not Christians) are actually influenced more by those relatives than by the CEM. In my contact with CEM local branches I was occasionally told about such members but it isn’t possible on the basis of my research to give any indication of the extent of this.

For most active CEM members, the final authority in her/his life is God’s Word and practically what the church says, not what parents or relatives think. From time to time, to solve problems within the family, one would like to consult the pastor or the church leader to know what to do as they make decisions in life.

Participant 62 (20 April 2011) reports that CEM members believe the family of God relationship will outlive the blood relationship in the cultural family. This idea makes CEM members take seriously their commitment and belonging to the church. There are sometimes cases where the biological family members fail to intervene and change the situation of misunderstanding or conflicts between members of the same family. However, when the church comes in, the situation finds a quick solution – the church is heard more than the biological family. From my investigations on the ground I was told of married persons who could not reconcile after a long period of conflicts. The cultural families were not able to bring the two sides together, until the church leadership came in and the couple got restored. In other words, the church plays a vital role for the believer, a role which is considered by certain CEM members to be more important than that of the blood family, as explained above.

Members rejoice in the fact that they are part of God’s family. What they could not find in the world in terms of love and care they can find it in the family of God. This family theme is described well in Song 39:

*Nina furaha kuwa kanisani, jamaa ya Baba Yangu.
Nihapo Roho wa neema yupo karibu (Kiswahili).*

I am glad to be in the church, the family of my Father,
This is where the Spirit of grace is near.

Participant 63 (30 December 2011) maintains that in God’s family the aim is that of growing spiritually, making good strides in all aspects of life. In other words, in a normal family,

children have to grow, and this also has to be the case with the church. Christians are to grow spiritually and reflect the character of their heavenly Father.

However, the CEM members preach that in this Christian walk towards growth there are hurdles and problems of all kinds. These challenges are not permanent; they are temporal and, with the help of the Lord, the church is enabled to overcome them and continue to serve the Lord in the world.

As a church, we desire to grow, to make progress in areas of life. But this growth is full hardships. But despite of all these hurdles remember the night and darkness are not permanent, they are for a short time. We can fall several times but we do not have to stay down we have to rise up and continue with the walk (Sermon 10, 30/12/11).

As far as the CEM is concerned, the church as God's family has its own characteristics when it comes to how people should live together in the church:

The church should not be a place of divisions, jealousy and quarrelling: the church should avoid developing fanatics rather than disciples; it must cultivate the spirit of equality between members (Sermon 62, 22/3/12).

From these sermon extracts, one can discern three aspects. First, the church should not be a place of divisions or breakaways. It must be a community of unity and cooperation. Participant 63 (30 December 2011) maintains that "There should not be segregation in terms of tribes, classes and races; all belong to the same heavenly Father." Second, the church as God's family has to fight against the spirit of fanaticism. The preacher explained his statement by referring to church members who are strongly in favour of certain church leaders, whom they defend against any critics and whom they esteem for what they have received from their ministries and how they have been served spiritually and even materially by them. Nevertheless, the church is not a place for competing but for complementing each other in the service for God. Third, the church has to be characterised by the spirit of equality among its members. All believers are equal before God their Father, no matter their social class or status. Their value depends on God who in-dwells them and not on what they have.

5.4 Illness and restoration

As I pointed out in 3.2.2, CEM members understand their context as one of illness and personal brokenness. In response to that dimension of their contextual understanding, they have developed theological insights on healing as central to the church's mission. This theme of healing is looked at from three angles within the CEM: Christ the healer and helper, God the almighty, the church as a healing community.

5.4.1 *Christ the healer and helper*

Surely our grief he himself bore, and our sorrows he carried; yet we ourselves esteemed stricken, smitten of God, and afflicted. But he was pierced through for our transgressions he was crushed for our iniquities, the chastening for our well-being fell upon him and by his scourging we are healed (Isaiah 53:4-5 KJV).

This passage, to which I have referred before, is frequently cited by CEM members in relation to healing. My field notes (30 December 2011)³³ show that the members of the CEM believe that there is healing in the atonement. This implies that there is a connection between sickness or physical illnesses and sins. Humankind, created in good and perfect condition, started to get sick after the fall into sin. But through the work of the cross, Christ took away the sin of the world which was the root cause for all human suffering, including sickness.

If the death of Christ atones for sins, the same work also has effects on the physical health of human beings. For the latter are direct consequences of sins. Participant 64 (31 December 2011) insists that this teaching has led most CEM members to associate any kind of sickness with sin, which means that for them anyone who is sick is likely to have committed sin. Despite the fact that there are also natural factors in different regions of the world that contribute to the spread of diseases, participant 64 (31 December 2011) relates all these evils to sin.

This belief by CEM members has led a number of its leaders and members not to be in favour of medical treatment in health centres or hospitals. Participant 64 (31 December 2011) points out that some CEM leaders forbid their followers to attend hospitals because they say that it is a sign of lack of faith. They insist that those who have faith do not need medical help

³³ At a healing service in one of the CEM congregations in Kampemba township which was fully packed with people.

from human beings because God is their healer. But whenever they get sick they should seek to discover God's will; it may be that they have been disobedient to God. This particular attitude does not reflect the official CEM church doctrines but they are simply personal members' and leaders' views out of their spirituality. CEM (2005:3) declares that "Divine healing is given to all believers through the atoning work of Christ." Participant 65 (4 January 2012) points out that

As the church we do not tell people not to seek medical help in hospitals. Instead we seek God's will. We do *not* say that all sicknesses come from sorcerers.²²

From field notes (4 January 2012)³⁴ I noted personal views from certain CEM members and leaders on healing. A common view is:

Because there is healing in the atonement there is no need to seek healing through medical means. Going to hospitals when one gets sick is a sign of lack of faith, because nothing is impossible with God for those who believe. There is no physical illness that is too difficult for God to heal.

This position held by some CEM members is not consistently adhered to. My field notes (4 January 2012)³⁵ show that most members are taken to hospital for medical treatment when they get very sick – regardless of their view on healing. Apart from the fact that Christ heals, he is also known as a helper:

Sasa Yesu amekuwa Kimbilio langu.

Ni we mwaminifu kwake siku zote.

Unabadilisha moyo na kuleta salama nyumbani (Kiswahili).

Now Jesus is our only refuge,

he is faithful at all times,

he changes the heart and brings peace in homes (Song 35).

³⁴ during my second visit to the same church where i attended healing service in Kampemba township.

³⁵ Nous n'interdisons pas aux gens d'aller se faire soigner dans les hôpitaux. Cherchons plutôt la volonté de Dieu. Nous ne disons pas que toutes les maladies viennent des sorciers. Non!

From the song quoted above, CEM members confess their love for Christ even when things are tough. They are encouraged by the fact that Christ hears their prayers and knows their daily challenges of life. Christ is their true refuge, the one who comes to help his people. They acknowledge that in this world there are many challenges: trials, temptations and Satanic schemes that can lead believers astray from God's Word. This thought is well expressed in Song 20:

*Bwana Yesu uniongoze ni yashinde majaribu Mengi yakunidanganya,
mengi yaku nifunga macho.*

Bwana uniongoze nikuwe mshindaji kweli (Kiswahili).

Lord Jesus lead me to be able to overcome the trials that surround me.

They have blinded me,

Lord lead me; I need victory indeed.

Participant 64 (31 December 2011) reports that CEM members believe in Christ's ability to guide and help them in their walk of faith on earth. As he guides them, he also gives them both inner peace (peace of heart) and outward peace (peace where they live). This affirmation of what Christ does is a good confession of faith that has a missional dimension. CEM members relate the spiritual dimension of salvation (peace of heart) to its context where the saved person lives. When Congolese people get converted to Christ even their own nation will be affected by Christ's peace. Song 9 says:

I love you Lord,
when I face challenges and difficulties in life,
my strength comes from you.

Lord you hear prayers
and I get all I need from you.

In this song, CEM members declare where they get their strength from in times of trouble and hardship: Christ remains their only hiding place or refuge. And this reason becomes their inspiration to worship the Lord.

5.4.2 *God as the Almighty*

CEM's view of healing referred to in section 5.5. underlines God's ability to do things even in difficult situations. The healing and restoration of society cannot be discussed without considering the CEM perspective on God as almighty: "God is able to do things beyond man's understanding" since he "calls into existence what does not exist" (Sermon 9, 22/12/11). Participant 57 (20 October 2010) believes that God is almighty in the context of battles against Satanic forces or powers in the world of darkness. The spiritual world is real and the influence of Satan in society ought not to be ignored. But in such an environment, the Almighty is ever present to fight for his people. This understanding of God and his role in the daily lives of the people makes CEM members take "spiritual warfare" seriously.

Another aspect of the CEM's contextual understanding with regard to sickness was Satanic influence (see 3.2.3.2). In response to this missionary challenge in Katanga, CEM has developed a theology of "spiritual warfare." From my field notes (April 20-25 2013), I attended a seminar on spiritual warfare organised by one of the CEM congregations in Lubumbashi. In the following paragraphs, I reflect on CEM's understanding of Satan's power, demonic activities and the "weapons" that CEM members have at their disposal as they engage in this "spiritual battle."

5.4.2.1 CEM's understanding of "spiritual warfare"

The first aspect of this battle has to do with a clear understanding of who the enemy is.

5.4.2.1a Satan's origin

My field notes (20 April 2013)³⁶ show that the CEM preacher based his teaching on Isaiah 14:12-15, Ezekiel 28:11-19 and Ephesians 6:12. From the Old Testament references he explained that Satan was one of the sons (or angels) of God. He is referred to as the brightest of them, who fell away on account of his preoccupations with his own beauty and glory, and his ambition to unseat the God of glory from his throne in order to take his place. The preacher insisted that it was Satan's beauty and wisdom that corrupted him, until his evil intent was exposed and he was cast out of God's presence.

³⁶ Collected during a CEM seminar on spiritual warfare in Gambella, in Lubumbashi.

5.4.2.1b Satanic power structure

In his exposé of Satanic power structure (Field notes, 21 April 2013)³⁷ the speaker argued that Satan exercises control through a powerful network of demonic rulers, authorities, powers and evil spiritual forces, as Paul explains in Ephesians 6:12. These four groups constitute the hierarchies that Satan uses to control the world. For this CEM leader, Satan is the ruler of “this world” – a term that includes all earthly human systems. These include the political, religious, educational, social and economic systems. Satan’s objective, according to this CEM leader, is to gain control over the lives of human beings by dominating these systems.

Field notes (22 April 2013)³⁸ reveal that CEM members believe that these worldly systems – that resist the rule of God and the influence of His word – have to be fought. Despite Satan’s power and demonic forces, the church is to engage in this spiritual battle, which is also referred as spiritual warfare:

For our struggle is not against flesh and blood, but against the rulers, against the authorities, against the powers of this dark world and against the spiritual forces of evil in the heavenly realms (Ephesians 6:12).

It is this battle or struggle against forces of darkness that CEM members are encouraged to fight in order to live victoriously in this world as they do God’s mission.

5.4.2.1c The goals and activities of demons

As regards the goals and activities of demons in the world, my field notes (23 April 2013)³⁹ show that the CEM lists three major goals:

- Seeking people’s worship
- Holding people in bondage
- Blinding people to the truth.

³⁷ Collected at a worship service in Gambella area, Lubumbashi.

³⁸ Collected at a worship service in Gambella area, Lubumbashi.

³⁹ Collected at a worship service in Gambella area, Lubumbashi.

In his explanation of these demonic goals, the preacher said the following: First, demons seek people's worship as recorded in:

What do I mean then? That a thing sacrificed to idols is anything, or that an idol is anything? No, but I say that the things which the gentiles sacrifice, they sacrifice to demons and not to God; and I do not want you to become sharers in demons. You cannot drink the cup of the Lord and the cup of demons; you cannot partake of the table of the Lord and the table of demons (1 Corinthians 10:19-21).

From this quotation, demons are worshipped by gentiles and seek people's worship. Paul therefore warns the Corinthians not to be involved in the worship of demons. Today the worship of demons is rampant through various mystical groups or societies that are increasing in the community. The CEM pastor told his audience of the demonic worship they should not be part of, because as people worship demons and through them Satan himself, they move away from the worship of the true God. From this aspect of CEM theology of "spiritual warfare," they understand mission as calling people to turn from idols or demonic worship to the worship of the true God. This agrees with the first commandment that God gave to his people through Moses at Mount Sinai: "You shall have no other gods before me" (Exodus 20:3).

Second, demons hold people in bondage. The preacher quoted Luke 13:11 ("And there was a woman who for eighteen years had a sickness caused by a spirit, and she was bent double, and could not straighten up at all"). He argued that demons keep people in bondage to fear and to sicknesses such as physical illnesses (Acts 10:38), blindness and dumbness (Matthew 12:22), madness (Luke 8:27-29) and deformity (Luke 13:11-16), evil habits such as murdering and committing violence; encouraging sexual uncleanness (Matthew 10:1, Mark 1:23, 3:11), idolatry and witchcraft (Deuteronomy 32: 6-17).

Looking at all these areas of bondage listed by the CEM preacher, it is evident that for them, Satan and his demonic powers fight against the welfare of God's people by keeping them slaves or in bondage. Mission, in its liberation dimension, therefore calls for all the captives to be set free. So by engaging in "spiritual battle" with these evil forces that trouble people in their society, the members of the CEM fulfil the mission of God. For Christ came to set captives free (Luke 4:18-21). Third, the preacher argued that demons blind people to the truth of the gospel:

And even if our gospel is veiled, it is veiled to those who are perishing, in whose case the god of this world has blinded the minds of the unbelieving so that they might not see the light of the gospel of the glory of Christ, who is the image of God (2 Corinthians 4:3-4)

Through his demonic activities, the devil tries to keep people from believing the truth. He does not want people to enjoy a relationship with their creator. The CEM leader insisted that demons want to keep people from going to heaven. Apart from keeping people from the truth, they also lead false teachers into the church (1 Timothy 4:1, 2 Peter 2:21). As they teach false doctrines people will not have access to the true saving knowledge of the Lord who sets human beings free and gives them an inheritance among the saints.

Because of these deceiving spirits in the world and in the church, CEM members are encouraged to engage in spiritual warfare by preaching the truth, the good news of the kingdom of God, in order for nations to know God and follow Him all the days of their lives. To end this reflection on the CEM's theology of spiritual warfare, I propose to look at the weapons the preacher at the seminar expounded on for effective battle with the forces of darkness.

5.4.2.1d The CEM members' weapons for spiritual warfare

My field notes (23 April 2013)⁴⁰ recorded that CEM members were urged to “put on” the spiritual “weapons” recorded in Ephesians 6: 14-18:

Stand firm then with the belt of the truth buckled around your waist, with the breastplate of righteousness in place, and with your feet fitted with readiness that comes from the gospel of peace. In addition to all this, take up the shield of faith, with which you can extinguish all the flaming arrows of the evil one. Take the helmet of salvation and the sword of the Spirit, which is the word of God. And pray in the Spirit on all occasions with all kinds of prayers and requests. With this in mind, be alert and always keep on praying for all the saints.

Considering the importance the CEM preacher attached to each of these weapons in this spiritual battle, I briefly reflect on each of them in the following paragraphs.

⁴⁰ Collected at a worship service in Gambella area, Lubumbashi.

First, CEM members are encouraged to be armed with truth. According to the CEM preacher, the “belt of truth” means two things. It refers to the word of God, which is the truth (John 17:17). CEM members are to fill their hearts and mind with the Word of God as they engage in “spiritual warfare.” The speaker also said that the “belt of truth” implies living in complete honesty and integrity. As Christians practise integrity in their daily lives and speak with honesty, the devil will not have a possibility to defeat them.

Second, the CEM leader argued that defeating Satan requires the believer to be armed with righteousness (as a breastplate). My field notes (23 April 2013) show that for CEM members righteousness means both a right relationship and right living. One can only be truly righteous if they are in right relationship with God through Jesus Christ. This right relationship allows the believers to practise right living – that is living clean and holy lives (Titus 2:12). The preacher insisted that Satan’s temptations to pursue ungodliness and worldly passions have defeated many “unarmed” Christians. But wearing the breastplate of righteousness enables CEM members to withstand his temptations.

Third, field notes (23 April 2013) reveal another spiritual “weapon” available to CEM members as the readiness to announce the gospel. The speaker emphasised: “We also need to have our feet fitted with readiness that comes from the gospel of peace.” In other words, we are to be always alert for the enemy’s attacks. The CEM preacher referred to 1 Peter 5:8 (“Be self-controlled and alert. Your enemy the devil prowls around like a roaring lion looking for someone to devour”). CEM members are encouraged to be fully equipped and prepared for any scheming attack of the enemy, to remember that the believer’s readiness for this attack comes from the gospel. It alerts believers and prepares them against the enemy’s schemes.

The next “weapon” available to CEM members is faith. The preacher said: “We are to take up the shield of faith in our battle with Satan.” For CEM, this faith (in spiritual battle) includes a basic trust in God and his salvation through Christ. However, this kind of faith is more than saving faith – that leads to salvation as one believes in Christ. The speaker argued that apart from the saving faith the believer also needs to have faith that aggressively takes hold of what God has promised to his people. The shield of faith can “extinguish all the flaming arrows of the evil one” (Ephesians 6:16). Satan’s arrows according this CEM include unholy thoughts, the desire to disobey, rebellion, lust, and fear. With the shield of faith the believer will be able to block every attack of the enemy.

Field notes (24 April 2013) suggest that salvation is the fifth weapon in the Christian arsenal against the devil. The preacher argued that this weapon includes salvation from sin

and hell. But it also involves deliverance that comes from God: deliverance from demons, danger, sickness and death. The speaker maintained that deliverance from Satan and his hidden traps or snares is also won by this weapon. Deliverance from Satan only comes from God. All believers have to do is call on the name of the Lord and salvation will be possible (Romans 10:13). In his comments on the 'spiritual weapons' (field notes 25 April, 2013), the preacher said that one of the most powerful spiritual "weapons" is the Word of God, which is described as "the sword of the Spirit" (Ephesians 6:17). For CEM the command to use this sword has two possible implications. First, it means to be "armed" with the Bible, which requires reading, studying, memorising and preaching God's Word. Secondly, it means to be "armed" with a specific personal "word" from God that speaks about a particular situation the believer may be experiencing. The Word of God has power to protect the believer from the attacks of the evil one, and the devil can only retreat against the power of this weapon.

The last weapon the CEM preacher alluded to during the seminar on "spiritual warfare" was "praying in the Spirit" (Ephesians 6:18). Field notes (25 April 2013) show that "praying in the Spirit" is a powerful spiritual weapon. It means praying as the Spirit leads or according to direction of the Spirit for a particular situation. It also includes praying in tongues (Romans 8:26, 1 Corinthians 14:14). It implies praying in the Spirit on all occasions, but especially during times of persecution.

The CEM theology of spiritual warfare explained above is a response to the needs identified in its context of mission in Katanga. Mission in this case is not only (or primarily) about addressing the physical or material needs of the people so as to bring change in the community. For CEM members mission is also about confronting strongholds in the world of darkness, in order to liberate those who have been held captive through the power of Satan. And from what has been analysed above, the CEM has developed a theology of spiritual warfare which inspires it to venture into mission in a holistic manner.

Participant 57 (20 October 2010) maintained that in this battle CEM members are not alone, but that God the all powerful is on their side. This participant also added that Christians in this life do not always get what they desire, because the world is not fair. They only get what they fight for in prayer, because Satan is at work. Participant 62 (20 April 2011) argued that

You can desire to have things in life such a good job, good marriage, good academic qualifications and many more, but if you do not fight for them they will never be yours. You have to be spiritual fighters to make ends meet or things happen in this life.

And as they engage in fighting against demons or evil spirits, they base their faith on the fact that the Almighty God is with them. The Almighty God does things beyond people's understanding and ability. No matter how difficult a situation may be, the almighty God is able to change it for the well-being of his people. Even what never existed in someone's life, God is able to bring it into existence. People are taught to see beyond the present realities because there are things which God is yet to do as the almighty God.

CEM members are taught to have faith in God who is able to change impossibilities into possibilities. Not only will the impossibilities be changed but believers will also be able to achieve exceptional things – things they have never done before. Sermon 9 (22/12/11) said: "If you have faith, everything that seems impossible in your life will become possible; what was difficult last year will be easier because with God we are able to do exceptional things."

5.4.3 The church as healing community

Another key aspect of the CEM's theology of mission in response to the illness and personal brokenness that they find in society around them is the understanding of the church as a healing community. Participant 57 (20 October 2010) explained that when people have serious matters concerning their health, they think of the church as the only place where they can get healing, no matter how difficult the situation is.

The church has spiritual gifts of healing, it has God's promises of healing the sick through the laying on of hands by the elders and it is in church that God's presence is more real for many. My field notes (30 December 2011)⁴¹ show that there are cases of people in Lubumbashi who are sometimes removed from hospitals because the medical doctors have failed to help them and when they are then taken to church, they get healed. The church's role as a healing community is also evident from the spiritual gifts the Lord has given to his body. The numerous spiritual gifts of healing, miracles and faith should be great motivations for the CEM to meet the needs of the community where illnesses are concerned. CEM members sing:

⁴¹ A personal conversation with one of the CEM pastors involved in healing and deliverance, in a Lubumbashi township.

*Na karama zake Roho Utuzigawie,
Bwana.Na wagonjwa uwaponye,
Wote wa kuone, Mungu (Kiswahili).*

You have given us your gifts, Lord
so that the sick could be healed.
And they will see you, Lord (Song 16).

There is no other institution in the world to which God has given the graces of healing like the church, argues participant 63 (30 December 2011). And because of this understanding, CEM members organise healing and deliverance services to meet the illness and restoration needs the community in Katanga.

5.5 Unholiness and sanctification

As I pointed out in 3.2.3, CEM members also understand their context as one of unholiness, since many Christians live in a state of lostness in their “inner person” while presenting a picture of being “born again” or serving the Lord. As pointed out in 3.2.3, this manifests itself in Pentecostal circles among others in mushrooming churches and leadership succession battles. In response to that dimension of their contextual understanding, they have developed theological insights on sanctification as essential to the credible witness of the church.

To place this in the larger context of CEM theology, it may be helpful to give the following brief overview: Through the regeneration experience one gets converted, receiving God’s nature in life (see 4.2); through the wounds of Christ one receives physical and spiritual healing (see 4.3); through the baptism in the Holy Spirit one is empowered for witness and service (see 4.5), and through the sanctification experience one develops maturity and character in the Christian life. In the CEM, the sanctification experience is a process which must continue as one walks with the Lord. Immature Christians are known by their sinful habits but growing Christians are different because they are now learning to walk with their Lord. This sanctification aspect of the Pentecostal life comes through “regular study of the Scriptures, fellowship with other believers and through service, especially witnessing to the non Christians” (Participant 35, 17 December 2012).

This section deals with the theme of sanctification within CEM from four different angles: The church as temple of the Holy Spirit (5.5.1), The Holy Spirit as sanctifier (5.5.2), God's Word and its sanctifying power (5.5.3), and The church as eschatological community (5.5.5).

5.5.1 *The church as temple of the Holy Spirit*

CEM members understand the church to be the temple of the Holy Spirit who dwells in them. They sing:

Utujaze sikuzote Pendo lako kubwa, Mungu.

Sisi tuwe nyumba yake Roho ya utakatifu (Kiswahili).

Lord, fill us with your Spirit

so that we can be the holy temple for your Spirit (Song 16).

The presence of the Holy Spirit in the CEM members as a church makes them holy. This explains their emphasis in the song. They want to be filled with the Spirit of God and this will enable them to live holy lives. CEM members maintain that because the Holy Spirit dwells in them, they have become the dwelling place of the triune God. They express this in Song 39:

Sasa Bwana Yesu Kristo Amefanya kao kwangu.

Ni mepewa Mfariji, Roho ya Hadali yake.

*Siku Roho afikapo Mtajua kwa hakika kwamba ninakaa kwenu,
hivyo Yesu alisema.*

Kewli, amefika kwetu, Sasa Yumo ndani yetu.

Ujitoe kwake Mungu aioshe roho yako (Kiswahili).

Now the Lord Jesus Christ dwells in me.

I have been given a counsellor, His good Spirit. This is what Jesus said, when the Holy Spirit will come upon you then will you know that truly I dwell among you. Truly, the Holy Spirit has come among us, now He is in us. Surrender yourself to God, he will wash out your heart.

One preacher explained this in a sermon: “The Holy Spirit is God who came to dwell in us” (Sermon 84, 30/4/12). Understanding the church as the temple of the Holy Spirit means three things for CEM members: Firstly, the church or the believers have to live holy lives because the triune God dwells among them by His Spirit. Since God is holy, the church as his temple is expected to be holy. The believers need to be continuously aware of the one who indwells them. How they behave in public and private will be a function of the one who is in them. God thereby becomes the final authority in their lives and their behaviour can have a positive effect on their neighbours.

Secondly, the church becomes an instrument of God’s mission. Participant 35 (17 December 2012) contends that the purpose for which the Holy Spirit came was mission. The one who indwells the church is a missionary God, the church therefore must be a missionary church. One cannot claim to be filled with God but fail to engage in the mission of God. Such an attitude will contradict the church’s nature as temple of the Spirit. Where God is present, he makes himself visible through transformational actions of the church.

Thirdly, people can begin to see God through the church. Participant 35 (17 December 2012) points out that the church represents God in the community. The church becomes God’s ambassador to the nations. Whatever the church does must be related to its missionary mandate to transform the community because of its faith in the Lord Jesus Christ.

5.5.2 *The Holy Spirit as Sanctifier*

CEM members sing:

Bwana tuma Roho yako takatifu.

Washa moto wako tena ndani ya mioyo yetu.

Hata vyote vya majani vitateketea sana (Kiswahili).

Lord, send your Holy Spirit

Rekindle again your fire in our hearts.

Then everything which is grass – sinful- will be destroyed completely (Song 19).

The Holy Spirit is therefore considered as a sanctifier among CEM members. He is the one who purifies and cleanses believers, developing in them a life of holiness and Christian character. This truth is clearly proclaimed in the song quoted above. They ask God to send his Holy Spirit into their lives to rekindle the fire and to destroy all sinful habits in their lives. When the Spirit indwells a believer, he brings a new sense of zeal for the things of God. The fire being referred to in the song implies zeal and commitment to serve the Lord with new energy.

Participant 36 (18 December 2012) affirms that the zeal to serve God comes as a result of the presence and the working of the Spirit in CEM members' lives. This zeal for God's work is an important quality in the area of mission. Mission presents challenges of all kinds which discourage mission practitioners from time to time. Participant 36 (18 December 2012) observes that when the Holy Spirit does his work in believers' lives they become more courageous and committed to the missionary mandate.

The Holy Spirit, who is by nature holy, does not tolerate evil or any sinful habits in one's life. CEM members in this song acknowledge the Holy Spirit's ability to destroy what is not right before God in their lives. Participant 36 (18 December 2012) expands on this by saying that sins grieve the Holy Spirit and quench his fire within believers, but that he was sent to convict the world of sins and of judgment. The Holy Spirit convicts both non-Christians and Christians of their sinful actions. By so doing he draws them closer to God. He also sanctifies believers by reminding them of what Christ taught because that was one of his missions to the world. As the Holy Spirit reminds people of Christ's Word, he uses the very Word to set believers free from any sinful influence. The Holy Spirit sanctifies the believer by guiding them in their Christians walk. CEM members argue from their song that when believers are led by the Spirit of God they will be holy and zealous in serving Him.

5.5.3 *God's word and its sanctifying power*

Song 8 highlights this aspect:

Neno lake linapendwa nami.

Na moyo wangu unapenda kumutumikia (Kiswahili).

I love your Word, Lord

and my heart is ready to serve you.

In this song, CEM members affirm that beside the work of the Holy Spirit in sanctifying the church, God's Word is also used as a means to sanctify the church. People who make God's word the basis for their life's attitudes and actions develop spiritual character, they experience growth as Christians. As they read and hear God's Word, they become sanctified. To emphasise the nature of God's Word, CEM members sing:

Maneno yako yote milele yata dumu (Kiswahili).

Your eternal word will last forever (Song 24).

CEM members believe that God's Word is eternal and has impact on all areas of people's lives. The sanctifying power of God's Word becomes more manifest when people put it into practice in different areas of their lives. God's word sanctifies the church as members do what it requires of them: "If we hear God's word without putting it into practice, we will forget about it (Sermon 6, 27/12/11). Those who hear the Word without practising what it says remain the same without changing their behaviour. As God's Word is preached, it always brings results in the hearers, but everything depends on people's ability to hear it: "God's Word will never come out without accomplishing the purpose why it was sent forth. Have faith in God's Word, and God will do greater things in your life" (Sermon 9, 29/12/11).

Furthermore, CEM members in Congo believe that God's Word produces fruits in believers' lives (Sermon 12, 3/1/12). These fruits have to do with a changed character and new relationships with others. God's Word is the light to the feet of believers; darkness of any kind cannot resist them. God's Word not only dispels the darkness inside people's hearts but also the darkness on the outside, their relationships: "As we hear God's Word we have to bear fruits" (Sermon 12, 3/1/12). Another CEM sermon confirms that "God's word being the light in man's life, darkness has to give way" (Sermon 30, 20/2/12). People who live according to God's Word live in the light; in other words, they do not practice what is evil.

Moreover, God's Word sanctifies the church. It helps believers overcome the temptations they encounter in life: "God's word helps believers overcome temptations because it is a sword for Christians" (Sermon 30, 20/2/12). The Spirit of God uses the Word, temptation will be difficult to overcome. Sermon 24 (7/2/12) declared: "The Holy Spirit brings light into our hearts, using the Word and he helps us practise God's Word." CEM

members point out that “keeping God’s word in our hearts breaks down the obstacles which come in life” (Sermon 30, 20/2/12). In other words, all kind of battles, oppositions which the enemy brings into their lives will not overcome the believers because they stand firm on God’s unchanging Word. God’s Word sanctifies everything pertaining to life in the community: “God’s Word sanctifies everything” (Sermon 43, 1/3/12) and those who obey God’s Word are protected: “God’s Word is a refuge for you and for your children” (Sermon 76). The preacher underlines the fact that true protection is in God’s Word. Even the schemes of Satan have no power over the eternal Word of God.

5.5.4 *The church as eschatological community*

Another aspect of the CEM theology of mission, developed in response to the challenge of unholiness and division (3.2.3) as well as war and conflict (3.2.4) has to do with eschatology: “The church is a bride of the Lord and her children are in constant battles with the devil on earth (Sermon 25, 10/2/12). The church is also understood by CEM members as a bride of Christ. This implies that the church is in the world doing mission while waiting for the coming of her bridegroom as an eschatological community. In this section of the chapter I look at only two aspects of the CEM’s eschatological theology: its understanding of premillennialism (5.5.5.1) and the missional implications of CEM’s eschatology (5.5.5.2)

5.5.4.1 CEM’s understanding of premillennialism

To get a good understanding of the CEM’s premillennial eschatology I interviewed one of the CEM national leaders (Participant 66, 29 January 2010), who said the following:

We in the CEM believe in premillennialism – it shares the conviction that Christ will return before the millennial reign which is recorded in Revelation 20:4-6. We believe that the church will be taken before the great tribulation recorded in Matthew 24, thus, the church will not go through tribulation. Tribulation will begin shortly after rapture and ends with the appearing of Christ with the saints. We understand the millennial reign as the one thousand years when Christ will reign with his followers on earth.

From this interview, I discovered a number of aspects of CEM eschatology. This church believes that there will be a rapture and that it will prevent the church from experiencing the

great tribulation. But at the same time the church has the conviction that the saints – CEM members included – will also be part of the millennial reign of Christ on earth. CEM (2005:4) presents the following purposes and stages with regard to its eschatological theology:

Our Lord Jesus Christ will appear in the air to bring back to life those who died (physical death) in Christ and change the bodies of Christians who will still be alive at his return. 1 Corinthians 15:52: ‘In a moment, in the twinkling of an eye, at the last trumpet; for the trumpet will sound, and the dead will be raised imperishable, and we will be changed.’

Then, after the rapture, the Lord will return physically to earth for the millennial reign on earth, together with his saints (Revelation 5:10: “You have made them to be a kingdom and priests to our God; and they will reign upon the earth”). The CEM (2005:4) further points out that after the millennial reign, life and eternal reign will be reserved to the redeemed, that is, those who believed in Christ as Lord and Saviour. They will live on a new earth and under a new heaven where they will be justice (2 Peter 3:13: “But according to his promise we are looking for new heavens and a new earth, in which righteousness dwells”).

CEM (2005:4) sums up its eschatology saying: “Eternal condemnation will be reserved to those who are not saved – those who did not receive Christ as Lord and Saviour of their lives.”

5.5.4.2 The missional implications of CEM’s eschatology

This eschatology of CEM has definite missional implications, which deserve some consideration. First, the CEM emphasises in its eschatology that there is life after death. The resurrection of the dead at the second coming of Christ calls for people not to think only about life on this earth but also life after physical death. The CEM teaches that what people do on this earth will have an impact on their life in eternity. In other words, the fact that those who die will live again – both non-Christians and Christians – means they have to prepare for their eternity, either with God or with Satan, who will be thrown in to the lake of fire himself. Life does not end at death; it continues beyond death and everyone is called upon to prepare for this whilst they live on earth. And this preparation is a question of the choices everyone makes during their life in this world.

Second, the church also underlines the change which will take place to the physical body when Christ returns. On the basis of this biblical truth, the CEM gives hope to those who are suffering not to lose faith in Christ. They are told to remain faithful to the

Lord, no matter what they go through, because one day their physical bodies, prone to sickness and death, will be changed into new glorified bodies and they will be no more in tears and pain.

Third, in its eschatology the CEM looks beyond the current society and world at large. The emphasis on the new earth and heaven where righteousness dwells, which will be the abode of the saved, has an important missional dimension. It implies that God is the only source of true justice, righteousness and peace. And under his reign people enjoy righteousness and true justice. But in the present world these virtues are missing and the church is invited to venture into mission in order to bring transformation in the society. Those in whom God dwells are to fight for a just society where righteousness is at the centre of all human endeavours. People are urged not to be discouraged by the unrighteousness and injustices of this world; but they are called to put their faith in God and believe for a better world to come under the reign of Christ.

Fourth, the truth declared in CEM eschatology concerning eternal condemnation of the sinners is on its own a call to repentance. Those who have not yet given their lives to Christ are warned of the judgment to come. And at the same time believers are encouraged not to give up their faith. They are to stay faithful until the end if they are to enjoy the eternal joy in the presence of the Lord.

Lastly, as a researcher I see a connection between waiting for the second return and mission. On one hand the church does mission as a way of speeding up the coming of Christ if not Christ might take too long to come. On the other hand, the church continues to do faithfully what the Lord commanded it to do because the time for his return is not known. This understanding of the church compels its members to live differently from those who do not have such an expectation. The bride does not know when the bridegroom is coming. He may come like a thief at midnight, so the church is to prepare itself for this imminent return of Christ, as Song 78 expresses it:

*Nina uzima wa milele, Na
tumaini ni imara, Mbinguni
nitaona Yesu, Mwokozi
wangu, kwa furaha.*

Nina uriti bora huko Unaolindwa hata mwisho (Kiswahili).

I have eternal life,
And my faith is firm or standing
In heaven I will see Jesus
My Saviour with joy
I have good inheritance there which is being kept until the end.

Christ's return is the greatest hope for CEM members. It assures them of experiencing the things they hoped for whilst on earth. They want to see their King and rest from all their troubles and suffering. They understand that the world where they live is not their final home. They await for Christ who will "take them home":

*Niliye msafiri hapa, mgeni duniani;
Sioni kwangu hapa, ni huko ju mbinguni.
Ninatamani nami kukaa siku zote Pamoja na ye Baba katika utukufu.
Kwangu mbinguni, kwangu, Uzuri wa mbinguni Wapita yote huku (Kiswahili).*

I am a traveller here (on earth), and I am a stranger in the world,
I do not consider this world to be my home, my final home is in heaven;
I also desire to live forever together with the Father in glory;
My home is in heaven, where my home is it is a better place than here on earth. (Song 75)

In their songs, CEM members confess the fact that they are strangers on earth and they are eager to be with the Lord in His eternal glory. In this song, CEM members are reminded of their true identity as "strangers on earth and heavenly citizens." As such they are encouraged to live differently, as they prepare for the return of their Lord.

The return of Christ also marks the end of suffering, doubt, hunger, poverty and death: "The time for suffering will come to an end as our Lord returns" (Sermon 12, 3/1/12). CEM members teach that everyone should be prepared for this imminent return of Christ. The hope for humanity, which is going through all kinds of suffering in this world, rests in the second coming of Christ. Humanity lives in despair not knowing what will happen next in this life characterised by war and conflict, especially in the context of the Congo. But CEM members are encouraged to hold on to their faith and reach out to others in the society,

sharing the message of hope out of despair and suffering. They are told that, in spite of what they may be facing today, there is hope for all those who believe in Christ, because as he returns he will take them to be with him for eternity:

*Utakusanya sisi sote uko,
Mbinguni kwako utatufikisha.
Makao mema wa tuandalia,
makao ya tumaini pasipo mateso,
Unatungoja kwako Mungu Baba (Kiswahili).*

Lord, you will gather us where you are.
You will lead us to heaven which is your home
You prepare a good place for us
A dwelling of hope without suffering
a place of hope and no suffering,
You are waiting for us where God the Father is.
You will gather all of us in heaven where there will be no suffering (Song 14).

5.6 Social brokenness and transformation

After all that has been said on the CEM understanding of lostness and salvation, illness and restoration, unholiness and sanctification, in this final section I look at the theological basis for CEM involvement in addressing the issues of social brokenness, which I identified in 3.2.4 as one of the dimensions of CEM context analysis. I first consider the church as a missionary community (5.6.1), then God as the only true God in the face of many false deities in Katanga (5.6.2.), Christ as the defender of the oppressed and the poor (5.6.3), God as the provider and owner of all things (5.6.4) and finally, CEM contextualised theology (5.6.5).

5.6.1 The church as a community with a mission

In its understanding of the context, the CEM identified the Congolese people as being lost (3.2.1). To respond to this need of its missionary context, the CEM formulated a theology of

mission to address this particular challenge. Participant 61 (23 December 2012) pointed out that “the church is understood as a community with a mission to the world” by CEM members. This mission includes evangelism and discipleship making. The church is not just a place people go to for prayers and worship. It is also a place where people go to dedicate their time, wealth, talents and skills to advance God’s kingdom priorities of making disciples of all nations. The CEM sermon emphasises a double nature to Christ’s mission to the world: not only that of saving or evangelising the lost, but also that of making disciples and transforming nations into workers for the kingdom. These missional dimensions require a great deal of commitment on the part of the church. Sometimes emphasis is more on evangelism than on disciple-making, but CEM members remind the church that mission is not only about “bringing lost souls to Christ” but also about making those who are saved become more responsible members of God’s kingdom. This aspect of mission challenges men and women to contribute in a more effective way to the purposes of God in the world.

Participant 61 (23 December 2012) reported that CEM members are ready to give what the church requires from them for the sake of God’s work. Sometimes people are asked huge sums of money in order to complete a church building structure (see section 5.6.4) or support mission projects, such as their pastor who is travelling for missions in other parts of the country or the world.

CEM members emphasize that the church is a community with a mission to the world. It is a mission of social transformation and action. The church has been mandated by the Lord to be the salt and the light of the world. Through the church the community must be able to see love and compassion (see section 6.5). This notion is developed in the way CEM members preach: “If the church does not reflect any feature of Christ’s character – compassion, love toward the poor and the needy – nothing will happen in the community” (Sermon 5, 25/12/11). From the above sermon, CEM members affirm that the church must therefore show the way of salvation as it preaches but also as it engages in social programmes for the betterment of human life in the community. I give more details on this aspect of CEM mission praxis in section 6.5.

Furthermore, for the CEM the church should be a community with a mission of transforming the world through the discipling of believers, evangelising , providing for the needy, and carrying out social actions. As far as the CEM members are concerned, the church is very important in their lives; more important than any other institution. They would rather have problems elsewhere, but not with the church because their entire life will be affected. In

short, the ecclesia is a family which is sometimes considered more important than the blood family, in theory if not in practice. But this does not take away the value a cultural family has in the life of the CEM members. From my investigation I learnt that in certain cases the spiritual family reinforces the blood family relationship when the members of this biological family are also believers.

It is also a healing community where people can run to with both spiritual and physical sicknesses and get help (see 6.3.). The church is a missionary community where members are invited to contribute and participate with what they have and who they are so that the church may fulfil its mandate into the world. Speaking about the CEM's theology of mission, participant 67 (25 December 2011) pointed out that CEM uses church seminars, departmental meetings and church evening services to make disciples. Seminars are held once every month in most CEM congregations on a particular theme such as holiness, the return of Christ, the importance of giving to God's work, prayer and fasting, reaching out to the lost, and many similar themes, "as the Spirit leads." In the evening services the church teaches a variety of Bible-based topics. Sometimes the pastor focuses on one particular book of the Bible for one or two months before moving to another topic. Departmental meetings address specific needs of men, women, youths, leaders, married people and children. For more details on these CEM approaches to disciple-making, see 6.4. The other dimensions of the CEM theology of mission have been discussed earlier on in this chapter. The dimension of koinonia or community life (5.6.1); the healing dimension of the church's mission (5.4.3) and the liberation dimension of mission in which the church engages in spiritual warfare to set the captives free (see 5.4.2.1).

5.6.2 God as the only true God

The increase in the worship of other gods in the context of Katanga (see 3.2.4.1) is a contextual issue which has not been ignored by the CEM in its theological reflection. CEM members assert that there is no other god who deserves their worship and allegiance except the Lord God. He is referred to as the true God in relation to his nature, what he promises and what he says. Participant 61 (23 December 2012) has this to say about the truthfulness of God: firstly, God is true because He is the original or the real God. He is not an imitation or a copy of someone else as it is the case with other African gods – the ancestral spirits – represented by woods and stones. He continues: "Our God is not like the African gods or the spirits of our ancestors who were represented by stones and woods which they worshipped

from time to time” . Secondly, He is also true when it comes to what he promises, he always brings them to pass. He is the God who keeps his promises towards his people. For instance, what he promised with regards to the coming of the Messiah, the coming of the Holy Spirit, the signs of the last days and many other things have come to pass. In Song 24. CEM members sing

*Niite katika shida, nitakusaidia,
nategemea Bwana ahadi yako* (Kiswahili).

You said call upon me in all your troubles, I will answer you.
I rely on your promises, Lord.

Participant 68 (24 December 2012) adds that “What God promises, that he always does to show his faithfulness. As they pray God answers their prayers and this motivates them to believe that God is indeed the true God.”

Thirdly, participant 68 (24 December 2012) argued that the Lord is the true God even in relation to his Word. He never lies, he is a truthful God who says things as they are. His Word says what is true about life, the world, the visible things and the invisible world and also about the future of the human life after his earthly days. This true God is worthy of trust or confidence by all nations in the world.

Fourthly, the participant above maintains that the Lord is also referred to as being the true God in the presence of many other false gods. Non - Christian religions in Katanga claim to have gods different from the God of the Bible, but CEM members confess the uniqueness of their God. Before the challenge of pluralism in terms of deities, CEM members affirm their faith in the only and true God of the Bible.

This theological motif for mission is a biblical response to the challenge of living in a pluralistic society. The increased number of religious communities and non-Christian religions is one of the missiological issues the CEM has identified in its context. Participant 61 (23 December 2012) said:

Outside God of the Bible there is no other true God. And since the Christian God is the only true God He must be known to the world; He needs to be preached. People must not die or leave this earth without knowing this true God in whom they have the promise of eternal life. If there were other true gods then there would not be a need for

mission in the church. But since other gods are false, therefore the knowledge of this true God must fill the earth.

CEM members in their response to the missionary challenge of other religious traditions maintain that God is real, that he keeps his promises, and that he is truthful. Despite the increasing number of other deities in the Congolese society, the Lord is the only true God worthy of worship.

5.6.3 Christ as the defender of the poor and the oppressed

The challenges of poverty and oppression were identified as being part the missionary challenge in Katanga (see 3.2.4.2) and the CEM has developed a theology based on Christ's model to respond to the issue of social brokenness in its context. Participant 61 (23 December 2012) argues that the CEM members consider Christ to be their defender and their helper in their contexts of suffering and hunger. Jesus as the good Shepherd takes care of his sheep and takes them where they can find good pasture. Participant 61 connects Christ's ability to shepherd those who believe in him to the willingness by the sheep to follow the shepherd's voice and be guided by him. This implies that the believer would not benefit from the Shepherd's care if they do not follow his instructions or his teachings.

In addition, participant 68 (24 December 2012) states that when Christ guides a nation, a city or a community, it will experience peace because that is what He gives to those who are under his care. Love, especially toward the neighbour, is a mark of those who are led by the Great Shepherd because he himself loves everyone, including his enemies. When in a nation people lack love they will fight and kill each other and live in hatred. Participant 61 (23 December 2012) observed that, in the Congolese context, "the lack of love is so real that people live in tensions and conflicts. Until they know the divine shepherd they will not be able to experience love for fellow human beings." In his comments on the earthly ministry of Christ towards the poor and the needy in his community, participant 69 (26 December 2012) commented:

He was moved by compassion to the needy in the society of his earthly days. And that compassion always led him to actions for others. For the church to have compassion towards the oppressed in the society, they need to be to follow the Great Shepherd model. If Christ does not touch one's heart towards others, they will never show

compassion towards their fellow human beings. And when there is compassion in people's hearts even what they do to each other will also change.

Participant 69 (26 December 2012) also contends that forgiveness from sins is part of the benefits of those who are under the care of the Shepherd. Not only are their lives forgiven, but they will also be able to forgive their fellow citizens or their neighbours. Under the leadership of Christ as the shepherd, the believers have the zeal to serve him, to do his work and to venture into mission. They are able to worship their God, praise him and appreciate his doings in their lives. This implies that Jesus as the great shepherd affects both the believers' lives and how they relate to others in the society. When Christ is the Shepherd, the relationships between human beings improve as they will live in peace and with joy in a spirit of forgiveness. Adding his voice to the discussion, participant 61 (23 December 2012) said: "Jesus is the true refuge and the true defender of the oppressed." In other words, the role of Christ is here related to the Congolese context of oppression from the leaders in different spheres of society. The inability of CEM members to have someone to turn to encourages them and their neighbours to run to God as their true refuge. In cases of injustices, when they do not have the necessary means to hire a lawyer to defend them against those who have influence in the society, participant 69 (26 December 2012) maintains that Christ remains the only defender the poor have. Congolese people are urged to run to God, the true defender who will never forsake them or let them down.

Living in the context of oppression due to war and conflicts in the country, CEM members have experienced God in a unique way. I was privileged to hear a testimony from one of the CEM members with regard to God's intervention for the oppressed. This incident happened on 2nd February 2013 in Lubumbashi in an area near Lubumbashi University. This is what the brother had to say:

I testify that after I knocked off from work and I was going home, I was arrested by two soldiers around 19 hours on the road two hundred meters from my house. It was a rainy day and it happened that I was the only person at that time to be walking on this road in our area. As I was being pulled up and down, no one was able to help me; I was facing death. But my wife who was worried about my whereabouts got into serious intercessory prayers. The two armed men got everything I had and they led me into the bush and there they quarreled between themselves about how to kill me. After a long time of debate between these two criminals, one of them pushed me in the bush as a

way sending me away. I ran into the bush for hours before I finally got home around 23 hours. I can boldly say that if Christ was not the defender of the oppressed, I was going to be dead that night. I give all the glory to God who defended me against my enemies.

This testimony brings to the surface a number of issues that require reflection. First, the level of insecurity is high in Democratic Republic of Congo in general, and Lubumbashi in particular. If a person can be arrested by bandits dressed in military uniform as early as 19 hours (7 p.m.), this implies that many criminal activities take place at night. This situation shows to some extent the failure by the Congolese government to protect its citizens in the country. Second, the role played by the intercessory prayer of this brother's wife. Rather than being simply worried about the situation of the husband, she chose prayer as the way to respond and she believed that the Lord who answers prayer intervened in the situation to save her husband's life. For the CEM, there is a close connection between intercessory prayer and mission, especially where deliverance or liberation of captives is concerned. These two criminals could have killed the brother under consideration if it was not for God's intervention through the prayers of the wife. There are many people in similar situations in the Congo and beyond who could also be liberated from the hands of evildoers if the church would pray for their release. Still others are under the power of Satan, they face the threat of being lost for eternity without Christ, but like the case of this CEM member in Lubumbashi, the prayers of the church are able to render powerless the enemy of God's people and bring deliverance which is an integral part of the church's mission (Luke 4:18):

The Spirit of the Lord is upon me because He anointed me to preach the gospel to the poor, He has sent me to proclaim release to the captives, and recovery of sight to the blind, and to set free those who are oppressed.

Third, the confession of this brother's victory is attributed to the Lord. He acknowledged that if it was not for God he could be killed. In this particular case, the testifier declares Christ's ability to defend his own and save them from the hands of their enemies. Moreover, on the basis of Christ's ability to defend the oppressed, the oppressed Christians also have a mission against oppression in the society. Those who were once oppressed and even those who are still under oppression are better placed to fight against oppression. The captives of Luke 4:18 are not spiritual captives under the power of the Satan, but also those who are physically oppressed by the societal structures where they live. And in such instances, the oppressed

become agents of liberation for the oppressed in the community. CEM members also give hope to the hopeless in the society, those who suffer, who are hungry and those who have none to come to their help in the community where they live. Pentecostals believe that there is hope for those who are suffering but their hope does not rest on human help. In their songs, CEM members insist that true help comes from the Lord:

Ewe, Mwenye sikitiko, kuna matumaini;

Yesu anakufahamu, Atakusaidia.

Atakupandisha toka tope la kutereza.

Upokee neema yake kwa wokovu (Kiswahili).

For you who are worried or hopeless, there is hope,
Jesus knows you and He will help you
He will lift you up from the slippery mud
You should receive his grace of salvation (Song 33).

They present two qualities of the Lord on which those who are oppressed and suffering can base their hope. First, Jesus knows them, and second, he is able to come to their aid. Christ as God knows everything and everyone, wherever they may be. He is the all-knowing God and nothing is hidden from his sight. In that capacity, the oppressed and the poor have to look to Christ in a society of injustices and oppression. But Christ is not only the all-knowing God; he is also able to come through and bring change in the human situation.

Participant 69 (26 December 2012) maintains that these benefits which Christ gives are part of the offer of salvation. The poor and those who suffer in the society can see their lives transformed as they receive Christ. This emphasis in the singing of Pentecostals is vital in the sense that mission today seems to be biased. There is a lack of balance in how the church does mission. Some mission practitioners emphasise the spiritual aspect of the mission mandate whilst others place the accent on the social aspect. In the spiritual mandate people involved in mission maintain that what is important is the “saving the souls”, leading people to Christ, giving people hope for eternity. Others argue that the soul does not live without a body. The soul that is to be converted lives in a body and it has social and material needs that need to be met. From the CEM understanding, both aspects of the mission to the lost must be obeyed. The needy in the society can see their life changed not only as they receive food and clothes for their physical needs. They also have to repent and turn to Christ.

In their singing, CEM members acknowledge the fact that in this world, and especially in their Congolese context, things are hard and difficult. They refer to their social brokenness in terms of thorns, hunger, disappointments and dangers which lead to frustrations among people (Song 31). People live in constant frustration and disappointment because things continue to be worse than what they were in the past. Dangers continue to face them with continuous war and conflicts in the country which have no end. These are real issues that people face on a regular basis in the community without getting help from anywhere.

In such a context, Pentecostals maintain in their preaching that if God made a way for the children of Israel he will do it also for the Congolese people. The wilderness experiences of the people will change into watered places as they look to God. For the Lord is able to call into existence what never existed:

If we are passing through a wilderness experience, where all is dry, no green pasture, no water to drink, no food, remember God promised to make a way and a source of water to Israel during their hard times. Even our desert experiences will change as we put our trust in the almighty God (Sermon 9, 29/12/11).

This message that CEM members preach in their own context is missionary. They call people to put their faith in God, if the society and the country at large have to change. They argue that as people seek the face of their creator they will find consolation: “Christ is the solution to our problems” (Sermon 6, 27/12/11). They add in their sermon: “Seek God’s face in order to find consolation” (Sermon 33, 23/2/12).

5.6.4 God as the owner of everything

The social involvement of new religious communities and non-Christian religions has been identified as a challenge to CEM’s mission in Katanga (see 3.2.4.4). To respond to this missionary challenge in its context of ministry, the CEM has developed a theology of giving based on the ownership of God. Understanding God as the owner of everything has far-reaching missional implications for the CEM members in Katanga. Participant 61 (23 December 2012) referred to God as “the owner of everything.” This implies that whatever CEM members have in their possession comes from God. Sermon 46 (4/3/12) affirms that CEM members are simply stewards of God’s resources. This implies that God is the source and giver of all things: says: “We do not look to people for help or support because our God

owns a thousand cattle on a hill (Psalm 50:10): “For every beast of the forest is mine, the cattle on a thousand hills” (Participant 60 (10 May 2013)).

This understanding of God among CEM members has been the basis for a self supporting approach to mission projects in Lubumbashi. Participant 60 (10 May 2013) reports that CEM does not receive funds from overseas to carry out their mission; all their income comes from their own members. They have developed a strong self support system of using their local members’ financial resources to do mission. This understanding of God as the Giver also affects the way CEM members give towards mission projects, to the poor and the needy in the society. CEM members have a different way of understanding money and mission. As I show below, for CEM members supporting God’s mission with their material and financial resources is a high priority. This is how they understand one of their missional responsibilities in supporting mission. Other responsibilities, according to my field notes (11 May 2013)⁴², include offering their skills to carry out some church projects. Bricklayers build church infrastructures free of charge, electricians do the same in their area of expertise, and other members avail their houses to host church visitors for a night or a meal and still others are simply available for any work at church. There are four aspects of this missional commitment of CEM members that need to be highlighted:

First, CEM members support God’s works – and mission in particular – because “As Christians we are stewards of God’s resources” (Sermon 46, 4/3/12). Whatever is in their possession does not belong to them; it comes from God and belongs to him. And therefore whenever the owner requires his resources they have to be given.

Second, CEM members in Katanga contend that supporting God’s mission financially demands making sacrifices. In their preaching, they insist that “When we support God’s work, when God’s mission becomes our priority in terms of support, God will also take care of our own business and enterprises in blessing them. If we support God’s mission, he will also bless the work of our hands” (Sermon 2, 22/12/11). This implies that, for CEM members, supporting God’s mission is involving God in their own business. Prayer is not enough if one wants to involve God in what they are doing; supporting God’s work with material and financial resources touches the heart of God.

Third, for CEM members giving to God, especially supporting his work, demands that people give their best, something which touches their hearts, something which gives them a

⁴² On a visit to a building site of one of the CEM congregations in Mampala area, Lubumbashi.

clear sense of *sacrifice*: “I will never give to God something which costs me nothing” (Sermon 18, 6/12/11). Likewise, Sermon 27 (13/2/12): “As we offer to God and support his mission we need to know that it is a sacrifice on our side as God’s children and we should support mission with joy in our heart.”

Fourth, the offering of the church is vital for the local church and the extension of God’s kingdom. Participant 60 (10 May 2013) gave the following explanation of the difference between the church and the kingdom. The local church is a group of people who gather in a specific place for worship, whereas the kingdom of God is the sphere of God’s reign, to which the church belongs. The Kingdom of God is larger than the local church: “Offering to build a church is very important to both the church and the kingdom of God” (Sermon 100, 20/6/12). The church should not look to non-Christians to fund their projects; for CEM members that would cause a sense of humiliation. God’s people have to be responsible enough for building their meeting places and extending their support to other churches, wherever the need may be. And as Christians support God’s mission it should expect to see the favour of God over their lives and they will have a testimony that will never be destroyed for many years to come.

During one of the Sunday services I attended in a local CEM branch in Lubumbashi, I saw people give of their household goods to the church. People gave television sets, radio’s and clothes. After giving all the money she had, one woman removed her neck chains and earrings and even her blouse, so that she remained in a bra. And she also gave to God the only pair of shoes she was wearing and walked home barefoot (Field notes, 5/4/2010).⁴³ The story above shows how CEM members are committed to the knowledge they have of God as the owner and the actions they carry out to show their love for God. Their knowledge of God is not just a rational thing but affects their entire lives and the lives of people around them. From my analysis, CEM members’ sense of mission is closely connected to their understanding of God. It affects how they do mission and transform their societies for God.

5.6.5 *CEM contextualised theology*

In order to be relevant and effective to its own people, members of the CEM choose to contextualise their theology. One way in which they have done that was to adopt the musical

⁴³ When I attended a church service in a CEM branch in Kenya township on Bukama Avenue. It was during a special offering Sunday – *Kundi ya kazi*.

instruments of African traditional dancers, and the tune or rhythm of their songs and dances in order to celebrate and communicate the Christian message impactfully in their context. This contextualised theology took place in the area of its spirituality – songs to be specific. In this section of the chapter I propose to look at the contextualisation process of the CEM theology through the formation of the “Asaph singers” called in the *Kiluba* language⁴⁴ as ‘Bana ba Asaph’. In the next paragraphs I analyse this contextualisation process. I will focus on the genesis of the Asaph singers, the illumination process for singers and its impact on mission.

5.6.5.1 The Genesis of the Asaph singers (*Bana ba Asaph*)

African Christian music – Congolese type of Christian music – has been instrumental in Pentecostal mission in Lubumbashi. In the CEM, there is a special group of singers called the Asaph group: *Bana ba Asaph* (henceforth BbA), which literally means “The children of Asaph.” They trace their name to the book of Psalms, where Psalms 73 to 83 are called “Psalms of Asaph.” In terms of their music ministry, they trace their roots to Psalm 150:1-6:

Praise the Lord! Praise God in his sanctuary; praise him in his mighty expanse. Praise him for his mighty deeds; praise him according to his excellent greatness. Praise him with trumpet sound; praise him with harp and lyre. Praise him with timbrel and dancing; praise him with stringed instruments and pipe. Praise him with loud cymbals; praise him with resounding cymbals. Let everything that has breath praise the Lord. Praise the Lord!

Within the CEM, BbA is a team of singers consisting of men and women who use their “vernacular” Kiluba language and a variety of African instruments to sing joyful praises to God.

5.6.5.2 The musical instruments used by *Bana ba Asaph*

In this section the focus is on the Bana ba Asaph (BbA) as agents of contextualisation in Katanga. The Genesis of this singing group in the CEM is closely connected to

⁴⁴ *Kiluba* is the most spoken language in Katanga, originally spoken mainly in the northern part of the Katanga province.

Congolese culture. The interview I had with one of the oldest Asaph singers on 2nd February 2011 revealed the following:

In 1915 when the CEM started in the Northern part of Katanga, church members used to leave the worship service whilst it was going on and go to attend traditional dancers meetings. The traditional dancers sang in Kiluba language and used ‘Biondo’ as their musical instruments.⁴⁵

This trend continued whenever the church held meetings. By using *biondo* the people wanted to express their joy in Christ in a unique African way – that would satisfy their spiritual needs. One of the early CEM pastors in 1950 got inspired to contextualise the African dance, rhythm and music instruments into the church and it quickly spread to other congregations as well.



In other words, The CEM pastor (1950 leader) made use of the Congolese cultural forms to communicate the Christian faith to the people. The introduction of this kind of worshipping style pleased many CEM members, who stopped leaving church services to follow Congolese traditional dancers. What they looked for outside the church was brought inside in a contextualised form and with a new message of the Gospel. From then on the BbA singers became a cultural identification for CEM as “a truly African Pentecostal church in Katanga.”

⁴⁵ *Biondo* is the plural of the word *kyondo* in Kiluba, which means a sound. It refers here to the sound used in villages to announce a major event arranged by the king (participant 70, 2 February 2011)

It is good to note that in this era of globalisation, CEM members in Congo have engaged in contextualising their message. By so doing, they have shown the value they attach to Congolese cultural forms. In other words, CEM shows that they affirm the positive and healthy elements in African culture. There are things within the African culture which are good and which can be used within the Christian context, enriched with a new Christian message. By contextualising their message in using good cultural forms, the CEM members in Katanga have been able to draw many people to Christ. This feature of CEM worship has contributed significantly to the growth of the CEM in the Congo.

5.6.5.3 The illumination process for songs

Participant 70 (2 February 2011) suggested that most of the songs were composed through the illumination of the Holy Spirit. A BbA singer would have the experience that the Spirit brings to her/his mind a theme related to a sermon preached in church. The singer would then start singing the new song, without any prior preparation or rehearsal. Sometimes the singer would start singing the song at night while sleeping. What is significant to note is the experience of supernatural encounter and inspiration that BbA singers have with the Holy Spirit in the area of music.

BbA songs are full of biblical teachings on various themes. There are songs on God the Father, the Son and the Holy Spirit. Other themes include the second coming of the Lord Jesus Christ, holiness, repentance, the power of God, miracles from God, celebrating the wonders of God, the gifts of the Holy Spirit, prayer, obeying God, giving to God, the cross of Jesus Christ, the love of God for sinners and eternal judgement.

5.6.5.4 The impact of *Bana ba Asaph* on CEM mission

Participant 70 (2 February 2011) observed that this group has made such an impact for the CEM such that it is difficult to imagine a CEM church without BbA singers. This means that for many CEM members a church without BbA cannot be called a 'Pentecostal' church. What is also worth mentioning from my field notes (15 February 2011)⁴⁶ is that when a BbA group is singing a song in a church service, even passers-by would stop to watch and hear what they sing. In some cases these observers are attracted to enter the building, to put their faith in Christ and to become CEM members. The BbA leads people to express themselves in praise

⁴⁶ From what I observed in several CEM congregations, especially in the suburban areas of Lubumbashi.

and worship in their own cultural forms. It has helped CEM members to continue to be Christians without losing their African identity; they are Christians and at the same time Congolese.

My field notes (17 February 2011)⁴⁷ show that there are other churches that also emphasise the presence of BbA singers in their congregations. This is mainly due to the ability of this group to attract new members to their churches. My field notes (17 February 2011) confirm that even in these non-CEM churches, the “BbA group” is called by the same name, use the same musical instruments and sing the same songs, mostly in Kiluba. In other words, these non-CEM churches have adopted the practice of having BbA groups in their congregations. From my analysis, I observe in this respect here a Pentecostalisation of churches in Congo through the contextualised theology and worship of CEM. As a scholar, I think that the Pentecostal ability to contextualise their message and forms of worship is one of the key factors to the Pentecostalisation of many churches in the Congo.

In this first part, the theological reflection on the CEM theology of mission in Katanga enabled the researcher to explore various theological themes of the CEM and their relation to mission. The CEM understanding of its context has shaped the development of a Pentecostal mission theology that is contextual by nature, both in theory and practice.

5.7 Conclusion

This chapter reflected on the Pentecostal hermeneutics of CEM and its relationship to theology. It also looked at various dimensions of the CEM theology of mission in and for the context of Katanga. This theological reflection is related to the needs or missionary challenges identified by CEM members in chapter three of this thesis. Throughout the chapter I have pointed out the biblical passages that CEM members use as a basis for their missionary endeavours in Congo. After identifying the needs of their community, they are able to develop theologies that are Bible-based and at the same time relevant to their contextual needs. As I did my research, two areas of the CEM theology of mission drew my particular attention, namely the impact of premillennial rapture theology on CEM ‘s mission and the extent of the CEM contextualisation process. These themes will be dealt with in chapter 7 (7.4.4 and 7.4.6).

⁴⁷ From the observations I made among most Pentecostal churches in Lubumbashi, even those that are not part of the CEM.

CHAPTER SIX

UNDERSTANDING CEM'S MISSION AGENTS AND STRATEGIES

6.1 Introduction

After looking at CEM's contextual understanding (chapter 3), spirituality (chapter 4) and theology of mission (chapter 5), I now move to an examination of its agents and mission strategies. This is the fifth and final dimension of my Pentecostal praxis matrix (1.6). Throughout the different chapters, I have pointed out how the various dimensions of CEM mission praxis have been mutually shaping and influencing each other. Matters raised by CEM members in their contextual understanding (chapter three) are influenced by CEM spirituality of the Great Encounter (chapter four); and that spirituality in turn has shaped its hermeneutics or how its members read and understand the Bible in their context of social brokenness (chapter five). In the present chapter I analyze how CEM members carry out their mission concretely and practically in the light of their contextual understanding, spiritual experience and theology of mission.

To achieve this, I explore various CEM mission projects, the kind of mission strategies they have used in the context of Katanga, and the key missional agents or actors in these missionary endeavours. The chapter will focus on four areas: mission as evangelism (6.2), mission as healing (6.3), mission as disciple-making (6.4) and mission as social involvement (6.5). These four dimensions of agency and strategy pick up the four threads that run through chapters 3-6 and provide both structure and coherence to the thesis. These connecting threads can best be portrayed by means of a diagram:

Chapter 3	Chapter 4	Chapter 5	Chapter 6
Contextual understanding	Pentecostal spirituality of power	Contextual theology of mission	Mission agents and strategies
3.2.1 Lostness	4.2 Regeneration	5.3 Lostness and salvation	6.2 Mission as evangelism
3.2.2 Illness	4.3 Power over illness	5.4 Illness and restoration	6.3 Mission as healing
3.2.3 Unholiness	4.4 Spiritual growth	5.5 Unholiness and sanctification	6.4 Mission as disciple- making
3.2.4 Social brokenness	4.5 Empowerment for service	5.6 Social brokenness and transformation	6.5 Mission as social involvement

In the last section of the chapter (6.6) I briefly introduce matters of dialogue which will be dealt with in detail in chapter seven. In this section I look at the issue of evangelism to people of other faiths by CEM members (6.6.1), the question of the recognition of Pentecostal women's ministry (6.6.2), looking at ordination to ministry and leadership – since despite their great contributions to CEM mission in Katanga, women in this church are not ordained to ministry.

6.2 Mission as evangelism

In this section I first explain the role of the CEM Evangelism Department (6.2.1) and then look in turn at door-to-door evangelism (6.2.2), evangelism through home cell churches (6.2.3), evangelism through church building structures (6.2.4), preaching and evangelism (6.2.5.), migration and evangelism (6.2.6.) and Asaph singers and evangelism (6.2.7.). I was informed in an interview with a group of CEM evangelism leaders in Lubumbashi (Participants 73, 10 January 2012) that these are the key evangelism strategies used by the CEM at present.

6.2.1 *CEM Evangelism Department*

To give expression to the high value it places on evangelism, the CEM has a specialised department dedicated to it. CEM (2005:22-23) describes the mission of its Evangelism Department in the following terms:

The evangelism department is responsible for doing the following:⁴⁸

1. The proclamation of the message of God's kingdom for the salvation of lost souls,
2. The sending of God's servants — to regions and tribes not yet reached by the gospel in order to plant new local churches and make disciples for the Lord,
3. Planning and establishing evangelism programmes for the CEM,
4. Conduct public crusades or mission outreach programmes.

The first goal of the Department is theological by nature. This aspect of CEM evangelism department has already been analysed in section 5.3. The Evangelism Department also serves as an agency for sending missionaries.

⁴⁸ Le département de l'évangélisation dirige et coordonne au sein de la communauté les services suivants: 1. Proclamation du message du royaume de Dieu pour le salut des âmes perdues. 2. Atteindre les régions et les tribus non évangélisées et celles qui les sont les moins, les prospecter y envoyer de nouveaux serviteurs de Dieu en vu d'y implanter des paroisses locales et en faire des disciples de notre Seigneur Jésus Christ. 3. Concevoir des plans et établir les programmes d'évangélisation. 4. Organiser des croisades Evangéliques ou des expéditions missionnaires.

6.2.1.1 Sending missionaries

This is an important aspect of mission being stated here. The CEM does not only consider itself as a church which should receive missionaries from overseas and show them where to do mission; the CEM considers itself as a sending church through its evangelism department. This is a positive development in Congolese Pentecostalism, coming from the oldest mission in Katanga. Many Pentecostal churches in Africa are sending missionaries to other parts of the continents, and it is good to note that the CEM is also involved in this. Participant 54 (21 April 2011) reported:

CEM has already sent missionaries to countries like Zambia and Tanzania. And most of its members who are migrants in Europe and other parts of Africa have also established CEM congregations under other names as God leads them. The impact in the mission field is great.

With regard to the sending of missionaries, there are two aspects that need to be clarified: First, there are places where the CEM has sent its missionaries who have planted congregations of the CEM. As a researcher who had also worked for a long period in Zambia as a missionary, I can testify that CEM started planting its congregations in Zambia as early as the 1990s, during the period that I was doing mission work in Zambia's Lwapula province. During my research trips, A CEM leader working in Zambia (participant 54, 21 April 2011), explained:

The CEM has more than forty congregations in Zambia. And these congregations are under the leadership of both Congolese and Zambian pastors. And from time to time, the CEM missionaries in Zambia return to the DRC to do promotion of their work and get support for their ministry.

Participant 71 (6 August 2013) reported that apart from Zambia, the CEM has also planted congregations in Congo Brazzaville, the Central African Republic, and the Republic of South Africa. These churches do not carry the name CEM but are directly connected to the CEM mission, since they were started by CEM members who left the DRC for education or employment reasons. Such churches have different names but remain in contact with CEM in the DRC for guidance and spiritual support. Efforts to get the names of these "CEM"

congregations in other countries from the CEM office were not successful, especially since during my time of research the CEM was experiencing another breakaway after the death of the first ever CEM Legal Representative. Anyone looking for information on the CEM at the time was viewed with some suspicion by this church's leaders.

6.2.1.2 Planning and establishing evangelism programmes

The Evangelism Department is also in charge of planning and strategising in the area of outreach. This implies that CEM evangelists play the role of "spies" in exploring new areas for church planting and putting in place the right strategy and method to use in that particular place. In Lubumbashi, CEM congregations are planted by the Evangelism Department of Lubumbashi CEM office. This team is supported financially and materially by the church as they venture into church planting. And when the church is established it is handed over to a new pastor.

6.2.1.3 Public crusades

Lastly, the Evangelism Department is responsible for organising public crusades as part of the CEM mission programmes. As a researcher, I would say that in this particular area of mass crusade, the CEM has not been active in organising its own actions. Participant 72 (7 August 2013), a member of the CEM Evangelism Department in Lubumbashi, gave several reasons why the CEM is not (or no longer) organising public crusades. First, there has been a change of leadership in the Department since 2007 and the new leadership has changed the approach. Instead of arranging public crusades they have opted for personal evangelism or door-to-door evangelism. This choice is justified by two major reasons: a) The number of CEM congregations in Lubumbashi which have grown to more than 200 by the year 2012, and b) the expansion of the city.

Participant 72 (7 August 2013) also explained that public crusades were frequent at a time when the CEM had few congregations. However, with the growth of this church in Lubumbashi there are now CEM congregations in almost every township and area, the efforts in the area of evangelism are being directed to new locations or new settlements in the city. The City of Lubumbashi has expanded, and there are many new settlements. In these new residential areas people live in scattered locations and distant from each other. The Evangelism Department leadership have found door-to-door evangelism to be a more

effective method in the sense that the “lost souls” are being found in their respective homes. The Department sends evangelists into those areas for one or two months to start new churches, and so far many new congregations have been planted.

The change in evangelistic approach evident in the CEM – from public crusades to door to door evangelism in Lubumbashi – shows to some extent the church’s efforts to be relevant to its context. This church has chosen evangelism strategies which can respond to the realities of the people and yield more results (door to door evangelism) rather than using a good evangelism strategy (public crusades) which is no longer relevant or effective.

With regards to public crusades, participant 72 (7 August 2013) maintained that the CEM does support visiting evangelists to Lubumbashi or Katanga in general who hold public meetings. The CEM also takes care of people who are “saved” in such gatherings through follow up, teaching basic Christian lessons to new converts.

As indicated above, the Evangelism Department uses various methods in its outreach programmes to fulfil its mission goals in Katanga. Analysing these strategies is the main focus of this chapter.

6.2.2 *Door to door Evangelism*

Participant 73 (10 January 2012) described door to door evangelism to be one of the most effective mission strategies used by CEM evangelism department in Katanga. Evangelists (volunteer church workers whose time is not limited) are sent two by two to different locations or avenues and streets to preach the gospel to anyone they meet on the way or at home. When such an outreach programme is launched, the CEM appoints a leader who will eventually become the pastor of the newly planted congregation, but the first targets as these evangelists reach out into people’s homes are elderly people – fathers or mothers.

CEM members maintain that when an elderly person is “won to Christ”, it is easier to evangelise the other family members. When a young boy or girl is “won to Christ” it is good because a “lost soul” has come back to the Lord, but reaching out to the parents of the girl or boy will not be easy because most often they would say that is a church “for young boys and girls.” Participant 74 (15 January 2012) indicated shows that in some cases the parents even forbid their children from attending the church where they “got saved.”

Participant 73 (10 January 2012) explained that, immediately after an outreach programme, those who got saved are visited by the evangelists, especially those who are

trained as counsellors. Within the CEM Evangelism Department there is a group which specialises in taking care of teaching new converts. The aim of these evangelists is to establish the new church members in their faith and help them become more responsible church members. And as they do the follow-up meetings with the new converts, they also invite them to attend church services or a follow up seminar which the church organises for them. The follow-up meetings are organised within the vicinity of the targeted areas and are organised in order to establish the new converts in their faith. People are also prayed for and those who are demon-possessed get delivered, the sick get healed and all these become ways of drawing more people to the new CEM congregation. The meetings are conducted by a church elder or the potential pastor (appointed to continue with the work after the outreach program) to the evangelised area. The door to door evangelism usually takes two to six months before the team of evangelists leaves the area and move on to a new one.

Participant 71 (6 August 2013) explained that new areas for outreach are selected after “spies” have surveyed a place. The “spies” will ascertain the size of the population and the existing churches in that particular area. A location without many churches but with many people is often selected. But in some cases even if an area has several churches without a CEM congregation, the Evangelism Department will send the evangelists to go ahead and “plant” a new “work.”

Participant 71 (6 August 2013) describes CEM evangelists as volunteers who serve in the Department depending on their availability. They are volunteers in the sense that they get no pay from the church, but they have their own income generating activities from which they take care of their families. Others are students who serve the Department in their free time, still others are volunteers who have Evangelism as their only work and live on donations from free will offerings from CEM church members in the congregation where they serve. These evangelists use their spare time after work or on weekends to serve the Lord in reaching out to the lost. When planting a new CEM congregation, these ones will put up a tent or a temporal shelter where the meetings can be held on a hired plot. At the same time, this shelter will serve as the mission base for the evangelists. This is where they will sleep and eat. Participant 71 (6 August 2013) reported that at night evangelists engage in intercessory prayers for the “salvation of souls” in their targeted area.

In my interactions with the participant 71 above, I enquired as to the kind of people who responded most positively to the evangelising activities of the CEM members in Lubumbashi. The participant said that non-Christians, members of mainline churches and

“backslidden” Christians were mostly the first converts. And when asked as to how they reached out to people of other faiths, participant 73 (10 January 2012) said:

Evangelising people of other faiths is becoming a big challenge in our outreach programmes. They are not willing to join our churches, even when the message we preach seems to be convincing to them. In fact, their numbers are ever increasing and we do not know how to cope up with this issue. Where they belong they are indoctrinated, they are given jobs and bursaries which we cannot offer them.

The concerns raised here by CEM members shows the seriousness of the increase of new religious communities and non-Christian religions in Katanga. Sharing the Christian faith with people of other faiths is becoming a crucial issue for Congolese Pentecostals. This is one aspect of evangelism that seems to be neglected most often. CEM members are committed to reaching out to the people without a church but great difficulties are being encountered in sharing faith with people belonging to other religious institutions.

From my personal analysis of the situation, several factors are behind this new challenge facing Christian mission in postcolonial Africa. The exclusivist Pentecostal mentality of those who think they are the only true followers of Christ and the only ones who are “born again”, provides a strong motivation to keep on evangelising “lost souls.” It seems, however, that CEM members are apprehensive of people with a strong faith commitment that is different from theirs. They seem to be afraid of speaking to these new religious communities, because they do not know how to evangelise them. Since the members of other faiths are strongly rooted in their own doctrines and practices, it is not easy to lead them to Christ. In addition to this element of fear, CEM members also lack adequate theological and doctrinal knowledge to reach out to such people. There is a failure by CEM members to come up with new missional approaches to reach out to people of other faiths. As explained in chapter two (2.2), the CEM started in the northern part of Katanga and as such it is deeply inculturated into one specific Katangese culture – and many people of other faiths live in different cultures more oriented to their own countries of origin.

Generally Pentecostals in Katanga – CEM members in particular – have no theological or missiological symposiums that can bring together Pentecostal scholars, pastors and believers to reflect on the new challenges facing the Pentecostal churches in Congo – especially the challenge of people of other faiths and the way forward to evangelising them. There has been a rapid and visible increase of other faith communities, with worship buildings

and temples going up in most towns in Congo and Katanga in particular. Most of their adherents come as investors and bring their religious institutions with them into the country. My field notes (12 January 2012)⁴⁹ suggest that as a matter of strategy they only employ people who are willing to be part of their religions. Due to high levels of poverty in the country, crowds of people are joining them, moving away from Christian churches.

6.2.3 *Evangelism through home cell churches*

The next evangelism strategy for the CEM is the ministry which takes place where people live, in their own homes, referred to as “home cell churches.” Participant 73 (10 January 2012) observed that the strength of the CEM within Lubumbashi lies partly in its strong emphasis on home-based churches. These church groups hold meeting in people’s homes. Every local CEM congregation has several home cell churches. They mainly meet on Saturday afternoons under the leadership of a church elder. In many of the home cell churches that I visited, the home church leader is paid and supported on a monthly basis from the home church’s coffers.

The home church fosters fellowship among CEM members through sharing of needs, burdens, experiences, prayer time, God’s word and material possessions, in accordance with Acts 2:40-42. Home churches also serve as launching places for mission in the community. Members in these groups reach out to their neighbours with the gospel, encouraging those who are in need, even if they are not church members, to put their trust in Christ. These cell churches help in solving one another’s problems where members live. Through home churches, CEM members are present in church members’ families in times of trouble, sicknesses and funerals, and as such they play the roles of mission agents for the CEM in the local community.

Participant 73 (10 January 2012) asserted that many people join the CEM through home cell churches. They see the church where they live and the church’s involvement in people’s lives as evident in these groups. Non-members feel at home as they join these local communities of believers. Many new converts in the CEM start their Christian life in a home church before joining the main church, sometimes even some months later.

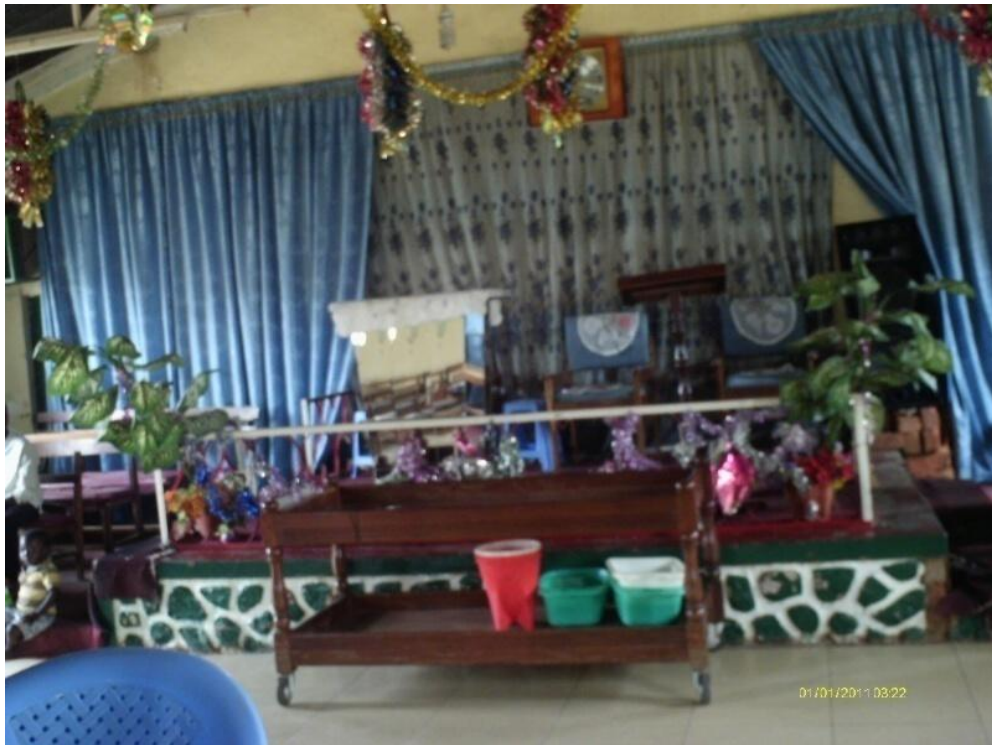
⁴⁹ Information collected during visits to some companies in Lubumbashi owned by investors from non Christian institutions, where there were adverts for job opportunities.

Home churches also play a role as fund-raising units for church projects or mission at large. When there is a church building project or a new church planting programme, then home churches get mobilised to raise funds – in addition to the women’s department, which also supports mission in the CEM financially. The total budget for the mission is divided according to the number of home churches and then a period of time is given for the money to be raised by these groups. These groups have continued to sustain the CEM mission at grassroots level.

6.2.4 *Evangelism through building infrastructure*



This is one of the CEM congregations in Lubumbashi, in the Kenya township. This church is believed to be the first CEM local church that was planted in Lubumbashi City (in the 1950s). The church is called Kenya 1.



This is the altar of the first CEM congregation in Lubumbashi, Kenya 1. Most CEM congregations have a similar altar, with comfortable chairs for the preacher and the worship leaders. The wall is covered with beautiful curtains to reflect the wealth and glory belonging to God's kingdom.

Erecting church buildings (physical infrastructure) has been one of the CEM evangelism strategies in Katanga. From my investigation, this missional approach has not received the attention of researchers. In the context of Lubumbashi, CEM distinguishes itself from other Pentecostal-like churches by the kind of structures they build as places of worship. Wherever there is a CEM congregation in most cases there is an imposing building.

Unlike other Pentecostal churches in Lubumbashi, which meet in tents and houses or open places for many years, CEM members enjoy the hospitality of nice buildings. What is important in this missional strategy is that all CEM buildings are built by CEM members themselves, without any help from overseas. Local church members' money has supported these missional ventures and contributed greatly to the growth of Pentecostalism in Katanga. There is a strong sense of self-support in mission among the CEM membership and this emphasis has enabled CEM to plant more congregations, depending on the contributions of its own national members.

Apart from the fact that these buildings serve as good places for worship, they have also been used as tools for winning the lost to Christ. Participant 73 (10 January 2012) insisted that when non-Christians come and attend church services in an attractive environment, they feel more comfortable and are more likely to join the church. This changes their negative thinking about the church as a place for the poor. As a Pentecostal researcher in Lubumbashi, I attended a meeting (20 March 2011) organised by civic leaders. In this meeting Pentecostal churches were referred to as the churches of the poor by non-Pentecostal church denominations. Political and civic leaders in the meeting referred negatively to the “Pentecostal and charismatic churches” as “places where the poor and the unemployed find refuge. They spend all their days praying and fasting, seeking God’s help instead of looking for jobs which could help them earn a living” (Field notes, 20 March 2011).

This negative attitude shown by the civic leaders and non-Pentecostal churches towards the Pentecostal and charismatic groups in Lubumbashi is a consequence of several factors. First, there is an increase in the number of the Pentecostal-type churches almost on every street of Lubumbashi and the presence of these churches has been a source of disturbance in terms of noise-making in the community, day and night. Only those who are of the Pentecostal type of spirituality tolerate such situations. But those who are not Pentecostals often report these churches to civic leaders and in order to discourage such trends they sometimes become negative towards Pentecostals in the media and in meetings.

Second, my field notes (20 February 2013) show that the majority of affluent people in Lubumbashi attend non-Pentecostal churches, including most political and civic leaders in the city. Most Pentecostal churches do indeed have a majority of members who are poor, but there are also wealthy people in Pentecostal churches and CEM congregations in particular who strive to reverse this negative image of Pentecostalism in the community. These more affluent Pentecostal members belong to French-speaking CEM congregations in Katanga.

Third, according to my field notes (20 February 2013), Pentecostal spirituality seems to value prayer more than anything else. From my investigations in Lubumbashi, Pentecostal churches organise seminars for 14 days, prayer and fasting programmes for 21 days – and in some cases even for 40 days. In most of these cases their members are kept busy praying when they could have gone to look for employment to sustain their families. As a scholar I contend that such extremism in the spirituality of Pentecostals – and CEM in particular – has led to the negative attitude among civic and political leaders.

From my analysis, the poor public image of Pentecostal churches in Lubumbashi and Katanga as a whole is a consequence of several factors: Apart from the poor physical structures in which Pentecostals and charismatics generally meet for worship and the fact that the majority of their members are poor, I have also noticed the lack of influence of Pentecostal or Spirit-type churches on the social and political life of the country. This factor is mainly due to the lack of trained leaders to lead these kind of churches (see 2.3.2.2b). Pentecostals are not very active in addressing political and social issues in the nation because of their theological orientation (see 5.7.5.2). Consequently, their voices do not seem to be heard in the province as much as those of other churches, especially the Roman Catholic Church, some mainline Protestant churches and new religious communities that are all active in the political and social life of the nation.

The fact that most Pentecostal leaders in Lubumbashi – also CEM leaders – prefer spirituality to theological and leadership training also affects the image of the church in the city (see 2.3.2.2b). Those who are wealthy do not prefer to “sit at the feet” of untrained leaders for spiritual guidance. They would rather go to leaders of their status who “speak the language” of their class and share similar experiences.

However, the picture is not all negative. CEM buildings often serve as places where residents in an area may go to celebrate their wedding ceremonies. Even people who are not CEM members are free to use the premises for their weddings, in which case they pay a fee to rent the premises. In this way, CEM congregations have used their buildings in a way that contributed to the development of community infrastructure in a post-war and post-conflict nation. This openness of the CEM members to people in the community in matters of using the church infrastructure shows that the church is involved in serving the community and it is part of the community’s life.

6.2.5 *The preaching of God’s word and evangelism*

My field notes (15 February 2011)⁵⁰ show that, although CEM preachers have not been trained – at least the majority have not attended Bible schools – they preach God’s Word with enthusiasm and dedication. Participant 63 (30 December 2011) reported that CEM preachers consider a preaching appointment as a rare opportunity to talk about Christ to

⁵⁰ Information from a seminar in Lubumbashi township, in a CEM congregation where four speakers shared the pulpit. All of them were CEM members from different congregations.

people. Participant 63 (30 December 2011) pointed out that CEM preachers depend more on the Holy Spirit's enablement to share the gospel of Christ. CEM members ask permission in cases of bereaved families to go and preach the Word at the graveyards. Participant 63 (30 December 2011) explained that the aim of their preaching is "saving souls and bringing more members to the kingdom of God." Many CEM evangelists preach on buses as they move from one area to another in or outside the city. They also preach in market places. CEM members make use of any opportunity "in season and out of season" to preach Christ. Though some of these preachers may not be good at interpreting Scripture – no respect of hermeneutical principles or proper structuring of a sermon – they preach Christ to the Congolese people with the aim of saving the lost. Participant 73 (10 January 2012) contends that

For CEM members the Bible is God's Word and it must be preached as it is. What the Bible says must be accepted as such, no need for rules to interpret it. Rules and principles from theological schools quench the fire of the Spirit in preaching.

This preaching of God's Word is not restricted to a specific group of people in the church. All CEM members are encouraged to preach because everyone is filled with the Spirit for witness (see 4.5.2).

6.2.6 Migration and evangelism

Participant 75 (10 March 2012) notes that the exodus or migration of CEM believers from rural to urban areas has served as a useful mission strategy for the spread of the Pentecostal movement in Katanga. Rural migration was not a conscious mission strategy by the CEM, since people left the villages on their own time and for different reasons. But as they went to urban areas, they spread the gospel they had received. Many CEM members left the villages in the northern part of Katanga, where they had their first experience with the Holy Spirit, and went to towns in search of jobs and educational opportunities. As these CEM members went to various places, they carried their Pentecostal message and witness with them.

As I pointed out in chapter 2, the CEM was, from its inception, a rural-based Pentecostal mission organisation. It had its mission headquarters in Mwanza village in Northern Katanga as early as 1915 and it was only in 1950 that the mission moved into urban centres through the Luba people's migration into cities. In 1950 the CEM was established in Elizabethville –

today Lubumbashi – as a result of the Luba people who migrated to the city to work for the mining and railways companies.

The planting of the church in Lubumbashi was pioneered by a man named Ephraim Kayumba, to whom I referred already in Chapter (2.3.2.2). Participant 73 (10 January 2012) informed me that “Kayumba started the church in Lubumbashi as he worked for the national Congolese bank.” When he arrived in Lubumbashi, he did not immediately start a CEM congregation, but first joined the Brethren, another Protestant church. However, Kayumba’s charismatic experience (he spoke in tongues in the worship service) led the leaders of the Brethren church to ask him to leave.

There is a need to understand why Kayumba did not go to any other church in Lubumbashi, but joined the Brethren church. Participant 73 (10 January 2012) explained that in the northern Katanga region, where Kayumba came from, the CEM and Brethren churches were on good terms since the time of the white missionaries. When the CEM missionaries arrived in Mwanza, they found the Brethren mission already established in the area and good relationships developed between the two churches. It was that bond of love which initially made Kayumba join the Brethren church in Lubumbashi. However, since the Brethren church leadership in Lubumbashi did not allow the exercise of the gifts of the Holy Spirit in their services, Kayumba left them to start a CEM congregation. My interview with one of the Brethren church leaders in Kolwezi, participant 76 (11 August 2013) revealed that

Since its inception in Katanga, the Brethren church believed that the work of the Holy Spirit was only for the early church in the book of Acts and that it could no longer be the experience for the church today. This explains why the leadership of this church was not able to accommodate Ephraim’s charismatic experience in the 1950s.

Participant 76 also explained that in 1987 the Brethren church revised its constitution so as to include the issue of Spirit baptism and the exercise of spiritual gifts in the church. This new theological development came about as a result of what was happening in Pentecostal churches, especially the CEM. And the leadership of this church wanted to keep its members from going elsewhere in search of charismatic experience, particularly in Pentecostal churches. So from 1987 the Brethren church encourages its members to seek Spirit baptism and to exercise his graces or gifts in the church.

As a scholar, I note here a direct consequence of Pentecostalisation (see 6.4.3.3b.) on other Christian churches in Katanga. Because most churches want to become Pentecostal, the Brethren church has not been left behind and it is a move in a good direction. This is how Kayumba became the CEM pioneer in Lubumbashi by starting the first CEM congregation in Kenya Township in Lubumbashi (see 6.2.4). Kayumba was later joined by other Luba people from the northern part of Katanga who had come to the city. Some came for employment and others to pursue higher education. From these humble beginnings, the CEM has spread throughout Lubumbashi with more than 200 congregations (Statistics from CEM Kamalondo office 2010), influencing other Congolese cities as well. Participant 77 (20 April 2010) reported that CEM members who left Katanga province to other parts of the Congo for various reasons did likewise and those who crossed the Congolese borders for business or education purposes have followed suit.

6.2.7 *Asaph singers and evangelism*

According to participant 78 (15 February 2012), the Asaph singers or *Bana ba Asaph* (5.6.6.1.) have played a vital missionary role in membership recruitment for the CEM. The group makes CEM worship sound more African and for that reason people feel they can worship God in their own African style. In addition, the Asaph singers have also been an object of admiration and attraction for non-CEM members. As this group sings, people passing by even on the road also join in dancing and they often join the service to worship together with the team. And as they worship for the first time, they hear the Word and are attracted to the message of God's Word. Asaph singers are also used as an evangelistic tool when CEM families have had a bereavement. Usually a church service is held in the evening at the funeral house around 18 to 20 hours. This is a time when most people have left work and they are back in their homes. As the Asaph singers worship the Lord, the residents are attracted by their music and dancing. After their singing, the message is preached and some non-Christians give their lives to Christ and become members of the CEM.

What attracts people to this group is the African cultural element which accompanies their songs and dances. They make people free to express themselves in their own way and dance as they want. And because the Congolese people are proudly African in their musical orientation they prefer to be part of such a church, so that they have more opportunities to worship God in their own way. Songs from Asaph singers have also served as strategies for

preaching, teaching and serving the community. Asaph songs are Bible-based. They communicate the Christian message creatively and attractively to anyone who wishes to listen. Here are some examples of the Asaph songs:

6.2.7.1 *Isalela mushetemuke (in Kiluba)*

*Isalela kutamba Egipitu eyo ibine,
wa tambile badji kebenda mu kenane tanda ya buya eyo eyo,
ah eyo eyo dia lelo eyo;*

*Pobafikile pa kalunga luyi,
eyo ibine kebadila abe mosensa,
tubakube batwe ne bana,
eyo eyo ah eyo eyo dia lelo eyo;
Po ba abukile bobwa bukila,
eyo ibine mediane wa boya luyamba,
katumbija Yehava Leza,
eyo eyo ah eyo eyo dia lelo eyo;*

*Isalela yo yo yo pano kelwendo,
Isalela mushetemuke, Isalela mushetemuke yoo.*

The exodus of Israel (My translation)

The exodus of Israel from Egypt, it is true,
they left Egypt for Canaan a good country,
it is true even today.

When they reached the Red Sea, it is true,
they cried to Moses why do you want to kill us with all the children?
It is true even today.

When they crossed to the other side, it is true,
Miriam took up the timbrel in her hand and praised the Lord God of heaven.
It is true even today.

Israel is now leaving, it is now time for the freedom of Israel.

In this song, which is based on Exodus 1:20-22 and 14:1-31, the Asaph singers magnify God's power in setting the children of Israel free from slavery in Egypt. The message from this song is that what the Lord did then for Israel he can also do it today for Christians. Those who are bound under the power of Satan, God is able to deliver them and give them freedom. The CEM members here declare the omnipotence of God: the Lord is seen as the one who is all powerful and nothing can resist him. This song brings forth an emphasis on the liberation dimension of mission: God is the liberator of his people, not only in the past – with regard to Israel – but also for the church today. The CEM members declare through their song that God is able to make a way where there is no way for those who trust him. Faith in God is here described as a key to experiencing the hand of God, no matter the situation.

6.2.7.2 *Iya ulonge bya Ntumbo (in Kiluba)*

Iya ulonge bya ntumbo eeh

Iya ulonge bya ntumbo eeh

A Leza wa Yakoba eeh.

Eliya waji kalombe! Iya ulonge bya ntumbo, Leza wa yakoba

Baba sifa ni yako Baba, Baba sifa ni yako

Ukola eeh Tata wa Mulu yoo

Wa meso bwa lubimbi Tata wa mulu yoo.

Come and do wonders among us Come

and do wonders among us! God of Jacob!

Elijah prayed, come and do wonders!

Holy holy is the heavenly Father whose eyes are like fire! (My translation)

In this song, which is based on 1 Kings 19:36-39, the Asaph singers magnify the God of Elijah, who is the all-powerful God. As they sing, they call upon the Lord to come down and magnify his power or do wonders. In other words, they uplift the name of the Lord as the only one who is able to accomplish glorious things which no one else can do. Through their singing CEM members give glory to God for his mighty works. Participant 78 (15 February

2012) pointed out that the reference the CEM members make to “the God of Jacob” implies the God of wonders. Reference here is being made to what the Lord did for Israel during their journey from Egypt to Canaan. The Lord fought for his people against other nations. And CEM members maintain that what the Lord did then He can also do today. When they say “the God of Elijah” reference is being made to the wonders God did when Prophet Elijah faced the prophets of Baal and killed all of them with the help of God.

Both these Asaph songs are clearly Bible-based. As the CEM members sing, they aim at communicating the message of the bible to their hearers. In this sense the CEM songs serve as strategies of mission in teaching the community of believers and in evangelising the non-Christians. Christians are encouraged to hold on to God in all circumstances of life and non-Christians are invited to put their trust in the Lord who is able to change their life situations. CEM songs serve as evangelism strategies especially when they are heard by non-churched people. The message they hear can arouse their interest to seek the Lord.

6.3 Mission as healing and prophethood

Besides the missionary roles played by the various CEM strategies in evangelism, the use of spiritual gifts in the context of Lubumbashi has played a vital role in the membership recruitment and growth of the CEM congregations. This section of the chapter focuses on the prophetic and healing/deliverance gift as missionary strategies of the CEM.

6.3.1 The prophetic spiritual gift

During my research investigation, CEM members in Katanga gave mainly two reasons for the emphasis they put on this gift: The need for divine encounter and the need for divine guidance.

First, participant 79 (12 March 2012) maintains that “as Pentecostals we cannot have a worship service without hearing God speak to us prophetically in one way or another.” This implies that a church service should be accompanied by a prophetic utterance or a message from people who have spoken in other tongues for the edification of the members. As they gather for worship, CEM members are expectant to hear from God not only through the preaching of His word but also from prophecies. When a service ends without such an encounter with God, for CEM members God was not present in the service. This explains

why the prophetic gift or those of tongues and interpretations occupy such a central place in CEM spirituality.

Second, participant 79 (12 March 2012) argued that most CEM members seek God's guidance or direction for their daily lives. Traditionally, Congolese people are "animists"⁵¹ – they believe in the existence of a world of spirits that is very real and that affects their daily lives. Before their conversion most of them consulted ancestral spirits, diviners or even witches over anything that happened in their lives, family or work. After conversion, they still experience the need for such a connection with the spiritual world through the iconic church leader. They need a leader whom they can easily consult to know God's will and learn how to respond to their problems such as calamities, the death of loved ones or any other life challenge. Hence, the emphasis on the gift of prophecy in order to stay in touch with their creator.

From my research visits in CEM worship services (e.g. field notes, 14 April 2011), I discovered that CEM members have different ways of using spiritual gifts. They are used during worship services – in this case a member who receives a prophetic message stands up and announces what God has communicated to him or her⁵² and when the prophetic declaration is made, members break out in shouting "Amen" as a way of affirming it. There are also moments when a preacher receives a prophetic word for someone in the meeting while preaching a sermon. He would then stop preaching, call the person for whom the message has been given to the front and take a few minutes to tell him/her what God's message for them is, before resuming his⁵³ preaching. While that happens, I observed three trends in the CEM local churches that I visited in Lubumbashi: In some cases the congregation sings in the background with low voices; in others, they sit and watch silently; while in others the members pray in low voices, with the hope of also receiving a prophetic word from the servant of God.

⁵¹ 'Animism' is here used as a term to describe a type of religion that accepts the reality of spiritual forces and beings, over against a materialistic outlook on life. In its fullest development 'animism' describes concrete beliefs in such notions as the souls, the future state, controlling deities and subordinates spirits, especially when these beliefs result in 'some kind of active worship' (Winter 1992: D 108).

⁵² In the CEM women are allowed to prophesy publicly under the influence of the Holy Spirit. And the declarations are accepted as coming from God. From my field notes (15 April 2011) there were more women than men who exercised spiritual gifts – especially the prophetic gifts – on that particular Sunday

⁵³ When it comes to preaching, teaching and any pastoral kind of ministry in the church, only men are allowed. For more details on this aspect of CEM worship and theology, see 7.4.5.

Apart from what has been said above, participant 79 (12 March 2012) adds: “There are also selected days in a week when the charismatic leader or the pastor receives people who want to consult God. They come in numbers to the house of the leader or sometimes to the church building for consultation.” There are different ways in which such a consultation is conducted. In some cases, when the “prophet” receives a person in their consultation room, they immediately tell the client all their problems, from the time they were born, and the person’s problems (and the solutions) are also explained to them prophetically. When solutions are given, they are often accompanied by some conditions such as fasting and prayers for a number of days, meeting with the family members to reconcile or ask for forgiveness, getting rid of some household goods that have been prophetically identified as being possessed by evil spirits, giving a certain amount of money to God through the charismatic leader, and many other related conditions.

According to participant 79 (12 March 2012), there are also cases when the “clients” have to explain what they are going through in life and then ask the servant of God to consult God on their behalf. Such a consultation aims at knowing what is wrong in the life of the client and what is supposed to be done. My field notes (15 April 2011) reveal that there are some CEM iconic leaders⁵⁴ who ask for material or monetary gifts before prophecies are given, but there also those who serve the people freely. Such material and monetary gifts given by “clients” are given different interpretations within the CEM. Some refer to it as “support for the man of God”, others call it “appreciation of the gift God has given to the church” or “motivations for the prophetic utterances.”

From my analysis as a researcher, I appreciate the prophetic gift at its own God-given value. I argue that the prophetic gift and ministry have greatly contributed to the mission of Pentecostal churches in Katanga and that of the CEM in particular. However, the people whom God uses in these ministries sometimes tend to lose the missionary focus of these gifts; they are given for the purpose of evangelising people and edifying the church. My field notes (e.g. 15 April 2011) reveal that in many cases spiritual gifts are being used as sources of income or a way of earning a living, rather than “winning souls to Christ.”

As a scholar I argue that the “Simony” practised in the CEM requires some attention by theologians. The abuse of spiritual gifts for personal gain by CEM members and leaders – at least from my field notes – does not encourage mission but instead distorts the image of

⁵⁴ I use the term ‘iconic leader’ with reference to a charismatic CEM leader- prophet who ministers healing and deliverance, like the well known *Mutumishi* in Katanga.

Pentecostals in Lubumbashi. As such I maintain that this aspect of Pentecostal practice and theology in Katanga needs more attention in the area of Pentecostal scholarship. I address this issue in chapter 7.4.7b.

6.3.2 *The gift of healing/exorcism or deliverance*

From the interviews I had with a group of participants (73, 10 January 2012) the following was said on healing in the CEM:

There is an increase in the number of uncured diseases and those which cannot be identified through the medical tests in our society today. Some of these sicknesses are of a Satanic origin and can only be dealt with through prayers in the church. For us in the CEM the gift of healing serves as a divine means to meeting these physical and spiritual needs among our people.

From my field notes (15 April 2011), almost every CEM congregation has a day when the pastor or any other charismatic leader ministers in the area of healing to the people. In most cases days of healings and miracles in the church are fully attended by both CEM members, members of non-Pentecostal churches and non-Christians. All these members from other churches keep their membership in their respective churches but they come to get healing from CEM members because they cannot find it in their own church denominations. Once again there is here a missionary contribution of spiritual gifts in the Pentecostalisation of other churches in Lubumbashi.

Exorcism or deliverance remains one of the most frequently used spiritual gifts in CEM and any other Pentecostal or charismatic group in Katanga. My interviews with a group of participants (73, 10 January 2012) affirm that “most people who attend these healing meetings are not only sick physically but their sicknesses have spiritual causes, they are related to demonic forces.” I need to illustrate what these CEM members are saying with a case I know in Lubumbashi. In my field notes (20 March 2012) I reported meeting a sister who suffered from a problem with her stomach. She had gone for medical tests and was told that she needed to undergo an operation, but she was advised that before going for the operation she needed to be prayed for in one of the CEM congregations. When she was being prayed for, evil spirits manifested in her body, and she was thrown down under the power of the Holy Spirit. The demons who were in her were exorcised and her health returned to normal so that the surgery had to be cancelled.

Participants 73 (10 January 2012) also maintained that the exercise of the gifts of exorcism and healing has played a vital role in helping people who continue to live under the influence of evil forces in Lubumbashi. Demons are cast out and people recover their identity in the society, an identity which was deformed or destroyed by the influence of satanic powers.

In this section of the chapter I chose to discuss the gifts of healing and exorcism together because the procedures used by CEM members in exercising these gifts are very similar. In my interviews with the group participants (73, 10 January 2012) and my own field notes on the same date suggests the following phases in the healing or exorcism process:

First, the members visit the *Mutumishi*, a Kiswahili term used for a person whom God uses in a charismatic way, whether a pastors or a lay person, a man or a woman. Such a visit takes place on a day when the *Mutumishi* is scheduled to receive people with different cases in need of divine intervention. In other words, the *Mutumishi* does not pray for people on any day; only on a day (or days) revealed to them by God. The choice of the day to pray for people depends on what the *Mutumishi* received as instruction from God concerning his/her ministry.

Second, the patient or client is counselled regarding their sins. As I have pointed out before (see 4.3), CEM members believe there is a connection between sins and evil things that happen to people. A sinful life is considered to be a door for any demonic possession and sicknesses. A person living in sins is not qualified to be prayed for because healing or deliverance comes from a holy God, who does not hear sinners. The member is given an opportunity to confess all their sins to God before the *Mutumishi* and the latter will encourage the patient not to continue in those sins.

Third, the *Mutumishi* will begin to pray for the member, pleading with the Lord to heal or deliver him or her. In most cases, the members seeking help are given water known as “blessed water” – that had been “prayed for” by the *Mutumishi*. This water is then carried home by the client and he/she drinks it for a number of days as prescribed by the *Mutumishi*. Apart from drinking, the water can also be used for bathing. Oil is also used by CEM charismatic leaders to administer healing or deliverance to their members. They tell members to apply the oil to their bodies, especially where the pain has been identified. In my investigation (field notes 12/1/2012)⁵⁵ I learnt that these practices – the use of water and oil – among CEM members is based on their church tradition – what CEM leaders have

⁵⁵ Collected during a healing session which I attended in Lubumbashi.

been doing in the past years. These Pentecostals insist that their predecessors used water and oil with positive results to heal the sick, so they continue using these elements. In other words, CEM members argue that because these techniques work and produce tangible results they should continue to be used in the church. What matters to them is the experience, not really the theology behind the use of water and oil.

The interviews I had with participant 79 (12 March 2012) suggest that the spiritual gifts of prophecy, healings and exorcism have been instrumental in membership recruitment for the CEM. Many people who come to the CEM congregations in search for healing or deliverance and get healed or set free from the powers of darkness become members of the CEM. They testify that they have seen and experienced God through his church. Participant 73 (10 January 2012) reported that, even where the church was already established, the exercise of these gifts contributes to both the numerical and spiritual growth of the church. As people get attracted to these gifts, the church membership increases. New converts are taught God's Word in order to become responsible members in the body of Christ.

By virtue of them remaining faithful to the Lord, the church grows. The above participant (73) maintained that several cases of uncured diseases, curses over people's lives, barrenness, witchcraft and many other evils have been addressed as the Holy Spirit manifests himself through his servants.

Through the exercise of gifts of healing and exorcism, some uncured diseases have been cured. The women who did not bear children experienced the power of God and gave birth. People who lived under family curses for years and who could not get employed or make any progress in their financial and material lives have been set free. After being prayed for or delivered from the curses, they have become useful members of the community. In this respect one could say that spiritual gifts contribute to the liberation of the people – spiritually, physically and socially. And in this case spiritual gifts in the context of the CEM serve as effective mission strategies.

In the above section, I looked at seven mission strategies used by CEM members in the context of Katanga – door-to-door evangelism, home cell churches, church building structures, the continuous preaching of God's Word, the migration of CEM members from rural to urban areas, and the use of the Asaph singers. The use of spiritual gifts, especially those of the prophetic and power type has also served the church in membership recruitment. These strategies have emerged as indispensable in the spread of the CEM to different parts of the Congo and beyond. All the strategies analysed here have contributed to both the numerical

and spiritual growth of CEM membership in Lubumbashi. And the continued use of these mission strategies by CEM as described in this section has yielded results in the past 95 years of its presence on Congolese soil.

6.3.3 CEM hospitals or medical health centres

My observation as a researcher (field notes 12/1/2012)⁵⁶ shows that the CEM does not have hospitals or medical health centres in Lubumbashi or elsewhere, but they do minister to the sick through sharing of food, paying hospital bills for anyone, and preaching to the sick. The lack of any medical health institutions developed by the CEM may be as a result of the CEM strong reliance on divine healing.

Participant 79 (12 March 2012) argued that CEM does not need to construct hospitals, since God can heal the sick when they pray. But despite the lack of medical health facilities, when CEM members get sick and fail to be healed through prayers they are taken to different hospitals in the city and some go outside of the country to seek medical treatment. CEM members carry out ministries in the various hospitals in Lubumbashi. They distribute food to patients, pay hospital bills for those who do not have financial resources to clear their debts, and in some cases they donate drugs, medical equipment and other related material to hospitals with the aim of helping the sick. In this way, CEM members carry out their mission to the needy and the sick people in the society.

6.4 Mission as disciple-making

Discipleship is one aspect of the CEM mission on which I focus in the present section. Four areas will be at the centre of this section: the description of the CEM Department of Christian Education (6.4.1), CEM seminars and conventions (6.4.2), Midweek church services (6.4.3), and CEM departmental meetings (6.4.4).

6.4.1 CEM Department of Christian Education

One of the most important departments for the CEM mission is the Department of Christian Education. CEM (2005:24) writes that this department is in charge of teaching about Christian life and ethics for all the CEM congregations. According to the Great Commission in Matthew 28:19-20, teaching constitutes an important component of the *missio Dei*. The Lord

⁵⁶ See footnote 42.

Jesus himself commanded his disciples to teach new disciples everything he had taught them. This CEM department is particularly dedicated to youth and children ministries. Participant 79 (12 March 2012) argued that the future of the Pentecostal movement in the Congo is in the hands of the youths and that they therefore need to be nurtured. If they are neglected, the future of the movement is at risk.

Among the department's mission objectives, according to CEM (2005:24), are the following:

First, the Department is responsible for planning and promoting Christian education programmes within the CEM and beyond. It is responsible for the planning of educational activities in the church. This includes developing curricula for the children and youth ministries of the CEM. Christian education within the CEM is more active among young people. Children's ministry, which is also referred to as Sunday school in the CEM, has its meetings every Sunday morning in halls which are built on church premises for this purpose. Lessons taught to children are based on the Bible from both the Old and New Testaments. The stories that are used include: the story of creation, Israel in slavery, the crossing of the Red Sea, the birth of Christ, the passion week of Christ, the empty tomb, the Holy Spirit, the fruit of the Spirit, and other similar topics.

Participant 79 (12 March 2012) pointed out that the Children's ministry teachers are trained under the Christian education department twice in a year to prepare them for good ministry among the children. Under these training programmes, they receive knowledge on teaching techniques for children ministry and debate on various topics to be part of the curricula during the year.

Second, the CEM describes the promotion of biblical knowledge among CEM members as another responsibility for the department. It promotes biblical knowledge in order to enable CEM members to fight heresies and defend their faith. According to CEM (2005:24), this promotion is done through seminars and conferences organised by the church. The Christian education department organises seminars with the whole church on topics of great importance for discipling the believers. Such teaching sessions aim at empowering the CEM members to defend their Christian faith in the world. The biblical kind of faith faces new challenges from those who belong to other religious group and in such a context, CEM members emphasise disciple-making.

CEM (2005:24) makes the department responsible for doing reflection on church doctrines and sharing the conclusions from such meetings with the rest of the church. It also

creates and starts youth training centres for the CEM in different communities. In my research I learnt that the focus is more on the youth because the members of CEM have understood that without strong children and youth ministries the CEM will have no future in Congo. Therefore, more centres to train the youth are being established, at least in every CEM congregation, depending on the financial resources available. The youth are not only trained in God's Word but also in other areas such as general life skills.

Participant 80 (16 May 2011) considered the goals of the CEM Department of Christian Education to be missionary in their orientation. This particular department plays a vital role in the growth of the CEM in the sense that teaching through Christian education establishes the church and strengthens the faith of its members. Participant 80 (16 May 2011) contended that "the training and nurturing of youth and children ensure a better future for the Congolese society as well as the church. For when young men and women grow in the fear of God there is assurance of having a corruption-free society in the future."

The above goals show clearly the importance the CEM attaches to disciple-making and the future of the church through the training of children and youth. When asked about the meaning of disciple-making, participant 80 (16 May 2011) said that a disciple is a person who follows Christ according to Mark 1:16-17 "Come, follow me, I will make you fishers of men." Making disciples means helping believers become true followers of Christ, people who abide or continue in Jesus' words, people who are steadfast in their faith in Him – not wavering or shaking in their Christian faith, loyal to Christ and his service in the church and to the community, loving one another and walking in the light – that is, running away from sins. Participant 80 (16 May 2011) maintained that

discipleship is an integral part of the church's mission which Christ commanded in Matthew 28:19-20. Unless believers are trained or taught to be like Christ in the lifestyle and character, it will be difficult for the church in Africa to bring transformation in the society.

6.4.2 CEM seminars and conventions

Participant 81 (30 May 2011) pointed out that CEM seminars and church conventions constitute some of the disciple-making strategies used by the CEM in Lubumbashi. First, seminars are teaching sessions organised by the church for a period of three to five days on a

specific topic in order to equip the church membership. In most CEM churches seminars are held on a regular basis, at least once a month. Sometimes the church invites a guest speaker to teach on a given topic or the local church pastor handles the teaching himself. Seminars are also held whenever the church celebrates a festival like Christmas, Passover and Pentecost. Each of these Christian celebrations is preceded by a seminar.

Second, participant 81 (30 May 2011) described conventions to be like seminars, except that whereas a seminar targets the discipleship of the local CEM church members, a convention aims at the discipleship of believers from all church denominations within the vicinity or the City. They are larger than seminars in terms of attendance because people come even from other towns in Katanga to attend a CEM convention.

These meetings are not organised by the CEM national leadership in the province. They are initiatives taken by different CEM congregations in order to influence the Congolese communities for Christ. Participant 81 (30 May 2011) reported that in most cases speakers in CEM conventions are invited guests from other countries outside Congo. They do come from other African nations, from Europe, USA and other parts of the world. Participant 81 (30 May 2011) pointed out that among topics discussed in CEM conventions include the following: The church's mission, the second coming of Christ, how to prosper as a Christian, working towards unity in the nation, Spirit baptism, divine healing, spiritual warfare, and many others. These teaching forums are organised in different ways: there are plenary sessions in the morning, workshop in small groups in the afternoon and revival meetings in the evening when people are prayed for to experience the power of God in their personal problems. What is taught in the plenary sessions is also discussed in small groups among participants.

Participant 81 (30 May 2011) pointed out that these CEM meetings have influenced many non-Pentecostal churches in Lubumbashi. Since these meetings were started in the early 1990s by the CEM "Come and See" congregation, other churches also started organising such gatherings to equip their members. My interviews (30 May 2011) with some of the participants in CEM conventions revealed the following:

These CEM meetings have played vital roles in disciple-making in Lubumbashi. They have been ways of gathering Pentecostals from various churches and members from mainline churches in the city. Some participants testify that what they get from these meetings help them teach their members for six to twelve months.

In this section I supply the themes of specific conventions with details of the year, the speakers,⁵⁷ attendance of these meetings by other CEM congregations in Lubumbashi (these ones also will be represented by letters) and then analyse the nature and impact of this missionary strategy. I collected these statistics from 2-10 January 2013 from different CEM congregations in Lubumbashi.

Year of the Convention	The Theme Develoned	Speakers	Attendance	CEM Congregation
2006	Have faith in God, John 11:40	A – Congolese B- Zambian	432 people	CEM (A), Kenya township
2007	Success in life begins with what you have, Exodus	D- Congolese E- Congolese	400 people	CEM (B), Lubumbas
2008	Be established in your covenant with the Lord,	F- European G- South African	654 people	CEM (C), Lubumbas
2009	The Lord of new things, Isaiah 43:19-21, Luke	I- Congolese	812 people	CEM (D), Lubumbas
2010	God wants you to powerful, Psalm 68:29	J - Zambian K - Zambian	701 people	CEM (E), Kamalond CEM (F),
2011	Anointed for a mission to the	L - Congolese	766 people	Ruashi township
2012	Becoming one of the prophets	N- South African O- Nigerian	900 people	CEM (G), Lubumbas

⁵⁷As agreed with the speakers, I do not mention their names but only indicate their countries of origin.

The CEM conventions presented in the above chart deserve some consideration. The themes developed in these different gatherings are divergent. They first establish believers in their faith in order to experience the hand of God in their life situations. When people are established in their faith, they look to God for help at any time of needs. The second theme in the convention invites CEM members and other participants to the meeting not to underrate what they have. For they believe that success begins with what someone already has. Such a teaching encourages contentment in life, which is essential to discipleship. In a world full of various things that are attractive – riches, properties, businesses - CEM teaches its people to first value what is in their hands. They argue that greatness begins with what one has. God's covenant is another theme developed in these conventions. The God of the covenant wants his people to remain faithful and loyal to him at all times. Rather than entering into covenants with other gods which are objects of worship in other religious communities, people in Lubumbashi through these CEM gatherings are encouraged to be established in God's covenant relationship. Staying in good relationship with God was one of the emphases of the Ten Commandments: "You shall have no other gods before me" (Exodus 20:3). Believers are also invited to trust in God's ability to do new things, different from what happened in their past lives. This message is vital in the context of the Congo, where people have lost hope due to continuous political struggles. CEM members are taught that no matter what people go through in the nation, they should look to the Lord of new things and new beginnings. This is a message of hope and strength for the poor and the oppressed in society. Such themes reveal the missional dimensions behind the CEM's disciple-making strategy, as demonstrated in annual conventions.

My reflection on these themes shows that CEM emphasises the fact that God wants his people to be powerful even before their enemies, in this context both spiritual and physical enemies. God has not called his church to oppression but to freedom, which comes through his mighty power. So the church is to continuously seek God's enablement in all its struggles in order to have victory.

Finally, the Holy Spirit and his work in the church is one of the central themes of CEM conventions. He empowers them to be witnesses to the world and under the influence of God the Spirit, believers are changed in character and ministry to become agents of mission. From these various themes, discipleship among CEM members is evident and the impact of such a missionary strategy cannot be ignored.

The various speakers invited from different nations is another missionary aspect of these CEM gatherings. This shows to some extent the universal nature of the body of Christ. The fellowship of believers – *koinonia* – as a dimension of mission is also enhanced in the conventions. Their convention fosters fellowship among church members between themselves, and also between church leaders from other nations. As they come together, they share their experiences of God with one another, hence shaping one another's ministry.

The numbers of people in attendance at these conventions do not only represent CEM membership but the members of other Christian churches as well. My field notes (4 January 2013) show that these conventions are attended by people from all churches as well as by those from other religions – Islam, Buddhism and Hinduism. In some cases these people get saved as they attend these meetings and become members of the CEM. In this case, CEM conventions become avenues of evangelism for non-Christian believers.

From my analysis of CEM conventions, I observed that they are both strategies for discipleship and for evangelism. They are also times of fellowship for both church members and leaders. In other words, CEM conventions and seminars are missional strategies in the context of Katanga which have made an impact on society.

6.4.3 CEM worship services

6.4.3.1 CEM worship services and their differences

According to participant 38 (14 December 2012), every CEM branch in Katanga has several worship services in a week. From Monday to Sunday people attend church services and these meetings contribute to the disciple-making of believers in the CEM. I look at three midweek worship services in this section: morning devotion services, midweek services, and departmental services.

6.4.3.2 CEM morning worship services

Participant 38 (14 December 2012) reports that these meetings are held from Monday to Saturday, between 5hrs to 7hrs. In these meetings, CEM members come to commit the day and all their programmes of the day to the Lord's care. These meetings are attended even by people who are not CEM members. Participant 38 above pointed out that people from the mainline churches, especially from the Roman Catholic Church, attend these morning

devotions since they like the spirituality of Pentecostal prayers. Participant 38 (14 December 2012) reported that as they pray they get solutions to their various life problems and therefore invite their friends to these morning prayers. What is interesting is that most of the people who attend these prayers in the morning go back to their churches on Sunday and continue to be faithful to their church leadership. They come to these meetings in search of prayer and to hear God's Word in the morning before attending to the other business of the day.

According to Participant 38 (14 December 2012) there have also been people who got converted and became members of the CEM through these morning devotion services. The participant maintained that these are prayer meetings, which means that very little time is given to the preaching of God's Word. Much of the time is given to prayer, everyone talking to God about their personal problems and the needs of the church. My field notes (14 December 2012)⁵⁸ show that most people who attend these prayers in the morning go back to their churches on Sunday and continue to be faithful to their church leadership. They come to these meetings in search of prayer and to hear God's Word in the morning before attending to any other business of the day. There is here a sense in which Pentecostals are influencing other Christian churches. Through the impact of these CEM prayer meetings one sees the gradual "Pentecostalisation" of African Christianity. Parsitau (2007:83) understands "Pentecostalisation" as a process through which mainline churches in Africa are integrating and appropriating a Pentecostal and charismatic ethos, spirituality and features in an attempt to survive its impact. Parsitau (2007:84) observes that the mainline churches have been significantly impacted by the Pentecostal churches, causing them to pentecostalise and charismaticise, in order to survive. This scholar argues that pentecostalisation is perhaps the biggest challenge that mainline churches face today: to deal with charismatic and Pentecostal influences that have moved to the central nerve of their existence. This phenomenon described by Parsitau is certainly evident in the context of Katanga.

From my field notes (14 December 2012) several members from non-Pentecostal churches (like Roman Catholics, Anglicans, Baptists and even Jehovah's Witnesses) have been influenced by pentecostalisation. From my analysis, "Pentecostalisation" in Katanga presents two faces: On the one hand, there are members who attend CEM prayer meetings, seminars and conferences and afterwards go back to their own churches and try to live out what they learnt and experienced in the Pentecostal meetings. On the other hand, there are members from the mainline churches who simply decide to join Pentecostal churches, CEM

⁵⁸ Notes taken at an early morning service (05:00-07:00) in a CEM congregation in Kenya township, Lubumbashi.

congregations to be specific. One such experience occurred in Lubumbashi in the early 2001 when a CEM pastor was given an opportunity to preach in an ecumenical gathering which was held in the Roman Catholic Cathedral. Participant 82 (12 December 2012) pointed out that at the end of the sermon the CEM pastor left the meeting to attend to other duties, but some members from other mainline churches left the Cathedral with him, went after him and requested CEM membership.

Participant 82 (12 December 2012) continued that the following Sunday all those people got baptised by immersion and became CEM members. Their decision was motivated by a number of factors: The preaching of the CEM minister was different from what they were used to in their respective churches, the spirituality which accompanied the whole sermon and the manifestation of God's power in the meeting whilst this CEM minister was preaching made them desire more from the Pentecostal ethos and spirituality. In my field notes (14 December 2012) I noted that CEM practises communal or "mass" prayer. This prayer style, which is typically Pentecostal, is a key aspect of Pentecostal spirituality, which was analysed in 4.5.3. These are prayer meetings, so very little time is given to preaching. Much of the time is given to prayer, everyone talking to God about their own problems and the needs of the church.

I observed on numerous occasions how these prayer meetings take place (e.g. field notes, 13 December 2012). Mass prayer is led by a prayer leader, which is either a church elder or the pastor himself. Every time a CEM congregation gathers, the members start with mass prayer. A CEM communal prayer meeting has five stages: thanksgiving, repentance, in-filling with the power of the Holy Spirit, spiritual warfare, and time for intercession. First, the members are told to give thanks to God for who He is and for all He has done for them.

My analysis of this stage of communal prayers shows that CEM members have a strong sense of belief in God for their daily lives. For these Pentecostals whatever they do and whatever they receive is controlled by God and whenever they gather for prayers they acknowledge God and thank Him for everything. For CEM members God is not far away from His people; He is involved in their life affairs to guide them and protect them and the church emphasises this aspect continuously during communal prayers.

Secondly, the church members are invited to repent of their sins. Everyone confesses their sins before God. In this stage of mass prayer, members are told that the Lord they pray to is holy and those who draw closer to Him are to be holy. This CEM emphasis reflects their understanding of God's holy nature and the need for holiness among his people (see 4.4.).

Thirdly, the leader of the mass prayer encourages the members to pray for the in-filling with the power of the Holy Spirit. This is done every time they gather for prayers; they ask the Holy Spirit to fill them with divine power in order to be victorious in their Christian walk and be more effective in their service for the Lord (4.5.2). As stated earlier, the CEM members' spirituality is power-oriented and everything they do relates to this dimension of the Christian life.

After this stage, all members are invited to engage in spiritual warfare whereby they rebuke or chase away any demonic presence in their midst in Jesus' name. During this stage every member walks about in the church building shouting against evil spirits and commanding them to leave the place and go to the wilderness, waiting for their judgment. From my observation, CEM members have a strong belief in the existence of the spiritual world and the nature of the battle they are engaged in. This awareness is evident through their continuous commitment to fight spiritual forces through prayer in the name of Jesus Christ. When asked what this would mean, participant 38 (14 December 2012) said "We fight the evil forces using the authority Christ gave us according to Mark 16:17: These signs will accompany those who have believed: in My name they will cast out demons." The CEM's theology of the Devil and spiritual warfare has already been discussed in 5.4.2.1.

After the time of spiritual warfare, the members are given an opportunity to talk to God about each one's personal problems, or they pray together for the needs of the church (spiritual, material and financial), the needs of the country (peace, security, good government, development, the economy), the needs of the sick for healing, the deliverance of those who are oppressed, and financial breakthrough for families. My field notes (13 December 2012) reveal that at the end of the mass prayers, one person is called upon to wind up the prayers and everyone agrees with many "Amen."

Every CEM church service is characterised by communal prayer, but there are special prayer meetings when members pray together for longer. These include morning prayers, fasting and prayers, and overnight prayer meetings, as was already explained. Morning prayers are conducted every day from 05:00 to 7:00, fasting and prayer meetings are held most often and especially on Fridays and overnight prayer meetings are held once a while for the whole church, but from time to time by CEM departmental members.

6.4.3.3 CEM midweek services

In response to the challenge of unholiness in the context of Katanga (3.2.3) the CEM has developed discipleship programmes, and among these are the CEM midweek services. These are church services and also church departmental services which aim at developing the believers spiritually through Bible teaching. Participant 38 (14 December 2012) reported that CEM has two midweek services – Wednesdays and Fridays – depending on the local congregation's organisation.

Participant 38 (14 December 2012) pointed out that Wednesday is always a day dedicated to the teachings about the Holy Spirit: his person, his works in the church and in the world, Spirit baptism, spiritual gifts and their operation, as well as the fruit of the Spirit. The Wednesday teachings focus on discipling the believers. Participant 38 (14 December 2012) said that the church has tailored these teaching in order to help those who are already church members to grow in their knowledge of God the Holy Spirit. From my analysis, these emphases on the Holy Spirit are vital to Pentecostal mission – CEM mission to be specific – because it reinforces the church's spirituality. When the members are spiritually empowered and taught about the Spirit and his works, and they are given time to pray and seek his power and guidance, they can carry out their missional roles, not in their own strength but under the influence of the Spirit of God. Participant 36 (18 December 2012) stated that, for the CEM, true and mature Christians always attend midweek services and that the growth of a church is not measured by the attendance of Sunday attendance but of midweek meetings.

From my understanding, these teaching services enable the believers to serve in a more efficient or effective way, hence fulfilling the mission of the Lord Jesus Christ. Participant 83 (24 June 2013) explained that Friday is a day of prayer and fasting in most CEM congregations. The focus is more on healing, deliverance and a much time spent in mass prayer. These meetings are needs-oriented and everyone is encouraged to seek God's help. The meeting runs from 9 hours until 18 hours. People only drink and eat when they break their fast. Members give testimonies on Sunday services about what the Lord accomplishes for his people in these prayer meetings. These testimonies built the faith of many, especially those who had lost faith in God and in his ability to intervene in their situations.

I see here a connection between mission and the spirituality of prayer. What the Lord does for believers as they pray become “tools for winning others to Christ.” The non-Christians who attend Sunday services are attracted to the church and possibly to Christ

through the CEM members' testimonies. Miracles, deliverance and healings that take place in the fasting and prayer meetings on Fridays serve as strategies for both evangelism and discipleship. Those who have needs are encouraged to believe in Christ and experience his divine power. And the CEM members who have been discouraged in life, thinking that God does not intervene in people's daily needs, are also strengthened in their faith.

6.4.3.4 CEM departmental worship services

Participant 38 (14 December 2012) points out that departmental meetings are held within the church by different members of the CEM, according to their age groups. According to CEM (2005:20), there are the following departments: Women's fellowship, Men's fellowship, the Youth for Christ and Couples' fellowship. Each of these departments has a day in a week when they meet. Days for departmental meetings are not the same in all CEM congregations; it all depends on the church's weekly programme. Participant 38 (14 December 2012) reported that what is important in these various meetings is that they aim at disciple-making, as discussed already in 6.4.1. Each department aims at teaching its members the basics of the Christian faith and helping them grow in their faith or Christian walk. Participant 84 (22 May 2013) explained that youth fellowship teachings revolve around various themes: Christian youth and the world values; Sexuality and abstinence; Christian youth and the church; How to choose a career; How to find a marriage partner, and many other themes on life in general in the light of Scripture. With regard to the first theme – Christian youth and the world values – the CEM teaches its youths not to conform to the worldly standards of life which lead to self-indulgence, pleasure, immorality, criminal activities and robbery. The participant made reference to Romans 12:2 (“Do not be conformed to this world but be transformed by the renewing of your mind”) as the basis for the CEM teaching among their young people.

The youth are urged to be examples in their conduct in order to influence non-Christian youth in society. In this regard, CEM leaders frequently quote 1 Timothy 4:12 “Let no one look down on your youthfulness, but rather in speech, conduct, love, faith and purity, show yourself an example”). Making Christian youth realise their responsibility in influencing the society with Christian values is an integral part of the church's mission in the world. This CEM teaching of their aims at making youth become effective mission agents in their various communities. The world, and especially the worldly value systems which are against the message of the gospel, need to be challenged, not only through the preaching of the church,

but also through the lifestyle of believers wherever they may be found. My field notes (22 May 2013)⁵⁹ show that this is indeed the focus of the members of the CEM in Katanga.

On the question of sexuality, the CEM youth are taught to keep themselves pure before marriage and faithful to one partner when they get married. My field notes (22 May 2013) reveal that examples of youth like Joseph in Potiphar's house (Genesis 39:11-18) and Joseph who was engaged to Mary (Matthew 1:18-25) are given as models to be emulated by CEM youth. Analysing this CEM teaching on sexuality suggests that the church strives to promote and prepare future generations of Congolese citizens who may be free from the HIV/AIDS pandemic and live as responsible members of the community. From this analysis, the CEM Department of Christian Education tends to contribute to the transformation of society as it influences the future leaders in the Congo. Such teachings would also contribute in building stronger marriages in the community, which are building blocks for a stable and prosperous nation.

Moreover, not only are the youth urged to influence the world through their lives and to live in sexual purity, participant 84 (22 May 2013) also pointed out that they are also taught to be responsible members of the church – the body of Christ. The CEM youth are taught that they were saved to serve the Lord and that the Holy Spirit in them has been given for the purpose of service, according to Acts 1:8. Once again it is clear how the CEM, through its Department of Christian Education connects mission to the power of the Holy Spirit at work in the believers' lives. This shows how the spirituality of power alluded to in 4.5 takes precedence in all missionary activities among the members of the CEM.

In my field notes (28 May 2013)⁶⁰ I noted that the CEM youth are also taught how to find careers in life. The CEM Christian Education Department explains to them that seeking God's will while one chooses a school, especially at tertiary education level, influences the future of one's profession. Youth are urged to seek God's will through intensive prayers and to be attentive to the voice of the Holy Spirit in order to discern God's will for their lives. In addition, professionals – especially people who are in employment, and those who run businesses and companies – are invited to various youths meetings to share with the youth what opportunities exist in the area of job creation, businesses, small scale entrepreneurship and employment. I contend that this approach used by the CEM in training its youth shows the social engagement of the church in its community. Through such

⁵⁹ Notes taken at a youth meeting in Kamalondo CEM congregation.

⁶⁰ Taken at a youth meeting of a CEM congregation in Quartier Mpolo area, Lubumbashi.

programmes the church enables its young people to fight poverty and contribute to development of the Congo as a nation.

Finding a marriage partner is another theme developed among CEM youth in Katanga. Like in the previous theme on finding a career, the CEM youth are taught to seek God's will before choosing a life partner. My field notes (28 May 2013) show that CEM youth are encouraged to marry persons of the opposite sex, saying that it is the will of God for humanity since creation, quoting Genesis 1:27. In other words, marriage between people of the same sex is not allowed by the CEM. The youth are also taught that they may marry anyone, whether a CEM member or not, provided he or she is a Christian. Marrying someone who is not a CEM member is sometimes considered as one of the ways of membership recruitment for the church. From what the youth are being taught with regard to marriage, the CEM seems to be open to other churches and encourages fellowship with members who belong to the body of Christ, despite their church denomination.

Apart from the youth department, CEM (2005:20) describes the goals of the Women Department as follows: Women fellowship deals with issues having to do with the family, marriage, work; development and many other related topics (see 6.5.1 below). Participant 83 (24 June 2013) pointed out that the Men's Fellowship takes care spiritually of the male members of the CEM. It teaches its members about their roles in their families, the church and the community. Men are taught how to create jobs and establish a business. In other words, this department empowers its membership to develop its community and contribute to the fight against poverty. They are also trained in biblical principles on how to be responsible fathers in their biological families. The Couples' Fellowship is another department described by CEM (2005:20). It looks at the issues of courtship and life in marriage. Young couples preparing for marriage get counselled and prepared through the marriage fellowship. It is also in charge of organising the wedding ceremony for new couples to be married. The Couples' Fellowship also serves as a counselling body for married church members. Participant 83 (24 June 2013) maintains that through Couples' Fellowship meetings – times of teaching and sharing of food – non Christian couples are invited. In some cases they get evangelised and become members of the church. There is therefore a connection between the marriage department of the CEM and mission, with the department serving as a missionary agent for the church.

In all these CEM groups, there are times when they hold departmental retreats to foster spirituality and Christian maturity. These retreats take three to five days, gathering all the

members of a particular department in the same place, receiving Bible teaching from different facilitators – e.g. on holiness, Spirit-baptism, obedience, the second coming of Jesus Christ – having workshops for discussion purposes, and a lot of time for prayer. After such meetings, members are encouraged to give testimonies on how their lives have been changed through the retreats. This is a way for CEM members to encourage others in their Christian walk.

From my analysis of these departments and what they do, I contend that they are mission agencies in their own right. The evangelism department is missional because through its various goals and outreach programmes new people are attracted to the Christian faith and become members of the church. Hence, this department contributes to the numerical growth of the church which is an essential component of the church's mission. The Christian Education Department plays a vital missionary role as an agent by discipling Christians, not only the young people through the youth department, but also the adults in their various church departments. I maintain that, through its seminars and conventions, the CEM members are led to maturity in faith, the fellowship among believers is also enhanced and even non-Christians are drawn to the church. The discipleship programmes alluded to in this chapter (6.4.1) also empower the CEM members to serve the Lord in a more effective manner. Through its midweek services, especially morning prayers, the CEM influences even non-Pentecostal churches in many ways - pentecostalisation. By so doing the mission of the CEM is not restricted to its church walls but it affects the Body of Christ in the Congo as a whole.

Making disciples is an integral part of the church's mission which is being fulfilled by CEM departments. I also argue that these departments constitute pillars for the CEM missions because most of the church workers in different dimensions of the CEM mission are trained through these departments. What has been said about disciple-making within the CEM shows that the church is committed to its missionary mandate (see 6.4.1). Not only does the CEM evangelise non-Christians and lead them to Christ; it also prepares them to become more responsible in doing mission to the community. This is done, as shown in this section, through the Department of Christian Education, seminars and conventions, departmental meetings and midweek services.

6.5 *Mission as social involvement*

In chapter 3 (3.2.4.2), the members of the CEM identified their context as being characterised by poverty. In this section of the chapter on the CEM's mission agents and strategies, I explore how the CEM tackles this contextual challenge. The first strategy is through its Women's Department.

6.5.1 *CEM Women's Department*

One of the CEM departments that is actively involved in social issues is the Women's Department. They are concerned about women's issues and, through them, to touch other spheres of Congolese society. CEM (2005:27) presents the goals of the Women's Department as follows :

Firstly, the department is responsible for provoking and contributing to the development of women in the church by skills development,

Secondly, it initiates social projects and activities such as tailoring centres, centres for learning how to read and write,

Thirdly, it works for the promotion of women ministries in the church.

From the CEM women's mission, it is evident that the department is a church wing that takes care of both the spiritual and the social aspects of the women's lives in the church. Its mission is oriented both inward and outward. The CEM women do not only strive to empower women in the way they do mission in the church but it also focuses on creating job opportunities for vulnerable women and empowering them with the skills to earn a living. From statistics of various CEM congregations, women are in the majority; they represent more than 65% of the church membership. Besides the three goals mentioned above, the Women's Department also plays the role of a fund-raising agency for CEM mission. Most often building funds for church infrastructures, and funds for mission trips and church planting projects are raised through the CEM Women's Department. The interview I had with CEM women leaders on 25 May 2011 reveals that women are also in charge of supporting the pastors' homes with food and other household items as a relief for the pastors' family burdens. The Department organises training, seminars for spiritual and social empowerment of women and their family

lives. In these meetings they address health, family, mission, marriage issues and discuss ways of fighting poverty in the church and in their respective communities.

From what has been said so far, the CEM women in Lubumbashi play missionary roles in three areas: training and developing fellow women; fund-raising for CEM mission (as it was the case with women who supported Christ in his earthly ministry with their resources, Luke 8:3); and supporting local church pastors' homes by meeting their basic family needs. These women deserve to be called missionaries in their own right because they contribute to the growth of their own churches, serving the community and the kingdom of God at large.

My interaction with CEM women leaders on 25th May, 2011 in Lubumbashi helped me see a number of projects accomplished by CEM women as their way of doing mission. Here are some of their achievements:

CEM women have built a big house for the CEM leader in Lubumbashi. This house is in Kamalondo Township, one of the suburbs of Lubumbashi. In this respect, the CEM Women's Department plays a vital missionary role in supporting its leadership by providing shelter for pastors' families. In this case mission for Pentecostal women means supporting the church leadership for effective ministry in the local church. This is important because when the pastor is taken care of, they will have time to pray and prepare adequately for ministry in the church. Otherwise the church will not be well fed spiritually and its growth may be retarded.

CEM women have built a church guest house for visiting pastors or servants of God for the CEM in Lubumbashi. This house also serves people from other denominations who are travelling in mission, but at a fee. In this dimension of the women's mission, there are two missionary implications that deserve some consideration. First, they respond to the command of the Lord Jesus Christ regarding visitors, receiving God's servants and looking after them according to Matthew 25:35-36 ("For I was hungry, and you gave me something to eat; I was thirsty and you gave me something to drink; *I was a stranger and you invited me in; naked and you clothed me; I was sick and you visited me; I was in prison and you came to me*"). Secondly, through the guest house the department raises funds that are needed for supporting other missionary ventures. Here mission is understood as taking care of strangers and providing lodging for them. CEM women have understood the teaching of the Bible on hospitality and they use hospitality as a strategy for doing mission work in their own context.

CEM women have built a tailoring shop with all the necessary equipment and have employed some of their members, paying them a salary every month. This women's venture

in mission helps to fight poverty by creating jobs. According to Luke 4:18-21, taking care of the poor is part of Christ's mission. The CEM in Lubumbashi, through its Women's Department, has made poverty alleviation their own battle. With the means at their disposal, they have empowered their fellow women with skills of tailoring, thus providing employment to their members and to other people in the community. This shows the commitment the CEM has towards overcoming the social brokenness of the Congolese people. By employing some women members and paying them a salary, the department does not only give them a means to earn a living but also contributes to the well-being of the family members of the workers who are also Congolese citizens.

CEM women have cultivated a big farm on the outskirts of Lubumbashi, which produces different agricultural products such as maize, cassava and many others that provide food for families. Apart from their involvement in farming, the women in the CEM also have a restaurant which serves the community with food at a cheaper price. Food is one the most expensive commodities in Lubumbashi, and to make life easier for some members of the society, the CEM women run their restaurant to feed the hungry. At the same time this project has created jobs for some members. Feeding the hungry – even if it is at a lower fee in this case – is one of the dimensions of Christ's mission. His compassion for the hungry crowd always made him multiply bread (Mark 6:30-44; 8:1-10). Rather than multiplying food, the CEM women members have risen to the challenge of feeding a hungry community in Lubumbashi. In one way by so doing, they obey the mission of the Lord who invites the church to feed the hungry (Mk 6:37). At the same time, the department is able to raise more funds for God's work.

CEM women are also involved in transport business. They have a bus which serves the community in the area of transport. CEM women use their bus to do mission in several ways. They serve the community by providing transportation as a service. The bus helps CEM congregations on mission trips to different parts of the province. These women use this tool in raising funds for their department. This is an aspect of their mission to the community. CEM women in this respect meet the social need of transport for their community. The women have reduced the pressure on people who have to walk longer distance on foot for their various daily activities. Considering the fact that the Congolese government has not been able to provide this service for the people whose number is ever growing, the CEM women have used transport as a mission strategy to address this challenge .

My brief analysis of the projects carried out by CEM women in Lubumbashi shows that Pentecostal women are active in mission in their own context. In this case mission can be understood as feeding the hungry, taking care of the strangers by providing shelter, fighting poverty by creating jobs, and empowering women. Through their mission strategies listed above, they also raise funds for other church projects. The members of the CEM are not only interested in prayer and worship but they have also seen the needs of social brokenness in Lubumbashi and have committed themselves to addressing these issues.

6.5.2 *Pentecostal theology and cultural practices*

Pentecostal theology underlines the priesthood of all believers, based on the Spirit's empowerment (4.5.1). Participant 83 (24 June 2013) pointed out that CEM members in Lubumbashi teach that everyone is called to do mission by preaching, teaching God's word and meeting other social needs in the community. But this Pentecostal missionary emphasis seems to face both cultural and theological challenges, for example when women are excluded from the ordained ministry in the church. In the above section (6.5.1), I showed how the CEM women are actively involved in doing mission as social involvement. But despite all these developments in the area of mission, CEM women are not allowed into the pastorate. This means that they cannot serve as ordained ministers of the gospel.

Participant 83 (24 June 2013) observed that the exclusion of women from ordained ministry is firstly a cultural problem but also a hermeneutical problem. Culturally speaking, there are tribes in the Congo that do not value women highly. They are sometimes considered as second class citizens, people not worthy of any consideration when it comes to leadership positions in the community. Participant 83 (24 June 2013) added: "Such cultural values have become difficult issues to deal with among Pentecostals in Lubumbashi – CEM in this case." On the other hand, the participant above argued that most leaders and preachers in the CEM have not been exposed to theological education. For most of them, the Bible must be taken "literally" as being "God's Word", which means that there is no need for understanding the original context of the passage and how it relates to the present context. These two factors have been key to the exclusion of women from leadership in the church.

My analysis reveals that there is here a conflict between culture and Christ in the CEM theology of mission. If Christ is indeed the liberator of culture, why should women continue to be oppressed and excluded from ministry and leadership? I contend that the

gospel of Christ is a message of liberation (Luke 4:18-21) and as such those who preach it need to promote liberation as part of the church's mission.

From my understanding, CEM belongs to what can be termed as the “conservative or traditional evangelical churches” when it comes to women's ministry in the church. Their theology does not alleviate the plight of women in ministry. To me this is a major obstacle for mission among these Pentecostal women. This issue needs to be reflected upon in a dialogue with other Pentecostal scholars. One could ask whether Spirit baptism is exclusively for men and whether it empowers only male members for mission. For more detail on this theological issue see 7.4.5.

6.5.3 *Prayers for the transformation of the nation*

Participant 85 (3 September, 2013) reported that the CEM organises annual prayer meetings known as “prayers for the transformation of the nation” (henceforth PTN). The objective of this programme is to transform the nation through prayers. Participant 85 explained:

This programme of prayers started by a vision from a South African church leader by the name of Graham Power – a South African Christian leader – who received the vision to pray for the nations in 2000. He visited the Congo and he shared this vision with the CEM leadership in 2001.

Since then the CEM has taken on the leadership of this vital mission programme for the nation. The leader of PTN in the Congo is a CEM pastor in Lubumbashi – the senior pastor of *Eglise viens et vois*, a CEM congregation with over five thousand members.

The first meeting for this programme took place in 2002 in the Mobutu Stadium, one of the largest stadiums in Lubumbashi – and there were more than ten thousand people in attendance. From that year onward, the PTN gathers more than five thousand people in attendance every year in Lubumbashi. From the number of people attending the prayer meetings one would argue that there is a certain influence that CEM is exerting on broader Congolese society. Participant 85 (3 September 2013) reported that “this prayer meeting takes place on the Pentecost Sunday in the afternoon. Thus, giving opportunity to all Christians in the City to attend the prayer meetings after they had their own church services in their respective church denominations.” Participant 85 maintained that these prayer meetings are interdenominational, meaning that people from all Christian churches are

invited. The CEM also invites civic and political leaders, such as members of parliament and people from the provincial government, for PTN gatherings. In this case mission is understood as transformation of the nation through prayer. Through prayer the nation is being helped spiritually because, as the church prays, society gets changed (see 2 Timothy 2:1-4).

When I asked about the choice of Pentecost Sunday for the meeting, participant 85 explained that the person who received the vision from the Lord was instructed to hold the meeting during the Pentecost festival. It is clearly connected with the celebration of the outpouring of the Holy Spirit on the day of Pentecost as an event that showed the unity of the church in its diversity and the power of the Spirit to transform people from strangers or enemies into friends. This implies that God the Holy Spirit is the agent of true transformation, not only of individual lives but also the life of a whole nation. Pentecost Sunday also has the connotation of a prayer Sunday in several CEM and Pentecostal churches in Katanga. Hence, the atmosphere of prayer during the Pentecostal festival week makes it most suitable for believers to pray also for the transformation of their nation in all its aspects.

For CEM members, prayer is one of the effective ways for changing a nation. What they identified in their contextual understanding in terms of lostness, illness, unholiness and social brokenness are prayer requests in these PTN meetings (see chapter three).

The meetings are always held in large public places, in this case a stadium, to accommodate more people and avoid any denominational lines. The prayer is conducted the Pentecostal way “mass prayer” with a leader guiding the meeting and giving different requests for prayers. It is interrupted with songs from the choirs and sermons from various appointed speakers.

My reflection on the PTN suggests a number of missionary implications. First, the PTN serves a mission strategy in mobilising Christians to pray for their nation. The church is being mobilised to play its missionary role in changing the structures of the country, not through violent means but through prayer.

Second, the PTN fosters the unity of believers in mission. As they come together, CEM members and many other Christians in Lubumbashi put behind their denominational differences. At least for the sake of mission – transformation of their communities and the nation at large – believers are united as members of the same Body of Christ. The unity of believers is an essential component of mission in the church. Every church denomination, Pentecostals, Baptists, Reformed, Roman Catholics and many others, have unique contributions in doing mission in the world. In the context of the Congo, PTN brings members

of different church denominations together under the leadership of the CEM. As they pray together and worship the Lord together, they shape each other's understanding of mission.

Another missionary contribution of the PTN is that it teaches the people to look to God not only for personal issues but also for any national issue – be it political, economic or social. Through these prayers Congolese people are taught that solutions for the nation are not in the hands of human leaders but they come from the God who established the leaders. For all authority comes from God and when the church calls upon the one from whom authority comes, He moves in and transforms the structures in the nation.

In addition, the non-Christians who attend these PTN meetings are given the opportunity to hear God's Word and give their lives to Christ or put their faith in Christ for their salvation. This implies that the PTN serves also as an evangelism strategy of the CEM. Lastly, the presence of the church is made more visible vis-à-vis the political leaders, when Christians rise up and make the national concerns their own. Such an involvement of the church in national matters could move some civic and political leaders to consider the church as a true partner in development and in bringing peace to the country. The PTN, under the leadership of the CEM, is indeed an effective mission strategy to overcome social brokenness in the context of Katanga.

6.5.4 *CEM Civil Servants' Seminars*

Apart from these prayer meetings, participant 81 (30 May 2011) pointed out that CEM also organises forums for civil servants in the province once per year. These meetings are held in response to the challenge of social brokenness in the sense of corruption and injustice in the Congolese context, as identified in Chapter three. CEM members maintain that one way of changing the evils in the society is by teaching Christian and biblical values to those in public service. By so doing, the church wants to correct what is wrong in the public service and exercise influence on the decision-makers so that, in the long run, life for the ordinary people could also improve. People working in the judiciary (lawyers, advocates and judges) and those working in the Ministries of Finance and Home Affairs are invited every year to these seminars. Participant 81 (30 May 2011) reported that in the 2009 and 2010 Civil Servants' Seminars there was an average of 400 participants. CEM pastors and other facilitators taught biblical principles on integrity and good management of public services.

As they heard God's Word, those who had never given their lives to Christ are given opportunities to receive him as their Lord and Saviour. To me this is another missional strategy which affects the public service workers directly. Participant 81 (30 May 2011) argues that the results of these seminars may not be immediately evident but he trusts that, as the church continues to organise these seminars, change will definitely come.

6.5.5 *CEM prison fraternity*

CEM is also committed to the plight of prisoners. It carries out this mission under its organisation called *La fraternité de prison* [Prison Fraternity]. During one of the CEM mission conferences in Lubumbashi in 2009, the leader of the CEM Prison fraternity unveiled the goals of this organisation in these terms:

First, to "help our fellow brothers and sisters in prisons." This implies that the CEM wants to help prisoners not to lose hope and to continue to look to God for their freedom. Life in prison is always hard and painful, but the church can accompany the prisoners who may not have someone to encourage them, which represents mission in practice.

Second, "to assist prisoners with food and material things." Food in most of the Congolese prisons is something which is rare. They are given food by the prison authorities when government finances allow. Participant 86 (21 July 2012), who was once detained in one of the prisons, revealed that people starve without food and they live in unhealthy conditions. But the support of the church in terms of food at least once or twice a month is a blessing to those who are hungry and thirsty. Prisoners are also given clothes to wear. And those who are sick get medical care through the ministry of the Prison Fraternity.

Third, "to preach the gospel for the salvation of prisoners." The CEM Prison Fraternity does not leave God's Word behind as they minister to prisoners. They believe that one of the reasons which led these brothers and sisters into prison is sin and if they can be helped with God's Word, they will come out of the prison as changed persons. Participant 86 (21 July 2012) reports that there are former prisoners who gave their lives to God through the ministry of the Prison Fraternity and have become pastors and evangelists in Lubumbashi. Many others have become Christians and responsible members of the community after they encountered God through the CEM Prison Fraternity. In this case, the Fraternity stands as a mission strategy to the oppressed and prisoners, following Christ's words in Matthew 25:36 ("I was sick and you visited me; I was in prison and you came to me." Participant 86 (21 July

2012) stated that “people are not brought to Christ only through the preaching of God’s Word. Through the material and financial support the church renders to those in prisons a lot people are also led to Christ. For actions speak louder than words.”

6.5.6 *CEM and its involvement in education*

CEM members are involved in offering primary and secondary education to meet the challenge of poverty identified in chapter three. Article 108 of the 2005 CEM constitution authorises every congregation to start community schools, with the approval of the CEM Legal Representative. There is a department within the CEM which is in charge of education. The learning institutions established by this department are intended to foster the church’s social mission by providing education to the Congolese people as stated in the constitution (CEM 2005:26):

The department of coordination of schools pursue the aim of implementing the national programme from the ministry of education, teaching of the Christian education according to the beliefs of the church and creating jobs for people in the area of teaching.⁶¹

The three abovementioned goals suggest a missional commitment to the issues of social brokenness in Katanga. CEM considers itself as a partner in development with the State by providing basic education to the citizens. It keeps its missional thrust of making disciples of all nations and fighting poverty and suffering in the society by providing jobs to people. Apart from all these services offered to the community by the CEM, schools also provide funds for the church to preach the gospel and plant new churches in Congo and beyond. The provincial Ministry of Education statistical report (2008-2009:23) stated:

There are 241 nursery schools, 1151 primary schools and 352 secondary schools. But 86 primary schools and 30 secondary schools belong to the evangelical and Pentecostal

⁶¹ Le département de la coordination de l’enseignement est une direction chargée de la gestion des écoles primaires, secondaires, techniques et professionnelles publiques ou privées au sein de la communauté. Ce département a comme attributions: Veiller à l’application et au respect du programme national de l’enseignement dans les écoles de la communauté; s’assurer que l’enseignement de la religion est conforme a la confession de foi de la communauté; procéder au recrutement de nouvelles unités selon les besoins de la communauté.

churches. And the CEM church has 4 nursery schools, 4 primary schools and 4 secondary schools.

The Katanga Ministry of Education hereby recognises that the CEM has shown commitment to providing education to Congolese children in Katanga, and this is indeed a missionary strategy in the sense that the needs of the children are being met and jobs are created for the jobless. But looking at the growth of this Pentecostal denomination in Katanga, I argue that it needs to go beyond primary and secondary education to tertiary education. This church needs to broaden its vision with regard to education. This is important because education is one sector through which the Christian morals, values and beliefs can be enhanced in the community. CEM needs to invest in this area which will not only serve the community but also bring more finances to the church. The fact that the Congolese government is not able to provide quality education for all its children should motivate the church to carry out its mission in the area of education accordingly.

6.5.7 *CEM Department of Development*

To address challenges of social brokenness, the CEM has also put in place a church department in charge of community development. CEM (2005:27) gives the following goals for the Department of Development:

The CEM Development Department is responsible for designing and promoting developmental activities for the holistic well being of our church members and the population at large. The objectives of the department are: 1. To teach people water purification methods, 2. To construct basic infrastructure; 3. motivate members of the community to design and implement small scale projects (My paraphrased translation).⁶²

⁶² *Le département du développement est chargé de la conception et de la promotion des activités de développement pour le bien-être intégral des membres de la communauté en particulier et de la population en générale. Ce département se fixe les objectifs suivants: 1. Apprendre à la population les méthodes d'assainissement de l'eau par ébullition et filtrage; 2. Construire des infrastructures de base; 3. Initier les membres de la communauté à la conception et l'encadrement des microprojets.*

The abovementioned mission statements and mission objectives for the CEM Development Department suggests a holistic approach to mission among CEM members. They are not only interested in reaching out to “lost souls” but are also involved in improving the well-being of the people. There are two emphases in the development aspect for the CEM: training church members in the area of project development and management; and the provision of developmental services – first to CEM members and then to the rest of the community. The provision of basic shelter, clean water and food are part and parcel of these mission endeavours.

The interview I had with the CEM leader in charge of development (participant 83, 24 June 2013) revealed the following:

We have already started with our church members’ mobilisation toward developmental projects and water sanitation programmes. We are working with the ministry of local government to secure an area where we can build low income accommodation for the poor and the needy in our community. Considering the shortage of water in the city, we have dug four boreholes in certain areas of Lubumbashi and on the outskirts of the city.

From what the CEM department in charge of development is doing in Lubumbashi, one would argue that this church is engaged in addressing, in a small way, the social needs of the people. However, the extent of their involvement in developmental issues seems to be minimal. Therefore, more needs to be done in this important area of the church’s mission. Participant 81 (30 May 2011) also reported that other mission activities carried out by this department include empowering the Congolese people with knowledge on business entrepreneurship. More than ten workshops were held in the year 2010 alone with about 132 participants, and distribution of agricultural products like seeds and fertilisers is conducted regularly; more than 500 farmers were assisted in the year 2010. My reflection on these developmental projects of the church shows that the members of the CEM have not only been sensitive to the needs of their missional context but have risen to the challenge of the social issues where they live. This commitment is evidence of the church’s involvement to alleviate the social brokenness of the community.

Apart from the housing and water projects, participant 83 (24 June 2013) insisted that CEM members are also involved in farming in order to fight hunger in the country by providing food to the community. The top CEM national leaders, local church pastors and

local churches own farming blocks where maize and other agricultural products are produced every year. According to participant 83 (24 June 2013), the produce from the local churches' farms are partly distributed to the church members at reduced cost and others to the vulnerable groups – old people's homes, orphanages and prisons. The above participant reported that the quantity from the farms is very small and that in most cases they only serve the pastors' families and those who work on the farms. Despite the fact that the CEM churches are just starting to venture in agricultural projects, I argue that what this church is doing is a sign of commitment to addressing social ills as part of the church's mission.

6.5.8 *CEM television and radio station 'Canal de Vie' (Life channel)*

In their efforts to participate actively in the social life of Congolese society, the members of the CEM have established a radio and television station in Katanga. CEM (2005:21) describes the goals of its press and communication department in the following words: "The service is in charge of publication of church news and opinions in newspapers, books and mass media such as radio and television." This department has the following objective as part of its mission :

First, to train the CEM members' thinking capacities, helping them establish good relationships with fellow Christians and other people in the community. This they do as they publish and broadcast church doctrines through their media. In this missionary goal, the CEM looks beyond its own membership. It also targets people in the broader society, it desires to serve the Congolese people and members of other churches.

Participant 87 (27 June 2010) observed that the radio and television station exists to preach the truth of God's Word to the public. This aims at setting people free from the power of darkness and help believers be rooted in the CEM doctrines according to Scriptures and church organs. The preaching of God's Word remains the priority of CEM mission in Lubumbashi and through this church-owned media station, the CEM members preach Christ, inviting people to repentance.

The station has programmes where people ask questions pertaining to any area of church life and doctrines, other programmes educate people in matters of health, human rights, participation in electoral processes in the country and even issues having to do with development. Participant 87 (27 June 2010) pointed out that the programmes also educate people in the area of health matters, hygiene, how to treat water in order to have clean

drinking water, and HIV/AIDS. In the latter case the emphasis is on faithfulness to one marriage partner and abstinence before marriage.

Another area addressed in programmes has to do with human rights. Discussions on air turn around topics such as democracy, freedom of speech, the right to life, protection, good conditions of life. People are educated that it is their right to participate in electing leaders for their country. The responsibilities of citizens and of political leaders are also part of these radio and television broadcasts by CEM members.

Developmental issues are also on the agenda of the CEM broadcasting station. People are educated in starting small businesses to fight poverty and they are taught principles of farming. As a researcher, I have found the CEM use of the media in Lubumbashi as a useful missional strategy considering the needs in its ministry context. The impact of the CEM is felt through the many programmes that are aired every day of the week:

- Preaching time, with different speakers from CEM congregations and other Christian churches;
- Intercession time, when people send in prayer requests. In this programme, the leader prays together with the listeners or viewers;
- Testimony time, where various people testify how their lives were changed by the gospel, some who were healed from various sicknesses, delivered from powers of witchcraft, converted to Christ from Satanism;
- Question and answer time, where people ask difficult questions they have on the Bible and other issues of faith, health and democracy.
- News time, where people are informed on national and international news.

Looking at the technological development in the society, the CEM media plays a good missionary role which is affecting the society at large. In an interview with the general manager of the station (participant 87, 27 June 2010) he said the following:

Our radio and television station was established with the vision of influencing culture with the gospel. We believe in spreading the gospel to millions of souls within Katanga province and beyond. The vision came after we observed that the media was being used in the country to spread evil practices, leading people to sins, deviation in the areas of good cultural norms and traditions of the Congolese people. So we

decided as a church to come up with this Christian broadcasting station to respond to these modern challenges.

From what has been said on the CEM's media strategy, I contend that the members of this Pentecostal church have risen to the challenge of globalisation, using modern media to do mission, especially in its dimension of evangelism, education and teaching. The impact is being felt in Katanga in the area of evangelism and Christian music worship through what the CEM Radio and Television is doing. But through the station poverty is also being alleviated because people find jobs that provide food and basic needs for their families.

6.6 Entering into dialogue with the CEM mission strategies and agencies

My analysis of the CEM different mission strategies and agents of mission in the context of Katanga has raised three major challenges. First, the issue of the CEM understanding of healing and its extent in the life of both its members and the Congolese people at large. The CEM, after being in Katanga for 95 years, has no medical health facilities that can cater for the sick. The lack of this facility is related to the CEM theology of healing. I argue that such a theology needs to be well reflected upon in the light of wider scholarship.

Second, the contributions of the CEM women members to the CEM mission are very significant and one wonders why this particular church has continued to exclude women from ordination. Is it a question of biblical interpretation and theology or is it a question of people's tradition which is being brought into the church? Is Spirit baptism, which empowers believers to venture into mission at any level of the church, reserved only for men?

Third, CEM evangelists confessed the challenges they face in evangelising members of other faiths. This new question arising for Congolese Pentecostals needs some missiological reflection from a Pentecostal perspective. How should such a question be addressed from a Pentecostal scholarly point of view if the mission of the church is to be more efficient?

These three questions are crucial in the context of the CEM mission in Katanga and they require a dialogue with both the CEM members and other scholars in order to pave a way for the future of the Pentecostal mission in Katanga. These questions will be addressed in Chapter Seven.

6.7 Conclusion

The present chapter was an analysis of the CEM agents and mission strategies. In Chapter 3 on CEM contextual understanding, I highlighted the many issues identified by CEM members as problematic in their community. This chapter has shown how the CEM has addressed, and continues to address, these problems they are facing in their context, starting from personal issues of lostness, illness and unholiness to the public issues of social brokenness. Through its different church departments and members, the CEM strives to be relevant to the issues affecting both its members and the Congolese people at large. But my analysis of these missional strategies and agencies has also led to critical questions requiring dialogue with other scholars in Pentecostal circles, particularly issues of healing, women's ordination and evangelism among people of other faiths. In my final chapter I focus on a constructive approach to the future of Pentecostalism in Katanga.

CHAPTER SEVEN

A CONSTRUCTIVE APPROACH

TO THE FUTURE OF PENTECOSTALISM IN KATANGA: THE CONGO EVANGELISTIC MISSION

7.1 Introduction

From the onset of my thesis to this point, I have been mainly describing and analyzing different dimensions of the CEM mission in Katanga. The history of the CEM, its contextual understanding, its spirituality, its theological basis for missionary engagement, its agents and methods in doing mission.

The substantive issues discussed in this chapter fall into three categories: New issues that have emerged from my study as a researcher of Pentecostalism in Katanga (7.2); matters of dialogue with other scholars (7.3); and topics for further research (7.4). At the heart of this chapter is the dialogue I engage in with various missiological scholars (in 7.3) on the challenges facing CEM mission in Katanga. The major challenges for this dialogue include: Schisms within Pentecostalism, specifically in the CEM (7.3.1), Evangelising people of other faiths (7.3.2.), the scope of healing in the CEM (7.3.3), the impact of rapture theology on Pentecostal mission (7.3.4), Pentecostal women's ordination for ministry (7.3.5), the extent of contextualization among Congolese Pentecostals, especially the CEM (7.3.6), and the practice of "Simony" among CEM members in Katanga (7.3.7). My argument is that reflecting on these missiological issues – and proposing possible new approaches to the challenges they pose – is an urgent missiological responsibility, since these issues affect the future of Pentecostal mission in Katanga and Southern Africa as a whole.

7.2 New issues that have emerged from the project

7.2.1 *The history of the CEM in Katanga*

In this section of the chapter, I wish to make a correction to the dominant way of telling the history of the CEM. Before the arrival of Burton and his colleagues in 1915, there were missionaries who attempted to do some work in Northern Katanga region (see 2.2). According to Anderson (2007:182), these were Pentecostal missionaries. Their names include George

Bowie, Ulyate and three other American missionaries. They were missionaries from America who belonged to a Pentecostal Mission organisation with its origins in the USA, which also had a base in South Africa.

These first missionaries secured or bought the site for the mission station at Kayembe mountain. My argument is that the work done by these American missionaries who were not CEM missionaries per se marked indirectly the beginning of the CEM. Tracing the CEM mission in Katanga should not overlook this missionary heritage. This aspect of CEM history has not been told adequately before. Most scholars trace the history of this Pentecostal mission to the arrival of William P. Burton in 1915. Bringing this historical aspect in the picture of the CEM history makes a difference in tracing the history of CEM. Secondly, the funds these early missionaries used to secure a mission site from the local chief in Mwanza village is a missionary contribution that should not be ignored. This prepared the way for future missionary endeavours in the region. When a place is already secured for mission, things become much easier. Burton and his friends did not have to initiate procedures to acquire land for a mission station. Thirdly, these missionaries made contact with people in the area before the coming of the CEM team later on. People were in one way or another prepared to receive other Pentecostal missionaries through the interaction of George Bowie and team. I contend that the missionary work of Burton was built on the work started by George Bowie, though under another Pentecostal Missionary organisation.

This needs to be well understood in Pentecostal missionary scholarship. This is important in the sense that it brings to light the work of early Pentecostal missionaries in Katanga. When they left this region, they promised the villagers that they would send other mission workers to the area in the future. These missionaries were not directly involved in the sending of later missionaries but their missionary organisation may have played a role in that area. There is need to mention that, upon his arrival, Burton spent a year in South Africa and established links with this American based mission. I contend that it was through this connection that Burton got a clear picture of the Northern part of Katanga and the Kayembe Lulu site (Anderson 2007:182).

According to Anderson (2007:182), after leaving Katanga they went to South Africa where their mission organisation also had an office. It is likely that Burton got connected with this team in South Africa before they left for Katanga (2.4.1.1). A year later, when Burton and his co-workers arrived in Katanga, they went to the Northern part of the region and established their station at Kayembe mountain in Mwanza. This

direction they took was not accidental but a result of what earlier missionaries had done in terms of buying a mission site. Their coming reminded the villagers of the promise made by the earlier missionaries (see 2.3). In other words, the ground was already prepared – the land had been secured from the local traditional leaders and the first group of missionaries had made contact with some villagers in the locality regarding the arrival of other missionaries in the future. This preparation is evident from the welcome the Mwanza villagers gave to Burton and his colleagues when they arrived in Mwanza (see 2.3). In other words, preparation in this case was with regard to the land which had been bought for mission and the awareness people had of a team of missionaries which was to come. I argue that the missionary work of Bowie and colleagues in the history of the CEM could be compared to the work of John the Baptist and the mission of the Lord Jesus Christ.

From my investigation, I contend that the year 1914 should not to be ignored by scholars and CEM members when tracing the history of Pentecostalism in Katanga. The contact that the first missionaries made with the people prepared them to receive Burton and his colleagues when they arrived. One should not ignore the fact that 1915 was during the First World War (1914-1918) and that African communities were in some cases hostile towards white people (see Munyamba 2000:297-298).

7.2.2 The influence of the CEM on the rise and growth of Pentecostalism in Katanga

The CEM has played a vital role in the spread of Pentecostalism in Katanga and the Congo as a whole. New issues emerging from the study show that not only was the CEM the first Pentecostal church to be established in Katanga; but its members have carried out their mission throughout the Congo and beyond (see 2.3.1 and 2.3.2). As this church spread out to different parts of the Congo, it was not spared its schisms. I have demonstrated that breakaways from the CEM have been instrumental in the spread of the movement in Katanga (see 2.3.2) and in other parts of the Congo. Church denominations born out of these schisms have played and continue to play a key role in mission among the Congolese people. These churches have also influenced other non-Pentecostal churches in Katanga to become more Pentecostal or charismatic in their spirituality (see 6.4.3.3). Today, it is not easy to talk about Pentecostalism in the Congolese context, especially Katanga, without making reference to the CEM, which could rightly be called the “mother body” of Pentecostalism in Katanga.

7.2.3 The ethnic group pattern of Pentecostal type of churches in Katanga

My study of both the CEM and Kimbanguist churches in Katanga reveals similar patterns when it comes to the issue of leadership succession and majority membership. In the case of the Kimbanguist church no one else is allowed to ascend to the top leadership of the church who is not part of the Kimbangu family tree (Kipimo 2008:55-57). The Kimbanguist church draws much of its membership from the Bakongo, which is Kimbangu's "tribe", representing the majority of the population in the Bas-Congo province (Kipimo 2008:31-48).

The same pattern can be observed among CEM members in Katanga. My investigation of this largest Pentecostal church in Katanga shows that it is predominant among the Baluba people coming from the northern part of Katanga (see section 7.4.1.a). Succession to leadership position has followed a similar pattern to the Kimbanguist church. After the death of the first LR (Legal Representative) of CEM at the age of 115, his first-born son took over from his father. What is interesting to observe here is that in the case of Kimbanguist church we have to do with an African Initiated (AIC) type of church, whereas the CEM is from its origin a "mission church" planted by white missionaries and experiencing the formative influence of British missionaries for 48 years. Yet in both cases the ethnic group pattern has been decisive both in the recruitment of members and the determination of leadership of the church. My field notes (e.g. 29 August 2013) confirm the fact that the majority in the CEM are Baluba people from the Northern part of Katanga. In most cases, the CEM is referred to by people in Katanga as "The church of the Baluba." My analysis of this trend shows that Spirit-type of churches and to some extent the mainline churches – at least in the context of Katanga (7.4.1) – tend to be predominantly shaped by one ethnic group.

7.2.4 The social thrust of CEM missions

New issues emerging from the study also show that the CEM from its inception had a social thrust which was embedded in its mission statement (2.3.2.2). As early as 1915, this church committed itself to improving the lives of the Congolese people. To implement this social dimension of its mission, the CEM got involved in creating primary schools and medical centres in different places where it had its presence, but I also pointed out that this emphasis

almost died after independence, with the departure of the white missionaries (see 2.4.2.2; 3.2.4.4.), who were the major donors in such social projects. In the recent past there has been a return to this social emphasis in the CEM, especially among city churches. This return to a social emphasis, as alluded to in the various chapters, has come about as a result of several factors: the social emphasis of new religious communities in Lubumbashi (3.2.4.4), the growth of the CEM congregations in terms of financial and material resources (2.3.3), and the exposure some of the CEM pastors have had in interacting with other Pentecostal ministers through conventions where such ministries are emphasised (6.4.2).

7.2.5 CEM members and national politics

As I explain in 7.4.4.e., the CEM as a church is not directly involved in the politics of the country, through a political party; it does not clearly address political issues through the media or through symposia, as the Roman Catholic Church does. The latter addresses political issues through its Bishops' Conferences, which release their resolutions through the media, commenting on the running of government institutions, the electoral processes, the content of the Constitution, the injustices and corruption in the country.

Even though the CEM as a church denomination is not involved in national politics, it encourages its members to venture into party politics. The CEM has some of its members serving as cabinet ministers (such as His excellence Kitungwa Logoma, minister of Home Affairs, Katanga government) and members of the parliament (such as His honourable Ilunga Ndalamba, Member of Parliament in the national Assembly). The church also plays its pastoral role in the nation by organising annual prayer meetings for the transformation of the nation (see 6.5.3). The CEM invites members from the community, members from other church denominations, government leaders and especially members of parliament to these meetings. Not only are prayers offered for the nation but the church also speaks to the participants in these prayer meetings about God's plan for the nation, as revealed in the Scriptures.

Apart from these prayer meetings, the CEM also holds seminars with civil servants from different government ministries and services once a year in Lubumbashi (6.5.4.). Government workers from the judiciary, the ministry of finance, home affairs and many others are taught biblical principles on leadership and integrity. The CEM holds these meetings as a way of fulfilling its missionary mandate towards those who are in government.

7.3 Matters of dialogue with the CEM and other scholars

As I indicated in 7.1 above, there are seven theological issues that arose in my study which deserve debate among Pentecostal scholars. In this section I address them one by one.

7.3.1 *The challenge of schism within Pentecostalism*

Schism in Pentecostalism, and in the CEM particularly, is a major concern to the growth and future of Pentecostalism in Congo. This study of the Congo Evangelistic Mission in Katanga revealed a repeated occurrence of schisms. To give depth to my treatment of this topic, I first consider the meaning of schism as a missiological concept. This is important considering the impact this phenomenon has on Pentecostalism in Africa today. The *International Standard Bible Encyclopaedia* (Orr 1970:112) defines schism as a word from the Greek concept 'schisma' which means literally a split, a division. It designates a separation not from, but within the church, interfering with the harmonious coordination and cooperation of the members. The ecclesiastical meaning is that of a break from a church organisation, which may or may not be connected with a doctrinal dissent.

There are some aspects of this definition that underline the nature of schism. It is understood as a division or a breakaway within a church that breaks the harmony in that church and even affects the cooperation among church members. The fact that schism comes as a result of not sharing the same understanding on a particular church doctrine makes Pentecostalism a fertile ground for schisms. In chapter five (5.2.2.) I pointed out the features of Pentecostal hermeneutics, one of which is the subjective interpretation of Scripture. This leads Pentecostals to various interpretations of the same Bible doctrine. Most often the same doctrine is interpreted or understood differently by members of the same Pentecostal denomination.

During my investigation I discovered that the doctrine of speaking in tongues as initial evidence of Spirit baptism is not shared by all Pentecostals or by all CEM members (see 4.5.1). Some argue for a Spirit baptism that must be accompanied by speaking in other tongues whilst other members maintain that they are baptised in the Spirit even if they do not speak in other tongues. I contend that from this hermeneutical perspective the members of the CEM have not been spared from schism because of their emphasis on the revelation or inspiration of the Spirit when it comes to biblical understanding. Each Pentecostal leader

tends to hold doctrinal views different from the other CEM members as a way of distinguishing themselves from the rest. As a consequence schism becomes a pattern of most of the CEM offshoots.

To shed more lights on schism, Marthaler (2003:200) points out that schism (from the Greek *schisma*, which means rent, division) is in the language of theology and canon law, the rupture of ecclesiastical union and unity. It is the act by which one of the faithful members of the mystical body of Christ decides to separate from the others.

In addition Marthaler (2003:201) argues that “most theologians designate schism as absolutely the rupture of the bond of subordination of church members from their leadership or even of certain church leaders from their top leadership, and that this schism may be based on a doctrine or a dogma”. There is here a sense in which schism breaks the unity in the body of Christ, it separates members and becomes a cause of disharmony. Apart from divergent doctrinal views or opinions, schism could also be seen as a result of disobedience. Marthaler (2003:201) maintains that schism is also understood in the sense of disobedience to established church hierarchy. It is the transgression of the commands of superiors, denial of their divine right to command. In theological circles, theologians distinguish two types of schisms: active and passive. Marthaler (2003:202) understands an “active” schism as detaching oneself deliberately from the body of the church, freely renouncing the right to form a part of it. They call passive schism “the condition of those whom the church herself rejects from her bosom by excommunication, inasmuch as they undergo this separation whether they will or no, having deserved it” (Marthaler 2003:202).

During my investigation of the CEM mission in Katanga, both aspects of schisms are present. There are CEM members who left the church as a result of ‘passive’ schism and others due to ‘active’ schism. As I pointed out, between 1915 and 2010 the CEM experienced six major schisms, some of them were active schisms because the CEM members decided on their own to detach from their main church (see 2.3.2.a.1), (2.3.2.a.2, 2.3.2.a.4.) while others were passive in the sense that members were rejected by the CEM leadership and then formed their own denominations (see 2.3.2.a.3), (2.3.2.a.5, 2.3.2.a.6.). As I conducted my empirical research on CEM, I identified six main causes of schism among CEM members. To some extent these causes may be key factors to schism in wider Pentecostal circles.

7.3.1.1 The influence of Western power

Daneel (1987:195) points out that

schism and leadership conflicts in the Independent churches are caused by both external and internal factors. External causes include among other factors the influence of the western culture which stimulates leadership on the basis of ability or education. The tribal political system with its accent on hereditary leadership and limited jurisdiction moreover provides insufficient scope for leadership over a broad spectrum.

In the case of the CEM, I have observed that Western power, in this case the direct influence of the white missionaries, on the appointment of CEM leadership, remains a major cause of schism in this church. My interview with participant 4 (15 July 2012) revealed that the favouritism shown by white missionaries to certain Congolese people in the area of leadership was motivated by the desire to have someone who could protect the missionaries' interests. Missionaries have exerted influence on the choice of the leadership even in times when the CEM members and leaders wanted a change. My interview with the CEM deputy LR above reveals that the last resident white missionary left in 1988, but that since then there have regularly been white missionaries who come as visitors for short periods (usually one month) before returning to England. The white missionaries' influence in the running of Pentecostal mission churches in Africa – and CEM in particular – is due to several factors: failure by the sending churches to acknowledge the maturity of the “receiving” church even after 95 years of mission in Congo (2.3.2.2b), the continuous financial and material support of the church by the sending churches overseas – this support was partly rendered to the CEM in its early days especially in social projects (2.4.2.2), and the lack of trained church leadership to manage the church's affairs.

In chapter two I pointed out that the early white missionaries supported the CEM in various ways (2.4.2.2 - 2.4.2.4.). But even then the Congolese CEM pioneers in most cases supported themselves wherever they planted churches (2.5.2.1). But after they left Congo – during the independence struggles – the CEM has been depending on its own members for financial support in doing mission. The few missionaries who stuck around and left only in the late 1980s were simply playing the role of representatives of the British sending church in the Congo.

First, the sending churches – in this case missionaries from the United Kingdom – have not been able to acknowledge that the members of the CEM have grown and could run the church without the input from their “mother” church (see 2.3.2.2b). In the area of mission, the church passes through various stages of growth, but failure to acknowledge such growth when it is evident may also serve as an obstacle to the future of Pentecostal mission in Africa. There are cases of Pentecostal mission organisations in Southern Africa where white missionaries have been replacing each other from grandfather to son to grandson, as if there are no capable African Pentecostal members to continue with the mission of the church. The question here is: If we are brothers in Christ belonging to the same church family, why can’t we trust each other when it comes to the management of the church’s resources, with or without the presence of the white missionaries?

Second, the failure of the CEM in the period 1915-1960) to become fully self-supporting financially and materially could also be attributed to the influence of the white church. In other words, looking overseas for help is one of the causes for the continuous control and influence of the foreign mission organisations in the church of Africa. My study reveals that most CEM branch churches have grown in terms of membership and financial resources (see 4.5.7, 6.2.4). These churches have reached a stage whereby they can take care of themselves in the various aspects of the church’s mission. This is important because as long as the Pentecostal churches in Africa will not learn to support themselves financially with resources from Africa, the white church control will not come to an end. In the long run it hinders the expected growth in the church on the African soil. The CEM churches have grown to such an extent that they can also take care of their own mission mandate to other parts of the world (see 4.5.7). Such growth must not be underrated by the CEM members themselves and the British missionaries who were behind the planting of this church.

Third, the white missionaries often advance the lack of trained leadership in the African church, especially the Pentecostal or Spirit-type churches as the reason for their continuous influence on the church in Africa (2.3.2.2b). Pentecostals have been known for a long time as people who are suspicious of theological education, in the name of “the anointing.”⁶³ Writing on the Pentecostals’ negative attitude toward theological education, Hollenweger (1997:194) observed that “there was a time when Pentecostals called academic

⁶³ The centrality of ‘anointing’ among Pentecostals implies that Pentecostals – CEM members in particular – place more emphasis on the power of the Spirit, the experience of the supernatural, and underrate the importance of training. They argue that ‘the Holy Spirit will teach us all things,’ quoting 1 John 2:27 (‘As for you, the anointing which you received from Him abide in you, and you have no need for anyone to teach you; but as his anointing teaches you about all things, and is true is not a lie and just as it has taught you, you abide in Him’).

theology a tragedy, whose fruit is empty churches. The decline in the churches is the result of our 'theologising to death'." But I argue that the future of Pentecostalism, and the CEM in particular, rests mainly on the quality of the leaders the church will be able to produce. Theological training is therefore no longer an option to the future of the Pentecostal mission in Africa, but an obligation. Hollenweger (1997:197) observed that

the climate among Pentecostal intellectuals toward theological training is changing. Rather than being objects of research for other scholars, Pentecostals are awakening in the area of theological, missiological and other studies. Pentecostals are rising up to the question of race; discovering the enormous political and social potential of their own past; and beginning to enter the scholarly dialogue and the political debate on many issues.

In the light of what is already taking place in Pentecostal circles, I maintain that the CEM needs to put in place reputable universities or institutions of higher learning to train leaders who are needed not only for the church but also for the Congolese society as a whole. As long as Pentecostals will continue to shun theological education, they will have no other option but to remain under the control of those who came to plant their church denominations, whether from Europe or USA.

Considering the number of years (95!) that the CEM has been involved in mission in Katanga, I do not think that such a church needs to be controlled by its mother church any more. In other words, the CEM has gone beyond the infancy stage; it can now run on its own and even support mission organisations elsewhere. Looking at this stage of the CEM mission in Katanga, I propose that the influence of the white missionaries in Pentecostalism should be restricted to the advisory level. In the early years of this Pentecostal mission in Katanga, as pointed out in chapter two, white missionaries controlled the CEM. They led the church from the level of LR (or CEM National Director as he was called at the time) to the level of local church pastor (see 2.4.1.1, 2.4.2.). Their influence only started declining when the national leaders took over from them in the 1960s.

What I am proposing is that white missionaries working with Pentecostal churches in Africa have to change their roles from paternalism (a trend by missionaries to consider themselves as the fathers who make all decisions on behalf of their children) into partnership (co-workers in mission). For me such an approach will not frustrate mission but rather

encourage Pentecostals in Africa to be more responsible in carrying out their missionary mandate.

On the other hand, I contend that the CEM members have to show their missionary maturity by supporting the missional projects with their own financial and material resources. Such an approach could free them from any outside control and influence. This is important considering the origin of this particular church. From its inception (see chapter two), the CEM started as a mission church and consequently it depended a lot on the white missionaries. After 95 years of consistent growth, however, it needs to be free from the control of those who helped it to get started. This would enhance the work of mission in this Pentecostal church. CEM also has to invest in the area of theological training and leadership development, to produce qualified and well trained leaders who will ensure the future of Pentecostalism in Africa.

7.3.1.2 The influence of traditional customs in the church

As a researcher, I have also noticed that there is an influence of African traditional leadership patterns in the manner the Spirit-type churches are led. The Pentecostals in Katanga tend to promote the traditional kind of leadership in the way they manage churches, especially when it comes to leadership succession. Some scholars contend that the hereditary leadership pattern, especially in the area leadership succession, is another factor leading to schism among Pentecostals. Daneel (1987:197) observes that

though theological and external factors are important causes for schism among the Independent churches, the non-theological influences remain crucial. The continual fragmentation of these churches reflects a characteristic typical of indigenous tribal structures, which amount to a grafting of traditional customs onto the church. In the same way that a kinship group will break away and set up on its own on the death of the patriarch of an extended family; a bishop or a senior church office-bearer may defect with a number of followers after the death of a church leader. Just as an overriding bond of kinship between the different groups continues to exist in the traditional family context, so one finds it in the Independent churches that despite their autonomy, schismatic groups retain links with the family of churches in their geographical locality.

This study in chapter two (especially section 2.3.2.2.3) shows that the death of the CEM LR on 5 September 2004 paved the way for many new schisms from the church. This trend confirms the role of indigenous “tribal” structures that have been introduced among Congolese Pentecostals.

Many senior pastors in urban areas within the CEM have not accepted the leadership of the late LR’s son. Instead, they have made use of the death of the CEM “patriarch” to break away and start their own churches. My field notes (15 September 2013) confirm that there are two large CEM congregations in Lubumbashi that have gone independent, each with one to three thousand members: *Eglise de la grace* [The church of grace] and *Eglise Evangelique Carmel* [Carmel Evangelical church]. After the death of Jonathan Mbuya, many CEM congregations in different towns within Katanga and in other provinces in the Congo are trying to become independent ministries, which have no obligation to a mother church or major denomination (see 2.3.2.4). To me this is similar to the transfer of the traditional custom of subdividing villages after the death of the headman. In his comments on this traditional leadership pattern, Daneel (1987:198) says that village subdivision was an acknowledged custom within the overall context of Africa to permit the solution of village conflicts and to divide authority in an ever-changing situation in a way that would not harm the stability of the community as a whole. In the context of the CEM, all schisms which occurred after the death of the first LR are no different from the above mentioned traditional practice (see 2.3.2.4).

Another traditional custom that has become part of the church is the life long tenure of office. I agree with Daneel (1987:199) when he says that “the way the office-bearers are promoted in the Independent churches is a built-in potential for conflict caused by the heavy concentration of kinsmen in the leadership hierarchies.” From my analysis, just as key figures in the traditional order have certain life-long religious duties, so there is a tendency to appoint office-bearers for life, as it is the case with the CEM. All national CEM leaders, that is, all the members of the administration council of the CEM, are in power until death. In addition, not only national leaders serve in office for life but so do all CEM pastors. There is no pension scheme for church ministers; those who get old are taken care of by their local church until death. For more details on old age and retirement, see 2.3.2.4a. This type of leadership hinders promotion on grounds of spiritual maturity, experience and long service in the church. Sometimes junior church officials have to wait for their seniors in the hierarchy to die before they can be promoted. My investigations on the CEM schisms reveal that one of

the in-built causes is the lifelong kind of leadership. This system is very strong within the CEM leadership structures at every level – from the local church to the national leadership level.

My analysis of the CEM (2005:10-15) constitution and by-laws shows that the conditions for eligibility to an official church positions are well articulated, but nowhere in the document are there indications on the time frame for office-bearers. The only explanation I got about the tenure of office is that all office-bearers, from church deacon to the LR, have to serve the church until they die. I think that this way of serving the church, as alluded to by Daneel (1987:200), does not spare the church from splits or schisms.

Alluding to the question of leadership succession and its impact on schism in Pentecostalism, Daneel (1987:200) points out that in most Pentecostal churches a deceased paramount church leader is replaced by an eldest son. I maintain that the inheritance of the deceased's position by his son and simultaneous promotion of the junior office-bearer to that same position is indeed a key factor in Pentecostal schisms. Daneel (1987:200) contends that as long as the son and heir can gain the support of his co-religionists in his claims to the religious authority of his late father in the church hierarchy, and as long as this custom is not resolutely replaced within biblical norms, the unity of the Pentecostal type churches will remain vulnerable and schisms will continue. The experiences described by Daneel above reflect what the CEM went through after the death of the first CEM LR (see 2.3.2.4). The new CEM LR, who is the late LR's eldest son, is trying by all means to maintain himself in power with the support of other leaders, but the tensions are far from being resolved, as several congregations are finding their way out of this large Pentecostal organisation in Katanga. Many former CEM pastors have now become founders of their own church denominations. For example, Bishop Yumba Lufungula Bumi heads Carmel Evangelical Church (*Eglise Evangelique Carmel*) and Rev Gustave Tshibambe is the founder of Grace Church (*Eglise de la grâce*), both in Lubumbashi.

Commenting on such hereditary leadership, Sundkler (1961:118) observes that the “independent Bantu church” tends to have its leadership passing from father to son, as one of the characteristic ways in which an independent church expresses its African heritage. Kipimo (2008:53) thinks that such a practice (hereditary leadership) needs to be looked at

from two angles, the biblical and the cultural. For such a trend can be justified on those two grounds. Sundkler (1961:117) points out that in most Pentecostal churches (like the CEM), hereditary leadership is often justified on the grounds of the Jewish monarchy or the transfer of Aaron's function to his son Eliezer. Kipimo (2008:53) contends that God's promises on hereditary leadership to Israel as a nation do not have any connection with the New Testament and modern church. Culturally speaking, the hereditary succession implies that Africans, CEM members in this case, have a strong belief in the relationship that exists between the living and the "living dead." Daneel (1987:170) claims that a major factor in inherited leadership is the intimate tie that grows between a church leader and his followers: "The leader and the church are identified in the minds of the members to such an extent that one could expect his name and his influence to continue even after death."

7.3.1.3 The role of ethnically defined leadership

From my analysis, limiting the leadership roles in Pentecostal churches to one ethnic group related to the founder of that particular church is contrary to Pentecostal theology itself. Pentecostals are among those churches which emphasise the priesthood or prophethood of all believers. This would imply that people from all ethnic groups are empowered by the Holy Spirit to serve in any leadership or ministerial position in the church. But to exclude all other members from leadership positions and reserve it only to one ethnic group does not reflect God's purpose in sending his Spirit on all flesh. If the members of the CEM believe in the empowerment of all believers by the in-dwelling Spirit to serve in the church, as a scholar I would ask whether the CEM practice in the appointment of leaders is consistent with their theology. This is vital in the sense the church's theology ought to be reflected in its leadership practice. If such is not the case, the CEM would be working against its own spirituality of power which is essential for its mission practice (see 4.5).

In addition, my field notes (20 September 2013) affirm that theologically the CEM does accept the priesthood of all believers. This church emphasises the fact that the laity has always played a vital missionary role in the Pentecostal mission, from its early years. This missional commitment is motivated by a strong belief among Pentecostals in the priesthood of all believers and on the account of the pouring out of the Holy Spirit on all flesh, as prophesied in Joel 2 and fulfilled in Acts 2. This teaching is also the emphasis in 1 Peter 2:9:

But you are a chosen people, a royal priesthood, a holy nation, a people belonging to God that you may declare the praises of him who called you out of the darkness into his wonderful light.

Keener (2000:712) contends that the image of God's people as a "holy priesthood" comes from the Old Testament. And as priests in God's temple, believers are to offer sacrifices to God. In his efforts to clarify the teaching on the priesthood of all believers, Hale (2000:623) points out that Christians are not only God's priests but a holy priesthood. Among the twelve tribes of Israel only the Levites could be appointed as priests. But among Christians every believer is a priest. As priests of Christ, everyone is urged to offer spiritual sacrifices acceptable to God. These sacrifices include obedience, praise to God and service to others. Adeyemo (2006:1520) comments as follows on the passage in 1 Peter:

To get a full impact of Peter's description of believers as a royal priesthood, we need to remember that in the Old Testament only male members of certain families could be priests. It is not clear what brought him to such an insight. It may be that when the curtain in the temple was torn, Peter recognised that there was nothing to stop both men and women from presenting themselves to God directly. Alternatively, it may have grown out of his understanding of people's individual responsibility for responding to the gospel. Believers are supposed to live a life of holiness and love, growing to maturity as God's people and carrying out their mission of making God known to the world. If all believers have this mission then all are part of the royal priesthood.

From Adeyemo's comments, it is evident that the priesthood of all believers is a direct consequence of salvation offered by Christ: because of the work of the cross the believer responds willingly by serving the Lord. The believer's response to the message of the gospel and their maturity in carrying out their mission leads them to fulfil their priestly calling.

Furthermore, the priesthood of all believers among Pentecostals – including CEM – is based on their pneumatological theology – the outpouring of the Holy Spirit on all flesh in the last days. Peter in his Pentecost sermon in Jerusalem declares (Acts 2:17-18):

This is what was spoken by the prophet Joel, in last days, God says I will pour out my Spirit on all people, your sons and daughters will prophesy, your young men will see

visions, your old men will dream dreams, even on my servants, both men and women
I will pour out my Spirit in those days and they will prophesy

In his comments on the above sermon, Adeyemo (2006:1303) points out:

Joel spoke about a time when God would pour out his Spirit upon all people, referring to the indiscriminate manner in which the Holy Spirit had come upon all those present – both men and women – without regard to the social distinctions. Both sons and daughters were to prophesy, both men and women servants were to receive power from above and do mission.

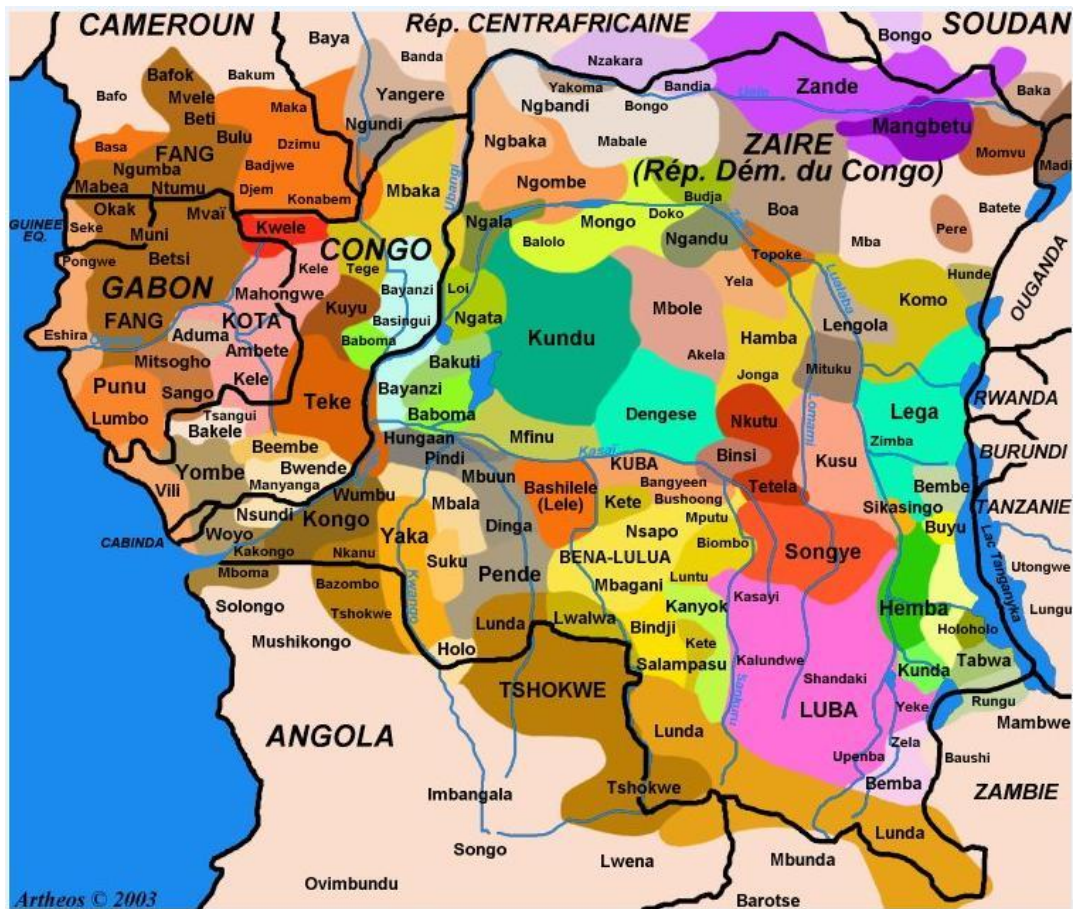
From my field notes (20 September 2013), CEM members maintain that “if the Holy Spirit himself has empowered us to serve God, both men and women, there is no reason therefore to leave God’s work to a selected group of people or the clergy alone. The Holy Spirit has enabled everyone to serve God, at different levels and in different capacities. Peter’s sermon (Acts 2), they argue, includes all age groups and genders, giving all the needed gifting for ministry in the church and in the world.

From what has been said above the Pentecostal theology of priesthood based on the empowerment of all believers by the Spirit needs to be evident also in their practice, especially where leadership is concerned. CEM members, and Pentecostals in general, should encourage a church leadership that is inclusive, not exclusive, in nature. It has been argued by church growth missiologists that ethnic churches usually grow more quickly, but from this study in chapter two, it has been pointed out that the ethnic church pattern also has been one of the in-built causes for breakaways in the case of the CEM. There is a need to understand the link between mission and unity. Whereas the ethnic church may grow quickly, its growth might be limited within its ethnic boundaries, but when unity is encouraged in the body of Christ, the church’s mission is enhanced and the growth of the church can reach other nations. The need to reach other nations was behind the Abrahamic calling in Genesis 12 (“all nations will be blessed in you”); it led the people of God into captivity in order for them to understand that their calling was not just for their own ethnic group but also for other nations. The same motif was declared by the Lord Jesus Christ in Matthew 28 and repeated in other commissions like Acts 1 and Mark 16. Pentecostals need to understand that every

believer belongs to the one Catholic Church, which has no single ethnic identity. And it is this catholicity of the church which also gives it its strength in mission.

Katanga as a province has many ethnic groups, but from my investigation and observation the CEM in Lubumbashi is led mostly by Baluba people. I have inserted in this section an ethnic map of the DRC to shed more light on ethnic groups scattered throughout the country.

An ethnographic map of Congo



The map above presents major ethnic groups in Katanga, but most of these also have sub-groups which are not clearly shown in this map. Maurice (1950:217), in his ethnographic study on Katanga, points out that there are about twenty three ethnic groups in the province. And this classification has taken into consideration the sub-groups. These include the following “tribes”: the Arund, the Bemba, the Babui, the Babwile, the Bakalanga, the Bakonde, the Basanga, the Balamba, the Balembwe, the Balomotwa, the Baluba, the

Balumbu, the Bamweshi, the Bakunda, the Balala, the Basongo, the Batembo, the Batumbwe, the Baushi, the Bayeke, the Tshokwe, the Bazela and the Bashila.

The interview I had with the CEM secretariat in Lubumbashi on 15th July 2012 suggests that Katanga province in its early days was divided among various mission organisations as they arrived in the area. This practice was called “comity agreements” in mission, which refer to the decision by Protestant mission organisations at the beginning of the 20th century to divide up areas of ministry between churches to avoid future conflicts among themselves and their converts. Only one Protestant church would be started in each area. In the process the Southern and Eastern parts of Katanga province were allocated to the United Methodist Church, the Brethren Church and the Seventh Day Adventist church, but the Northern and Western parts were and continue to be influenced by the CEM. Consequently, the dominant ethnic group in each part of Katanga belongs mainly to one church denomination.

Due to lack of records and good statistics at the CEM head office, I have not been able to establish how many CEM congregations have been planted in each ethnic group in Katanga. However, from my interview with participant 9 in Lubumbashi (14 July 2012) I discovered that, even though CEM covers the whole Katanga province, not all ethnic groups have been reached with the Gospel by the CEM. Participant 9 (14 July 2012) said, however, that despite a minority representation of other ethnic groups in the CEM, 80% of the CEM branch churches are led by Baluba ministers who are originally from the North and Western Katanga. But 20% of CEM congregations is scattered among other ethnic groups from within Katanga. Another factor which has contributed to the influence of the Baluba people in the CEM leadership is that this is the largest single ethnic group in the province, as the map shows. For this reason Baluba members and CEM ministers are found almost everywhere in Katanga.

With regard to CEM ministers in Katanga, and especially in Lubumbashi, the 2011-2012 statistics show that out of the 200 CEM branch churches, 1 minister is from Northern Kivu province, 3 from Kasai province and the rest from Katanga province, with the majority being Baluba pastors. The interview I conducted with participant 9 (14 July 2012) revealed that the influence of the Baluba people in the CEM is justified by the fact that CEM started in the Baluba land in the year 1915 and it only reached other parts of the province, like Lubumbashi, in the late 1950s. For about 35 years the CEM worked exclusively among the Baluba people and this long period of Pentecostal influence resulted not only in the

establishment of the CEM in Northern/Eastern Katanga, but also in the production of many Baluba CEM leaders. In the long run this trend caused the majority of CEM leaders to be from the Baluba group, even in the national leadership of the CEM. It will take a long time for other ethnic groups within Katanga to become as deeply influenced by Pentecostalism as the Baluba people.

In order to instil an intercultural vision in the Pentecostal church in Katanga, I propose that the CEM should look beyond the Baluba people in Katanga to people from other ethnic groups in the Congo and elect them in leadership positions. Deliberate mission outreach programmes to other ethnic groups are needed, as new churches are planted where CEM had no influence people in those areas will be encouraged to be part of this church and become participants in its vision. CEM church planting projects needs to be encouraged in all ethnic groups in the Congo, rather than concentrating in just one province where the Baluba people are in the majority. When new churches are planted in non Baluba regions, leaders from other ethnic groups will also emerge and later join the CEM provincial and national leadership. Schism based on ethnic identity will only be avoided when other ethnic groups are also included in the leadership of the church. In addition, deliberate policies that encourage a representative kind of leadership from all ethnic groups in the church should be developed in order to address the challenge of possible schisms along ethnic lines. What I mean is that CEM policies to discourage the predominance of one ethnic group in church leadership positions will be a good attempt at addressing schism among Pentecostals in Katanga. Such deliberate policies need to be reinforced by the practices of the church, especially by those in authority. This is vital because rules and laws which are not implemented will hinder the church's mission rather than enhance it.

The few church ministers from other ethnic groups within the CEM also need to be given room in key leadership positions, with the aim of promoting the intercultural vision of the church. The catholicity of the church should not only remain at grassroots level; it has to be seen in the entire life of the CEM.

7.3.1.4 Inadequate leadership training

Another issue to address in relation to the prevention of future schisms is the lack of trained leaders within the CEM. In chapter two (2.3.2.2b), I pointed out that the lack of training not only manifests itself in breakaways due to difficulties in administration, but untrained leaders are also unable to counteract heresies that emerge from new religious communities like the

Jehovah's Witnesses who reject the divinity of Christ, or false teachings from the Gnostic groups in Katanga who reject the humanity of Christ and refute Christ's ability to save humankind. In some cases CEM leaders misinterpret Scripture to the public due to lack of knowledge. These heresies weaken the church and render the membership unable to propagate the apostolic Christian faith, the Gospel of the Lord Jesus Christ as preached in the early church. The lack of adequate theological knowledge also manifests itself through the insecurity which many untrained leaders show in the area of ministry, by not allowing emerging leaders to serve in the church. In the long run, all these negative effects of untrained leadership lead to schism. The interview I had with participants 49 (18th December 2012) with regard to leadership training reveals that CEM members generally value spirituality more highly than theological training. These church leaders claim that the first and most important training for ministry in the church remains the Great Encounter of the leader with the Holy Spirit. The latter gives the church leader the "anointing" essential for mission. They argue that what Pentecostal leadership really needs is the anointing with the Holy Spirit, which teaches a pastor everything he needs to know, rather than formal theological or leadership training.

The concept "anointing" plays a vital role in Pentecostal mission and leadership, and as such it deserves some consideration in this section of my study. The New Testament identifies "anointing" with the power of the Holy Spirit for effective service, e.g. Luke 4:18 (which I have quoted before) and Acts 10:38 ("You know of Jesus of Nazareth, how God anointed him with the Holy Spirit and with power, and how he went about doing good and healing all who were oppressed by the devil for God was with him"). However, the "anointing" as understood by Pentecostals describes the empowerment of God's people with divine power for mission. Feeney (2003:10) encourages ministers of the Gospel to open their hearts wide and drink deeply of the Holy Spirit anointing for powerful Christian mission. The anointing in this context is limited to preaching the Gospel, healing the sick and casting out demons.

In addition, "anointing" is understood differently by various Pentecostal and charismatic groupings. Sometimes the concept is in plural form. It is not just the anointing but "anointings." Eckhardt (1995:7), for example, writes: "There are many anointings received directly from the Lord, but there are others that will come through the laying on of hands." For this scholar, at times believers can receive the anointing directly

from the Holy Spirit but in certain cases they need to be prayed for specifically in order to receive divine power.

Writing on the plural kind of anointing, Hinn (1992:89) claims that the Bible reveals three kinds of anointing: the leper's anointing, the "priestly" anointing and the "kingly" anointing. According to Hinn, the leper's anointing traces its origin in the book of Leviticus 14 where the lepers were quarantined outside the camp of Israel community as a result of their leprous condition. As the lepers recovered from this condition, the priest went to them and applied blood and the anointing oil on their bodies. Hinn (1992:89) is of the view that leprosy in this passage represents sin: "Every born-again believer has experienced the leper's anointing, which deals with salvation. Leprosy in this case is a type of sin, incurable in the natural but curable by God." The leper's anointing according to this Pentecostal Evangelist is equated with the experience of regeneration. The rationale behind this is that every believer possesses an "initial deposit" of the Holy Spirit after the conversion experience, and it is this deposit of the Holy Spirit in the believer that Hinn calls the leper's anointing.

Hinn (1992:91) equates the "priestly anointing" with the Pentecostal experience of Spirit baptism. This author argues that as a believer, cleansed through the precious blood and born again, you should move on to the second (priestly) anointing. This is "the anointing for ministry unto the Lord including leading souls to him, but not service of him in battles against the devil and diseases but ministry to him as priests." If believers are ministers to God, they must have the power of the Holy Spirit to do so, which means they have to be baptised in the Holy Spirit, which is the "priestly" anointing.

However, the highest level of anointing according to Hinn (1992:94) is the "kingly" anointing, which is the most powerful of them all. This anointing lifts a person to a place of higher authority in God, giving him authority over the devils, the power to cast out demons with one word. The kingly anointing is also the most difficult to receive; whereas the leper's anointing comes through conversion and the priestly anointing through Spirit baptism, the priestly anointing comes only through obedience to Christ. Hinn bases his kingly anointing on the Old Testament, where kings were anointed with oil prior to assumption of office. The anointing of kings was a sign that a king was chosen to be a ruler of the people of God (1 Samuel 10:1, 16:12-13). But a good analysis of these biblical passages shows that the power of the Holy Spirit came upon Saul and David as kings to enable them to serve the people of God more effectively. The kingly anointing had nothing to do with performing extraordinary

miracles. Commenting on the kingly anointing, van Engen (1984:51) says that “as anointed of the Lord such kings were assured of succession and elevated to an inviolable status.” I can understand that this view of anointing as advanced by Benny Hinn is very attractive to most Pentecostals, since power is the central feature of Pentecostal spirituality (see chapter 4). It is clear, however, that the way he understands and classifies the three “anointings” cannot be supported by the teaching of the Bible.

According to the interview I had with participants 49 (18 December 2012) on their understanding of “anointing,” I was told that when CEM members use the word “anointing” it is mainly with reference to the divine empowerment for service. They argue that what makes a difference in ministry or mission is the working of the Holy Spirit in one’s life, not really the kind of theological training he went through. And this anointing – they maintain – is received through intensive prayer such as overnight prayer meetings, prayer and fasting, because in such meetings people are given enough time to spend in the presence of God so as to receive his power. My argument in this case is that, while I appreciate the importance of anointing in the life of a Pentecostal minister, this doctrine does not exclude formal theological and leadership training. In most cases, the lack of trained leadership in the CEM has been a contributing factor to schisms, based on wrong doctrinal interpretations (7.4.1). When people are trained in the area of church ministry, chances are that they will not differ widely in their understanding of Bible doctrines and how they are interpreted. The lack of theological training among CEM leaders has also affected disciple-making in the church, because those who are called to equip the saints for mission are not themselves adequately equipped for the task.

Therefore, to address the abovementioned challenge, I propose that CEM reformulate its theology in the area of education for ministry. Apart from other spiritual and moral requirements for one to be in full-time ministry, based on the epistles of Paul to Timothy and Titus, academic requirements also need to be included. A person needs to have at least a minimum theological or Bible training to be accepted in the pastoral ministry among Pentecostals in Katanga (7.4.1.1). This is important, considering the shift that is taking place among Pentecostals in their area of theological education. As I pointed out earlier (7.3.1.4), the future of Pentecostalism in Africa rests on having trained leaders who will be able to pass their Pentecostal heritage – a spirituality of power based on sound biblical knowledge – to future generations of Pentecostals. Second, the CEM as a large Pentecostal denomination in Lubumbashi has to embark on developing credible theological training institutions. As I

explained in 2.3, the CEM plays a leadership role among Pentecostal churches in Katanga and in this capacity developing credible theological training institutions will be one way of carrying out the teaching dimension of its mission. By doing that, the CEM will not only equip its own members and ministers for mission but also train members from other churches for mission. In addition, developing leaders will enable this Pentecostal church to have a clearer voice in society. Its leadership will be empowered and enabled to understand social, economical, political and religious issues differently and they will be capable to add their voices to the public debate as on the various issues that affect the life of the Congolese people (see chapter three) who are also the members of the church.

Third, a good Pentecostal hermeneutics has to be developed for the context of Katanga to address this leadership training issue. This is important because hermeneutics is key to a Pentecostal theology which is based on their spirituality (5.2.4). Most of what CEM members do as they carry out their mission is based on their understanding of God and fellow human beings, and this understanding derives from their hermeneutical approach to the Scriptures, which is why developing a good Pentecostal theology is necessary in the case of Pentecostals in Lubumbashi. The argument presented by the Apostle John in 1 John 2:27 on the “anointing” that will teach people all things should not be understood as a basis for excluding formal leadership training or theological education. This scripture should be understood in the context of the Gnostics during the days of the Apostle John who refuted the human nature of Christ and wanted to spread this heresy among the believers. Commenting on this passage, Adeyemo (2006:1532) says:

while the false teachers have a spirit that teaches against Christ, believers have the Spirit who bears witness to Christ. So long as they are sensitive to the Spirit’s leading, the one with the spirit of antichrist will not deceive them. The believers also have the word of God, which is the source of true knowledge.

7.3.1.5 Failure to follow administrative rules

The failure of Pentecostals to apply their constitutions or by-laws consistently has been another leading factor contributing to schisms among Pentecostals in Katanga. My interactions with CEM members and leaders in Lubumbashi reveal several reasons behind this administrative failure.

First, Pentecostals by their nature value oral tradition more than literate culture. For most of them, drawing up church constitutions is considered simply as a legal

exercise leading to church registration or recognition by the government.³⁵ These documents do not in practice carry any form of authority when it comes to addressing administrative issues or the running of the church. In other words, constitutions for Pentecostals in Katanga are simply papers prepared by the church in compliance with the government conditions (2.3.2.4c).

Second, Pentecostals in Katanga are inclined toward spirituality. They strongly believe in the “leading” of the Holy Spirit, even when it has to do with issues of administration. Whenever faced with a new administrative challenge, CEM members would seek the “mind” of God through fasting and prayer, rather than consult what the church’s constitution says. However, this trend of overlooking church administrative documents in the name of the “leading” of the Spirit does not spare the church from trouble and misunderstanding, because more than one leader often claims to have “a word from the Lord” about the situation. In such situations, Pentecostals often have difficulty deciding whose views to trust as being from the Spirit.

As a researcher, I argue this kind of “spiritualised”⁶⁴ church administration promotes confusion and schism among Pentecostals. I am not suggesting that Pentecostals should underrate the importance of listening to the guidance of charismatic leaders, but I understand God as not being the source of confusion and disorder (see e.g. 1 Corinthians 14:33: “God is not a God of confusion, but of peace, as in all the churches of the saints”).

The last reason for administrative failure is the authority invested in the “church founder,” “leading apostle” or “presiding bishop” (these three terms are commonly used in Pentecostal circles for the person God has used to start the particular church). Their authority in the administration of the church surpasses that of the written church constitution. Since their church members hold them in high esteem and consider them as custodians of divine authority, they are often considered as the incarnation of God’s power. Their decision is final and unquestionable, even if it is contrary to the written church constitution. Here again church leaders rule as traditional chiefs, which is what Daneel (1987:200) referred to as the “grafting in of the traditional customs into the church.”

⁶⁴ According to the Congolese Ministry of Justice, which is responsible for registration of churches in the country, a church has to submit a constitution which is notarized in order to be officially authorized to operate in the country. This is just one of the requirements for church registration in the country. Some Pentecostal churches draw up their constitutions merely for the sake of registration and after that the document is left in the office drawers.

In the light of all that has been said about administrative failure, I maintain that it is difficult for untrained church leaders to observe and interpret written church constitutions. In order to respond to this scourge in the future of Pentecostalism in Katanga, I propose that leadership positions in the CEM be given more to the trained leaders than those who are untrained. This is the case in other Pentecostal denominations like the Pentecostal Assemblies of God and the Assemblies of God America. I also suggest that where untrained leaders are in positions of authority they should be assisted by those who have theological or leadership training with administrative knowledge of the church's by-laws. Once again top leadership positions in the Pentecostal churches – CEM in particular – should also require some kind of academic qualifications. Such academic requirements for top Pentecostal leadership positions should not be kept on paper alone, they should be followed or applied in running the church businesses. This will enable the leaders to value the church rules and be good interpreters of what the church members have stated in a written form.

Church constitutions should not just be taken as mere legal exercises to please the national government's requirements. 'For rulers are not a cause of fear for good behaviour, but for evil for it is a minister of God to you for good. But if you do what is evil, be afraid; for it is it does not bear the sword for nothing, for it is a minister of God' (Romans 13:3-4). CEM members have to understand that the government is at the service of God and that obeying the government's requirements is therefore equal to obeying God himself: "Every person is to be in subjection to the governing authorities. For there is no authority except from God, and those which exist are established by God. Whoever resists authority has opposed to the ordinance of God; and they who have opposed will receive condemnation upon themselves" (Romans 13:1-2). Knowledge of the church's constitution should therefore not be reserved only to church leadership; in order to promote unity and harmony within the church, all church members should have access to the documents which guide their church organisation.

7.3.2 *Evangelising people of other faiths*

As I pointed out in 3.2.4.4, 6.2.2 and 6.6, the presence of other religious communities in Katanga presents a serious new challenge to Pentecostal evangelism.

7.3.2.1 Understanding evangelism

To start with, evangelism as a concept means different things to different people. It is always referred to in instances of public or mass evangelism and in personal evangelism. To an ordinary Christian, evangelism is all about “seeking the lost” and “bringing them back” to the Lord. The basis for such a practice is the Great Commission, as presented in different books of the New Testament (Matthew 28:18-20, Mark 16:15-20, Luke 24:46-49 and Acts 1:8). But from a scholarly point of view, evangelism is understood differently. Various scholars have endeavoured to define evangelism and I propose to look at some of the definitions by these scholars. Bosch (1991:420) understand evangelism as:

the dimension and activity of the church mission which by word and deed and in the light of a particular condition and particular context offers every person and community an opportunity to be directly challenged to a radical re-orientation of new lives, a reorientation from slavery to a free world and its powers, embracing Christ Jesus as saviour and Lord, becoming a member of his body – the church – and being involved in his service.

There are a number of issues Bosch raises in this definition or understanding of evangelism. The word “evangelism” includes both words and deeds. This implies that people cannot be led to Christ by words alone but also by deeds or actions. But to many Christians, especially Pentecostals in Lubumbashi, evangelism is more considered from a word or preaching framework. People emphasise preaching in all places, including markets, bars, buses, trains and schools. But the component of actions or deeds is often lacking.

The reality of Africa, particularly the Democratic Republic of Congo, today shows that evangelising through words alone does not produce a great yield on the mission field. Actions or social works need to be included in evangelism, in other words, evangelism must be integral or inclusive/holistic. Words and the actions need to go hand in hand in the outreach programmes of the church. A balance between these two emphases of evangelism would enhance the ministry of “soul winning” among Pentecostals in Congo. The bias towards one aspect of evangelism at the expense of the other is not to be encouraged. In some non-Pentecostal churches in Katanga, emphasis is placed on works, whilst CEM members emphasise the preaching of the Word. I agree with Bosch that evangelism should be through both words and deeds.

The idea of a radical re-orientation of life in Bosch's understanding of evangelism is vital in mission. When people come to Christ, they experience a radical change of life, which leads to transformation. Biblical evangelism should lead to a radical change of life. Not only should people change or be transformed, they should also become members of a local church and get involved in serving God. Effective evangelism requires a response; people need to become active members in the kingdom of God through the ecclesia.

From my study, this is one aspect of evangelism that has not received sufficient attention by Pentecostal preachers in the context of the Congo. The need to make new converts members of the local church is also another reason behind the shift in evangelism approach by CEM members – from public crusades to door-to-door evangelism (6.2.2).

Big crusades have been organised in the communities – in stadiums, market places and other public places – but the new converts are not brought into local churches. As long as a video camera has recorded thousands of responses, to many evangelists and mission organisations, the mission has been accomplished. I argue that Bosch' needs to be taken seriously if evangelism has to bear the needed results especially among Pentecostal churches in Katanga (see cross-reference 6.2.1.3).

In this section I refer to public crusades as evangelism strategy, which I regard as no longer relevant or effective in the context of the Congo. This lack of relevance is also connected to the fact that it is not easy to bring the majority of the converts from crusades into membership of the local church. Participant 72 (7 August 2013) maintains that 'in most cases the so-called 'new converts' belong already to other local churches in the communities. They attend public crusades organised by an international speaker/evangelist for various reasons – a need for healing, for deliverance, for miracles or just to hear God's word from another speaker. During the altar call, most of the people respond by going forward for prayer. After the crusade, most of them return to their respective churches, but the visiting evangelist goes back home with videos and photo's of "thousands of souls who have been won for Christ." Participant 72 maintained that experience from crusades showed that people from the crusade who join local churches, even after several months of follow up visits by crusade counsellors, represent 10-15 percent of all the people who may have responded to the altar call during the public meetings' .

Another definition of evangelism worth consideration comes from Brueggemann (1993:17-18). This author understands evangelism as "an activity of transformed consciousness that results in altered perception of the world, neighbour and self, and an

authorisation to live differently in that world.” Evangelism should lead people to viewing things differently. One’s perception of the cosmos and the neighbour must also change. Brueggemann contends that evangelism has to be understood not only from the preaching perspective but also from the perspective of conflict and of the appropriation of the preached message. The theological conflict needs to be understood by the preacher because it constitutes the reason behind the message of evangelism. The announcement itself should be taken seriously, especially the character of the messenger as well as the methods one uses to announce the good news. But the most important feature of evangelism is appropriation of the message. Unless people respond to the message, there is no evangelism. As evangelism is being conducted, both the outsiders and the insiders are addressed by the gospel. Most often preachers think only of the outsiders in evangelistic campaign, forgetting that many insiders need to be “brought back” to Christ.

Lastly, Fung (1992:245) defines evangelism as “a commitment to sharing the Christian message or faith with the hope of helping those who have no faith or of nominal faith and other faiths to put their faith in Christ Jesus.” What is worth noting in this last definition of evangelism is the addressees of the church’s outreach: the lost, the nominal Christian and members of other faiths. In the two first definitions “the lost” were the addressees of evangelism, but Fung brings in two other groups of people who need to be offered the gospel – nominal Christians and the adherents of other religions. In several churches, especially CEM branch churches based on my research, there are members who have not experienced transformation. They are referred to as Christians but they have no testimony in the community. Fung argues that such church members have to be evangelised or disciplined in order to reflect the character of Christ in their daily community lives. Nominal Christianity is a mark of weakness in the Pentecostal church in the context of Lubumbashi. Nominal members are easily drawn away by adherents of other faiths, for various reasons, especially socialisation. But the church will never leave its own four walls if it first needs to “complete” the task of re-evangelising its nominal members. Disciplining those who already belong to it and reaching out to those “outside” are two simultaneous tasks of the church.

The other group to be reached by the church, according to Fung’s definition, are members of other religious traditions. During my research, CEM members revealed that they find it easier to preach to people from the mainline churches and to those without churches than to present the gospel to members of other faiths who are present in an increasing number in

Lubumbashi. In other words, CEM members report that evangelising people of other faiths happens to be unsuccessful and they are in search of new approaches to doing evangelism in Katanga (see section 6.2.)

7.3.2.2 Dialogue with other scholars

Looking at the reality of revitalised and flourishing world religions that have shown remarkable growth in recent years in the context of Katanga, one is reminded of insights from David Bosch in his classic book on mission (1991:475-477) where he notes that with the collapse of Western colonialism, Christianity “lost its hegemony” everywhere and “today has to compete for allegiance on the open market of religions and ideologies,” such that “there are no longer oceans separating Christians from other religionists.” On this basis, Bosch maintains that “we have reached the point where there can be no doubt that the two largest unsolved problems for the Christian church are its relationship (1) to the world views which offer this-worldly salvation, and (2) to other faiths. Before the challenge of the other religions, I propose to engage Bosch (1991), Harold Hunter and Peter Hocken (1993), Stephen Bevans and Roger Schroeder (2004) and Amos Yong (2007) in a dialogue on how the Christian church ought to respond to the challenge of world religions.

Hunter and Hocken’s (1993:212) reflection on the 1993 Brighton world evangelisation conference states that there are two propositions central in witnessing to people of other faiths: “First God is everywhere at work graciously so that everyone has an opportunity to accept salvation, and second the world missions are both necessary and urgent.” These two propositions are contradictory to some extent. If God is already at work in the world to save people, why should evangelism constitute an urgent task for the church? I argue that the proposition from the Brighton conference is discouraging to the missionary enterprise of the church towards people of other religious traditions. When I look at members of these religions, there are deceptions which have to be confronted by the Gospel of Christ, such as considering Christ as a mere prophet equal to other Old Testament prophets, thus refuting his atoning work as the Lord and Saviour of the world. Another deception is that of rejecting the authority of Scripture as the inspired Word of God. New religious communities uphold the teachings of their founders as sacred instead of believing in God’s revealed word, which is “breathed” by God and profitable for teaching, for reproof, for correction, for training in righteousness (2 Timothy 3:16). Such deceptions affect the believers’ faith which has the Word of God as the only sure foundation. Pentecostals, under the influence of the

Spirit, are able to reach out to these people and lead them to the saving knowledge of the true God of the Bible. The Great Encounter experience empowers Pentecostals, wherever they may be, to believe God for these lost people – adherents of other religious traditions who are loved by Him.

Considering the second proposition from the conference, which affirms the necessity and urgency of evangelism in the world, Hunter and Hocken (1993:212) propose that

there should be a spirit of openness toward people belonging to other world religions. And this spirit of openness must be expanded to include dialogue. Dialogue is important because we are not called to shout at people but to communicate with them in loving ways. Love in communication means showing respect by taking the beliefs of other people seriously and being open to an account of them. Dialogue opens the way for us to share our faith in Jesus with them. And let them tell us what they have learned about God and about life. Dialogue goes beyond sharing and it includes the position of probing questions to those of other faiths.

In other words, the Brighton conference considers dialogue as one way to evangelising members of other religions. What is important in this argument is the notion that through dialogue Pentecostals or the Christian church as a whole will be given an opportunity to learn from these adherents of other faiths and that knowledge will enable the church in sharing faith with them. This does not necessarily mean that the dialogue becomes an acknowledgement of the salvific work that God is already working among these new religious communities. Rather as Pentecostals engage in dialogue, they aim at paving a way or preparing the ground for the communication of the gospel message. In other words, dialogue with members of other faiths can serve as avenues for evangelism.

Alluding to mission in the context of pluralism of religions, Bevans and Schroeder (2004:281-398) point out that “the rebirth and renewal of mission is shaped by three interrelated models: (1) mission as participation in the mission of the Triune God, (2) mission as liberating service for the reign of God, and (3) mission as proclamation of Jesus Christ as a universal saviour. These Catholic missiologists contend that each of these models of mission have strengths and weaknesses and in order to engage in mission with people of other faiths, Bevans and Schroeder (2004:348-395) assert that these models should not be taken individually. Only a synthesis of all three models will provide a firm foundation for the model of mission which they define as “prophetic dialogue.” Once again the idea of dialogue

as an evangelising approach to people of other religions is here espoused in Bevans and Schroeder's arguments. Bosch (1991:474-476), on the other hand, observes that "in the recent years, there are no longer oceans separating Christians from other religionists. Christians, Muslims, Hindus, Sikhs and Buddhists rub shoulders on every street." What Bosch describes here has become a reality in Katanga today. More and more members of other religions are becoming neighbours with most Pentecostals and their children attend same schools with children from Christian homes. As these people rub shoulders with Christians, the challenge becomes even bigger as to what beliefs should be held by people and what missional strategies to use to evangelise these new members of Congolese society. Bosch (1991:476) adds:

Often these religions are involved in far more aggressive evangelism than the Christian churches are. Hinduism is not only self-assertive at home, but its sects are proselytising with success in the West. Buddhism has become militant and the number of Muslims has increased fourfold more than that of the Christians which has only increased threefold since the beginning of the 20th century.

The greatest question (to borrow the words of Bosch) is whether the Christian church and mission are equipped to respond to the challenge emanating from these religions. Bosch (1991:477) summarises the dilemma facing the Christian church vis-à-vis this challenge in these words: "We have no theology with which we could even begin to take up the challenge presented to Christianity by Buddhism and Hinduism."

In his efforts to respond to the challenge of living in a pluralistic faith society Bosch (1991:478-481) reflects on several positions with regard to evangelising members of other religious traditions. For the sake of this debate I will analyse two of Bosch's positions because of their significance to this dialogue: the fulfilment and relativism positions.

First, the fulfilment approach is a missional approach adopted by some Christians, in which Christianity is considered as the fulfilment of all other religions (Bosch 1991:479). This implies that other religions are ordinary ways of salvation independent of the special way of salvation of Israel and the church. It is in the latter that they find their fulfilment. I do not agree with this approach, especially in its emphasis on salvation. To argue that other religions are ordinary ways of salvation implies that there is salvation outside Christ. In the Gospel Jesus Christ declares that "none can come to the Father except through me" (John 14:6b). Only if salvation is understood differently by the members of other religions, can

their religions be seen as ordinary ways of salvation. But if salvation is understood as deliverance from sin and all its consequences and to be spared from God eternal judgment, then those who do not believe in Christ Jesus as their personal Lord and Saviour will not be saved from God's wrath to come (John 3:36).

Relativism is another position which needs to be looked at when it comes to evangelising members of other faiths. Bosch (1991:480) expounds the relativist position as follows:

The reality to which the various religions refer is the same for all. They just use different names for it. Thus, along their different paths the various religions guide us towards an identical summit. After all, despite their amazing differences, the religions turn out to be more complementary than contradictory. All religions are different human answers to the one divine reality that they embody different perceptions which have been formed in different historical circumstances.

If all religions are ways people use to seek for God, I would argue that the way one uses can greatly affect the possibility of finding this eternal reality. From the biblical perspective, Christ in John 14:6b declares to be the only way that can lead to God. And apart from Him people are lost and without hope. I do not subscribe to the relativist position because it encourages to some extent the pagan saints to continue in their evil ways. The four approaches presented by Bosch are challenging but at the same time they shed more light on how scholars in missiological circles think about the new challenge facing the church in the world today and the CEM in Katanga in particular.

The last scholar to add his voice to this dialogue is a Malaysian-born Chinese American Pentecostal theologian, Amos Yong. Yong (2007:60) proposes a new way for Christianity to relate to other religions. He addresses Christianity's relationship with other religions in a world of religious pluralism by using the parable of the Good Samaritan to illustrate his points that religious diversity and plurality are part of God's universal plan of salvation. After pointing out that "Jewish attitudes toward Samaritans in the first century parallel in many ways conservative Christian and Pentecostal attitudes toward those in other faiths," Yong observes that this parable challenges conventional assumptions by presenting Jews as having to learn how to embody God's love for the neighbour from the Samaritans, who are the religious "others." He suggests that Christians can not only learn from the

religious “others,” but that God might also choose to be revealed through other religions in unexpected ways. To shed more light to his point Yong (2007:61) states:

Do Jews need to love their neighbours in order to inherit eternal life, even if such neighbours were despised as their enemies? Put in our context, do Christians not need to love their neighbours of other faiths in order to be saved? If so, don't Christians need those in other faiths for our own salvation as much as if not more than those in other faiths need Christians to bear witness to the Gospel for their salvation? Yong calls the Christians to show love toward people of other faiths in order for both to be saved. This implies that, for the sake of saving the lost, Christians need to go beyond their own limits because even their “enemies” also need the Saviour. Without true love towards people of other faiths, it will not be easy for Christians to witness to them. On the other hand, Yong contends that, as Christians encounter other religions, they can also experience change or transformation in their own lives. Being in dialogue with members of other faiths does not only help the church witness to members of other faiths, but the church can also benefit from these religions and change its approach in living out its faith in the world. Yong (2007:66) also adds: Pentecostals and all Christians can and should bear witness to Jesus the Christ in word and in deed, while listening to, observing, and receiving from the hospitality shown them by those in other faiths. The result may be either mutual transformation of an unexpected kind, perhaps akin to the transformation experienced by Peter as a result of his encounter with Cornelius, or perhaps even our very salvation, such as described in the parable of one whose life was received as a gift through the hand of the good Samaritan.

The argument from Yong is that the religious “others” are more than simply “objects of conversion”. Rather they are guests, friends, and neighbours, with both sides extending mutual friendship and reciprocal hospitality. Yong (2007:66), in his pneumatological theology of interreligious encounter, insists that

as Christians we should cultivate different dispositions toward those in other faiths than those traditionally promoted; we should look for dialogical situations and opportunities involving religious others; we should establish friendships and open our homes for table fellowship with those of other faiths.

To respond to the challenge of other religions, Yong's theology of interreligious hospitality invites the church to welcome believers of other religions in a spirit of friendship and neighbourliness. In other words, Yong advocates dialogue with people of other faiths in order to open the door for effective witnessing and transformation in the life of those called to witness to others.

After this dialogue with other scholars of mission and the light that has been shed on the various positions shared by them, in the next section I will propose my missiological approach to evangelising members of other faiths. I agree with other scholars that dialogue should be central between the church and other religions but at the same time I argue that the religious "others" need Christ to be saved.

7.3.2.3 Towards an integral Pentecostal theology of mission to other religions

In order to address the challenge of other religions in Katanga in a more effective way, I propose that a new mission theology be developed. I call it "integral theology" because it includes various aspects of Christian theology – history, study of doctrines, mission and apologetic. It is a "theology of mission for other religions" in the sense that it aims at understanding what other religions believe and do with regards to their missions, and at the same time, it is oriented toward evangelising members of other faiths from a Christian perspective. As a researcher, I contend that the course of world religions and cults taught in most Pentecostal and evangelical colleges in the Congo and Southern Africa as a whole does not seem to be relevant any more in contexts which are being invaded by other religions. I therefore propose that an "integral Pentecostal theology of mission for other religions" should replace (or supplement) the existing courses on world religions and sects.

I maintain that my "theology" rests on the premise that the Holy Spirit was poured on all flesh for the purpose of mission. The Spirit in-dwelling the Pentecostal believers should compel them to see the religious "others" not as enemies but as lost persons that have to be evangelised.

My "integral Pentecostal theology" comprises four dimensions. Two issues need to be clarified in this theology: the term "integral" and the "four dimensions" of my theological design. The term "integral" is used here with reference to the idea that my theology includes several other theological areas – history of other religions, theology of other religious traditions, missiology of new religious communities, and apologetics. The theological rationale for indulging these four dimensions in my theology is as follows: *history* in this

theology describes people's experiences and their context in matters of faith from a historical perspective; *theology* explores the belief systems of the adherents of these religious communities which inspire them to venture into mission; missiology analyses critically their *missionary methods* which have contributed to the spread of their faith, and *apologetic* looks at ways of defending the Christian faith, based on the challenges coming from other religious groups.

The first dimension focuses on the historical development of other faiths. It covers the survey of major religions in history and their proponents. The second section should be theological in nature. It revolves around an in-depth study of doctrines in other religions. All the major tenets of beliefs held by members of other religions should be analysed in the light of Christian theology. In practice this means doing a critical reflection on different doctrines propagated by new religious communities. This helps Pentecostals or any other Christians have a broader picture in their understanding of other faiths. The third section of my theology has to be missiological and it should look at the strengths and weaknesses of these various religions. This will enable Pentecostals to know the strengths and weaknesses of beliefs in other religious traditions in the light of Christian theology and enable them to identify the relevant biblical doctrines to address the identified "other" beliefs. The last part of the theology I propose should be apologetic; it will not only strive to defend the Christian faith but it will include new ways for contextually-based Pentecostal approaches to defend the Christian faith against theological issues of the new religious communities.⁶⁵

The last part of my "Integral Pentecostal theology of other religions" will include six emphases: theological and leadership training, the socialisation, children's ministry, Christian literature, the missionary thrust and the dialogical approaches. First, the strength of other religions rests on their ability to socialise their followers through the various leadership and theological schools they have. Even when they celebrate their worship services place much emphasis on teaching or religious instruction. CEM members should value and invest greatly in the area of theological and leadership development. It is sad to note that, despite this new challenge, the Pentecostals in Katanga do not have credible institutions of higher learning to equip their ministers for the future of the church. When there is no emphasis on theological and missiological training, the future of the church is not secured.

⁶⁵ The term apologetic is here used with reference to the defence of the Christian faith in response to theological questions coming from other religious traditions.

I argue that CEM members, and through them all Pentecostals in Katanga, have to wake up from sleep and spend their church's resources in developing church leadership training in theology and mission. It is only then that the CEM in Katanga will be able to face the challenges of other faiths. In chapter six of this thesis (6.2.2), I pointed out that members of other religions are well established in their doctrines and that it is not easy to persuade them to give their lives to Christ. This attitude shown by the members of other religions is the opposite of what is the reality in most CEM congregations in Lubumbashi. My field notes (23 August 2013)⁶⁶ show that CEM members, when asked some doctrinal questions about God, Christ and the last things, or questions about Scripture passages, they are unable to explain or defend their beliefs.

Consequently, the adherents of other faiths exploit this theological weakness and attract some Christians to their religions. On the other hand, CEM members who are committed to their church, its teachings and spirituality are not easily drawn away from the faith. In other words, disciplined Pentecostals are not easy to persuade to leave the Christian church. In most cases, the adherents of other religions follow undisciplined members and "win" them over to their communities. To some extent this scenario is due to the lack of trained leaders in the church, since the church emphasises spirituality more than teaching or training. One could ask: When the leaders themselves are not adequately trained, what kind of members will they produce?

Second, the CEM members should take the idea of socialisation very seriously if they have to overcome the challenge of other faiths. Apart from their strong teaching or religious instructions approach, members of other religions are conversant with social needs in the community and they invest in the provision of social services to the people. In Katanga today there are many Muslim schools where children learn almost free of charge. Muslims have built hospitals through which they provide medical services to people, they have created jobs through their various companies in the province. They have days in a week when they give money and food to the poor in the community. They have been giving bursaries to Congolese students wanting to further their studies in Muslim nations. As they provide both health and education to people, members of other faiths also create jobs for the poor Congolese. Their jobs are not offered to anyone except those who are willing to join their religions (3.2.4.4) and such conditions make most unemployed Christians vulnerable in matters of their faith.

⁶⁶ From observations as I asked some doctrinal questions to a group CEM members I met from a church service in Rwashi township, Lubumbashi.

Because they have no job and cannot easily earn a living to sustain their families, they join other religions. Pentecostals in Katanga and all those who support mission activities ought to change their approach. It is a biblical truth that prayer continues to be a vital missionary strategy, but I argue that more needs to be done by CEM members. It seems to me that the CEM should make it a deliberate policy that each of its branch churches should at least build up a community school and health centre within three to five years. Such a move would save the church from losing members and it could serve as an effective way to respond to the challenge of other religions in Congo.

Third, the children's ministry among CEM members should adopt another approach. I propose that church workers should be trained and supported by the CEM in the area of children's ministry. Currently, the ministry among children is not strong or effective. It is simply considered as one way of keeping children busy when parents are attending the church service. In most cases, the children's church programme is no different from what happens in the main church service – children are encouraged to venture into spiritual warfare, a lot of time is spent on prayers, long sessions of preaching, and so on, but with very little Scripture knowledge being imparted to the children. I propose that new church workers be appointed in the CEM, persons who will devote their lives to nurturing future generations of Pentecostals in Katanga. From my observations in Lubumbashi, the practice in most centres for other religions is that children are taught from their childhood the doctrines of their religion. As a result, it is difficult for them to depart from the ways of their parents when they have grown old. Pentecostals have children who do not even attend the church and in some cases they are members of other religions in the area.

Fourth, the publication of Christian literature needs to be at the centre of the CEM mission. As a resident in Lubumbashi, I have observed that the members of other religions and cults are given literature which they take home for study or reading during the week. But the Pentecostals do not even have access to Christian literature and others have no access to Bibles. I propose that the CEM church take the publication of the Christian literature as a serious mission strategy in evangelising people of other faiths.

Fifth, the CEM should also affirm the priority of church planting in other parts of the Congo, Africa and the world. When Lubumbashi is being invaded by other religions, there are other regions of Congo which are opened to the preaching of the Gospel. Instead of spending too much time with people who do not respond to the message of Christ, the church should give priority attention to those who are responsive to the message, whilst also doing

evangelism among those who may be slow in responding to the gospel. The CEM should send out missionaries where there is a need for planting new churches. I believe that ninety five years of CEM mission in Katanga is a long period for the church to do more in the area of mission. It is evident that Lubumbashi is saturated with more than 200 CEM branch churches but efforts should be re-directed to other unreached places in Congo and in other countries.

Lastly, CEM members should develop a dialogical approach to people of other faiths. It is not be possible to preach to them if Pentecostals do not learn to live with them. I agree with resolutions from the Brighton world conference on evangelism (in Hunter and Hocken , 1993). In that conference it was stated that as we dialogue with people of other faiths, we will learn from them what they know about God and life – and those clues could serve as bridges in reaching out to the people of other faiths.”

7.3.3 *The scope of healing in CEM mission*

Healing occupies an important place in the ministry of Pentecostals, and the members of the CEM have also been emphasising the practice of healing in their mission in Katanga. In this section I consider how Pentecostals understand healing, I reflect on the limited scope of healing among CEM, and then I engage in a dialogue with scholars on the matter under consideration and advance my propositions to this challenge.

7.3.3.1 Understanding healing

My field notes (14 June 2012, 25 August 2012 and 1-3 June 2013)⁶⁷ enabled me understand the practice of healing among CEM members in Lubumbashi. I discovered that the scope of healing for CEM members is limited. Sicknesses or illnesses are directly connected to spiritual causes. Healing therefore focuses more on the spiritual aspects of human life than on the physical and relational aspects.

CEM healing is only understood and practised from a spiritual perspective, that is sicknesses or illnesses are viewed as being caused by sins and evil forces and as such they must be dealt with through prayer and exorcism. In chapter six (6.3.2), I reported the views of my participants on the causes of sicknesses, which included: “Most people who attend

⁶⁷ These notes were taken as I visited various CEM congregations in Lubumbashi, especially on days of healing services.

these healing meetings are not only sick physically but their sicknesses have spiritual causes, they are related to demonic forces (participant 73, 10 January 2012). This spiritual orientation of all healing is also shared by Dilger (2007:10) in his description of healing practice among Pentecostals in Tanzania:

Pentecostals connect physical illnesses with evil forces. The pain and suffering caused by evil forces are usually felt at the part of the body through which the evil forces have entered the person: if through the legs, this can lead to paralysis; if they have settled in the womb, a woman usually suffers from infertility. The main goal of the healing prayers consequently is to remove the evil forces from those parts of the body they have ‘closed’ and to ‘open’ them again for their normal function.

Janzen (1978:189) likewise points out that

by establishing a relationship between the application of external remedies (the laying on of hands) and the obstruction of passages inside the body, the metaphors of ‘opening’ and ‘closing’ are mediating the healing process and the removal of the polluting force which has caused the obstruction of the bodily passage and bodily function.

In my field notes (20-25 June 2013)⁶⁸ I recorded CEM members’ explanation that a lot happens inside the body of the patients while they pray for the sick and lay their hands on them. In other words, these Pentecostal members in Katanga believe that their prayers are spiritual remedies for the physical suffering of the people. Through prayers, they close or render powerless the power of the evil forces which cause sicknesses or pain in the physical body. They use the metaphor of “closing” to indicate how the evil force stops the natural working of functions in someone’s body, and when they declare healing over the person’s life, they use the metaphor of “opening.” People who are prayed for testify to changed health conditions due to such prayers. Through Pentecostal prayers healing is being mediated into the physical body in order to restore health.

⁶⁸ At a healing and deliverance seminar in Mampala area, Lubumbashi.

7.3.3.2 Dialogue with Pentecostal and other scholars

In order to get a broader understanding of healing in Pentecostalism, I now enter into dialogue with various Pentecostal and other scholars: Veli-Matti Kärkkäinen (2009), Philip Hefner (2006), Matthew Engelke (2010), M.L. Daneel (2001) and other scholars.

To start with, Kärkkäinen (2009:21) observes that “although healing can be found throughout Christian history, most Christian groups that were opened to its experience and practice did not make it a central tenet of faith. That was until the twentieth century Azusa Street revival (1906-1909).” This Pentecostal scholar affirms the fact that healing did not start with the modern Pentecostal movement, that it was part of the Christian church’s spirituality since the beginning, but that the Azusa Street revival brought a new impetus to the healing practice of the church. Kärkkäinen (2009:27) also points out that “consistent with most healing practices, healing for Pentecostal Christians involves more than curing the physical ailment. Recognising the intricate interweaving of soul, mind, body and spirit this perspective places a personal relationship with God at the centre of its beliefs and practices.” What draws my attention in Kärkkäinen’s argument is mainly his understanding of the scope of healing. It touches not only the body, but also the soul and the spirit. This is contrary to the CEM practice of healing according to my research because healing in this church is understood mainly from a spiritual perspective. What I mean is not that they see healing only as forgiveness – spiritual healing, but that they consider all illnesses as coming from satanic origin and requiring a spiritual remedy, which is prayer or deliverance. Even when CEM pastors pray for healing from headaches, stomach aches and other physical illnesses, in most cases they associate these illnesses with some spiritual causes. As alluded to earlier in this section, CEM members relate the physical ailments to spiritual forces and use prayer sessions and exorcism to heal the sick.

I need to clarify “spiritual causes” and “physical symptoms” when talking about healing in the CEM. The members and leaders of this church identify physical symptoms for various diseases. They accept the fact that these are real illnesses which affect the people, diseases such as back aches, stomach aches, malaria and similar diseases. But where the causes of these illnesses are concerned, they rarely relate them to the weather, environment, poor life conditions. In most cases, these illnesses are regarded as having a Satanic origin so that prayers and exorcism are required for people to get their health restored. Commenting on the scope of Pentecostal healing, Kärkkäinen (2009:27) is right to say that “ Pentecostal

healing involves a spiritual experience, with “the key criterion of healing being the process of becoming closer to the Lord.” Establishing a vertical relationship with God is the base for healing of self as well as healing horizontal relationships with family, friends and neighbours. Kärkkäinen maintains that healing should go beyond physical ailments; it should affect the Christian’s relationship with others. In this emphasis I see healing in the area of relationship and not just diseases.

Another scholar I invite in this dialogue is Philip Hefner. I agree with the way this author understand healing based on the Greek meaning of the concept. Hefner (2006:120) uses three Greek terms from the New Testament to describe the meaning of healing from a Pentecostal perspective: *hiamonia* (which means to heal or cure), *therapeuo* (meaning to care for or to serve), and *sothesomai* (to make whole). According to Hefner, these three meanings of healing summarise the wider scope of the Pentecostal understanding of healing: curing, caring and wholeness. From this understanding of healing, I see three dimensions, the physical, spiritual and relational. To shed more light on these aspects of healing, Hefner (2006:120) observes that “in the Pentecostal theology and practice of healing, there is a juxtaposition of the spiritual and the sensate. The sensate deals with ‘what is’ and the spiritual deals with ‘what could be.’” ‘What is’ refers to the real life situation of physical ailments which requires medical care and service to restore people’s health. And this aspect of healing demands specialised ‘western’ health institutions to provide medical health services to the sick, both in the church and the community. Looking at the worldview of CEM members alluded to in chapter six (6.3.1), these ones share the same traditional African worldview on illness and health which is described by Adeyemo (2006:447) in the following terms :

In traditional African cosmology, God is the ultimate source of sickness and of health as expressed in the proverb, *Onyame ma wo Yarewa a, oma wo ano aduru* (Akan, Ghana) [If God gives ailment, He also provides the cure]. This implies that while diseases are regarded as having both natural and the supernatural sources, ultimate causality is assigned to the supernatural. God can send disease, but more commonly diseases are understood to be caused by evil forces or to be a result of one’s own evil deed.

This traditional worldview held by many Africans – CEM members included – implies that the treatment of sicknesses based solely on scientifically observable cause-and-effect

relationships are not perceived as meeting the health needs of the sick. Since sicknesses mainly derive from a supernatural source, western medical treatment seems to have no effect on such problems. There is therefore no need for ‘western’ kinds of medical hospitals. This worldview has made CEM members to some extent distrustful of “western” bio-medical science because in African traditional worldview, no distinction is made between the physical and the spiritual. Life is considered as an integrated whole: What affects the spirit also affects the body, and vice-versa. Adeyemo (2006:447) argues that a permanent cure requires a redemptive ritual to deal with the spiritual factors that made someone vulnerable to diseases. As a scholar I contend that the holistic African traditional view of life is an important aspect of culture which needs not to be underrated. However, since all sicknesses do not have just one source, in practice other avenues for healing will have to be explored. I agree with Wilbur’s (1996:327) approach to sicknesses:

All sicknesses do not come from evil forces. When a person is exposed to germs, his or her body will develop the particular sicknesses which the germs cause unless the body has developed the ability to resist or destroy these germs. And when these germs are identified through scientific investigations, the sick Christian will do well to seek the best medical help available to get their health restored back.

My argument is that the ‘western’ medical care aspect of healing has not been the focus of Pentecostals, specifically not of CEM members, in Katanga. The reasons for this attitude are both their traditional worldview (explained above) and their spirituality of power, described in chapter four. For CEM members, ailments therefore have a spiritual cause – sin or Satan. I do not contradict these two factors as possible causes of illness, as understood by the majority of Pentecostals (to whom I belong), but I contend that not all those who get sick are sinners and are oppressed by demons. There are other causes of illnesses that Pentecostals also need to consider in their theology of healing – germs, bad weather, poor health conditions, poor environmental conditions, and similar factors. I argue that the CEM worldview and spirituality have seriously narrowed the scope of healing among its members, which has prevented them from venturing into other aspects of healing, by means of “western” medical care through the construction of hospitals and clinics to serve the Congolese people more holistically. When illness is caused by germs, proper medical attention from a scientific point of view is needed. It is not lack of faith that makes other Christians build hospitals and consult medical doctors for health treatment. Medical

health workers also serve God, and those who consult them do not necessarily lack faith in God. Divine healing can also flow through scientific medical methods to restore believers to health and continue God's mission. There are cases of illness which they can treat with ease to restore someone's health. In such cases they are being used of God to restore health to the sick community.

The CEM members' worldview and their spirituality of power have led them not to get involved in the provision of 'western' medical health services to the sick people in Lubumbashi. In the whole city of Lubumbashi, where the CEM has more than 200 congregations with a large membership, the church has no medical health centres, not even a clinic. My underlying "theology of mission" rests on the following premises: The church – also the Pentecostal church – needs contextualised approaches to healing; the church has to be the light of the world (= have a good image in the community and play a healing role in it); and the church needs to show compassion for those who are sick but cannot get healed in the church. My argument is that the healing theology of a Pentecostal church needs to include the provision of medical health services to the community, even if this has not been part of its ministry pattern in the past. Times are changing and new challenges are increasing in the world. If the church is to be relevant in such a changing world it must develop contextual approaches to address these new challenges – especially the issues of illnesses and health. The questions of illness and healing calls for a shift in the way the church looked at healing in the past. Now, more than ever, it is time for the church to be holistic in its approach to mission, also in its provision of healing and health services to the people.

For most Pentecostals, the church has been a place where they go primarily for worship. But when they need education for their children, basic needs for their families and healing for their sick relatives they go to hospitals run by Roman Catholics, Anglicans or Lutherans, to find what is missing in their Pentecostal congregations. I maintain that the church needs to be a place where the needs of members are met in totality – body, soul and spirit. Just as the church preaches the gospel, praises and worships God, in a similar way the church needs to have businesses where the members can get employed, schools where children can get educated and hospitals where they can get specialised medical attention.

Secondly, other churches in Lubumbashi, especially the mainline churches like Roman Catholics, Anglicans and Lutherans, have been involved in the provision of social services to the community, including medical health services, and have thereby gained the respect of both

the community and the government. When they speak on issues affecting the society they are heard, even by civic and political leaders, because of their social engagement. As a scholar I maintain that in order to raise the image of the Pentecostals in the community and in the DR Congo as a whole, larger Pentecostal denominations like the CEM have to lead the way as they venture to build modern hospitals with the latest technologies in the world.

Thirdly, I accept that God heals the sick, no matter how serious the illness may be. At the same time, I also acknowledge the fact that God has given scientific knowledge to some people in the medical field to treat those who are not healed through prayers and exorcism. My argument is that where there are such cases, the church needs to have facilities that can mediate the healing of the body. For this will be an added contribution to the mission of the church in the community. My missional theology of healing is based on three premises: the need for: contextualised approaches to healing in Katanga, for building a more positive image of the Pentecostal church in the community, and for a “bio-medical” ministry to those who are not healed through prayers and exorcism. These are the factors that inform and guide my view on the link between a modernising view of development and a Pentecostal theology of healing.

Commenting on the “what could” aspect of Pentecostal healing, Hefner (2006:120) points out that “Pentecostals – in the context of the USA – speak more specifically of spiritual, inner, and emotional healing as well as deliverance from demonic strongholds, healing of broken relationship and forgiveness as being components for receiving and retaining any physical cure that may occur as a result of Pentecostal prayers for healing.” In this second facet of healing in Pentecostal circles, there are two elements underlined by Hefner: healing from the powers of darkness and relational healing. To start with, Hefner acknowledges that evil spirits affect people with sicknesses and thus there is often the need for prayers of deliverance. This American view of Hefner’s is shared by an Africanist scholar, Wilbur O’Donovan (1996:328), who points out that evil forces or devils are causes of diseases and suffering in people’s lives.

This view is supported by the teaching of Scripture. In Job 2:6-7, Satan caused Job to be covered with his boils. The activities of Satan through demons are also evident in other books of the Bible, though not in the same ways as in the book of Job, where God negotiated with Satan. In the New Testament, many examples are found in the four Gospels that demonstrate how demons affect and afflict people with various physical and mental problems. From my analysis, demons can do harm in people’s lives unless they are prevented by God’s

power. This kind of cause for illness calls for prayer and exorcism by the church, otherwise people can lose their lives. In this particular instance, sickness is related to sinful habits that open doors to evil forces to oppress and disturb people with all kinds of ailments which cannot even be identified through medical health centres.

Another feature of the “what could” side of healing is relational healing. Hefner (2006:120) argues that the Pentecostal practice of healing also addresses broken relationships, the inner healing or emotional healing, the restoration of relationship between human beings. This view by Hefner is also supported by Daneel (2001:245), a prominent African scholar. He adds his voice to emphasise relational healing: “The well-being of human beings is sustained as long as there is a balance in existing human relationships.” This aspect of healing restores broken human relationships within and outside the church. O’Donovan (1996:329) maintains that it is extremely important to restore broken human relationships if a person is to be truly healthy.” For Pentecostals, the very heart of the healing process has always been a person’s relationship with God: a person who does not have a good relationship with God will have difficulties in restoring their relationships with others.

Engelke (2010:15), writing on African Pentecostals or African Independent Churches points out that “The need for healing affirms the brokenness of human existence which finds restoration in a reconciled relationship with God and God’s people.” This scholar acknowledges the fact that in AIC or Spirit-type churches there is need for reconciliation or relational healing. Mission in these African Pentecostal groups is hampered by conflicts among members and leaders, which often lead to schism. This need for relational healing was also at the heart of Christ’s teaching to his followers. In Mark 11: 25, the Lord Jesus Christ reminded his disciples on the need for reconciliation and mutual forgiveness. He told them that before they could pray to God, including prayer for healing from sicknesses, they must forgive anyone against whom they had a wrong attitude, if they wanted God to answer their prayers.

From the evidence that I gathered in this thesis I contend that a relational view of healing is lacking in CEM’s theology of mission. The CEM has experienced a number of schisms, which have left many members broken-hearted and with hurts in their inner beings or emotions. The church has not been able to reconcile and restore those who are broken-hearted. To date struggles continue within the CEM and no adequate solutions have been found to bring healing (see 2.3.2).

From the research I gathered as to why the CEM leaders and members do not give attention to the element of healing/reconciliation/unification, I have noted four factors that have hindered the church in the area of healing: a) the historical heritage of the church – schism; b) the negative effects of autonomy, coupled with spirituality, c) the pursuit of economic gain (the capitalist spirit); and d) the limited scope of their theology of healing.

As I analysed in 2.3.2, the CEM has experienced six schisms since its inception in 1915 – three major and three minor. Whenever such schisms occurred, the church had no reconciliation approach to the conflicts. Those who left the CEM never returned, and ended up forming their own church denominations. This trend from the past of the church has never been stopped at any point in the life of the CEM. It has become like an inheritance which has been passed on from one generation to another. I maintain that for CEM members and leaders this has been part of their church's tradition in the past and there is no effort to overcome this negative legacy. Whenever conflicts erupt, it is an opportunity for some leaders to launch out their own ministries. Reconciliation or unification has not been a possibility to stop the scourge in the past and the CEM members have adopted this trend as a way of life for the church.

Secondly, Pentecostal churches prefer the autonomous (or “congregationalist”) system of managing the local congregation, and this has been enshrined in the CEM constitution (2005:34) since its inception in 1915. The autonomous system of church governance encourages personal initiatives on the part of the local pastor. They work hard to recruit members, disciple them and help them to grow and support their local congregations financially and materially. However, when it comes to conflicts within the denomination, Pentecostals have difficulties in bringing all their autonomous congregations together because every pastor is a visionary for his “own” local church, and there is very little vision for the whole church. They also argue that the Spirit of God speaks to them and they have to follow the direction of the God rather than that of people. Then the question arises: Who should listen to whom, because everyone claims to have the direction from the Holy Spirit to lead their local congregation, and they are not ready to listen to anyone about a broader vision? This is the lack of relational healing that seems evident in the CEM. Local leaders are not willing to listen to another because they are autonomous and they have received the vision from God to lead their own church. Just as I appreciate the fact that local congregations are autonomous and every church has a vision, there should be an overall vision for a denomination which must be headed by the LR. It is only in such a case that unification and

reconciliation can be encouraged. The same Spirit who gives visions to local church pastors also speaks to the national leadership of the church who need to be obeyed. My argument is that autonomy must be practiced in the context of unity and obedience among Pentecostals if at all the church has to carry out its mission in a more effective way.

The third factor hindering the reconciliation process in the CEM has to do with the “capitalist spirit.” Every CEM pastor wants to have more members in order to make more money. The church in Congo has become like a “business” venture for those who have no other source of income. People start churches to make a living, and when such people get into conflicts they choose to safeguard their monetary interest rather than protecting the interest of God in the church – saving the lost in the world. CEM leaders who are motivated by this capitalist spirit may even be tempted to foster competition and conflict in order to establish stronger “businesses” in the name of the church, in order to make more money. This spirit, from my analysis, is contrary to Christ’s vision for the church as the “new temple:”

And Jesus entered into the temple and drove out all those who were buying and selling in the temple, and overturned the tables of money changers and the seats of those who were selling doves. And he said to them, ‘It is written My house shall be called a house of prayer, but you are making it a robbers’ den’ (Matthew 21:12-13).

From Christ’s teaching, the church needs to be cleaned or sanctified from evildoers who lead with a selfish (or capitalist) spirit, since the primary purpose of the church is to be a house of prayer for all nations (Mark 11:17). When the church begins to understand God’s mission behind the church, it starts committing itself to a life of reconciliation/unification/relational healing as a way forward to overcoming broken relationships and to being a witness of reconciliation in Congolese society. Writing on the relational aspect of healing, Kärkkäinen (2009:30) points out that:

for Pentecostals healing is holistic; it touches the physical, mental and emotional aspects of human life. It is therefore impossible to separate physical health from spiritual well-being. Unlike the earlier Pentecostal thinking on divine healing, contemporary Pentecostal healing is a process with horizontal, vertical and personal axes. Although the vertical relationship with the Divine remains pivotal, relationships with others as well as self-acceptance are also seen to impact health and wellness.

In terms of this quote, one could say that the CEM still holds to “earlier Pentecostal thinking” on divine healing and that it should grow into a more holistic understanding. Kärkkäinen (2009:31) then refers to Asian Pentecostals and indicates that the most important form of healing for them

is inner healing or emotional healing. It has been conceptualised by Pentecostals in two interrelated ways (1) as personal healing of ‘wounded’ self-perceptions (increased self -acceptance and decreased self-denunciation; (2) as healing of relationships with others (forgiveness and reconciliation). This area of healing rituals is said to involve the ‘healing of memories’ from hurtful and abusive treatment from others.

I would argue that African Pentecostals, who share similar experiences of suffering and hurt with Asian Pentecostals, have an urgent need to embrace this broader understanding of healing. In Kärkkäinen’s explanation above, relational healing has two aspects: the *personal* (whereby an individual gets healed from personal emotional wounds from abusive treatment by family or neighbours); and the *communal* (where the emphasis is on a process of restoration, forgiveness and reconciliation among members of the church between themselves or with others.

Healing should therefore not be a mere ritual, but it should constitute life itself for African Pentecostal believers. Hefner (2007:123) writes that

Divine healing is much more than simply a set of beliefs and rituals, but rather it is woven into the very warp and woof of the Pentecostal world view. It occurs in a context of ‘double entendre’ in which the believers accept the reality of a parallel but transcendent spiritual world. They are aware of the sensate of ‘what is’ but they are also in tune with the spiritual world of possibilities accessed through a personal relationship with God that begins when the believer is ‘born again’ and enhanced through the experience of ‘the baptism with the Spirit’.

Apart from what has been argued above by the various scholars, healing for Pentecostals is also understood as missional strategy. This view is also shared by Daneel (2001:239):

Healing is crucial in the mission of Pentecostal churches in Africa. Healing is the medium through which Pentecostals draw people to conversion and church

membership. Witnessing to healing strengthens the believers and draws the unbelievers. It is a testimony to the direct interaction between God and his people.

As far as Daneel is concerned, there is a relationship between the Pentecostal ritual of healing and their mission. Through healing the Pentecostal churches recruit members. In the context of Katanga, CEM branch churches also use healing as a missional method for attracting members to church. Gee (1928:1), writing in the context of the Britain and the spread the Pentecostal movement in the world, observes that, generally speaking, spiritual gifts of miracles and healings had some definite connections with the preaching of the Gospel among Pentecostals. These gifts are used either to attract or to authenticate as ‘signs,’ therefore fulfilling the promise of the Lord. As seen through the context in which Gee is writing, as Pentecostals spread out into various parts of the world, they made use of spiritual gifts in their evangelising approaches in order to plant churches. These spiritual gifts have great power to arouse the indifferent, convict of sin, attract to the Gospel, and lead to genuine conversions. What Gee says above with regard to the expansion of the Pentecostal movement to various continents in the world is similar to what I gathered in my research in this thesis. Results from my empirical investigation reveal that healing and exorcism have been instrumental in membership recruitment for the CEM. Many people became members of the CEM in search for healing and deliverance or after they got healed and set free from the powers of darkness.

7.3.3.3 Toward holistic healing among Congolese Pentecostals in Katanga

On the basis of my research, I submit that the limited understanding of healing among Congolese Pentecostals, and among CEM members in particular, has been detrimental to Pentecostal mission in Katanga. The failure by CEM members to include medical care in their approach to healing has to some extent affected the CEM’s missional impact in the society. The Congo being a post-conflict nation⁶⁹, it has experienced many problems in the area of health care which the CEM members could have addressed. Considering the growth of the CEM in the area of financial and material resources, I propose that this church ought to invest in the provision of health services to the community. My argument is that if

⁶⁹ ‘Post conflict nation’ as an expression refers to the DR Congo as a country which has gone through several years of war and conflict and is now slowly recovering from this chaotic situation.

the CEM could take its responsibility as a healing community seriously, more lives could be saved. For this to happen, it seems that the CEM needs to undergo a paradigm shift in its theology of mission with regards to healing. I invite this Pentecostal church to consider investing in the development of good health institutions which could serve the Congolese people who are in need of medical health services.

Not only will such medical health institutions provide services to the community, but they can also serve as “avenue for witness” and “raising funds” for the church. However, to support and guide such services, I derive two theologies of mission: a holistic theology of evangelism (word and deed, body and soul) and an “entrepreneurial” theology of fund-raising through building public service institutions (business as mission, mission as business).

Looking at the ‘holistic theology of evangelism’ – by building medical health institutions, the CEM will use another form of evangelism which can also bring more people into the church. This theology in use by mainline churches in Lubumbashi has also shown to be effective in membership recruitment.

One of the reasons why these churches attract members is their continuous provision of social services to the community, especially health services. These services meet the immediate needs of people in terms of health. Services are offered at affordable cost compared to the government and private hospitals.

In certain cases, the poor get treated free. Apart from these benefits offered to the community through the holistic theology of evangelism, employment is also created for the unemployed. Hence the church contributes to the fight against poverty, which is another essential dimension of the church’s mission. Through the preaching of the Word the lost souls are brought to Christ but through actions or deed carried out in the name of faith, the church ministers to the body of the believer – hence the ministry of the church to the community will be holistic.

I argue that this holistic nature of the CEM theology of evangelism has been lacking and this church is urged to consider broadening this aspect of its mission. I maintain that evangelism is not only through preaching the Word and that Pentecostals need to understand that just as they minister to the soul by preaching the Word, through deeds they also minister to the body in a more practical way.

Furthermore, an entrepreneurial “theology of fund-raising and wealth creation” is essential in enhancing the Pentecostal mission in Katanga. Medical health institutions, just like any other social institutions, serve as avenues for bringing more funds into the church. The main argument behind this theology is that Pentecostals need a paradigm shift in how they do and fund their mission. The church in Congo needs to go a step further in matters of finances and self support. Teaching on giving or only “sowing the seed” seems not to solve the problem of funding mission because of the needs that are ever increasing in Africa. I maintain that through an entrepreneurial theology of fund-raising and wealth creation, the CEM should venture into doing business as mission. It also needs to teach its members on wealth creation, not for personal betterment only – as it has been the practice with the prosperity theologians – but as a way of funding mission. Wealth/riches/business should not to be treated as an isolated issue, separated from mission. I contend that wealth/business can be justified in Christian ethics when it associated with a single purpose – God’s mission.⁷⁰ This is the argument at the heart of an entrepreneurial theology of fund-raising.

Pentecostals need to teach the message of wealth creation as a church on the African continent if they are to maximise the opportunities inherent in the challenges facing the Church in Africa today. It can indeed be seen as a *kairos* moment in the area of mission: an opportune moment to do something new, an urgent set of circumstances or “window of opportunity” in which wise decisions and decisive actions are required. This is vital, because a paradigm shift in the way of doing mission is needed and God’s people need to rise to the challenge. The church of Jesus Christ is going through a shift in the practice of God’s mission. The change is taking place at two levels, first in the former sending church and second in the church of Africa, formerly known as the receiving church. In churches of the global North – North America to be specific – the approach to funding missions in Africa has changed in recent years.

⁷⁰ This case needs to be argued in detail, but two Scriptural passages can be mentioned as a starting point. The rapport between wealth and God’s mission is clear in Deut 8:17-19, where the power to create wealth is attributed to God “that he may confirm his covenant which he swore to your fathers.” God gives power to his people to make wealth in order to confirm his covenant, which is directed at blessings the nations (Gen 12:1-3). In the New Testament one could refer to 2 Cor 9:6-13, where Paul also deals with the question of giving or wealth in relation to mission. Paul tells the Corinthian believers that their giving had an impact on improving the lives of the saints who were in need and as a result people will praise God, know God and worship him, which clearly points to a missional purpose being fulfilled.

The interaction I had with Canadian Pentecostal missionaries serving in Lubumbashi during my research (1-5 September 2013) suggests that North Americans have changed their funding methods in the area of Christian mission. In the past, there used to be a central mission fund where local churches took their financial resources to fund missions overseas. But in recent years, most Northern missionaries are asked to find (or raise) their own funds to support the mission programmes where they serve. This change of approach in funding mission has made it difficult for some missionaries to raise their full budget. As a consequence, many mission projects on the African continent tend to suffer. Apart from the change in funding approach, Northern missionaries are now sending a different message to the church in Africa: ‘We have been doing mission in Africa for more than a hundred years now. It is time for the African church to start funding itself and its own missions programmes.’ The former donors are also shifting their finances to other parts of the world, like Asia and Latin America, which are also in need for support. So the church in Africa has to learn how to fish on its own instead of waiting for fish to come from overseas.

On the other hand, the Christian church in Africa – in Congo to be specific – is moving from being a receiving church to becoming a sending church. This new shift in mission comes with challenges, the most urgent being fund-raising or wealth creation. God’s mission, in which the CEM members have to get more fully involved, goes with resources or wealth. The church in some African regions, including the Congo, is already sending missionaries to different parts of the world, but the biggest challenge that faces such an enterprise remains finances to fund missions at home and abroad.

The aim of this particular theology is to reflect on the way out for responding to the needs in mission. The church should not only emphasise giving and tithing in its message – even though that is important – but it should go beyond matters of giving to the issues of fund-raising. This is important because when Christians have wealth or riches, funding God’s mission should not be a problem. From the research I have conducted, the problem with funding missions in Congo is not with people’s hearts and attitudes, as some may argue, but in most cases the problem has to do with their pockets.

The majority of the church members in Congo, as alluded to in 3.3.1.1, are poor, especially in Pentecostal and charismatic churches. They come to church looking for help, both spiritually and materially, while the church is expecting them to support its mission programmes and projects within the church and beyond. I argue that a church member can not give what they do not have. Africa as a continent is not poor, there is wealth on this

continent but most of it is in the hands of the unrighteous. Very few Christians can boast of having riches or financial and material resources. In many churches those who have some resources are easily appointed into positions of leadership to safeguard their finances for fear of losing them as members. I suggest that, just as CEM teaches people about giving and tithing, it should also teach them – with the same enthusiasm – about biblical principles of wealth creation. When such an emphasis takes hold among Pentecostals, the church will move from being dependent to becoming independent financially. These fund-raising ventures will also empower individual church members economically. Pentecostals need to understand that there is a relationship between God’s mission and business. The rapport between business and mission is well expressed in Deuteronomy 8:17-19:

Otherwise, you may say in your heart, my power and the strength of my hand made me this wealth. But you shall remember the Lord your God, for it is he who gives you power to make (create) wealth that he may confirm his covenant which he swore to your fathers, as it is this day.

In order to understand this biblical text I intend to look at the historical background of the children of Israel and their call to mission. This is important because it is the main reason behind the power, capacity or which God releases to his people in doing business.

An analysis of Genesis 12:1-3, Exodus 19:4-6 and Psalm 67 gives detailed insight into Israel’s call to mission. Israel had a three-fold call to mission: 1) It had to proclaim God’s plan to bless the nations; 2) It had to participate in God’s priesthood as agents of that blessing; 3) It had to prove God’s purpose to bless all nations. Proclaiming God’s plan is the message of Genesis 12:1-3. That call actually has three promises of blessing within it: a) I will make you a great nation; b) I will bless you; c) and I will make your name great (v.3). But these promises of blessings are immediately followed by a purpose clause: “so that you may be a blessing.” Not one of these three promises of blessing were to be for Abraham’s self-aggrandisement or enrichment, as it is the case with prosperity gospel or theology today. Abraham and his nation were to be blessed for the purpose of blessing other nations: “In you all the families of the earth will be blessed.” This explains why there was so much blessing on Abraham and his descendants: They had a missionary call to the nations of the world.

From the background given above about Israel and mission, it is evident that God entered into a covenant relationship with the patriarchs for the purpose of mission to

other nations. In Deuteronomy 8 God brings to remembrance the purpose of wealth, blessing and prosperity among his people as they enter Canaan: “For it is he who gives you power to make or create wealth that he may confirm his covenant which he swore to your fathers, as it is this day.” God does not want his people to live in ignorance on matters pertaining to wealth or riches. Whatever God gives in terms of material or financial blessings should be understood in the context of mission. As far as God is concerned, there is a relationship between wealth and mission. Therefore Moses warned God’s people of the destruction or punishment that will follow the misuse of their wealth for other purposes:

It shall come about if you forget the Lord your God when you become rich, wealthy or prosperous in the land he is giving you and go after other gods and serve them and worship them (using the resources or wealth that result from the power God has given you); I testify against you today that you will surely perish (Deuteronomy 8:19).

From this portion of Scripture, it is clear that God prospers his people for the purpose of mission. Anyone who forgets this purpose, as they accumulate wealth, will attract God’s anger on themselves. The mission given to Israel by God has been extended to the church through the Great Commission of Matthew 28: 18-20 and the fulfilled prophecy of Joel 2 as cited by the apostle Peter in Acts 2. Therefore the mission of God still has to be fulfilled through the church, and such a mission is not without the promise of blessing given to Abraham. The same God who gave power to Israel to create wealth or do business for mission has not changed in nature and in his mission for the world. He is still involved in empowering the church too to create wealth for mission. My argument here is that the church has the power to create wealth, even when it looks like not having wealth and being affected by poverty. What is needed is an entrepreneurial theology of fund-raising that can empower the church to venture into business. This entrepreneurial theology of fund-raising and wealth creation can be summarised as follows:

First, the church in Africa – including the Pentecostal church – is going through a shift in its practice of mission. It is shifting from being a receiving church to becoming a sending church. And this kairos moment for mission needs to be understood and maximised by both the clergy and the church members.

Second, this shift in the practice of mission calls for a shift in the understanding of church fund-raising and finances. African Pentecostals have to understand that there is no mission without money. This was the understanding God wanted to communicate to Israel

when God called it into mission and this was also the understanding of the British missionaries when they first came to Congo in the early 20th century.

Third, as long as Pentecostals will depend only on tithes and offerings to run their mission programmes and projects, they will not be effective in fulfilling the mission of God. This is important because God's mission is complex and multidimensional. It therefore requires adequate funding in order for its different dimensions to be carried out more efficiently.

Fourth, Pentecostals should go a step further in teaching money matters in the church. For many years the emphasis has been on giving and tithing; and this message seems not to bear the needed fruits with regards to mission work. There are always more needs than resources. The Pentecostal church in Congo has to go a step further; it must begin to raise funds and to teach people how to do businesses as mission. The same power or ability God gave to Israel to create wealth for mission (Deut. 8) is also resident in the church today, because God's vision for the world has not changed. Pentecostals need to develop an entrepreneurial theology of mission capable of empowering the church financially.

Finally, the fact that relational healing has not been an integral part of the CEM healing ministry, has prevented this church from playing its missionary role in a nation divided by conflicts. I maintain that the CEM should include relational healing in its theology of mission. Relational healing, both in its personal and collective aspects need to be part of the Pentecostal missionary mandate in Katanga. This is important because the church can only serve as a healing community to non-Christians when it has itself experienced inner healing. As long as there will be members within the CEM and its offshoots who live with hurts in their emotions or in a spirit of unforgiveness, not only will the work of the Spirit be hampered but also the witness of the church. I propose that workshops or seminars on relational healing, reconciliation and conflict resolution be organised throughout Katanga province in all CEM congregations. I believe that such teachings should also be accompanied by times of reconciliation to secure the future of Pentecostalism. These teachings should also be printed out or published to benefit the CEM membership at large. I propose that modules on reconciliation and conflict resolutions be included in all theological and biblical colleges in Katanga to prepare these future church leaders for the work of relational healing. In addition, through these modules the competitive causes of schism should also be addressed. The leaders needs to be taught not to see the church as a power base or business venture for a

leader to secure personal income or wealth. I suggest that the curriculum of CEM children's ministry should also include basic lessons on reconciliation.

7.3.4 The impact of the rapture theology in a context of social brokenness

The specific eschatological emphasis of premillennial rapture theology that is dominant in Pentecostal mission (see 5.5.4) has had both a positive and negative impact on CEM members' mission in Katanga. Reflecting on this challenge in the light of what other theologians have said will be the focus in this part of the chapter.

7.3.4.1 Understanding rapture theology/premillennialism

Clouse (1997:7) describes premillennialism as

a doctrine stating that after the second coming of Jesus Christ, he will reign for a thousand years over the earth before the final consummation of God's final redemptive purpose in the new heavens and the new earth of the age to come (Revelation 20:1-6). Premillennialists believe that the return of Christ will be preceded by certain signs such as the preaching of the Gospel to all nations, a great apostasy, wars, famines, earthquakes, the appearance of the Antichrist and a great tribulation. But his return will be followed by a period of peace and righteousness before the end of the world.

Rapture has to be understood in line with Christ's second coming. But the emphasis is more on the signs that will precede and follow the rapture: Wars, famines and earthquakes. These calamities are becoming part and parcel of African life, especially to the Congolese people, which, in the mind of most Pentecostal Christians, are signs pointing to the imminent return of the Lord Jesus. Premillennialist believers share the position that the hope of humanity rests on the return of Christ. In his description of rapture theology, Bock (1999:155) points out that

there are two major convictions in rapture theology: the foremost conviction is that Jesus is coming back. All hopes and expectations are focussed on his return. His coming will be pre-, that is, prior to a millennial kingdom. The second conviction has to do with the millennial part of premillennial. This is the belief that after Jesus comes, he will establish and rule over a kingdom on this earth for a millennium, that

is, for a thousand years. Premillennialists believe that when Christ comes, He will raise the dead in two stages: first, he will raise some to participate with him in the millennial kingdom. After the thousand year period is over, he will raise the rest of the dead and institute the final judgement. Then will come the final and eternal destinies of the saved and the lost.

The two major convictions behind the rapture theology can be summarised as follows: firstly, the church will not go through the tribulation; and secondly, after the millennial reign of Christ, the final End will come.

7.3.4.2 Dialogue with scholars

What is important in this Pentecostal doctrine is that the imminent return of Christ has been both a motivating factor for mission – in its evangelistic dimension – and a discouraging factor for social involvement. I want to consider these two facets of rapture theology in relation to mission in a context of social brokenness.

7.4.4.2a Rapture theology and evangelism

To start with, Pentecostals in general and CEM members in particular have been motivated by this eschatological motif to venture into evangelism. Anderson (2004:217) reports that

early Pentecostals believed that their mission was part of the preparation for the soon return of Christ. Their eschatology was pre-millennial and dispensational and their belief in the soon coming King overshadowed all their missionary activities; the church was considered as an eschatological community of a universal mission in the power of the Holy Spirit.

Anderson (2004:218) also observes that this eschatological motif not only motivated Pentecostals to venture into missions but also meant that there was little time for matters of social concern, as it is more important to get ‘souls saved.’” Faupel (1996:20-21) agrees with Anderson’s description of Pentecostals in regards to their eschatological emphasis in mission:

The second coming of Jesus Christ was the central concern of the Pentecostal message. The belief in the imminent pre-millennial return of Christ proved to be the primary motivation for evangelisation and mission in the world. The early adherents to the Pentecostal movement did not understand their task to be converting the world to Christ but to engage in activity which would hasten the return of Christ.

The argument shared by Anderson and Faupel is that the eschatological motif was vital for the Pentecostal involvement in reaching out to the lost. This motivation made great impact in the area of membership recruitment in the Pentecostal movement. My study among CEM members reveals that this rapture theology made a significant contribution to the mission of the CEM in the area of evangelism. The church has been seriously committed to evangelising the non-Christians and planting new churches. As I pointed out (see 2.3.3), the CEM has the highest number of Pentecostal branch churches in Katanga, specifically in Lubumbashi. Their eschatological emphasis has contributed to a strong awareness of sins and to a life of sanctification among members. This implies that because Christ is coming back, members need to live a life of holiness; otherwise it will not be possible to be raptured with him. People in their context of suffering and hopelessness have been encouraged in their faith to look beyond the present reality because a better world order will be inaugurated at the second coming of the Lord Jesus Christ.

7.3.4.2b Rapture theology and social involvement: overcoming dichotomy

Secondly, the pre-millennial emphasis among Pentecostals has been a deterring factor in the social involvement of the church in society. In the other words, rapture theology did not only promote mission among Pentecostals, but at the same time it discouraged the social dimension of mission in the community (see D'Epina 1969:108).

Rapture theology produced a dichotomy between evangelism and social involvement among Pentecostals, who therefore believe that they should have nothing to do with what is happening in their community. Their call is that of praying for the country and saving souls. In his comments on the first category of Pentecostals towards social concerns, D'Epina (1969:108) considers "dichotomist" Pentecostals as those who insist on a dichotomy between the spiritual and the material, the church and the world, the Spirit and the flesh. For them the Gospel relates only to the first term in these pairs, and it is through this filter that the Bible is

read. D'Epina (1969:136) refers to a leading Pentecostal pastor in Chile who represents this approach:

I know that there is a social message, even a political and revolutionary message, in the Bible... But for the time being we cannot do it. Our people are too weak, they lack maturity, and often they don't know how to read. Then what would happen if one preached on these texts? They would not understand, that would create problems and difficulties in the churches. The feeling of fear is uppermost in our churches and a ring of spiritual ideas has been created around members to prevent all contact with the political world. So members have the idea that each church forms a privileged people, the people of God, which should live without contact with the rest, who are called 'gentiles'. It is a bit like the Jewish idea at the time of Jesus and the Samaritans.

The above argument reflects the first trend within Pentecostalism with regard to social issues in their respective countries. In this position the Pentecostal leader brings forth certain reasons which he believes should not allow Pentecostal members to play an active role in the affairs of the wider community. Pentecostals are referred to as being weak despite having the enabling Spirit in them, they are illiterate or not rational thinkers, people who cannot engage in debates on social issues, people unable to understand Scripture properly, and people who exclude themselves from the rest of the world.

The Pentecostal characteristics given above do not represent qualities of a victorious church, a church that can influence the world for Christ. But such a negative attitude toward community issues have a historical background as D'Epina (1969:128) points out: The Pentecostal disengagement from the socio-political sphere or from reading their times can be ascribed to a continuation of the ethical tradition common to all Protestant mission. Pentecostalism is built up around an ideology of condemning a world which will not be renewed until the coming of the Lord. And it also revolves around the mission it has assumed of saving souls from this world and offer them temporary refuge in the congregation.

When I consider the CEM understanding of its context I can see aspects of this first trend. In their analysis of the Congolese issues, the participants identified the challenges of injustice and corruption, but the church has chosen a passive approach in addressing these issues, instead of being directly involved in combating these evils in church and society. The church has chosen transformational days of prayer for the country to change its leadership style. Pentecostals in Katanga have also adopted strategies such as holding seminars with

civil servants on issues of corruption, integrity and leadership, rather than active involvement in social and political issues.

Anderson and Hollenweger (1999:210) observe that “Pentecostals generally have been regarded as having an apolitical stance, often skewed in a conservative direction and have lacked in effective social-political involvement. Political structures are often seen as evil, and Pentecostals are exhorted by their preachers to have nothing to do with them.” Because their theology speaks of a world that is about to pass away with the return of Christ, Pentecostals are said to be negative about politics and social issues. Lederle (1989:181) agrees with Anderson and Hollenweger in his comments of Pentecostal isolation from the community: “There is no denying the fact that in the formative years of the movement many Pentecostals’ eschatological fervour blurred the meaning for social improvement. Why invest in a world that was believed would fade away? Much of this mind set still prevails in popular Pentecostalism.”

For Pentecostals, the truth about Christ’s return made them to consider social commitment as not being a priority. They found no interest in working for the improvement of a world that will pass away. This Pentecostal attitude is also observed by Kärkkäinen (2002:179), who points out that

both the Marxist and the Catholic writers have often assumed that Pentecostals are indifferent or even obstructionist in their attitudes toward the fundamental issues of social injustices, repression, discrimination, corruption and poverty. One of their reasons for this distrust is the perception that charismatic Christianity represents a completely ‘other-world-religion’, a religion obsessed by its future destination which is heaven.

In addition, Robeck (1987:106) also argues that “because of their emphasis on the imminent return of the Lord Jesus Christ, there is no need to build up the kingdom of God on earth by getting involved in social concerns. The most urgent business is the lost souls which have to be won as quickly as possible before the coming of Jesus Christ.” Other scholars have also joined their voices in this debate on the Pentecostals’ isolation from society. Hollenweger (1972:415) says that “Pentecostalism arose in an atmosphere of fervent expectation of the second coming of Jesus” and in such a context, the focus of many Pentecostals was not earth but heaven, they desired more to be with the Lord and depart from this “evil” world. Blumhofer (1985:18) agrees with Hollenweger: “Pentecostalism emerged among people who

shared the conviction that theirs were days of prophesied restoration.” The predominant understanding in the rapture theology was that Christ’s second coming will announce the dawn of the millennial reign of Christ. Chia (2006:125) writes that premillennialism “simply states that after the parousia, Christ will reign on earth for a thousand years before the final consummation of the kingdom of God in the New Earth comes.”

This study confirms the views expressed by the scholars above. Rapture theology has led the church in Lubumbashi to be passive when it comes to involvement in social issues. My observation as a resident and a Pentecostal minister in Katanga under the Assemblies of God shows that the social involvement of the CEM in the community is very minimal, considering the growth and the influence this church in Katanga.

In chapter two, I showed that from its early formative years the CEM had a keen interest in social issues (schools and health centres), with the input from the white missionaries, but that after they left in the 1960s due to the independence struggles of the Congo, this impetus completely disappeared. In the recent past, the CEM has started to show some commitment in social matters of the community. This new thrust is due partly because of the challenge coming from new religious movements and non-Christian religions, which are actively involved in building schools, hospitals, social skills training centres for creating jobs. I propose that the CEM members should do more in the area of social involvement, considering its growth in terms of the number of members in Katanga. I propose that the CEM as denomination should have come up with developmental projects in the area of social transformation. Most of the few CEM social programmes that do operate in the Congo are private initiatives of local CEM congregations in Lubumbashi.

Secondly, the CEM is passive in addressing political and economic issues in the country. My investigation shows that this passive attitude is motivated by CEM rapture theology in a way (see participant 12, 21 April, 2011). The failure by this church to speak out on matters of injustice and corruption and its lack of involvement in the political life of the nation has contributed to a larger extent to the suffering of its members as well as that of other Congolese citizens. In my study, I have learnt that politics is one area of community life on which many Christians, including Pentecostals, hold very different opinions. In this area the CEM, through its Lubumbashi leader, believe that its individual members are not forbidden to engage in active politics (participant 30, 2-7 February 2012). This participant points out that the CEM itself is not directly involved in the political issues of the country. CEM shares the view that politics is not the church’s primary function in society. This is why

the church does not address political matters but it is mainly concerned with spiritual issues such as preaching, teaching the Word of God and praying for the nation and the church works side by side with the state in its political agenda for the nation.

The attitude of the CEM towards politics is therefore somewhat passive. It considers politics as a “dirty game” that can hinder its spiritual commitment to the preaching of the gospel. Kantiok (2006:1001), writing about politics in West Africa, contends that

this negative attitude towards politics among Pentecostals is rooted in our African colonial history and in a failure among Pentecostal church leaders and members to distinguish between party politics and political participation. Political participation should be part of the Pentecostal view of politics because it includes exercising one’s right to vote and be voted for, speaking out against any wrong doing by those in power and holding them accountable for their actions.

It is a pity that Christian leaders and churches, especially Pentecostals in Congo, do not show serious commitment to the political issues in the country, unlike the Roman Catholic Church. The latter speaks against political decisions that are not in favour of the people and they even condemn the electoral processes in the country. Because of their active involvement in the political matters of the nation, the Roman Catholic Church has a voice in the Congo, in other words, when Catholics speak out on important matters in the nation they are heard. In many cases decisions are taken by the government to respond to issues raised by the church. As I conducted research, I learnt that CEM does encourage its members to participate in the electoral processes in the country, but considering the influence this church has in terms of membership and congregations in the province and the Congo as whole, much more could have been done by the CEM.

What I mean is that, as a church, the CEM should recognise its prophetic role to the nation and stand for the oppressed in the society. My theology of mission on national politics stands on three premises: the practice of God’s people in the Old Testament, the mission of the Lord Jesus Christ, and the prophetic nature of Pentecostal theology in Luke-Acts. A good analysis of 2 Samuel 12:1-14, Daniel 4: 20-27, 5:17-28 and Amos chapters 4 and 7 suggests an active participation of God’s people in political issues of their nation. In 2 Samuel 12, prophet Nathan rebukes king David for getting involved in immoral activities; Daniel influences the king of Persia to believe in God, and prophet Amos warns the political leaders of his time against injustices. From these Old Testament examples, it is clear that

the prophets played a significant missionary role in changing the political life of their times. The political leaders recognised such active participation and in some cases heeded the call of the prophets. The Lord Jesus Christ himself in his earthly ministry never separated religion and politics. As I have mentioned a few times already, the mission statement of Jesus in Luke 4:18-19 makes it quite clear that his mission was holistic:

He has anointed me to preach the gospel to the poor, he has sent me to proclaim release to the captives, and recovery of sight to the blind, to set free those who are oppressed, to proclaim the favourable year of the Lord.

From this Scripture a number of issues need to be well understood. Christ's mission was under the control of the Holy Spirit; he was filled and empowered by the Spirit. John 3:34 says that Christ had received the Spirit without limit. This empowerment was for mission in its holistic nature. But there are two areas of this mission that are particularly significant to this section: "He has sent me to proclaim freedom for prisoners... and to release those who are oppressed." Prisoners in this verse include in the first place those who are physically imprisoned (in jail). In most cases people are imprisoned because of the political systems of various governments which fail to provide fair justice to all its citizens, and Christ in this portion of Scripture declares that his mission was for such people. Secondly, the prisoners in this passage also refer to those who are spiritual prisoners due to satanic influence. The mission of Christ remains the model for the church's mission. Anyone who follows Christ has to view their mission in the light of the mission of the one who sent them into the world and baptised them with the Holy Spirit for the same purpose.

Another aspect of Christ's mission statement has to do with releasing the oppressed. Hale (2000:192) comments that people were oppressed by their Roman rulers, by their own religious leaders, and by the rich and the powerful. The situation of Africa – Congo in particular – is not much different from that of the New Testament context during the ministry of Christ. Oppression from different leaders in various spheres of society has become an accepted way of life. Only those in power and those who have the resources are spared such evils. I contend that in such a context of oppression and injustice, the CEM members should play their prophetic role in order to influence the leaders and hold them accountable before God and before the people.

Lastly, this theology of political participation in the life of the nation also derives from the charismatic and prophetic nature of Pentecostal theology. Pentecostals have been

empowered to be witnesses and through their witness bring the world into submission to Christ (Acts 1:8). People's hearts need to be changed by the message of the gospel. But the evil that the church fights in the world is not only in the hearts of the people but also in the social and governmental structures of the nation. If the church does not get involved in such national issues, how then will transformation come about?

My argument is that the CEM needs to understand that political involvement is part of the church's mission. It is part of the church's mission to speak against corrupt practices in government and hold political leaders accountable for their actions. This should have been the kind of prophetic role that the church played in a post-war and conflict context like the Congo. The CEM was supposed to speak out during the Constitution Review Commission and contributed to the political reconstruction of the country. The country has been through electoral processes in 2006 and 2011 and the church – CEM to be specific – has not been able to raise up its voice, despite several electoral problems which other churches (like the Roman Catholic Church) condemned. This broader missionary role, which has not been part of the CEM theology of mission, needs attention by Pentecostal scholars and CEM members in Katanga. Failure to play this prophetic role will be contrary to the practice of a Pentecostal theology of mission: "When the righteous thrive the people rejoice; when the wicked rule, the people groan" (Proverbs 29:2).

Thirdly, rapture theology has also affected a number of CEM ministers who are above fifty years old today. Most of them were discouraged from or neglected the need to go for education because they were hopeful of the imminent return of the Lord Jesus. Consequently, the new challenges of globalisation with its technological developments has brought new questions which these ministers of the Gospel seem not be well prepared to respond to because of their lack of basic knowledge.

7.3.4.2c A holistic Pentecostal approach to social involvement

Apart from the position held by a number of Pentecostals on their isolation from social involvement, in the recent past many Pentecostals have made a shift towards considering social issues. Many Pentecostal members have come to believe that, as the church, they are part of society and what affects it will also affect them; therefore they advocate a full involvement of the church in social issues. Pentecostals in this position insist that the church stands within the society and that the believers ought to be actively involved in understanding the challenges of their society – be it social, economic, political or

spiritual. D'Epinay (1969:109) puts forth the views of this second group of Pentecostals in these words:

The church is part of the society, and because of that we must take our stand: to fulfil our duty, as citizens we should be concerned with what is happening in the society. We too are at the centre of the community problems, we are living with them, we are interested parties, we have a responsibility towards the nation to learn the needs of those like us.

The argument advocated by the scholar above is also shared by Cook (1994:73):

Traditionally the Pentecostal movement has understood its impact on the society as being functional with its growth. In other words, the greater the number of those who are converted, the greater its influence. And this utopia cancelled out any possibility of thinking of another kind of influence or impact upon the society.

This understanding of things among Pentecostals is beginning to change. They have started to think that it is not enough to evangelise and grow in order to have an impact on society. The author adds that, in Chile, social evangelism is gradually becoming part of the Pentecostal arsenal. People's needs have come to be seen not only as individual and spiritual but also as social and political. Pentecostals have identified with the drug addicts, homeless children, prostitutes and many other people in need. And they have these needy people in the community their as addressees of the gospel.

In the context of Latin America, Cook (1994:48) reports that Pentecostals and other impoverished believers attempt to understand their own plight and when more fortunate and enlightened Christians stand beside them their political and social awareness increases. Writing on the Pentecostal need to identify social challenges in their context of mission, Anderson (2000: 09) points out that:

The Pentecostal experience of the power of the Spirit should constitute a unifying factor in a divided church and world, the motivation for social and political engagement, and the catalyst for change in the emergence of the better world.

The work of the Holy Spirit, both in the Old Testament and the New Testament, has wider implications, touching all spheres of life. In the New Testament, for instance, the work of the Holy Spirit includes both the conversion of believers to Christ and the empowerment for service. This service must of necessity include responding to social issues that affect the community. Pentecostals must rise up to the challenge and address social questions where they live and serve. Leoh (2005:61) is right when he says that a Spirit-anointed ministry requires an active commitment to social justice, for Pentecostals have been anointed by the Spirit as agents of peace and justice. Richards (2005:106) also argues that :

Pentecostals must look beyond the benefits of personal ‘blessings’ and preoccupation with their own ministries and committees. Their vision of the purpose and ministry of the Holy Spirit should recognise that the saving of ‘souls’ is a beginning and not an end. The confronting of the demonic in individuals should extend to the challenging and demolition of the ‘powers’ that hold so much destructive sway over societies.

The Pentecostal church in Katanga and in the Southern Africa region indeed has a responsibility to provide social service to the needy rather than simply praying, singing and preaching. I propose that more practical approaches to the increasing social problems must be at the centre of the church’s mission. Leoh (2005:41) understands social service as involving philanthropic works of mercy and compassion or service outside the church to the needy of society. The church is not only to engage in social service but also in social change or social action. Social action means engaging in transformative activity which deals with the causes of the societal problems and human needs.

In addition to what has been said so far, the Pentecostal Assemblies of Canada, one of the leading mission organisations among classical Pentecostals, issued a declaration on evangelism and social concern in partnership. Reporting on this declaration, Hudson (1990:4-6) writes:

Social concern is biblical and a partner in evangelism. Social concern is not equal to evangelism but it must be an integral part of evangelism and discipleship. Pentecostals must speak out against the actions of those who have advanced to places of leadership in politics, law, education and civil service and who are rapidly turning our society to secular humanism and paganism. But we have a responsibility to prepare our

young people to enter these influential professions in order to bring a Christian perspective to the public market.

The declaration by the Pentecostal Assemblies of Canada (PAOC) deserves some consideration because of its importance. As a worldwide Pentecostal mother body, the PAOC emphasises three things in this declaration: first, evangelism and social issues are partners. This to me this is a major development in the Pentecostal understanding of mission. For a long time social involvement had a negative connotation, as stated in the earlier section. Pentecostals are also encouraged to speak out, to play their prophetic role in society, by speaking against or condemning evils in the governmental structures in different parts of the world, especially Africa, and Congo in particular. Lastly, Pentecostals are encouraged to prepare the future generations for political leadership in the government. This is a clear call for active politics by Pentecostals. As a Pentecostal scholar myself I support this position and I argue that this is the way forward for change in our African nations in the political arena. I want to conclude this dialogue with Pentecostal scholars by the words of Allan Anderson (2000:210) on a Pentecostal approach to liberation:

It brings a liberation that is holistic, not only in that which is confined to the 'spiritual' sphere. If freedom is always the result of receiving the Spirit, then true freedom or liberation is an integral part of the Pentecostal experience. The Pentecostal emphasis on the Spirit encounter is also about the transforming power of the Spirit personally and socially.

Anderson's analysis of Pentecostal social emphasis is pertinent. I agree with this scholar when he argues that the freedom of the Spirit or Pentecostal liberation is integral. It must not be understood only in terms of speaking in other tongues and prophesying; it also includes personal and social transformation.

My dialogue with other scholars on the social issues raised by CEM members in their context suggests that there are two major trends. In this section, I have demonstrated that there are still some Pentecostals who think the church need not get involved in the social issues, but the majority of scholars I have engaged with are supportive of social involvement. As researcher, I insist that Pentecostals do not just need to identify the social concerns in the society but also provide social services. It is my position that Pentecostals are better placed as agents of change because of the power of the Spirit in them. They should not

only provide for the needy in their community but also carry out social actions to address the causes of evil in society. While I support the social involvement of some CEM members who are identifying with the people's needs in order to bring a change, I propose that more social and developmental kind of mission projects should be carried out in order to address the numerous dimensions of social brokenness that characterise the society of Katanga: the influx of migrants, poverty, women's sexual abuse, conflict and war, the increase of new religious communities and globalisation, as identified in 3.2.4.

7.3.5 *CEM women and the issue of ordination*

After looking at the dichotomous effect of rapture theology on CEM social involvement, and at ways to overcome the paralysing effect that it has on CEM members, I now move on to another key issue that was raised by my interviews and observations of CEM mission: The ministry of women as part of CEM's mission in society.

Women make up the majority of the members attending church services regularly in most African countries, including the Congo (Kanyoro 1992:97). In chapter six (6.5.1) I pointed out that women represent more than 65 percent of CEM membership. Listening to women members therefore becomes one of the priorities Pentecostals need to attend to in order to ensure a better future for the movement in the context of Katanga and beyond. In this section I look at the meaning of ordination, the reasons for women's exclusion from full-time ministry in the light of wider scholarship, and then submit my proposal for what I call "an inclusive Pentecostal mission theology for women."

In chapter six (6.5.1) I pointed out that CEM women play vital missionary roles in the church. However, their contributions to the Pentecostal mission is mainly limited to lay ministry; they are not accepted into ordained ministry of the CEM. In my interactions with these women they showed great concern regarding the issue of ordination. They would like to be included in the full time ministry, like their colleagues in the United Methodist Church in Katanga, for example. In this study I have discovered that women's ordination is a crucial issue in the CEM that needs to be well addressed with regard to the future of Pentecostal mission in Katanga.

7.3.5.1 Understanding ordination

To start with, the concept 'ordination' deserves some consideration before going any further in this dialogue. Susan Smith (1979:233) understands ordination as recognition of a specific service which is being carried out by a person in the church. This implies that ordination in itself does not confer any authority or power on a person. It is simply the church's recognition of the grace or ministry which God has placed on someone's life. From this understanding, I argue that ordination is not a right which someone can fight for or claim. It is something done out of recognition of grace conferred on someone – male or female – by the Holy Spirit.

In ordination from my analysis, I see two sides: on one hand God places grace on a person's life and on the other hand the church recognises the *charis* (or *charisma*) that God has placed upon that person's life. In other words, it is not right for women to force the church to recognise what God has not placed on a person (woman in this case). For there are also other persons (men) in some church denominations who are not ordained in ministry because they lack such divine grace. At the same time, when a person does have such grace from the Lord, be it a man or a woman, I contend that they should be recognised in full-time ministry through ordination. In the Roman Catholic Church, for instance, women are excluded from the priesthood for many reasons, the major one according to Margaret Howe (1982:133) being the Eucharistic celebration: "Through the Eucharist celebration the priest acts *in persona Christi*, implying that the priest takes the role of Christ to the extent of becoming his own image." Since a woman cannot fully represent a man (like Christ), a woman can therefore not be ordained as a priest. The problem with this view is that one could ask: Can Christ, as a man, represent women before God? Can a male Saviour be a saviour of women? If Christ is indeed the Saviour of the world, dying for the sins of all men and women, it means that a male Saviour can represent women believers before God. Then, conversely, a woman priest can represent a male Saviour before people in the Eucharist. If both women and men are image-bearers of God in terms of creation, then both women and men can become ordained ministers in terms of regeneration, sanctification and baptism in the Holy Spirit. Men cannot be seen as the only representatives of Christ in God's mission without doing violence to the Body of Christ and the work of the Holy Spirit.

7.3.5.2 Dialogue with scholars

As a researcher I have noticed throughout thirteen years of my theological education that ministry, especially the pastoral ministry, among Pentecostals has been a reserved domain for men. This is mainly because of the influence of the patriarchal system coming both from the Jewish tradition and also from traditions in Africa. Both the Jewish and African systems reinforce each other in African churches. These patriarchal traditions have a big share in the exclusion of women from ordination in church ministry. Mashinini, in Ackerman (1991:xvi) define patriarchy as “the rule of the fathers,” which denotes

the legal, economic and social system which validates and enforces the sovereignty of the male head of the family over its other members, wife, servants and animals. This system has been around for centuries now, men have been the final authorities in spheres of life so much that women have no say.

Commenting on the negative effects of patriarchy, Ortega (1995:x) observes that “patriarchy has been a formidable force in silencing women and rendering them invisible in all spheres of life.” In other words, patriarchy and patriarchal violence are at the heart of the concern that has moved women to reconstruct their basic theological affirmations. Patriarchal theology which has prevailed for so long in the history of the Christian church has succeeded in excluding women almost entirely from ministry. Ackermann (1991:38) observes that changing structures in society have contributed to the problem of understanding the practice of ministry in the Christian churches. When women experience liberation from stereotyping in society, then sexist practices in the church are questioned and challenged and new models of ministry are sought. From my view, I assert that it is evident here the church is being taught by the world on matters concerning women and their place in the body of Christ. This shows that a contextual theology and ministry will always take the shape of a local culture and worldview, as it incarnates the gospel into that context. The church has been empowered by God to transform the community or society as a whole and its evil structures. I agree with Amoah (1995:3) that “The absence of the silent majority of women from the hierarchical structures of many churches in Africa is a shameful contradiction of the Christian faith.”

Today, more than ever before, there is a strong and growing demand with which I fully agree, that ordination to the ministry (or priesthood) should be opened up to women. It ought to be the privilege of everyone who has a calling from God. Mashinini in Ackermann (1991:349) thinks that “no one should be kept out of ordination because no one has the right

to prevent one class of people from being ordained.” After all, it is God’s business to call people to ministry, and if women have the needed character and the grace to carry out the prophetic ministry, they should not be prevented from doing so, for the harvest is plenteous but the workers are few (Matthew 9:37). Swart (1991:306) also maintains that Christians are priests of God’s kingdom in the real sense by virtue of their participation in the ministry of Christ. God hears the prayers of both, speaks to both and both are invited to participate in the priesthood of Christ.

In addition, it is also important to understand the reasons behind women’s search for ordination in ministry. Ackermann (1991:39) gives three reasons behind this desire for ordination among women. They want to be ordained because it is the fulfilment of their calling by God; they argue that unless they are ordained their calling is not authentic. They look for a legitimate recognition of their proficiency and competence to minister to others. Lastly, they seek a standing in the church to be agents for change, they cannot change structures in the church if they are not structure makers.

After all that has been articulated by these scholars on the ordination of women in ministry, Adeyemo (2006:1520) observes that in contemporary church in Africa, the recognition of women in ministry is still a contentious issue. Men and women are recognised as believers and both are baptised in the same way, but in many churches only men may be ordained.

The interview I had with Participants 70, 2 February 2011 as to why the CEM does not ordain women to ministry shows that they base their theological position on two biblical passages by the Apostle Paul: 1 Timothy 2:11-12 (“I do not permit a woman to teach or to have authority over a man, she must be silent”) and 1 Corinthians 11:3 (“The head of every man is Christ, and the head of a woman is man and the head of Christ is God”). These scriptures are most often used by CEM members and other Pentecostals in Katanga to exclude women from ordination. I propose that these scriptural references deserve some exegetical consideration.

Hale (2000: 555) comments that many Christians believe that in 1 Timothy 2:9-12 Paul’s words refer only to the time and culture in which he lived; they argue that his teachings in those verses do not apply to every culture and to every period of history. In Paul’s time women were generally oppressed and put down by a male dominated society. It would be obviously true that it was against the culture and the practice of that time for women to teach men.

Paul in these verses is simply reflecting the attitudes of his time. Adeyemo (2006:1472) alludes to the same matter:

This advice by Paul has raised much debate among Christians in Africa, especially since the rise of feminist theology that asserts among other things the right for women to express themselves. Certain versions of the Bible have tried to get around the problem by translating 1 Timothy 2:11 in a more acceptable way while still being true to the spirit of the text. Thus the message translates this as ‘I do not let women take over and tell the men what to do.’

This translation assumes that Paul gave this advice because women were taking positions of authority and even of dominance over men, which was unacceptable in the culture of those days. One of the reasons for this advice is given in 1 Timothy 2:14 “Adam was not the one deceived; it was the woman who was deceived and became a sinner.” Adeyemo (2006:1472) points out that the above passage would suggest that

Eve carries more guilt for the fall than Adam, as if sin entered the human race through Eve. However, Adam is actually twice as guilty as Eve. First, he listened to his wife’s voice – she should have been the one to listen – and he disobeyed God by eating the forbidden fruit. By listening to Eve, Adam was failing to take up a place of responsibility that had been given to him by virtue of the order of creation and was acting as if Eve had authority over him.

With regard to this debate I maintain that CEM members need to appreciate women’s contributions to the spread of the Pentecostal mission in the world and especially in Lubumbashi. Most of them served as church planters, prophetesses and leaders in newly established missions stations. As they read the Bible, CEM members should not use it to oppress the agents of mission but to empower them to do even better. I want to conclude this thought with Carson’s (2002:1297) comments on the question of women in the church:

Since the advice to the Christian women follows immediately after the section on public worship, it has been suggested that the discussion about women must be

regarded in this light – worship. The matter Paul deals with in 1 Timothy 2:11-15 has given rise to much debate since some have claimed that he is anti-women. But a careful understanding of what he teaches or Pauline theology does not support this view. If we support that women newly emancipated through faith in Christ had begun to dominate men and were in danger of bringing the church into disrepute, Paul's advice becomes more intelligible.

7.3.5.3 Towards an inclusive Pentecostal theology of mission for women

In response to the views surveyed above, I argue that the human race is going through a period in its history when all people are invited to “read the signs of the times.” This is important because times and events are changing and the church should be part of the change for the sake of the relevance of its mission. Now, more than ever before, there are women presidents in African nations, for example in Liberia and Malawi, many women are cabinet ministers and members of parliament, chief executive officers of multinational organisations throughout Africa and the world at large. Such developments in numerous sectors of society cannot be ignored by Pentecostals in Katanga.

In the light of what I have said above, I would like to present five arguments that should be taken into account in the construction of a Pentecostal theology of mission for women in and for the context of Katanga.

First, the cultural argument is the starting point in the formulation of this proposed theology. One of the challenges facing the church in Africa today has to do with the church's ability to understand culture and contextualise its message. The Pentecostal church from my view seems to have failed to transform culture with the message of the Gospel which it preaches. I believe that Christ put on flesh and lived among people in their own culture. Whilst living in people's culture, Christ strives to transform the negative cultural elements which are against the message of the gospel. As an African scholar, I maintain that there are several good elements in African culture which can even enhance the mission of the church – the communal African life pattern, the hospitality Africans give to strangers and other similar aspects. However, there also cultural elements that are negative and need to be transformed, one of them being the subjection of women to men. For a long time the church and the society have believed in cultural principles as their guides and they have never questioned some of these cultural practices. I agree with Kanyoro (1997:180): “The fear we have to break our taboos has put us in a state of silence to such an extent that we act without asking

ourselves questions about what we do.” It is evident that there are practices in our societies and the church which have been transmitted from one generation to another in the name of culture, but the challenge is that what has been transmitted to us, either positive or negative, has not often been subjected to careful reflection before transmitting them to future generations.

I call on my fellow Pentecostals in Katanga and Southern Africa to remember that culture itself is dynamic. It is sensitive to change and evolution, and the dynamic nature of culture makes it adapt to times and space. Human beings, both male and female, are the creators of culture, but they should not become prisoners of culture. In other words, culture exists as a creation of human life in a context. My argument is that culture must serve human beings – men and women – for whom it was created, otherwise it will lose its usefulness.

Women are part of the creators of culture and if the culture which has been created marginalises them, then culture needs to be re-examined. Our cultures need to be transformed, especially in its oppressive aspects toward women, in order to adapt itself to our times. My position is that the oppression of women, both from a cultural and a theological point of view, is one aspect of culture that needs to be addressed and changed by Christian mission. Women, as members of the Body of Christ, have received grace – just like their male counterparts – and such grace should be acknowledged. I argue that women should be given an opportunity to serve their Lord at every level of ministry and leadership in the church, especially in charismatic/Pentecostal churches.

Second, I argue that a theology which does not respond to the needs of its context is irrelevant. The analysis of the contextual needs should be one of the priorities as the church engages in mission. When the needs of the members of our churches are identified and addressed through our preaching of the Gospel, we can expect a good yield in terms of membership recruitment. The challenge of women’s ordination in Africa today constitutes a big challenge to the preaching or teaching of Pentecostal churches. In other words, I argue that if the liberation of women in the church is not proclaimed, especially by Pentecostals who are led by the Spirit of freedom and empowerment, then such a proclamation will not be credible in the context of the Congo. The church often seems to ignore the sensitive issues affecting contemporary society. And among these issues are women’s involvement in pastoral ministry. In most of our theologies as Pentecostals, we tend to hold on to the traditional conservative views toward women and ministry, even when such positions no longer serve the church. Sometimes we hold on to our conservative positions for fear of being

misunderstood by others, but I insist that our current ministerial context as the church compels us to take seriously the issue of women and strive to find new theological solutions for this matter.

Third, I believe that Pentecostal hermeneutics has been used as a tool to subjugate women and to reinforce male leadership in CEM churches. There is an urgent need to re-examine Pentecostal hermeneutics if at all change has to be lived out where women's ministry is concerned. From my analysis of the women's situation in the CEM, I observed a number of factors which have led to hermeneutical problems in the church. I want to consider these factors in the following paragraphs:

The lack of suitably qualified church workers or trained ministers in the CEM in the past 95 years of its mission in Katanga stands as a key factor in this problem. My study of the CEM shows that theological training was not at the centre of CEM mission. Even though basic Bible or discipleship training was offered by early CEM missionaries, most church workers lacked the necessary knowledge to interpret and teach the Bible to the Congolese people. In most cases, any attempt to go for theological education within the CEM was considered as a sign of rebellion against the church leadership and the Holy Spirit, who was viewed as the true teacher. And this negative attitude toward theology encouraged an excluding hermeneutic among Pentecostals in Congo, and this inheritance has been passed on to the following generations.

Making reference to the negative impact of Pentecostal hermeneutics on women's ordination, Lesly Gill, who has researched Pentecostals in Peru, points out that one of the limitations Pentecostal women face comes from the Pentecostal hermeneutical approach:

Pentecostals tend to shun critical, hermeneutically nuanced approaches to Scripture. Pentecostals in the world read the Bible in a simplistic or literalistic fashion due to the belief that if one is Spirit-filled and believes that the Bible is the word of God, one cannot interpret the Bible incorrectly. While not necessarily and ubiquitously detrimental, this approach to Scripture becomes problematic in Pentecostal interpretations of Paul's admonitions regarding women in his epistles (Gill 1990:170).

The fear to engage in critical reflection in the area of biblical interpretation is here said to be a weakness among Pentecostals. This Pentecostal hermeneutical approach is also challenged by Nadar (2004:171) in these terms:

The belief among Pentecostals is that the Holy Spirit is the interpreter of the Bible and one needs not to engage in exegetical research prevents readers from acknowledging the shaping role of context (literary and historical), and thus keeps them from embracing more critical and emancipatory interpretations that might emerge from such acknowledgement.

From such scholarly arguments on Pentecostal interpretation of the Bible it is evident that how Pentecostals read and understand the Bible has affected women's involvement in ministry.

The second factor is the lack of balanced biblical teaching of God's Word. CEM members have been specialising in the use of single portions of Scripture, without looking at the broader context in order to get a good biblical teaching of various themes. When the Epistles of Paul are taken to make a point on the exclusion of women from ministry, one would think the apostle was an advocate of the oppression of women. But when the Pauline theology is taken into account in its broader picture of the scriptural teaching, Paul the apostle stands as the champion of liberation in Christ, whereby there is no distinction between Jews and Greeks, men and women, free people and slaves. I argue that it is this broader understanding of Scripture which has been lacking among Pentecostals.

The next leading factor from my analysis is Pentecostal theology itself, which promotes the empowerment of all believers by the Spirit for mission. It is surprising to note the contradiction in Pentecostal theology and practice. If Pentecostals teach that every believer has been filled with the Spirit for mission, this does not exclude women from my view. Joel 2:28 and Acts 2:4 confirm specifically that the Spirit was poured on all flesh, and women are explicitly mentioned in both Joel and Acts. In addition, in the upper room on the day of Pentecost, women were part of those who were filled with power from above to be witnesses. Pentecostals should seek a balance between their doctrines and life. There is need for a balance between the orthodoxy and the orthopraxis of the church. And the empowerment of all believers for mission should be accompanied by the liberation of all members to do ministry at all levels, including the ordained kind of ministry in the church. Wilkinson and Studebaker (2010:162) contend that

The gender-based disparity between men and women in the face of Pentecostalism's egalitarian roots and doctrines begs critical inquiry. What are

the sources of the marked contrast between Pentecostalism's emancipatory rhetoric and its real-life restrictions of women? How do racial and cultural factors shape Pentecostal women's experiences?

If God himself poured out His Spirit on all flesh, why should human beings hinder other members of the church from the ordained ministry? My last proposition in the formulation of a Pentecostal theology of mission for women can be called the contemporary argument. Statistics from several nations in Africa, including the Congo in its last 2011 election, show that women make up more than 55 percent of the population. Kanyoro (1992:97) reports that women constitute more than 80 percent of African Christians attending church services regularly. In fact, during my research I observed that the majority of members attending worship services in several CEM congregations in Lubumbashi are women, making up more than 65 percent of the attendance (Field notes, 2-10 February 2011)

My point is that submitting the majority to the rule of the minority would be fighting against church growth and progress. Any developmental approach which excludes women, be it in the community or in the church, tends to face great difficulty. One has to ask how we could develop our nations, grow our church denominations and be more effective in mission, without the active participation of the majority members of our society and church?

Apart from the fact that women are in the majority, there are also several cases of women in African Initiated Churches and mainline churches, like the United Methodists, who are doing commendable work as ordained ministers. Gilkes (1990:176) reports that today on the African continent, it could be argued that the strongest form of Pentecostalism is not found in "mainline" missionary Pentecostal movements but in the African Instituted Churches (AICs), many of which were founded by or led by women. Some examples include Elizabeth Patosi (Swaziland), Olangi Oshio (Spiritual warfare ministry in Congo – *Ministere de combat spirituel*), Maman Lenshina (Lenshina church in Zambia). In these churches, the Spirit is seen to empower both women and men and is manifest through prayer, healing and connecting the faithful with the person of Jesus Christ. One could therefore ask why the CEM members could not emulate such successful stories of women and promote their ordination to the ministry. I summarise this argument with words from Gilkes (1990:80):

Pentecostalism can be both limiting and liberating for women. Where Pentecostalism is limiting, the influence of European cultural, theological and ecclesiastical traditions

are largely at work. But where it is liberating, the ingenuity and courage of Spirit-filled women and men is at play.

I therefore propose that a new Pentecostal theology of mission for women be developed and that such a theology should be based on the five arguments I have proposed: culture, context, hermeneutics, the nature of Pentecostal theology, and contemporary society. I maintain that such a theology would be highly relevant to the future of the Pentecostal mission in Katanga, and particularly to the mission of the CEM.

7.3.6 *The extent of contextualisation in the CEM*

The next missiological issue that has arisen from my study of CEM mission praxis is contextualisation, and particularly the question of the extent (or limits) of the contextualisation achieved by CEM mission in Katanga. This has become one of the key issues in missiology today, across the world. The Pentecostal mission in Katanga has not been spared this challenge. In this section I focus on understanding the concept itself, the extent of the contextualisation of worship in the CEM, and the challenges facing CEM members in their process of contextualising the Christian message in Lubumbashi.

7.3.6.1 Understanding contextualisation

Contextualisation has been defined differently by missiological scholars. I intend in the following paragraphs to explore these different meanings. The South African missiologist David Bosch (1991:421) argues that “contextualisation stands on the premise that the Christian message itself is contextual or incarnational by nature. The missionary message of the Christian church incarnated itself in the life and the world of those who embraced it.” From this understanding of Bosch, contextualisation implies incarnation. To contextualise a message means to be incarnated in the world of the hearers, their culture and social realities. Bosch (1991:422-425) points out that

Incarnation is the process of becoming particular, and in and through the particular, the divinity could become visible and in some way become graspable and intelligible. The incarnation makes clear God’s approach to the revelation of himself and his purposes. God does not shout his message from the heavens; God becomes present as

a man among men. The climax of God's revelation is Emmanuel. And the climax of Emmanuel is Jesus Christ, a first century Jew. The incarnation unmistakably demonstrates God's intention to make himself known from within the human situation. Because of the very nature of the Gospel, we know this Gospel only as a message contextualised in culture'.

As far as Bosch is concerned, contextualisation is all about relevance in the context of the people who hear the Gospel. Their situations and experiences should become the starting point for doing mission. Christ was God who put on human flesh so that he could live among men and communicate to them from within their own human context. In other words, the incarnational nature of the Christian message calls for contextualised approaches to mission. Bevans (1994:21) adds his voice to the debate on the meaning of contextualisation. For him, contextualisation describes a process that describes theology in relation to culture. Theology must be culturally sensitive and it must take cultural change seriously. Hesselgrave and Rommen (1989:33), on the other hand, report that "most conservative evangelicals understand contextualisation as a process of being sensitive to the context and a fidelity to scripture."

The emphasis of Hesselgrave and Rommen here is an important one. In search for relevance, it is possible for a person to become unfaithful to the teaching of Scripture. This is why this scholar thinks that apart from being sensitive to the context, the mission practitioner also needs to show fidelity to Biblical teaching. Hesselgrave and Rommen (1989:33) submit that

Contextualisation is the translation of the unchanging content of the Gospel of the kingdom into a verbal form meaningful to people in their separate culture and within their particular existential situations. Contextualisation properly applied means to discover the legitimate implications of the Gospel in a given situation.

The main point in this argument by Hesselgrave and Rommen is that the Christian message has to be meaningful to people's cultures if it has to be termed as being "contextualised." It is apparent that these scholars, Bosch, Bevans, Hesselgrave and Rommen and many others of similar convictions, emphasise the fact that the message of the gospel is above culture. It was given to and through prophets and apostles who received the divine message in linguistic and cultural frames of reference. From what these authors have suggested about contextualisation,

the apostolic faith must be transmitted, interpreted and adapted to the people of the respondent culture in such a way as to preserve as much of its original meaning and relevance as possible. Hesselgrave and Rommen (1989:200) observe that from a Christian point of view,

Contextualisation can be taught as the attempt to communicate the message of the person, works, word and will of God in a way that is faithful to God's revelation especially as it is put forth in the teachings of the Holy Scripture and that is meaningful to respondents in their respective cultural and existential contexts. Contextualisation is both verbal and non verbal, and has to do with theologising, Bible translation, interpretation and application, incarnational lifestyle, evangelism. Christian instruction, church planting and growth, church organisation, worship style – indeed with all of the activities involved in carrying out the missionary mandate.

In the above description of contextualisation, the entire church's life has to be contextualised and not only the message which is being preached. In this sense contextualisation is really a broader concept, which includes everything the church does in mission. With what has been said above in my dialogue with scholars on the meaning of contextualisation, I now look at how CEM members have contextualised their worship style in Katanga.

7.3.6.2 The contextualisation of worship in the CEM

From the citation above about contextualisation, Hesselgrave and Rommen (1989:200) argue that all the church's activities in mission have to be contextualised, including its worship style. It is in this dimension of contextualisation that the members of the CEM have made a great contribution to Pentecostal mission. In section 5.5.6 of this project I showed that the CEM started as a rural Pentecostal organisation in the Northern part of Katanga. Whilst in this particular context, the CEM was able to contextualise its theology in the area of worship style. In its encounter with the interlocutors who belonged to African traditional religions, the CEM members identified the cultural patterns in their context which attracted people to traditional celebrations at the expense of worshipping the true God in the church.

The early CEM leaders chose to contextualise their worship style in the context of Northern Katanga and managed to stop its members from attending worship in the traditional setting. Not only were its members retained in the church but even people in the community

were attracted by CEM's contextualising approach to worship and mission to become members of this Pentecostal church. They contextualised the musical instruments, rhythms and tunes to embody and present the Christian message in a credible and attractive way. The early contextualisation of the CEM worship style has been a Pentecostal success story, but as years went by (from 1915 to the 1950s) the CEM moved from being a rural based Pentecostal mission to an urban oriented church, which raises a number of questions about the implications of this shift for its ongoing contextualisation of worship. How far has the CEM contextualisation process gone in urban areas? How have they responded to the challenges they face of having members from diverse backgrounds in urban congregations: learned people, elites, working classes, business people and students? How contextualised is CEM theology and worship in these new contexts?

7.3.6.3 The challenges facing the CEM process of contextualisation in Katanga

My research has revealed that the contextualisation process of CEM theology and ministry has been confined to worship style only, when it was supposed to include all the aspects of the church's life and mission, according to Hesselgrave and Rommen (1989:200). Instead of adapting itself to the new challenges in urban areas, where it is now also attracting a large following, the CEM has transferred its rural style of doing ministry to the urban areas of Katanga. Writing on the rural links of traditional practices to the urban churches in Zimbabwe, Maxwell (2006:84) observes that "just as the first generation of urban Pentecostals retained their rural links, so too did other labour migrants, bringing their so-called traditional practices to town and drawing upon them in the travails of urban existence." Two features of the traditional CEM practices that have accompanied the church to the urban centres include the lack of concern about the length of worship and the exclusive use of the Kiluba language as the means of communicating the Gospel.

When the CEM started in Northern Katanga in the early 20th century, people were so immersed in worshipping God, listening to his Word and experiencing the power of God through the manifestations of spiritual gifts, that observing time was not an important issue. For most of the members the worship service was an event that had to be respected, no matter how long it took. Most of the early CEM members were farmers and fishermen who depended on their own businesses to support their families (see 2.5.2), but when the church moved into the cities, new challenges requiring ongoing contextualisation have arisen. People or CEM members no longer depend on farms or rivers for fishing. They now support their

families through employment in Chinese or Indian mining companies where some of them (CEM members) are called to work even on Sundays, through different shifts. But during my investigation, I noticed that most CEM worship services take four hours on average to finish, which is not appropriate from many people in an urban setting (see 4.5.9). The observation of time is not a priority in most of these churches. The worship leaders ask church members to remove their watches and switch off their phones because they are “in the presence of God” and because in such services everything depends on “the leading of the Spirit”.

I had an experience in one CEM congregation where I attended the Sunday service with my family in April, 2011. The service, which started as early as 08:00 ended around 16:00. One of my children started crying because he was very hungry but we had no way to leave the church since the doors are often closed around 12:00 to discourage people from leaving the church before the end of the service. My children told me: “Next time you attend such church services, please go alone and we shall go to our local church which observes time of about two hours and half on Sunday.” This lack of sensitivity to the question of time in most CEM churches has been a setback to the church’s mission. Busy people and those who have other commitments would not easily be attracted to join such CEM congregations in Lubumbashi, due to a lack of contextualisation in the length of worship services. The CEM congregations will do well to to revisit their observation of time as they venture into mission in towns and urban areas. They should seek to be relevant to the new needs of their urban members.

The other challenge of contextualisation for CEM members has to do with the exclusive use of the *kiluba* language in church worship as the means of communication, even in urban areas. Hesselegrave and Rommen (1989:200) maintain that in the area of communicating the message of the Gospel the church needs to be sensitive to the respondent culture’s language(s). From my field notes, CEM members use *kiluba* in most of their songs (hymnal, choirs and especially Asaph songs). Furthermore, *kiluba* is used most often also in preaching among CEM members. Very little effort has been made in the area of contextualising these forms of worship in the languages that are commonly used in the city of Lubumbashi – Kiswahili and French. Many CEM members I interacted with on this language question said that, to them, “*kiluba* is a spiritual language or the language of the Spirit,” which even the early Pentecostal missionaries spoke and as such it should be maintained within the CEM, regardless of the context. This attitude among CEM members needs to be

challenged, even though it is not the official CEM position but a view shared by only a limited number of CEM members. This ethnocentric approach among CEM members is not missionary in nature and should therefore be discouraged. The exclusive use of this language by CEM members in urban centres, where other languages of communication are common, makes the CEM a closed ethnic church. As a consequence, people from other ethnic groups who could have joined the church are indirectly excluded by this language barrier.

It is not necessary for CEM members to discontinue the use of *kiluba* in their worship services, but they need to continue the missional logic of their early history by contextualising their message – songs and sermons – depending on the context where the church does its mission. One needs to ask why all these missional tools are not contextualised? I argue that CEM's contextualisation process should extend beyond its worship style to include other aspects of mission such as the length of the worship service and the use of the language in communicating the Gospel. In this way CEM members will continue their contextualisation process and so enhance the relevance and impact of Pentecostalism in Katanga.

7.3.7 *The challenge of Simony among CEM members*

The final issue for theological reflection that I wish to raise in this final chapter is the use of spiritual gifts by CEM members for personal enjoyment or money making – rather than for the edification of the church. This is a serious challenge facing Pentecostal mission in Katanga. This issue requires an in-depth dialogue, focusing particularly on two aspects: the purposes of spiritual gifts, and the manifestations of Simony among CEM members.

7.3.7.1 Understanding spiritual gifts and their purposes

The manifestations of the Spirit have always been associated with Pentecostal mission. Gee (1928:1) writes: “It is impossible to read the New Testament without becoming impressed by the fact that the worship and experience of the early Christians possessed evidently some supernatural Spiritual manifestations.” Throughout the New Testament the manifestations of spiritual gifts are evident, especially in the Book of Acts and the Pauline's epistles. Gee (1928:1) also observes that spiritual gifts clothe the church with a sense of the reality and the presence of the living God. In many pioneering missionary situations spiritual gifts form an invaluable aid to the message of the cross and a valuable tool for mission. Albrecht

(www.Pctii.org) thinks that “spiritual gifts are distinctive features of Pentecostal spirituality which make it different from other protestant churches.” William J McRae (1976:18), another Pentecostal scholar who strives to define spiritual gifts, emphasises that “spiritual gift” comes from two Greek words – *pneumatikos* and *charisma*: “It is the divine endowment with a special ability for service as a member of the body of Christ.” Menzies & Menzies (2000:180) point out that the word *pneumatikos* is derived from the word *pneuma*, the Greek word for Spirit, and that *pneumatika* literally refers to “the things of the Spirit,” thus highlighting the association between the Spirit and spiritual gifts. The words *charisma* and *charismata* are related to the Greek word *charis* (grace). Paul, in his original context, thereby skilfully emphasised that spiritual gifts are gifts of grace.

Spiritual gifts are God’s means to empower the church for mission and service. This understanding of spiritual gifts connects it to Spirit baptism, of which the main purpose is service. It is significant that the setting in which the gifts are pictured is the church gathered for worship. Certainly there are occasions when gifts of the Spirit operate outside the worship setting, but it is clearly within the worshipping community that the manifestations of the Spirit are expected to occur with some regularity.

Commenting on the purpose of gifts of the Spirit, Menzies & Menzies (2000:180-183) summarise the purposes of the gifts of the Spirit under three headings: a) Gifts are not a badge of spiritual maturity; b) they are given so that we may edify others, and c) everyone has something to contribute. For the authors cited above, the gifts of the Spirit are not necessarily given to those who are spiritually mature. They are gifts of grace which are given freely by the Spirit as he wills. The focal point of spiritual gifts is the edification of others or of the church, not personal gain or profit. Erickson (1985:876) insists that “the gifts of the Spirit are bestowed on the body (the church). They are for the edification of the whole body, not merely for the enjoyment or enrichment of the individual members possessing them” (1 Corinthians 12:7, 14:5). And lastly, as far as spiritual gifts are concerned, every believer has something to contribute to the church, because believers make up a body, and in the body there is no member without a purpose or a function.

7.3.7.2 The manifestation of Simony among CEM members

As I indicated in 4.8, one phenomenon among CEM which I want to focus on in this final chapter is the association of spiritual gifts with the personal enrichment of members possessing these gifts. Theologically this practice is called Simony. Marthaler (2003:135)

understands Simony as a term deriving from Simon Magus, who tried to buy the gift of the Holy Spirit from the Apostles (Acts 8:18-24). Simony means a deliberate design of selling or buying something spiritual or annexed to the spiritual. The gravity of the offence lies in equating spiritual with temporal goods. Also, insofar as an element of belief is involved, those who commit Simony become suspect of heresy (Marthaler 2003:135).

From this theological understanding, Simony include any attempt to buy or sell something spiritual. For instance, wanting to get healing after giving money to a servant of God can also be seen as a form of Simony. Marthaler (2003:136) points out that Historically, Simony started in the three first centuries of the church. When the church started accumulating wealth and power, positions were eagerly sought. Despite attempt at suppressing this 'abuse' it continued throughout the Middle Ages. And the commonest form of Simony was buying and selling of the holy orders. From Gregory I onward this was referred to as the heresy of Simony (*Simoni aca haeresis*).

This constant temptation in the life of the church to abuse and exploit power, also spiritual power, is also present in the Pentecostal churches in Katanga, especially the CEM. During my investigation, I discovered that Simony manifests itself in different forms among Pentecostals in Katanga. The first form of Simony is called "the envelope of the servant of God." I observed this as I went around in one of the townships in Lubumbashi for research purposes. I noted that this practice is not unique to the church I visited, but is common in many other CEM branch churches. Many pastors or charismatic leaders have established "spiritual clinics" where a member who needs spiritual help has to give some money before being allowed to see the servant of God for a consultation. Whenever a member visits the servant of God's office, the receptionist will ask them if they brought the envelope for the man of God. If the answer is negative then the member will not be allowed to see the pastor or the charismatic leader for prayer or any other spiritual help.

The second form of this practice is referred to as the "offering of thanksgiving." Thanksgiving in both the Old and the New Testament was a voluntary act from the believer who got healed or delivered. But in the context of the Congo, thanksgiving is a compulsory act by all those who are prayed for and get divine help in terms of healing, a new job, a child or even deliverance from the power of demons. The servant of God calls those who have been prayed for and tells them to bring valuable things or a good amount of money as thanksgiving for what God has done. And the servant of God is the recipient of the

thanksgiving offering. I encountered this form of Simony in three CEM branch churches where I conducted interviews. I interviewed the senior pastors who confirmed the fact that people are asked to bring an offering of thanksgiving whenever they are prayed for by a servant of God in the church. Some of them give money, but others bring television sets, a set of chairs (for dining or living room), clothes and many other articles.

The third form of Simony occurs through “selling anointing oil” by certain CEM members. This practice is widespread in other Pentecostal churches in Katanga, but there are a few pastors within the CEM who also sell anointing oil to people. During my empirical research from 4th to 10th August 2011, I discovered that some CEM pastors or charismatic leaders pray over olive oil and then sell it in different sizes of bottles ranging from 20 US\$ to more than 100 US\$ per bottle. People are told to apply this anointing oil to their bodies for healing, protection, divine favour and other spiritual benefits. It is unfortunate that these practices are condoned and that members from both Pentecostal and non-Pentecostal churches buy this anointing oil for spiritual purposes. Some of my participants confirmed that the anointing oil worked when used by faith but others remained sceptical regarding the positive effect of the practice.

Reasons behind these forms of Simony among CEM members are numerous. Participants 88 (4-10 August 2012) suggested four reasons for this. First, the lack of adequate support for people who possess spiritual gifts (like healing, deliverance and prophecy). Because most of these members are not full-time ministers paid by the church, they find their own way of surviving by asking members to give them money in exchange for their “spiritual services.” There are also pastors who do not get enough support from their local churches and then charge for these services to sustain their livelihood. Second, there is also a sense of imitation. There are pastors who got exposed to this kind of practices through various missionary trips to other parts of the Congo, Africa or other parts of the world, where such practices are encouraged.

Third, my participants also report that there is an infiltration of former African traditional healers among Pentecostals in Katanga. From the information I gathered in this study, the infiltration of traditional healers in the Pentecostal churches have different explanations: first, there are pastors or charismatic leaders “called” by God into ministry who have experienced hardships in their ministries in the area of support. In order to overcome this hurdle, they have resorted to using some sorts of “African power” to attract crowds and make more money for themselves. They visit *Ngangas* in private and are initiated into occult

(or satanic) practices. They will continue to portray an image of serving God but they serve Satan. In this case it is the “capitalist spirit” which turns some “Pentecostal leaders” into African healers.

Second, there are traditional healers who have lost business because people do not visit their shops any more. They then decide also to go into “church ministry” by putting up a shelter just like any charismatic church group and invite people for worship. They claim to be God’s servants and even use the Bible as a way of identifying themselves with the Christian church, but in practice they are traditional healers. And in the church environment, people get attracted and the traditional healers continue to operate freely as earlier before.

The need for miracles – supernatural manifestations – has also been an opened door for the infiltration of traditional healers into the church. People who are in need of solutions to their various problems – physical, economic and spiritual – do not mind the one from whom they get the service as long as they can get the needed assistance. And because this need is evident in many urban areas like Lubumbashi, traditional healers have made use of this community need to put up “churches” and heal their patients in a Christian environment, whilst being themselves at the service of demons (participants 88, 4–10 August 2012).

From what I gathered, the traditional healers heal people using demonic power but under the covering of “the name of Jesus Christ.” And they charge for their services under various forms: a) the envelope of God’s servant; b) sowing the seed in the ministry of the servant of God; c) connecting oneself to the anointing of the servant of God; d) an offering of appreciation for ministry.

7.3.7.3 Propositions

To address the challenge of Simony in Pentecostalism, and especially in the CEM churches in Katanga, I propose the following line of action:

The CEM members and other Pentecostals in Katanga should understand that Simony is a practice which God does not condone. The classical case of such a position is found in the story Simon the magician (Acts 8) and the healing of Naaman (2 Kings 5). The passage in Acts 8:18-24 describes how Simon the magician wanted to buy the spiritual gift. Hale (2000:315) points out that Simon’s heart was not right, he only thought of his own glory and fame rather than giving glory to God. Instead of using God’s gift to serve others he thought of using it to make money.

Adding his voice on the above passage of scripture (Acts 8), Adeyemo (2006:1314) says: “Thinking that God’s gifts can be bought was enough to bring destruction to both Simon and his money. Peter calls this attitude “wickedness” which requires repentance for forgiveness. I assert that Pentecostals in Katanga – CEM members – should understand that spiritual gifts cannot be bought with money, that this practice is unbiblical and attracts God’s punishment.

Another text with rich teaching on the negative effects of Simony is recorded in 2 Kings 5:1-27. Adeyemo (2006:448) comments that “After the healing of Naaman, Elisha would not accept any gifts (5:16). The mark of a true man of God is that he is not out to make money or acquire possessions but seek the welfare of others.” Paul makes the same point when he reminds the Ephesians elders that he had not wanted to take anyone’s money or goods but had supported himself (Acts 20:33-35, 1 Corinthians 9:11-16). He also told Timothy that a church leader should not be someone who loves money (1 Tim 3:3, 8; see also Adeyemo 2006:448). In 2 Kings 5:20-24, Gehazi (Elisha’s servant) gave in to greed and ran after Naaman, told him a lie and got himself into other sins. The Lord revealed what Gehazi had done to Elisha, and Elisha accused him: “Is this the time to take money?” (2 Kings 5:6a). Reflecting on this question, Adeyemo (2006:448) points out that this question implies that at this time all the glory should go to God, not his servant. God was the one who had made the healing possible and He was already being glorified by Naaman. It was time to rejoice that someone from a nation other than Israel was taking home the message that the God of Israel is able to heal’.

From the above analysis, Pentecostals should prepare themselves to refuse any gift that lessens someone’s focus on what they discover about God through charismatic gifts. Whatever is done through the various spiritual gifts should lead people to glorify God and put their faith in Him. Wanting to make money out of God’s gift leads to destruction and undermines the missionary purpose of these spiritual gifts. According to 2 Kings 5:27, Gehazi gained silver and gowns, but he also gained Naaman’s leprosy as a consequence of exchanging spiritual gifts for money.

The CEM members should understand the purpose of spiritual gifts in the church. They are not for personal betterment or enrichment but for the edification of the body of Christ. I call on the CEM to reformulate its pneumatological theology when it comes to the use and exercise of spiritual gifts. The edification of the body of Christ, which has a missional purpose, should be the primary goal for exercising these gifts.

I propose that the CEM should come up with a support policy toward people who serve in full-time ministry and those who possess spiritual gifts and exercise those as their permanent ministry in the church. The CEM should understand that people who possess spiritual gifts also need material support to sustain their families. My argument is that receiving this support directly from the people happens to be abused by the charismatic leaders and destroys the image of the church and its mission in the city. But support given via church structures protects those who receive it from any false rumours. It also encourages a good distribution of the church's support among other church members, especially the poor, the orphans and the widows.

7.4 Topics for further research in Congolese Pentecostalism

During the course of my study I identified the following topics as interesting and important topics for further research in this field of African Pentecostalism in the Congo.

7.4.1 Hereditary Pentecostal leadership and African traditional leadership patterns: contrasts and comparisons.

In this study, the hereditary leadership emerged in chapter two. In the case of the CEM – the son to the late first CEM legal representative took over from his father. This issue has raised a question regarding leadership succession among Pentecostals, which is similar to that of African traditions. From my analysis further investigations on this issue is important because it has been one of the leading factors for schism among Pentecostals in Katanga. Further investigation is needed to explore the theology behind hereditary leadership succession, along with its religious, theological and cultural dimensions.

7.4.2 Rediscovering forgotten heroes in Congolese Pentecostalism: a biographical study on Pentecostal pioneers in Katanga.

In chapter two I pointed out that the Pentecostal history in Africa – especially in Congo – has been biased against African Pentecostals. Despite their contributions to the spread of Pentecostalism in their respective African countries, many of these pioneers have simply been forgotten. The characters behind such missionary work, whom I call “forgotten heroes,” need to be researched. Discovering their contributions will enhance the re-writing of Pentecostal mission history.

7.4.3 Pentecostalism and the challenge of schisms; what is the way forward?

In chapter two, I showed that schism is a common trend among Pentecostals in Congo, especially the CEM. In less than a hundred years the church has experienced six schisms, which had affected this church negatively. I propose that this trend be investigated further because it is not unique to the CEM; it is common also in other Pentecostal churches in Congo and the whole Southern Africa region. Investigating this issue may help stop the trend and strengthen unity among Pentecostals in the region.

7.4.4 The impact of the Pentecostal rapture theology in the context of social brokenness.

In chapter five I analysed the fact that Pentecostals in most cases tend to have a negative attitude toward social engagement. I pointed out that this attitude is to some extent the result of Pentecostal teaching on eschatology – because Christ is coming soon even if the church does not build hospitals, schools and create jobs for people that is not really a question. The urgent issue is to save the lost and prepare them to “meet the Lord in the air” (1 Thessalonians 4:17). I propose that further studies be conducted in this particular area of mission theology which will affect the social integration of Pentecostals in Congo.

7.5 Conclusion

This thesis, which is both phenomenological and dialogical, makes a contribution to the study of Pentecostal missiology in the following six areas:

Through this study, I have developed a new Pentecostal praxis missiological approach for studying Pentecostal mission. I have demonstrated that integrating the dimension of Pentecostal spiritualities into the praxis matrix can result in a new missiological tool capable of enabling scholars to carry out investigations into Spirit-type/charismatic/ Pentecostal religious groups in Southern Africa as a whole, and the Democratic Republic of Congo in particular (chapter one).

In the area of Pentecostal mission historiography, the thesis has given the African side of the Pentecostal movement history in Katanga province. In the past, scholarship in this area has been focussing on the contributions of white missionaries to Pentecostalism in the Congo. But through this research project, the forgotten Congolese Pentecostal “heroes” have been given space. In addition, the study has also corrected the way previous scholars have been tracing the beginning of the CEM mission in Katanga. Instead of 1915, the project has given evidence that this mission organisation started as early as 1910. To be specific, the year 1914 marks the beginning of the Pentecostal movement in Katanga, with the arrival of Ulyate Bowie and his colleagues on Katangese soil. Through this thesis, I have also demonstrated that the growth of Pentecostalism in Katanga for close to a hundred years has been the work of the CEM. Through its missionary influence and schisms the CEM has contributed to the “Pentecostalisation” of the Katangese people in Congo (chapter two).

Another significant contribution of this study remains the shift which is taking place among Pentecostals in Katanga. I have shown that the previous understanding Pentecostals had about social engagement in Katanga is changing. Instead of being isolated from the society in otherworldly theologies and practices, Pentecostals in Katanga and CEM members in particular, are becoming part of broader society by identifying the signs of social brokenness in their context and taking up appropriate actions to address those social concerns (chapter three).

Fourthly, I have demonstrated in this thesis that by analysing the Pentecostal oral liturgical spiritualities of prayers, songs and sermons it is possible to construct Pentecostal contextual theologies of mission. The analysis of songs and sermons among CEM members

has shown that these oral spiritualities contain distinct theologies which motivate Pentecostals to carry out their mission (chapters four and five).

In addition, this study has shown that the Pentecostal “cross-roads” experience, as stated by some Pentecostal scholars, especially Hollenweger, does not apply everywhere in the world. If the Pentecostal movement in the West is going down as it approaches a hundred years of existence, the case of the CEM in the Congo has presented a different story. This church has continued to show numerical growth, even after being in Katanga for almost a hundred years. The argument in this thesis is that the continuous use of contextualised mission strategies by CEM members has contributed to its sustained growth (chapter six).

The last contribution of this study to Pentecostal missiology has been its identification of crucial missiological issues with regard to the future of the Pentecostal movement in Congo. I have argued that to ensure the future of Pentecostal mission in this vast central African nation, Pentecostal scholars in Southern Africa need to give particular attention on the following issues: schism, a holistic theology of healing, rapture theology and its impact on social brokenness, ordination of women, Simony, the extent of contextualisation among Pentecostals, and the issue of evangelism among people of other religious traditions (chapter seven).

To conclude this study of Pentecostal missiology, I have identified a number of crucial missiological issues for the future of the Pentecostal movement in the DRC. I have argued that to ensure the future of Pentecostal mission in this vast central African nation, Pentecostal scholars need to give particular attention to these issues. Throughout this research project, I have shown that Pentecostal mission in the DRC, particularly as exhibited in the life and witness of the CEM, has a proud and positive legacy, which needs to be celebrated and preserved. However, the future impact of Pentecostal mission in the Southern African region is by no means automatically assured. Pentecostal churches, like all other churches across Southern Africa, face numerous challenges, some of which I have outlined in this thesis. These challenges will require of Pentecostal churches a renewed commitment to the holistic and inclusive mission of God, but also ongoing missiological research. In terms of the missiological model proposed in this thesis, much more theological reflection will have to go into all the dimensions of the Pentecostal praxis matrix and on their complex interrelationships in the African context. It is my hope that this thesis will contribute to producing a new generation of African Pentecostal scholar-practitioners who can give

theological guidance as well as practical leadership to Pentecostal mission across Southern Africa.

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APPENDIX 1

INTERVIEW DETAILS

Participant 1, interviewed by author on 12 July 2012. Lubumbashi, DRC.
Participant 2, Interviewed by author on 16 July 2012. Lubumbashi, DRC
Participant 3, interviewed by the author on 7 May 2010. Lubumbashi, DRC
Participant 4 , interviewed by author on 15 July 2012 . Lubumbashi, DRC.
Participant 5 , Interviewed by author on 27 July 2012. Lubumbashi, DRC
Participant 6, interviewed by the author on 20 July 2012. Lubumbashi, DRC
Participant 7, interviewed by author on 25 August 2012 Lubumbashi, DRC.
Participant 8, Interviewed by author on 18 July 2012 Lubumbashi, DRC
Participant 9 , interviewed by the author on 14 July 2012 Lubumbashi, DRC
Participant 10 , interviewed by author on 10 July 2012 Lubumbashi, DRC
Participant 11, Interviewed by author on 12 July 2012 Lubumbashi, DRC
Participant , 12 interviewed by the author on 21 April 2011 Lubumbashi, DRC
Participant 13 , interviewed by author on 22 April 2011 Lubumbashi, DRC.
Participant 14 , Interviewed by author on 23 April 2011 Lubumbashi, DRC
Participant 15 , interviewed by the author on 7 May 2013 Lubumbashi, DRC
Participant 16 , interviewed by author on 24 April 2011. Lubumbashi, DRC.
Participant 17 , Interviewed by author on 30 April 2011 . Lubumbashi, DRC
Participant 18 , interviewed by the author on 1 May 2011. Lubumbashi, DRC
Participant 19 , interviewed by author on 2 May 2011 Lubumbashi, DRC.
Participant 20 , Interviewed by author on 3 May 2011 Lubumbashi, DRC
Participant 21 , interviewed by the author on 2 June 2011 Lubumbashi, DRC
Participant 22 , interviewed by author on 2 June 2011. Lubumbashi, DRC.
Participant 23 , Interviewed by author on 1-3 July 2011 . Lubumbashi, DRC
Participant 24 , interviewed by the author on 1-3 July 2011. Lubumbashi, DRC
Participant 25, interviewed by author on 1-3 July 2011. Lubumbashi, DRC.
Participant 26 , Interviewed by author on 10 November 2011 Lubumbashi, DRC
Participant 27 , interviewed by the author on 12 November 2011. Lubumbashi, DRC
Participant 28, interviewed by author on 12 December 2011. Lubumbashi, DRC.
Participant 29 , Interviewed by author on 5-10 December 2011, Lubumbashi, DRC
Participant 30, interviewed by the author on 2-7 February 2012 . Lubumbashi, DRC

Participant 31 , interviewed by author on 2- 7 February 2012 Lubumbashi, DRC.
Participant 32 , Interviewed by author on 13 December 2012. Lubumbashi, DRC
Participant 33, interviewed by the author on 30 September 2012, Lubumbashi, DRC
Participant 34, interviewed by author on 15 December 2012 Lubumbashi, DRC.
Participant 35 , Interviewed by author on 17 December 2012 . Lubumbashi, DRC
Participant 36 , interviewed by the author on 18 December 2012 . Lubumbashi, DRC
Participant 37 , interviewed by author on 19 December 2012. Lubumbashi, DRC.
Participant 38 , Interviewed by author on 14 December 2012. Lubumbashi, DRC
Participant 39, interviewed by the author on 20 December 2012. Lubumbashi, DRC
Participant 40, interviewed by the author on 21 December 2012 . Lubumbashi, DRC.
Participant 41, Interviewed by the author on 4 January 2013. Lubumbashi, DRC
Participant 42, interviewed by the author on 10 January 2013. Lubumbashi, DRC
Participant 43, interviewed by author on 15 February 2013. Lubumbashi, DRC.
Participant 44, Interviewed by author on 16 February 2013. Lubumbashi, DRC
Participant 45, interviewed by the author on 4 July 2012. Lubumbashi, DRC
Participant 46, interviewed by author on 12 May 2012. Lubumbashi, DRC.
Participant 47, Interviewed by author on 20 January 2013. Lubumbashi, DRC
Participant 48, interviewed by the author on 16 December 2012. Lubumbashi, DRC
Participant 49, interviewed by author on 18 December 2012 . Lubumbashi, DRC.
Participant 50, Interviewed by author on 23 December 2012. Lubumbashi, DRC
Participant 51, interviewed by the author on 24 December 2012. Lubumbashi, DRC
Participant 52, interviewed by author on 19 December 2012. Lubumbashi, DRC.
Participant 53, Interviewed by author on 26 December 2012. Lubumbashi, DRC
Participant 54, interviewed by the author on 21 April 2011. Lubumbashi, DRC
Participant 55, interviewed by author on 23 April 2011. Lubumbashi, DRC.
Participant 56, Interviewed by author on 22 December 2012. Lubumbashi, DRC
Participant 57, interviewed by the author on 20 October 2010. Lubumbashi, DRC
Participant 58, interviewed by author on 20 December 2010. Lubumbashi, DRC.
Participant 59, Interviewed by author on 23 April 2010. Lubumbashi, DRC
Participant 60 interviewed by the author on 10 May 2013. Lubumbashi, DRC
Participant 61, interviewed by author on 23 December 2012. Lubumbashi, DRC.
Participant 62, Interviewed by author on 20 April 2011. Lubumbashi, DRC
Participant 63, interviewed by the author on 30 December 2011. Lubumbashi, DRC

Participant 64, interviewed by author on 31 December 2011. Lubumbashi, DRC.
Participant 65, Interviewed by author on 4 January 2012. Lubumbashi, DRC
Participant 66, interviewed by the author on 29 January 2010. Lubumbashi, DRC
Participant 67, interviewed by author on 25 December 2011. Lubumbashi, DRC.
Participant 68, Interviewed by author on 24 December 2012. Lubumbashi, DRC
Participant 69, interviewed by the author on 26 December 2012. Lubumbashi, DRC
Participant 70, interviewed by author on 2 February 2011. Lubumbashi, DRC.
Participant 71, Interviewed by author on 6 August 2013. Lubumbashi, DRC
Participant 72, interviewed by the author on 7 August 2013. Lubumbashi, DRC
Participant 73, interviewed by author on 10 January 2012 Lubumbashi, DRC.
Participant 74, Interviewed by author on 15 January 2012. Lubumbashi, DRC
Participant 75, interviewed by the author 10 March 2012. Lubumbashi, DRC
Participant 76, interviewed by author 11 August 2013. Lubumbashi, DRC.
Participant 77, Interviewed by author on 20 April 2010. Lubumbashi, DRC
Participant 78, interviewed by the author on 15 February 2012. Lubumbashi, DRC
Participant 79, interviewed by author on 12 March 2012. Lubumbashi, DRC.
Participant 80, Interviewed by author on 16 May 2011. Lubumbashi, DRC
Participant 81, interviewed by the author on 30 May 2011. Lubumbashi, DRC
Participant 82, interviewed by author on 12 December 2012. Lubumbashi, DRC.
Participant 83, Interviewed by author on 24 June 2013. Lubumbashi, DRC
Participant 84, interviewed by the author on 22 May 2013. Lubumbashi, DRC
Participant 85, interviewed by author on 3 September 2013. Lubumbashi, DRC.
Participant 86, Interviewed by author on 21 July 2012. Lubumbashi, DRC
Participant 87, interviewed by the author on 27 June 2010. Lubumbashi, DRC
Participant 88, Interviewed by the author from 4th – 10th August 2012. Lubumbashi, DRC

APPENDIX 2

PENTECOSTAL PNEUMATOLOGICAL AND LITURGICAL SPIRITUALITIES INTERVIEW QUESTIONS

Introduction

This interview is part of the research project at the University of South Africa on the mission of Pentecostals in Katanga (CEM/30th Pentecostal community). Any response given to this interview will be a great contribution to the study of Pentecostal mission in the Congo. Rest assured that data collected from this interview will be used for research purposes only. And your name will not be mentioned as a reference unless you give your consent.

[Name (optional)]

Name of the local church

Address of the church

Date

Section 1

1. How do you understand ‘baptism of the Holy Spirit’?
2. What is (according to you) the difference between baptism of the Holy Spirit and new birth or regeneration?
3. From your experience as a Pentecostal, how do you know a person is baptized in the Holy Spirit?
4. How often does your church teach and organize meetings on Spirit baptism?
5. Can a person serve in your church (as a deacon, an elder or any other minister) without being baptized in the Holy Spirit? Explain
6. Would you like to give in percentage the numbers of members in your church who are baptized in the Holy Spirit according to the following age groups:
12-20 years -----
21-30 years -----
31-45 years -----
46-65 years -----
66-90 years -----

7. Did you recently have anyone baptized in the Holy Spirit in your church? When was that? And how did it happen?
8. What is the mission statement of your church?
9. From your understanding, how does the baptism of the Holy Spirit for church members influence the mission of your church?
10. What are the key biblical texts mostly used in your church to teach on baptism of the Holy Spirit?
11. Kindly share any other thing you have about our interview which the questions did not address

Section 2

1. How do you understand spiritual gifts? And from your experience as a Pentecostal, how many spiritual gifts are there?
2. How do people receive spiritual gifts in your church?
3. What are the most commonly used spiritual gifts in your church? Explain why?
4. Explain briefly how each of the following gifts is used or exercised in your local church:
 - a. Prophecy
 - b. Healing
 - c. Miracles
 - d. Deliverance
 - e. Tongues and interpretation of tongues
5. What is the relationship between the use of spiritual gifts and the growth of your church?
6. What are the most used biblical texts in the exercise of spiritual gifts in your church?
7. How do other Christians in your area benefit from the exercise of spiritual gifts in your church?
8. Are the spiritual gifts exercised in your church useful to the Congolese people in general? Justify your position
9. Kindly share any other thing you have about our interview which the questions did not address

Section 3

1. How can you describe the liturgy of your church service?
2. What are the essential elements or parts of your church service?

3. What are the main characteristics of your church service? (describe how a church service is celebrated)
4. How many church services do you have in your local church each week? How do they differ from each other? Kindly describe briefly how each of them is celebrated.
5. From your experience, how do your worship services contribute to the mission of your church?
6. What are the most used songs in your worship service (Hymnal, choruses, choir songs, African styles)? Explain the emphasis.
7. Kindly share any other thing you have about our interview which the questions did not address

Section 4

1. What is a sacrament, from your understanding?
2. What are the most practised sacraments in your church?
3. For each sacrament, kindly supply the following:
 - a. The key biblical texts
 - b. Description of how it is practised
 - c. Practical implications of each sacrament in the lives of the church members
4. What rapport do you establish between your church sacrament and the following mission dimensions:
 - a. Evangelism
 - b. Teaching
 - c. Fellowship
 - d. Services to the community
5. Kindly share any other thing you have about our interview which the questions did not address

Section 5

1. How do you understand a Pentecostal festival?
2. How many festivals does your church have in a year?
3. For each festival, kindly supply the following:
 - a. *Key biblical texts*
 - b. *Description of how the festival is celebrated*

c. Practical implications of the feast for the lives of the church members

d. Contributions of these annual festivals to the lives of other Congolese people in your area

4. Kindly share any other thing you have about our interview which the questions did not address

Section 6

1. How do you understand a church annual convention/conference?

2. What does it take to organize a church convention/conference?

3. What are the most used themes and biblical texts for conventions in your church?

Explain why.

4. How long has your church been organizing conventions and what impact have they made, according to you?

5. How have your church conventions affected the lives of the people in your area?

Give practical examples?

6. Kindly share any other thing you have about our interview which the questions did not address

Conclusion:

Thank you very much for all the answers you gave to this interview. Your views are highly appreciated as good contributions to the study of Pentecostal mission in Katanga province.

Do you authorize me do use your name as a reference in this research project?

APPENDIX 3

SECTION 1: CHARACTERISTICS OF THE PARTICIPANTS

Parti- ci- pants	Gende r		Con- verts		Education levels			Age ranges			Economic positions			Roles in church		Location	
	Male	Female	Old	New	Illiterate	Secondary education ed.	Tertiary Education.	18 - 35	40- 60	61- 90	unemp	Self emp. emplo	Employed	Employed	Members	leaders	rural
88	34.5 %	65.5 %	9.5 %	90.5 %	37.5%	38.2 %	11.7 %	51.2 %	31.5 %	17.2%	56.2%	23.2%	16.7%	77.7%	22.2%	21.2%	78.7%

SECTION 2: ANALYSIS OF THE PARTICIPANTS' CHARACTERISTICS

Section 2.1 Gender in the CEM

From the chart, there are more female than male members in the CEM congregations. This aspect of the church became more evident to me during my research. Most members I met were women. Hence, the need for women empowerment in ministry and leadership.

Section 2.2 Converts

Statistics from my participants show that in most CEM local churches, the number of new converts is lower than that of old converts, implying that there are fewer people who get converted to the Christian faith in recent years, at least from the data collected. More effort is needed in reaching out to non Christian communities.

Section 2.3 Levels of education

In the area of education, I noticed a high level of illiteracy among elderly members of the CEM, most of them women. From the statistics, young people are making great strides in doing secondary education.

Section 2.4 Age ranges

The age range 18-35 represents the largest category of membership in the CEM. In other words, my research suggests that the future of the CEM rests on the nurturing of young people and children.

Section 2.5 Poverty levels

The number of the poor among CEM members is high, which to some extent reflects the situation of the Congolese context at large. From my research, the self employed are not really different from the unemployed, looking at the kind of business they are involved in. Most of them are street vendors or own small stands in community markets.

Section 2.6 Roles in the church

From my participants statistics, more members were interviewed than leaders. The views in the thesis are therefore mainly those of church members, but leaders also gave their positions.

Section 2.7 Rural/urban

The CEM has become more urban-oriented than ever before, since it was initially a rural church in the northern part of Katanga. This calls for a shift in the way CEM members do ministry.